

HISTORY

MEDIEVAL INDIA by
SATISH CHANDRA



PRE + MAINS

For
GENERAL STUDIES (GS)

Compilation of
NCERT CRUX



By Sainil Nagare

CHAPTER 1: INDIA AND THE WORLD

1.1 INTRODUCTION:

- **Significant Changes:** Many Important changes took place in **Europe and Asia** after the eighth century which altered the relationship between Europe and Asia along with far reaching socio-cultural impact. This also had an impact on India due to its trade relation with the **Old Roman Empire**.

1.2 EUROPE

- **Attack on Roman Empire:** After the Roman empire had broken into **two** by the third quarter of the sixth century, the western part with its **capital at Rome** had been **overwhelmed by tribesmen** coming from the side of Russia and Germany and ravaging the cities.
- **Impact of Attack:** They profoundly **changed** the character of the **old population** as well as the **languages** and pattern of governments and laid the foundation of many **European nations**.
- **Byzantine Empire:** The Eastern part of the empire **included** most of eastern Europe as well as modern Turkey, Syria and North Africa. This empire which was called the Byzantine empire continued many of the **traditions** of the Roman empire.
- **Control of Church:** The Church in the East was called the **Greek Orthodox Church**. Modern Turkey and Syria which were a **part** of the **Byzantine empire** also followed the Greek Orthodox Church.
- **Impact on Arab:** The Byzantine empire was a large and flourishing empire which continued its trade with Asia. It created **traditions** of government and culture, later **absorbed by the Arabs**. It also acted as a **bridge** between the Greco-Roman civilisation and the Arab world.
- **Decline of Empire:** It **disappeared** finally in the middle of the fifteenth century when **Constantinople** fell to the Turks.
- **Dark Period:** The cities had virtually disappeared in Western Europe, and foreign and island trade received a **severe setback** after the **collapse** of the Roman Empire and this period is characterized as a dark period by historians.
- **Period of Revival:** However, from the tenth century onwards trade began to **revive** and Between the twelfth and the fourteenth century, Western Europe was again able to attain a high level of **prosperity**.
- **Rise of a New Europe:** A notable **feature** of the period was the **growth** of science and technology , growth of towns, and the establishment of universities led to growth of new learning and new ideas which were gradually to lead to the **Renaissance** and the rise of a new Europe.

1.3 GROWTH OF FEUDALISM

- **Feudalism:** A new type of society and new system of government in Western Europe following the **breakup** of the Roman empire. The new order that **gradually** emerged is called feudalism.
- **Similarities:** There were similarities between **Turks** in central Asia and **Rajputs** in India.
- **Features:** In Europe, the feudal system is associated with **two** other features.
 - **Serfdom.**

- **Military System.**
- **Warfare:** Cavalry warfare became the **principal** mode of warfare on account of two inventions which, though much older, began to be used on a large scale during this period. The first was the **iron-stirrups** and the second was a new **type of harness** which enabled the horse to draw **twice** the amount of load it pulled earlier.
- **In India,** for instance, there was **no** serfdom and manor system as such. But the local landed elements (**samantas**) exercised many of the powers of the feudal lords, and the peasantry was in a **dependent** position to them.
- **Role of Pope:** The Pope, who was the **head** of the Catholic Church, became not only a **religious** head, but one who exercised a great deal of **political** and **moral** authority as well.
- **Conflict:** However, some of the **monasteries** which became **exceedingly** wealthy began to behave like feudal lords. This **led** to internal discord, and conflict with the rulers who **resented** the worldly power of the Church and of the Popes.

1.4 THE ARAB WORLD

- **Extent of Empire:** The **rise of Islam** united Arab tribes into a **powerful empire** which included, apart from Arabia, Syria, Iraq, Iran, Egypt, North Africa and Spain.
- **Rise of Abbasids:** Internal differences and **civil wars** among the Arab tribes led the **Abbasids** to power. The Abbasids claimed to belong to the **same tribe** to which the **Prophet Muhammad** belonged, and were for that reason **considered holy**.
- **Trade and Development:** At its height, the Abbasids controlled not only some of the **most productive countries** of West Asia and North Africa but also commanded the **important trade routes** linking the Mediterranean world with **India and China** which led to the **wealth and prosperity** of the people in the area.
- **Distinguished Merchants:** The Arabs were keen merchants and **quickly emerged** as the most enterprising and **wealthy merchants** and seafarers in the world during the period. The standard of living and the **cultural environment** of the Arab towns could hardly be paralleled in any country in the world during the period.
- **Heterogeneous Society:** They had no hesitation in **employing non-Muslims**, such as Christians and Jews, and also **non-Arabs**, particularly the Iranians, many of whom were **Zoroastrians** and even for running the administration.
- **Open to New Developments:** They opened wide the gate of learning from all quarters as long as it did not challenge the fundamental **tenets of Islam**. In a short space of time, almost all the important **scientific works** of the various countries had become **available in Arabic**.
 - There was an impact of Greek **science and philosophy** on the Arabs.
 - Impact of **Chinese science** and philosophy on the Arab world can be seen such as the **compass, paper, printing, gunpowder** and even the humble wheelbarrow travelled from China to Europe via the Arabs during this period.
 - The famous **Venetian traveller, Marco Polo**, travelled to China in order to know more about it, and to breach the **Arab monopoly** of Europe's trade with China.
- **India and Arab Relations:** The Arab conquest of Sindh in the **eighth century** did lead to the establishment of **closer cultural relations** between the Arabs and the rest of India.
- **Exchange of Scientific Knowledge:** The **decimal system** of India travelled to the **Arab world** during this period and was **popularized in the region** by the Arab mathematician **al-Khwarizmi** and was introduced to Europe by a monk, **Abelard**, as **Arabic numerals**.

- The famous work on astronomy, **Surya-Siddhanta** by Aryabhatta and works of **Charak and Sushruta** dealing with **medicine** were also translated.
- Sanskrit literary works, such as **Kalila wa Dimna** (Panchatantra) were also translated into Arabic and formed the basis of **Aesop's Fables** in the West.
- **Arab Contribution:** Arabs had reached the stage where they could make their own contribution to the various sciences i.e **algebra, geography, astronomy**, optics, chemistry, medicine, etc.,
- **International Science:** Many of the achievements were the result of work done by people outside Arabia, in **Khorasan, Egypt, Spain**, etc. It has been called **Arab science** because **Arabic** was the **language of literature** and thought in the entire area.
- **Intellectual Freedom:** The remarkable degree of intellectual and **personal freedom** enjoyed by scientists and scholars as well as the **patronage** extended to them, was an important factor in the **remarkable growth of Arab science** and civilization. Such freedom was **not in Europe** as well as in **India** and growth in India began to **slow down** during the period.
- **Decline of Science:** Arab science declined after the **fourteenth century** partly due to political and economic **developments** affecting the area.

1.5 AFRICA

- **Trade in Africa:** The Arabs also brought Africa more actively into the **Indian Ocean and Middle Eastern trade** and started mercantile activity along the **coast of Africa** extending up to Malindi, Zanzibar, etc..
- **Item of Trade:** The Arab trade included large **scale export of slaves** to West Asia and North Africa, as also gold, ivory etc.
- **Position of Ethiopia:** In Africa, there was a powerful kingdom of **long standing Ethiopia**, which was engaged in the **Indian Ocean trade** across Aden to India and was closely allied to the **Byzantine empire**. However, this position of Ethiopia weakened with the **decline of the Byzantine empire** following the **rise of the Ottomans** in the fourteenth century.

1.6 EAST AND SOUTH-EAST ASIA

1.6.1 China:

- **Political Situation in China:** China's society and culture **had a climax** in the eighth and ninth centuries under **Tang rule** who extended their overlordship over **large parts of Sinkiang** in Central Asia. This helped in giving a fillip to the **overland trade across** what is called the '**Silk Road**'.
- **Mongol Inroads:** The Tang empire declined in the middle of the ninth century, and was replaced in the tenth century by another dynasty, **the Sung**. Its growing weakness gave an opportunity to the **Mongols to conquer** China in the thirteenth century.
- **Unification of China:** The Mongol rulers were able to **unify North and South China** under one control for the first time. For some time, they also brought under their **sway Tonkin** (North Vietnam and Annam South Vietnam).
- **Account of Marco Polo:** The Venetian traveller, **Marco Polo**, who spent some time at the court of **Kublai Khan**, the most famous of the **Mongol rulers** of China, has left a **picturesque account** of his court. Marco Polo returned to Italy by sea, **visiting Malabar in India** on the way.

- **Expansion of China:** The countries of South-East Asia had to meet the expansionist urges of some of the **Chinese rulers**.

1.6.2 Sailendra Empire:

- **Powerful Rulers:** The two most powerful kingdoms which flourished in the region during the period were **Sailendra and Kambuja empires**.
- **The Sailendra Empire** (seventh century), displaced the **SriVijaya empire** and flourished till the tenth century. It included **Sumatra, Java, the Malaya peninsula**, parts of Siam (modern Thailand) and even the **Philippines**.
- **Powerful Navy:** The Sailendra rulers had a powerful navy, and **dominated the sea trade** with China. The Pallavas of south India also had a powerful navy.
- **Builders of temple:** The rulers built **magnificent temples** during the period, the most famous of them being the temple of **Borobudur** dedicated to the **Buddha**. Indian epics, such as the **Ramayana and the Mahabharata**, continued to provide favorite themes for literature, folk-art, puppet plays, etc.

1.6.3 The Kambuja Empire:

- **The Kambuja empire:** It extended over **Cambodia and Annam** (Vietnam) and replaced the **Hinduised kingdom** of Funan. It flourished till the **fifteenth century** attaining a high level of cultural development and **prosperity**.
- **Important Temples:** Its most magnificent achievement may be considered the group of temples near **Angkor Thom** in Cambodia. The largest is the temple of **Angkor Wat** which has three km of covered passages containing beautiful statues of gods, goddesses and nymphs (apsaras), and scenes from the **Ramayana and the Mahabharata**.
- **India- South Asia Connect:** Many Indian traders went to **South China**, after traveling overland from the port of **Takkala in the Malay peninsula** to the Chinese sea. Many brahmanas and later Buddhist monks settled there.
- **Buddhist Connect:** While Buddhism declined in India, the land of its birth. It **flourished** in South East Asia. In course of time, it assimilated the **Hindu gods** into the **Buddhist fold**, and even took over the **Hindu temples**.
- **Foreign Connections:** Thus, India had close commercial and cultural contacts both with West and **South-East Asia, China, and Madagascar** and countries on the **east coast of Africa**. The various kingdoms in **South-East Asia** acted as a kind of bridge for commercial and cultural contacts between India and the outside world and with China.
- **Distinct Culture:** Though deeply **influenced** by Indian civilization and culture, they were able to attain a distinctive culture of their own of a very high order.
- **Religious Freedom:** The Arabs did not displace the Indian traders and preachers nor did they make any special effort to convert the people of the **area to Islam**. Thus, a remarkable degree of **religious freedom and tolerance**, and the commingling of various cultures marked these countries, characteristics which they have retained even today.
- **Interregnum in Relation:** The conversion of Indonesia and Malaya to Islam took place gradually. Elsewhere, Buddhism continued to flourish. **Commercial and cultural** contacts between India and these countries were snapped only with the establishment of the **Dutch in Indonesia**, of the English in India, Burma and Malaya, and later of the **French in Indo-China**.

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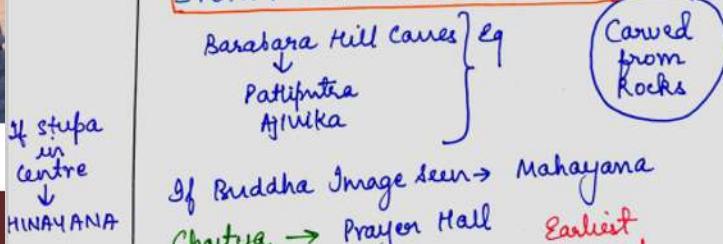
Tower at
Purushpura

Kamishka-I

- * not like today's
- * earliest temple of Gupta times
- ↓ Dashavtaras Bhitargaon
- * Archaeological temple: just some remains
- Temple at Jhandidal (Taxila)
- Sankashana Temple at Nagari
- A pedestal temple at Nagayunkonda
 - ↓ (stupa found here)
- Temple at Bernagar

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STUPA + ROCK CUT ARCHITECTURE



By Sainil Nagare

CHAPTER 2: NORTHERN INDIA: AGE OF THE THREE EMPIRES (FROM THE EIGHTH TO THE TENTH CENTURY)

2.1 INTRODUCTION

- **Powerful Empires of the Period:** A number of powerful empires arose in northern India and the Deccan between AD 750 and 1000 namely the **Pala empire** (Eastern India), the **Pratihara empire** (western India), and the **Rashtrakuta empire** (Deccan).
- **Contribution to Society:** Each of these empires provided **stable** conditions of life over large areas, and gave **patronage** to arts and letters. The Rashtrakuta empire, being the most powerful, lasted the longest acting as a **bridge** between north and south India in **economic** as well as **cultural** matters.

2.2 THE STRUGGLE FOR DOMINATION:

2.2.1 The Palas (750 CE–1161 CE):

- **Importance of Kannauj:** Kannauj emerged as the symbol of the **sovereignty** of north India during the **Harsha Period** which also implied **control** of the upper Gangetic valley and its rich resources in trade and agriculture.
- **Struggle for Resource Control:** The Three dynasties clashed with each other for **control** of Kannauj and the area extending from Banaras to south Bihar which again had rich resources and well-developed traditions.
- **Founder:** It was **founded** by **Gopala**, probably in **750 AD**. He was succeeded in 770 by his son **Dharmapala** who ruled till 810. Dharmapala was defeated by the Rashtrakuta ruler, **Dhruva**, who had earlier defeated the Pratihara ruler.
- **Dhruva returned** to the Deccan, leaving the field **free** to Dharmapala who occupied Kannauj. But failed to **consolidate** his control over Kannauj.
- The **Pratihara** power revived under **Nagabhata II**, Dharmapala fell back, but was **defeated** near **Monghyr**. Bihar and modern east U.P. remained a bone of **contention** between the Palas and the Pratiharas through Bihar.
- **Historical Account:** **Devapala**, the son of Dharmapala, who **succeeded** to the throne in **810** and ruled for 40 years, **extended** his control over **Pragjyotishpur (Assam)** and parts of Orissa as attested to by an Arab merchant, **Sulaiman**.
 - Information about the Palas is also provided to us by **Tibetan chronicles**, which says the Pala rulers were great **patrons** of Buddhist learning and religion.
- **Nalanda & Vikramasila University:** The **Nalanda university** was revived by **Dharmapala** who also founded the **Vikramasila university** which became second only to Nalanda in fame. The Palas built many **viharas** in which a large number of Buddhist monks lived.
- **Close relations with Tibet:** The Pala rulers also had **close** cultural relations with **Tibet**. Buddhist scholars, **Santarakshita** and **Dipankara** (called Atisa), were invited to Tibet, and they **introduced** a new form of Buddhism there.
- The Palas had **close** trade contacts and cultural links with **South-East Asia** which was very profitable and added **greatly** to the **prosperity** of the Pala empire.
- The powerful **Sailendra dynasty** sent many **embassies** to the Pala court and sought **permission** to build a monastery at Nalanda.

2.2.2. The Pratiharas (730 CE–1036 CE):

- **Origin:** The Pratiharas also called **Gurjara-Pratiharas** were probably local officials **originating** from Gujarat but were **able to carve out a series of principalities** in central and eastern Rajasthan. They **resisted** Arab incursions from Sindh into Rajasthan.
- **Defeat:**
 - The Early Pratihara rulers, while **extending** their control over the Upper Ganga valley and Malwa, were **defeated** by the Rashtrakuta rulers **Dhruva** and **Gopal III**.
 - In **790 AD** and again in **806-807 AD**, the Rashtrakutas **defeated** the Pratihars, and then **withdrew** to the **Deccan**, leaving the field free for the Palas.
- **Real Founder:** The **real founder** of the Pratihara empire and the greatest ruler of the dynasty was **Bhoja**. He rebuilt the empire and by about **836 AD** he had **recovered Kanauj** which remained the **capital** of the Pratihara empire for almost a century.
- Bhoja, while extending in the east, was **defeated** and checked by the Pala ruler, **Devapala**. He then **turned** towards central India and the Deccan and Gujarat and came into **struggle** with the Rashtrakutas.
- **Territory under Bhoja:** Bhoja was able to **retain** his control over **considerable** parts of Malwa, and some parts of Gujarat and extended to the eastern side of the river Sutlej. He **also extended his empire in the east** following Devpala's death.
- **Bhoja's Religious beliefs:** Bhoja also called Mihir Bhoja was a **devotee of Vishnu** and adopted the title of '**Adivaraha**' which has been found **inscribed** in some of his coins. He died in about **885 AD** and was succeeded by his son **Mahendrapala I**.
- **Extent of Mahendrapala's Empire:** Mahendrapala **maintained** the empire of Bhoja and **extended** it over Magadha and north Bengal. He **fought** a battle with the king of Kashmir but had to yield to him **some** of the territories in Punjab **won** by Bhoja.
- **Al- Masudi's Account:** The Pratiharas, thus, **dominated** north India for **over** a hundred years, from the first quarter of the ninth to the middle of the tenth century as testified by **Al- Masudi**, a native of **Baghdad** who **described the kingdom and its vast army**.
- **Cultural Contribution:** The Pratiharas **patronized** the great Sanskrit poet and dramatist, **Rajashekhar**, who lived at the court of **Mahipala**, a grandson of Bhoja, and **embellished** Kanauj with many fine buildings and temples.
- **Decline of Empire:** The Empire **weakened** after Rashtrakuta king **Indra III**, attacked Kanauj between **915** and **918 AD**, and Gujarat **probably** passed into the hands of the Rashtrakutas. **Krishna III** (Rashtrakuta King), **invaded** north India in about **963 AD** and defeated the Pratihara ruler which **led** to the dissolution of the Pratihara empire.

2.2.3 The Rashtrakutas (753 CE–982 CE):

- **Rise of the Empire:** **Deccan** was being ruled by the Rashtrakutas, **producing** a long line of warriors and able administrators. The kingdom was founded by **Dantidurga** with his capital at **Manyakheta** or **Malkhed** near modern Sholapur.
- The Rashtrakutas **dominated** the entire area of northern Maharashtra. **Extending** towards Gujarat and Malwa and Ganga valley, they **brought** rich plunder and added to the fame of the Rashtrakutas.
- **Successors:** The greatest Rashtrakuta rulers were **Govinda III** (793-814) and **Amoghavarsha** (814-878). Amoghavarsha who ruled for **68 years** was himself an author and is credited with

writing the first **Kannada** book on poetics. He **built** the capital city Manyakheta so as to surpass the city of Indra.

- **Powerful Ruler:** His grandson **Indra III** (915-927) **re-established** the empire after rebellion in the kingdom. He was the **most powerful** ruler of his times. According to **al-Masudi** who visited India at that time, the Rashtrakuta king Balhara or **Vallabharaja**, was the greatest king of India and most of the Indian rulers **accepted** his suzerainty and respected his envoys.
- **Krishna III (934-963):** He was the **last in a line of brilliant rulers** who was **engaged** in a struggle against the **Paramaras of Malwa** and the eastern **Chalukyas of Vengi**. Krishna III defeated the Chola king, **Parantaka I** (949 AD), and annexed the northern part of the Chola empire. The Rashtrakuta capital, Malkhed was **sacked** and burned in **972 AD** by his opponents which marked the end of the Rashtrakuta empire.
- **Religious Policy:** The Rashtrakuta rulers were **tolerant** in their religious views and **patronized** **Shaivism** and **Vaishnavism** and Jainism. The famous **rock-cut temple of Shiva** at Ellora was built by one of the Rashtrakuta kings, **Krishna I**. The Rashtrakutas **allowed** Muslim traders to settle which helped to **promote** foreign trade which enriched the Rashtrakutas.
- **Patrons of Art and Letters:** Many Sanskrit scholars, poets and others who wrote in **Prakrit** and in the **apabhramsha**, were present. The great apabhramsha poet **Swayambhu** and his son probably lived at the Rashtrakuta court.

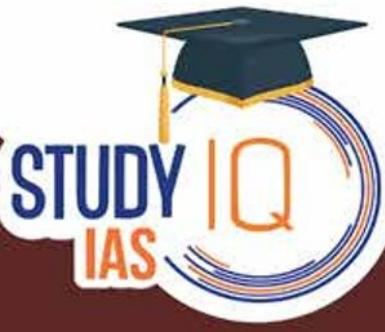
2.3 POLITICAL IDEAS AND ORGANISATION

- **System of Administration:** The King was the **center** of all affairs and **head** of the administration as well as the **commander-in-chief** of the armed forces. The **court** was not only a center of **political affairs** and of **justice** but of **cultural life** as well. **Dancing girls** and skilled **musicians** attended the court.
- **Rules of Succession:** The rules about **succession** were not **rigidly fixed**. Thus, the Rashtrakuta rulers **Dhruva** and **Govind IV** deposed their elder brothers.
 - **Princesses were rarely appointed** to government posts, but a Rashtrakuta princess, **Chandrobalabbe**, a daughter of Amoghavarsha I, administered the **Raichur doab** for some time.
- **Ministers:** Kings were generally **advised** by a number of ministers who were **chosen** by the king, a position, often **hereditary**.
- **Various Departments:** There were a number of departments of the central government. There was a **minister of foreign affairs**, a **revenue minister**, a **treasurer**, a chief (**Senapati**) of the armed forces, chief justice, and **purohita**.
- All the ministers, **except** the purohita, were expected to **lead** military campaigns as well when called upon to do so. We also hear of officials of the royal household (**antahpur**). Since the king was the **fountainhead** of all power, some of the officers of the household became very important.
- **Army Organization:** The armed forces were very important in the **maintenance** and **expansion** of the empire. The **largest number** of **elephants** was maintained by the **Pala** kings while large numbers of **horses** were **imported both by Rashtrakuta and Pratihara** kings from Central Asia.
 - **Composition:** The infantry **consisted** of regular and irregular troops and of **levies** provided by the vassal chiefs. The regular troops were often **hereditary**. The Pala kings, and perhaps the Rashtrakutas, had their **own navies**.

- **Central Administration:** The empires **consisted** of areas **administered directly** and areas ruled over by the **vassal chiefs**. The vassal chiefs were **required** to attend the darbar of the overlord on special occasions. The vassal chiefs always aspired to be **independent** and wars between them and the overlord were frequent.
 - **Example:** Thus, the Rashtrakutas had to **fight constantly** against the vassal chiefs of **Vengi** (Andhra) and Karnataka; the **Pratiharas** had to fight against the **Paramaras** of Malwa and the **Chandellas** of Bundelkhand.
- **Local Administration:** The directly administered territories in the Pala and Pratihara empires were divided into **bhukti** (provinces) and **mandala** or **visaya** (districts). The governor of a province was called **uparika** and the head of a district, **visayapati**.
 - **Uparika:** The uparika was **expected** to collect land revenue and maintain law and order with the help of the army. The visayapati was also expected to do the same within his jurisdiction.
 - There was an increase in smaller chieftains, called **samantas** or **bhogapatis**. The visayapatis and these smaller chiefs **tended to merge** with each other, and, later on, the word Samanta began to be used **indiscriminately** for both of them.
- **Rastrakuta's Administration:** In the Rashtrakuta kingdom, the directly **administered** areas were **divided**:
 - **Rashtra** (provinces): Head-rashtrapati
 - **Visaya**: District (Called Pattala in Pala and Pratihara empire))
 - **Bhukti**.
 - **Function:** Their main purpose was the realization of **land revenue** and some attention to **law and order**.
 - **Mode of Payment:** paid by giving them grants of rent-free land. T
 - **Village:** Basic unit of administration. The **headman** and the **village accountant** were important functionaries. They were **helped in their duties by the village elder** called **grama-mahajana** or **grama-mahattara**.
 - **Village Committees:** To manage local schools, tanks, temples, and roads. Simple disputes were also decided by these committees.
 - **Towns also had similar committees**, in which the **heads of trade guilds** were also associated.
 - **Law and order:** It was the responsibility of the koshta-pala or **kotwal-a**.
 - **Revenue Officer:** Nad-gavundas or desa-gramakutas.
 - **Growth of Feudalism:** When the power of these **hereditary elements grew**, the village committees became **weaker** and the central ruler cannot control them hence, government was becoming '**feudalised**'

2.4 STATE AND RELIGION:

- **Patronisers of all faiths:** Many of the rulers were devout **followers of Shiva or Vishnu** or they followed the teachings of **Buddhism or Jainism**. But, generally, they gave patronage to all the faiths, and did **not persecute** anyone for his or her religious beliefs.
- **Protection of Brahmanas and Varnas:** The king had the general duty of **protecting brahmanas** and the division of society into **four states** or varnas with the help of Purohita.
- Thus politics and religion were in essence, kept apart, religion being **essentially** a personal duty of the king. Thus, the kings were **not dominated** by the priesthood, or by the sacred law expounded by them.



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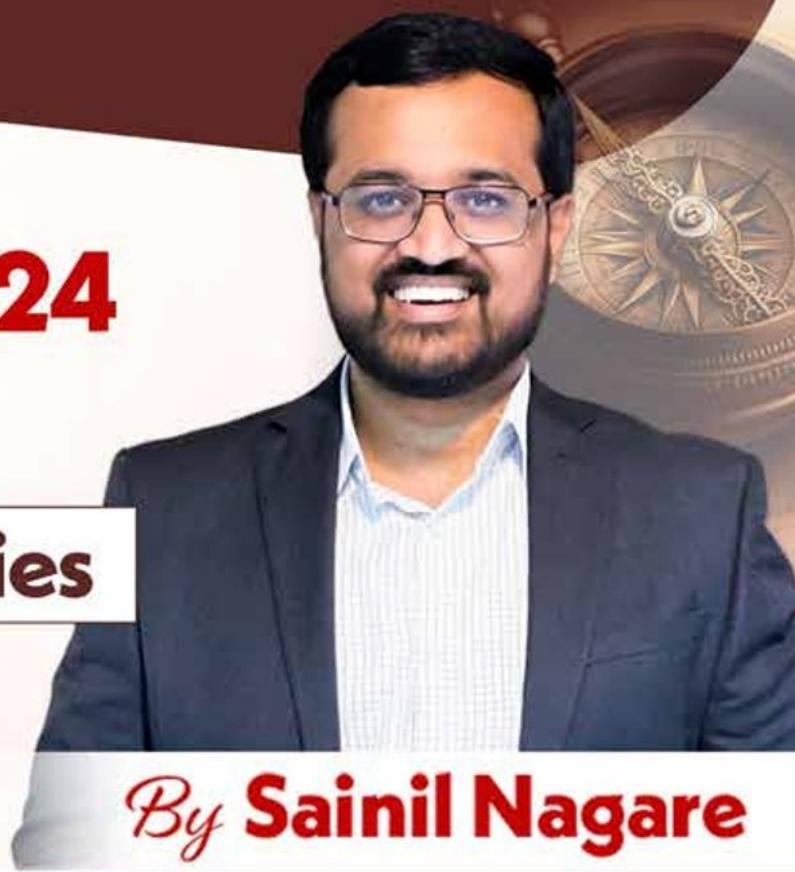
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CHAPTER 3: THE CHOLA EMPIRE

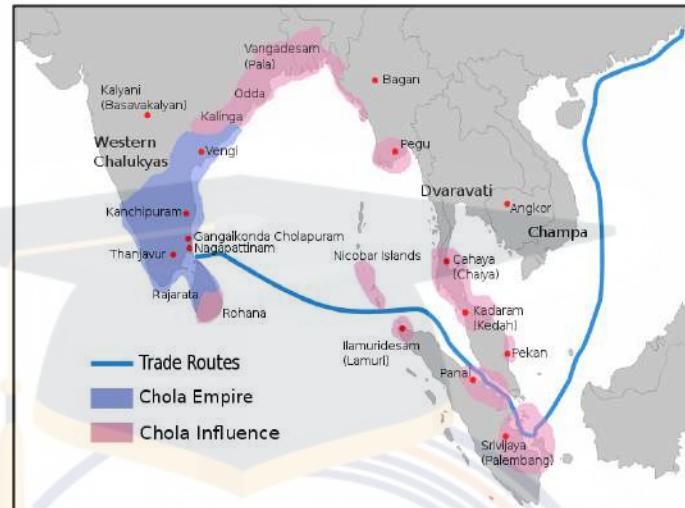
(From the Ninth to the Twelfth Century)

3.1 INTRODUCTION

- **Climax of South Indian History:** The Chola empire brought under its control a large part of the peninsula and developed a powerful navy which enabled them to develop India's sea-trade in the Indian Ocean, and to conquer Sri Lanka and the Maldives.

3.2 THE RISE OF THE CHOLA EMPIRE

- **Founder:** The Empire was founded by **Vijayalaya**, a feudatory of the Pallavas who captured Tanjore in 850 AD. They defeated both the **Pallavas of Kanchi** and weakened the **Pandyas**, bringing the southern Tamil country (**Tondaimandalam**) under their control.
- **Setback:** However, **Krishna III** defeated the Chola king, and annexed the northern part of the Chola empire, but they rapidly recovered, particularly after the death of Krishna III in 965 AD.



3.3 AGE OF RAJARAJA AND RAJENDRA I

- **Greatest Rulers:** The greatest Chola rulers were **Rajaraja** (985 – 1014 AD) and his son **Rajendra I** (1014 – 1044 AD).
- **Rajaraja (985 – 1014 AD):** He had extensive experience of administration and warfare.
 - He destroyed the **Chera navy** at Trivandrum (Thiruvananthapuram), attacked Quilon (Kollam), conquered Madurai and captured the Pandyan king.
 - He also invaded Sri Lanka, annexing its northern part to his empire.
- **Foreign Trade:** The Coromandel coast and Malabar were the centers for India's trade with the countries of South-East Asia. One of his naval exploits was the conquest of the Maldives Islands.
- **Rajendra I (1014 – 1044 AD):** He completely overran the Pandya and Chera countries and included them in his empire and completed the conquest of Sri Lanka. Sri Lanka was not able to free herself from the Chola control for another 50 years.
- **Victory Symbols:** Rajaraja and Rajendra I erected a number of Siva and Vishnu temples. The most famous of these was the **Rajarajeshwara Temple at Tanjore** which was completed in 1010 AD.
- **Inscriptional Sources:** They adopted the practice of having long inscriptions written on the walls of these temples, giving a historical narrative of their victories.
- The most remarkable exploits in the reign of Rajendra I was the march across Kalinga to Bengal in which the Chola armies crossed the Ganga. Rajendra I assumed the title of **Gangaikondachola** (or “the Chola conqueror of Ganga”) and built a new capital near the mouth of the Kaveri and called it **Gangaikondacholapuram** (or ‘the city of the Chola conqueror of the Ganga rulers’).

- **Naval Expedition:** Rajendra I took a naval expedition against the revived Sri Vijaya empire of Malay peninsula, Sumatra, Java, and the neighbouring islands and **controlled** the overseas trade route to China.
- **Foreign Relations:** The rulers of the **Sailendra dynasty** were Buddhists and had cordial relations with the Cholas. The Chola eagerness to remove obstacles to Indian traders, and to expand Chola trade with **China** breached this cordial relation. The Chola navy was the strongest in the area for some time and the Bay of Bengal was converted into a '**Chola lake**'.
- **Relation with China:** The Chola rulers also sent **diplomatic** and partly **commercial** embassies to China.
- **Wars and Conquests:** The Chola rulers **constantly fought** with the **Chalukyas** for the over lordship of **Vengi** (Rayalaseema), the **Tungabhadra** doab, and the Ganga- ruled country in north-west Karnataka.
- **System of Administration:** Once they had conquered a country, the Cholas tried to set up a sound system of administration in it. One of the **remarkable features** of the Chola administration was their encouragement of **local self-government** in the villages all over their empire.
- **Decline:** The Chola empire continued in a flourishing condition **during the twelfth century** after that the place of the Cholas was taken by the **Pandyas** and the **Hoysalas** in the south, and of the later **Chalukyas** by the Yadavas and the Kakatiyas.

3.4 CHOLA'S ADMINISTRATION

- **The King:** He was the **most important** person in the Chola administration and had a **council of ministers to advise him**.
- **Army:** The Cholas **Maintained** a large army consisting of **elephant, cavalry and infantry** which were called the **three limbs** of the army. The infantry was generally armed with spears. The Cholas also had a **strong navy**, which **dominated** the Malabar and Coromandel coast and for some time, the **entire Bay of Bengal**.
- **Provincial Administration:** The Chola empire was **divided** into:
 - **Mandalams** or provinces - Governor-princes of the royal family
 - These, in turn, were **divided** into **Valanadu** and **Nadu**.
- **Public Work:** The Chola rulers built a **network of royal roads** which were useful for **trade** as well as for the **movement** of the army.
- **Trade and Commerce:** It flourished in the Chola empire, and there were some **gigantic trade guilds** which traded with **Java** and **Sumatra**.
- **Agriculture and Irrigation:** The Cholas also paid attention to **irrigation** and **built tanks**. Elaborate **survey of the land** was done in order to **fix** the government's share of the land revenue.
- **Taxes and Revenues:** The Chola rulers **drew** their **income** from **tolls** on trade, **taxes** on professions, from **plundering**, and **land Tax**.

3.5 LOCAL SELF GOVERNMENT

- **Source:** Village government in the Chola empire is known from a number of **inscriptions**.
- **Assemblies:** There were **two** assemblies, called the **Ur** and the **Sabha** or **Mahasabha**.

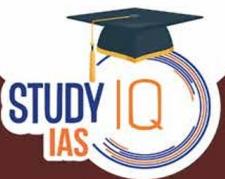
- **The Ur:** It was a **general assembly of the village**. It was created on land owned directly by the king or villages of ordinary people which were situated in Brahmadeya or Devadana land.
- **Mahasabha:** Mahasabha or Sabha was the assembly of Brahmanas in Brahmadeya and Devadana Land.
- **Village Committees:** The affairs of the village were managed by an **executive committee** to which educated persons **owning property** were elected either by drawing **lots** or by **rotation**. These members had to **retire** every three years.
- **Other Committees:** There were other committees **for helping in the assessment and collection of land revenue for maintenance of law and order, justice, etc.**
 - **Tank Committee:** One of the important committees was the tank committee which looked after the **distribution of water to the fields**.
- **Functions Performed:** The **Mahasabha** could **settle new lands, and exercise ownership rights over them**. It could also **raise loans** for the village and levy Taxes.

3.6 CULTURAL LIFE

- **Prolific Builders:** The extent and resources of the Chola empire **enabled** the rulers to build **great capitals**, such as **Tanjore, Gangaikondacholapuram, Kanchi**, etc. The rulers maintained large households and large palaces with banquet halls, spacious gardens and terraces.
- **Evolution of Temple Architecture:** The style of architecture which came into vogue during this period is called **Dravida**, because it was confined largely to south India.
- **The main Feature of this Style was:**
 - **Garbhagriha:** The **building of storey upon storey above** the chief deity-room (garbhagriha).
 - **Vimana:** The number of stories varied from five to seven and they had a typical style which came to be called the vimana.
 - **Mandap:** A pillared hall called mandap, with elaborately **carved pillars** and a **flat roof**, was generally placed in **front** of the **sanctum**.
 - Sometimes, a passage used to be added around the sanctum so that the devotees could go round it. Images of many **other gods** could be put in this **passage**.
 - This entire structure was enclosed in a **courtyard surrounded** by high walls, which were pierced by lofty gates called **gopurams**.
 - With passage of time, the temple became a **miniature city** or a palace, with **living-rooms** for priests and many others being provided in it.
 - The temples generally **enjoyed revenue-free grants of lands** for their expenses.
 - Some of the temples became so rich that they **entered** business, lent money and took part in business enterprises. They also spent money on **improving** cultivation, digging wells, tanks etc., and **providing** irrigation channels so that agriculture expanded.
 - **Example of Temple Architecture:** **Kailasanatha** at Kanchipuram, **Brihadisvara temple** at Tanjore built by Rajaraja I, the **temple at Gangaikondacholapuram**, though in a dilapidated condition, is another fine example of temple architecture under the Cholas.

3.7 TEMPLE ARCHITECTURE UNDER SUCCESSORS

- **Chalukyas and Hoysalas:** Temple-building activity continued under the Chalukyas of Kalyani and the Hoysalas. The district of **Dharwar** and the Hoysala capital, **Halebid** had a large number of temples.
 - **Example:** The most magnificent of these is the **Hoysaleswara Brihadiswara temple**. It is the best example of what is called the **Chalukyan style**.
- **Role of Temple:** The temple was **not merely** a place for worship but the **hub** of social and cultural life as well.
- **Sculptural Art:** The art of sculpture **attained** a high standard in south India during this temple. One example of this was the giant **statue of Gomateswar** at Shravanabelagola. (By the **Ganga Chavundaraya dynasty** who were **feudatories of Cholas** during **982 AD**)
- **Image Making:** Another aspect was image-making which reached its **climax** in the dancing figure of the Shiva called **Nataraja**.
- **Patronage to Art and Letter:** The rulers of the various dynasties also patronized arts and letters during this period. **Sanskrit** was **regarded** as the **language of high class** and a number of kings as well as scholars and court poets wrote in it.
- **Growth of Literature:** A number of popular saints called **Nayanars** and **Alvars** who were **devotees of Shiva and Vishnu** composed their works in **Tamil** and other languages of the area. The writings of these saints, which were collected into **eleven volumes** under the name **Thirumurai** are looked upon as the **fifth Veda**.
 - **Kamban's Ramayana:** Kamban's Ramayana is considered a classic in **Tamil literature** who is believed to have lived at the court of a Chola king.
 - **Kavirajamarga (Royal Path for Poets):** The Rashtrakuta, the Chalukya and the Hoysala rulers patronized Kannada as well as Telugu. The Rashtrakuta king, **Amoghavarsha**, wrote a book on poetics in **Kannada** called '**Kavirajamarga**' (**Royal Path for Poets**).
 - **Pampa, Ponna, and Ranna** are regarded as the **three gems of Kannada poetry**. **Nanniah**, who lived at the court of a Chalukyan king, began the **Telugu** version of the Mahabharata. The work begun by him was completed in the thirteenth century by **Tikkanna**.
- **Period of Growth and Development:** The period from the eighth to the twelfth century was not only remarkable for **political integration** in south India but also for **cultural development**. **Trade and commerce** also flourished during this period and **agriculture** expanded, making it one of the **great periods** in the history of south India.



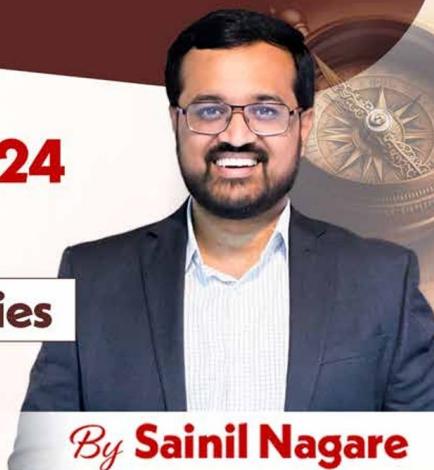
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CHAPTER: 4 ECONOMIC AND SOCIAL, EDUCATION AND RELIGIOUS BELIEFS (800 AD – 1200 AD)

4.1 INTRODUCTION

- **Purpose:** The entire period from **800 to 1200 AD** may be regarded as one for the purpose of studying **economic and social life and religious beliefs**.
- **Elements of Change and Continuity:** Many of the **earlier features** which existed before the ninth century **continued** during this period also. At the same time, there were a number of **new factors** which made the **period different** from the earlier one.

4.2 TRADE AND COMMERCE

- **Stagnation and Decline:** This is seen in the steady **decline of towns**, and the **absence of gold and silver coins** between the 7th and 10th centuries.
- **Decline of Foreign Trade:** The decline of foreign trade and the absence of gold and silver coins is sometimes traced to the **collapse** in the west of the **Roman empire** with which India had a flourishing and profitable trade.
- '**Localism**': There was the **rise of many states**, and the **growth** of what has been called '**localism**'. In these states there was a marked growth of **local self-sufficiency** which grew in conjunction with small towns.
- **New Trade Partners:** The **impact of the collapse** of the Roman empire on India's foreign trade was **not** as much as was **believed** at one time. Two powerful empires, **Byzantine** and the **Sassanid** empire based on Iran, had **risen following the collapse** of the Roman Empire with whom India had **extensive** trade relations.
- **Trade with Southeast Asia:** This period also **saw** India's trade and commerce with countries of Southeast Asia called **Swarna bhumi** or land of gold, and with China.
 - **Main Beneficiaries:** **Bengal, South India**, as well as **Malwa** and **Gujarat** were the main beneficiaries of this.
- **Self Sufficiency:** The **decline** of long distance trade within the country was **due to internal conditions** on the **rise of many states**, and the growth of what has been called '**localism**'. There was a marked growth of local self-sufficiency which grew in conjunction with small towns.
- **Growth of Agriculture:** Within these states in many areas there was a **growth of agriculture** as in order to **strengthen** their positions, the **rulers invited Brahmins**, and gave them grants of **revenue-free lands**.
 - These Brahman families extended and **improved cultivation** and, at their instance and **encouragement**, many nomadic or semi-nomadic tribes also settled down to agriculture.
- **Ban on Long Distance Travel:** The Dharmashastras of this period put a **ban on travel outside India**. However, it was **not taken seriously**. Indian merchants, philosophers, medical men and craftsmen **visited** Baghdad and other Muslim towns in West Asia during this period.
- **Evidence of Long Distance Trade:** The **ban** on sea-travel did **not interfere** with the growth of India's **overseas trade** with the countries of South-East Asia and China. The **peculiar features** of the languages of the area, and their dresses. etc., are mentioned in the books of the period such as **Harisena's Brihatkatha Kosh**.

- **Guilds Organization:** The Indian merchants were **organized** in guilds, called the **Manigraman** and the **Nanadesi** which had been active since early times.
- **Introduction of New Ideas:** The priests **followed** the traders and, in this way, both **Buddhist** and **Hindu religious ideas were introduced** in the area.
- **Assimilation of Culture:** Some of the ruling families of the area were **semi-Hinduism**, and they **welcomed** trade and cultural relations with India. In this way, Indian culture **mingled** with the local culture to **establish** new literary and cultural forms.
- **Flourishing Port:** The chief Indian **port for sailing to Java, Sumatra**, etc was **Tamralipti** (Tamluk) now in Bengal. A fourteenth-century writer in Java speaks of people from **Karnataka** (south India), and **Gaud** (Bengal) coming **unceasingly** in large numbers in large ships. **Gujarat traders** also took part in this trade.
- **Items Imported in China:** The Chinese **consumed** enormous quantities of **spices** imported from South-East Asia and India. They **imported** ivory from Africa and glassware from West Asia.
- **India as a Central Point:** Both India and South-East Asia were important **staging centers for trade between China and the countries** of West Asia and Africa.
- **The Role of Indian Traders:** Indian traders-especially the **Tamil** and **Kalinga** (from modern Orissa and Bengal)- played an **active role in this trade, along with Persians**, and later the **Arabs**.
- **Chinese Port:** The main seaport for foreign trade in China during this period was **Canton**, or **Kanfu** as the Arab travelers called it. A **Chinese account** of a slightly earlier period tells us that the Canton river was **full of ships** from India, Persia, and Arabia.
- **State Support:** Indian rulers, particularly the **Pala** and **Sena rulers**, and the **Pallava** and **Chola** rulers tried to **encourage** this trade by sending a series of **embassies** to the Chinese emperors. An embassy sent to China by **Rajendra I** traveled in an **Indian ship**.
- **Construction of Ships:** There is **evidence** to show that there were **many shipyards** in south India, **Orissa** and **Bengal**, and **Gujarat** engaged in the construction of ships.
- **Factors for Growth of Indian trade:** Thus, the growth of India's foreign trade in the area was **based on a strong naval tradition**, including **shipbuilding** and a **strong navy**, and the skill and enterprise of its **traders**.
- **Rise of Chinese and Arab Ships:** Indian ships **gradually** gave way to the **Arabs** and the **Chinese** whose **ships** were **bigger and faster**. An **important factor in the growth** of Chinese ships was the use of a **Mariner's compass**.
- **Factor of Prosperity.** While India's trade with the western areas **declined**, trade with South-East Asia and China **grew steadily**. The **lead** in this trade was taken by south India, Bengal, and Gujarat. This was an **important factor** in the wealth and prosperity of those areas.

4.3 SOCIETY

- **Rise of New Class:** A number of important **changes** took place in Indian society during this period such as the **rise of Samanta, Ranak, Rautta** (Rajput). Etc. Some were **government officers**, paid **not in cash but by revenue-bearing villages** while others were defeated rajas and their supporters.
- **Contest Among Groups:** There were **local hereditary chiefs, tribal or clan leaders** whose position **varied** in terms of power. They **contended** against each other, to **enhance** their sphere of authority and privileges.

- **Voice for Independence:** As a result, the kingdoms of this period **included** large areas dominated by defeated and subordinate rulers who were **constantly** on the lookout for reasserting their independence.
- **Assumption of Royal Power:** The **hereditary chiefs** gradually began to **assume** many of the functions of the government. They **assessed** and **collected land revenue**, and assumed **administrative powers**, such as the right of awarding punishments which **earlier** were generally considered royal privileges.
- **Rise of a Feudal Society:** This type of society may be called a **feudal society**. The common **feature** of feudal society is that the **dominant position** in society is held by those who draw their sustenance from land **without** working on it.
 - **Adverse Impact:** It **weakened** the position of the ruler, and made him **more dependent** on the feudal chiefs. The **small states discouraged trade**, and **encouraged** an **economy** in which villages or groups of villages tended to become largely **self-sufficient**.
 - **Positive Impact:** In an **age of disorder and violence**, the stronger chiefs **provided** safety of life and property to the **peasants** and others **without** which daily life could not have functioned. Some of the chiefs also took **interest** in the extension and improvement of **cultivation**.

4.4 CONDITION OF THE PEOPLE

- **High Living Standard:** There was **no decline** in the high standard of **Indian handicrafts** such as textiles, work on gold and silver metallurgy, etc., during the period.
- **Condition of Agriculture:** Indian agriculture also **continued** to be in a **flourishing** condition. Many of the Arab travelers **testify** to the **fertility** of the soil and the **skill** of the Indian peasant.
- **Condition of Ministers:** All the **literary works** of the period tell us that the ministers, officials and landed chiefs **lived** in great ostentation and splendor. They **maintained** a large number of **women** in their households and had a train of domestic servants to look after them.
 - **Titles:** They assumed high-sounding titles, such as **Mahasamund Adhipati**, and had their own **distinctive symbols**, such as banners, decorated umbrellas and the yak-tail to whisk away flies.
- **Condition of Merchants:** Big merchants also aped the ways of the king, and sometimes their **living** was quite royal. **Vastupala** and **Tejahpala** who were ministers in Gujarat are reputed to have been the **richest merchants** of their times.
- **Condition of General Masses:** The author of the **Rajatarangini** (written by **Kalhana** in Kashmir in the twelfth century) has them in mind when he says that the ordinary people had to be content with **rice** and **utpal-a-saka** (a wild vegetable of a bitter taste).
 - **Additional Cesses:** The commentators on **Dharmashastras** tell us that the rate of the **revenue demand** from the peasants was **one-sixth** along with a large number of **additional cesses**, such as grazing tax, tax on ponds, etc.
 - **Forced Labour (Vishti):** The peasants also had to render forced labour (Vishti).
 - **Famines and Wars:** There were **frequent recurrences** of famines and wars. In the wars, the **destruction of water reservoirs, burning of villages, seizure by force** of all the cattle or the grains stored in granaries in the markets, and destruction of cities were normal **features**, so much so that they are **considered legitimate** by the writers of the period. Thus, the growth of society **increased** the burdens on the common man.

4.5 THE CASTE SYSTEM

- **Period of Continuity:** The smriti writers of the period **exalt the privileges of the brahmanas**, and even **surpass** the previous writers in **emphasizing** the social and religious disabilities of the **sudras**.
- **Status of Shudras:** Eating a sudra's food, association with a sudra, **sitting on the same seat** with a sudra, and taking lessons from a sudra are **acts** which **drag down** even the **noblest person**.
- **Marriage:** Marriages **between different castes** were **frowned upon**. In the case of the union of a high caste man with a woman of a lower caste, the caste of the offspring was to be **determined** by the caste of the mother, but by the caste of the father if he **belonged** to a caste lower than the mother's.
- **Proliferation of Caste:** Contemporary writers **mentions** a large number of castes such as potters, weavers, gold-smiths, musicians, barbers, rope-makers, leather-workers, fishermen, hunters of birds, etc.
- **Untouchables:** Some of these were **guilds of workers** which now began to be classified as castes (jati). It is significant that the **smriti writers** of the period **regard handicrafts as low occupations**. Thus, most of the workers as well as tribes such as the **bhilas** were classified as 'untouchables'.

4.6 RISE OF THE RAJPUTS

- **Debates:** There is a great deal of **controversy** among scholars about the **origin of a new caste** called **Rajputs**.
- **Genealogy:** They trace their **genealogy** to the **solar and lunar families of kshatriyas** which are **mentioned** in the Mahabharata while some others trace their ancestry to **Agni-kunda** of sage **Vashishta**.
- **Various Origin:** It is believed that different Rajput clans have **different origins** descending from **Scythians** and **Hunas** who settled in India after Harsha, while a number of others belong to **indigenous tribes**. It seems that, in **course of time**, all ruling families belonging to various castes began to be termed rajaputra or rajput, i.e., royal, and given the status of **kshatriyas**.
- **Not a Rigid System:** Caste (jati) was **not** rigidly followed and individuals and groups **can rise** in the **varna scale**, and they can also **fall**. An instance of this is the **kayastha caste**, which begins to be mentioned more **prominently** from this period.
 - **Rise of kayastha:** It seems brahmins and sudras, who worked in the **royal establishments**, were called **kayastha** who emerged as a **distinct caste**.
- **Expansion of Hinduism:** It **absorbed** large numbers of **Buddhists and Jains**, **indigenous tribes** and **foreigners** within its fold. These new sections **formed** new castes and sub-castes. Thus, society and religion became more and more **complex**.

4.7 CONDITION OF WOMEN

- **Position in Society:** Women were generally considered to be **mentally inferior** and whose duty was to **obey** their husbands blindly.
- **Status of Education:** Women continued to be denied the right to **study the Vedas**. Furthermore, the marriageable age for girls was **lowered**, thereby **destroying** their opportunities for higher education.

- **Literate Women:** However, from some of the **dramatic works** of the period, the **court ladies** and even the **queen's maids-in-waiting** were capable of **composing** excellent **Sanskrit** and **Prakrit** verses.
- **Art and Culture:** Various stories point to the **skill** of princesses in the fine arts, especially in **painting** and **music**. Daughters of high officials, courtesans, and concubines were also **supposed** to be highly skilled in various arts, including poetry.
- **Age of Marriage:** Between the ages of **six and eight** or between their eighth year and **attaining puberty**, girls were to be married off.
- **Remarriage:** Remarriage was **allowed** under certain **conditions** when the husband had deserted (i.e., was not heard of) or died, or **adopted the life of a recluse**, or was impotent or had become an outcaste.
- **Secluded Life:** They were to be kept in **seclusion** and their **life** was **regulated by the male** relations father, brother, husband and son. However, **within the home** they were **honored**.
- **Property Rights:** With the **growth** of property rights in land, the property rights of women also **increased**. In order to **preserve** the property of a family, women were **given the right to inherit** the property of their male relatives. Thus, the **growth of feudal society** strengthened the concept of **private property**.
- **Sati:** The practice of sati was made **obligatory** by some writers, but **condemned** by others. It appears that with the **growth** of the practice of a large number of women being maintained by the chiefs, and with the resultant **disputes** about property, there was a **tendency** for the rite of sati to spread.

4.8 PATTERN OF LIVING: DRESS, FOOD, AMUSEMENT

- **Clothing:** The **dhoti** and the **sari** remain the **normal dress** for men and women during this period.
 - **Upper Class Dress:** From sculptures it appears that **long coats, trousers and shoes** were worn by upper class men in north India. **Woolen blankets** were used in winter. While **cotton** was the material most commonly used, the upper classes also used **silk** cloth and fine **muslin**.
 - **Ornaments:** The **Arab** travelers testify to the **fondness** of men and women for wearing ornaments.
 - **Historian Account:** **Marco Polo** says. "What this king wears between gold and gems and pearls is worth more than a city's ransom".
- **Food Habits:** **Vegetarianism** appeared to have been rule in many areas and sections of the population, the leading smriti writer of the times describes at great length the occasions on which the eating of **meat** was **lawful**. From this, it appears that the peacock, the horse, the wild ass, the wild cock, and the wild pig were regarded as lawful food.
- **Use of Intoxicants:** Arab writers **compliment** the Indians about the **absence of the use of** intoxicants among them. However, **Wine** was drunk on **ceremonial occasions**, including marriages and feasts, and outings which were very **popular** among some classes of citizens.
- **Amusements:** Apart from **fairs and festivals, excursions to gardens, swimming parties, etc.** were widely popular. **Fights** among various types of animals, such as arms, cocks, etc. as well as **wrestling bouts** were popular among the masses.

4.9 EDUCATION, SCIENCE, AND LEARNING

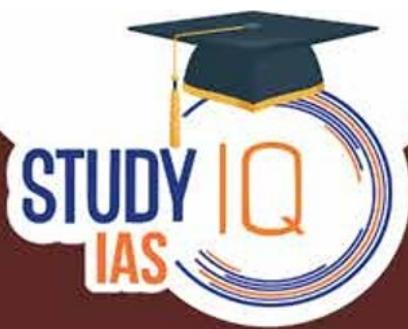
- **Change and Continuity:** There was **no** idea of **mass education** at that time. Reading and writing was **confined** to a small section, **mostly** brahmanas and some sections of the upper classes, including kayasthas.
- **Role of Temples:** Temples made **arrangements** for education at a **higher level** as well.
- **Subjects Taught:** The main subjects studied were the various branches of the **Vedas** and **grammar, logic and philosophy** which included science. The **responsibility** for giving education for a craft or profession was generally **left to the guilds**, or to individual families.
- **Educational Centers:** It continued to be provided at some of the **Buddhist viharas** (monasteries). **Nalanda** in Bihar and **Vikramasila** and **Odantapuri** were the most famous centers. All these drew students from **distant places**, including Tibet.
 - **Kashmir** was another important center of education. A number of important **Math's** were set up in south India, such as at **Madurai** and **Sringeri**.
- **Growth of Science and Technology:** The growth of science in the country **slowed** down during the period so that in course of time, it was **no longer regarded** as a leading country in the field of science.
 - **Surgery:** Thus, surgery **declined** because the **dissection of dead bodies** was regarded as **fit only for people of low castes**. In fact, surgery **became** the profession of **barbers**.
 - **Astronomy and Mathematics:** Astronomy was gradually **pushed** into the background by astrology. However, some advances were made in the field of mathematics. The **Lilawati of Bhaskar II** which was written during this period remained a standard text for a long time.
 - **Medicine:** **Advances** were made in the field of medicine by the use of minerals, especially **mercury**.
 - **Planetary Science:** Many books were **written** on plant sciences and for the treatment of **animals** (e.g. horses, elephants, etc.).
 - **Stagnation in Science:** During the period, society was becoming **increasingly rigid** and narrow in character. There had been a **setback in urban life and communications**, with growing religious orthodoxy which led to **stagnation of Indian science** during the period.
 - **Al-Biruni's Views:** Another reason was the tendency for the Indians to isolate themselves from the **main currents** of science. This is reflected in the writings of al-Biruni, a noted **scientist and scholar** from Central Asia: says: "They are **haughty, foolish, vain, self-conceited, stolid**. They are by nature niggardly in communicating that which they know and they take the greatest possible care to withhold it from men of another caste among their own people. still much more, of course, from any foreigners. According to their belief, no other created beings besides them have any knowledge of science whatsoever".

4.10 RELIGIOUS MOVEMENTS AND BELIEF

- **Revival and Expansion of Hinduism:** The period is marked by a revival and expansion of Hinduism, and a continued **decline of Buddhism and Jainism**.
- **Buddhism:** During this period, Buddhism was gradually confined to eastern India. The **decline of the Pala power** after the tenth century was a blow to Buddhism in the area.

- **Mahayana Buddhism:** With the rise of the Mahayana school of Buddhism in the early centuries of the Christian era, **Buddha** had begun to be worshiped **as a god**. Many Hindu **yogis** also adopted these practices. This **led to the decline** of Buddhism.
- **Gorakhnath:** The most famous among them was Gorakhnath. The **followers** of Gorakhnath were called **Nath-Panthis**, and at one time they were popular all over north India.
- **Status of Jainism:** Jainism continued to be popular, particularly among the **trading communities**. The **Chalukyan rulers of Gujarat** patronized Jainism. Some of the most magnificent Jain temples, such as the **Dilwara temple at Mt. Abu**, were built.
 - In **south India**, Jainism attained its **high water-mark** during the ninth and tenth centuries. The **Ganga rulers of Karnataka** were great **patrons of Jainism**. The colossal image at **Shravanabelagola** was set up during this time.
 - **Reason for Popularity:** The Jain doctrine of the four gifts (**learning, food, medicine and shelter**) helped to make Jainism popular among the people. In course of time, the growing rigidity of Jainism and the **loss of royal patronage** led to the decline of Jainism.
- **Hinduism:** **Siva** and **Vishnu** became the **chief gods** and magnificent **temples were built** to proclaim their supremacy. Many local gods and goddesses including the **gods and goddesses of tribals** who became Hinduized became subordinate to their consorts.
 - In **eastern India**, the **consorts -Tara**, the consort of **Buddha**, **Durga**, the consort of **Siva**. **Kali**, etc., became themselves the chief objects of worship.
- **Tantrism:** The growth of tantra in North India **enrolled people irrespective of their caste**.
- **Bhakti Movement:** The Bhakti Movement was led by a series of pop saints, **called Nayanars and Alvars**. These saints rejected austerities and looked upon religion not as a **matter of cold, formal worship** but as a living bond **based on love** between the god and the worshipper.
 - **Mode of Worship:** The chief objects of their worship were **Siva and Vishnu**. These saints went from place to place carrying their message of **love and devotion**. Some of them belonged to the **lower classes** and at least one of them was a brahmana.
 - **Position of Women:** There was also a woman saint, **Andal**. Almost all of them disregarded the **inequalities of caste**, though they did not try to oppose the caste system as such.
 - The Bhakti Movement not only won to the **fold of Hinduism** many adherents of Buddhism and Jainism; they also won over many tribals.
- **Lingayat or Virashaiva Movement:** Its founder was **Basava** and his nephew, Channabasava, who lived at the **court of the Kalachuri kings** of Karnataka. The Lingayats are **worshippers of Siva**.
 - **A Social Reform Movement:** They strongly opposed the **caste system**, and rejected fasts, feasts, **pilgrimages and sacrifices**. In the social sphere, they opposed child marriage and allowed remarriage of widows.
- **Shankaracharya Philosophy:** Sankara was **born in Kerala**, probably in the ninth century. **Persecuted by the Jains**, it is said, thereafter, he undertook a triumphant visit to north India where he worsted his opponents in debate.
 - **Advaita Vada:** Sankara's philosophy is called advaita vada or the **doctrine of non-dualism**. According to Sankara, **God and the created world was one**, the differences were apparent but not real and arose **due to ignorance**.

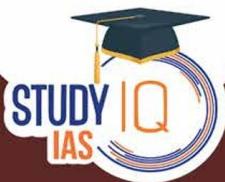
- **True Knowledge:** The way forward to salvation was **devotion to God**, strengthened by the knowledge that God and the created beings were one and the same. This philosophy is called **Vedanta**. Thus, Sankara upheld the **Vedas** as the fountainhead of true knowledge.
- **No Impact on Masses:** Sankara did **not reject the path of bhakti**, but a bhakt had first to clean his heart through **knowledge** for which a **study of the scriptures** was necessary. Thus Sankara's concept of bhakti could not influence the masses.
- **Ramanuja:** He argued that the **grace of God** was more important than **knowledge** about him in order to attain salvation and that the **path of Bhakti** was open to all, irrespective of caste.
 - **A Bridge Between Two:** Ramanuja tried to build a bridge between the **popular movement** based on Bhakti and the upper caste movement based on the **Vedas**.
 - **Later Acharyas:** The tradition established by Ramanuja was followed by a number of thinkers such as **Madhavacharya** (10th century), and in north India by **Ramananda**, **Vallabhacharya** and others.
 - **Acceptability:** In this way, Bhakti became acceptable to all sections of **Hindu society** by the early sixteenth century.



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CHAPTER: 5 THE AGE OF CONFLICT (1000 CE-1200 CE)

5.1 INTRODUCTION

- **Struggle for Domination:** The period from 1000 to 1200 AD saw **rapid changes both in West and Central Asia**, leading to the incursion of the Turks into northern India and establishing their rule towards the end of the period.
 - Meanwhile, the **break-up of the Gurjara-Pratihara empire** led to a phase of **political uncertainty in north India**, and a new phase of the struggle for domination began.

5.2 THE GHAZNAVIDS

- **The Samanids:** Towards the end of the ninth century, **Trans-Oxiana, Khurasan, and parts of Iran** were being **ruled by the Samanids** who were Iranians of descent. The Samanids had to battle continually with the non-Muslim Turkish tribesmen on their northern and eastern frontiers.
- **The Birth of Ghazi:** During the struggle between Samanids and non-Muslim Turkish tribesmen, a new type of soldier, the **ghazi**, was born. The ghazi was as much a **missionary as a fighter**. He acted as a **loose auxiliary** of the regular armies, and made up for his pay by plunder.
- **The Ghazni Kingdom:** Among the Samanid governors was a **Turkish slave, Alp-tigin**, who, in course of time, established an **independent kingdom** with its capital at Ghazni. The **Samanid kingdom soon ended**, and the Ghaznavids took over the task of defending the Islamic lands from the Central Asian tribesmen.
- **Mahmud Ghazni (998 CE-1030 CE):** Mahmud **ascended the throne** (998-1030 CE) at Ghazni and was considered a hero of Islam because of his stout **defense against** the Central Asian **Turkish tribal invaders**. Mahmud was closely associated with the **renaissance** of the Iranian spirit which grew rapidly during this period.
 - **Persian Language and Literature:** The proud Iranians had **never accepted the Arabic language and culture**. The Samanid state had also encouraged the Persian language and literature. A **high watermark in the Iranian renaissance** was reached with Firdausi's **Shah Namah**.
 - **Resurgence of Iranian Patriotism:** There was a resurgence of Iranian patriotism, and **Persian language and culture became the language** and cure of the Ghaznavid empire, so much so that Mahmud himself claimed descent from the legendary Iranian king, **Afrasiyab**. Thus, the Turks became not only Islamized but Persianized.
- **Attacks on India:** Mahmud is said to have made **seventeen raids** into India. The **initial raids (1001 CE)** were directed **against the Hindushahi rulers** who at the time held Peshawar and the Punjab. During the **next half a dozen years**, Mahmud launched a series of expeditions into the Indo-Gangetic plains. These raids were aimed at **plundering the rich temples** and the **towns** which had amassed wealth over generations.
- **Attack on Somnath Temple (1025 CE):** In 1025 CE, he made a plan for raiding Somnath which had a fabulously rich temple and attracted lakhs of pilgrims. It was **also a rich port**.
 - The **objective** was also **to create a sense of awe and shock** among the **Rajputs** because he marched via Multan and Jaisalmer with a regular cavalry of 30,000. Mahmud broke the Sivalingam, and ordered parts of it brought back with him to Ghazni.

- **Decline of Ghaznavids:** Following the death of Mahmud, a powerful empire, the Seljuk empire, came into being. The Seljuk empire included Syria, Iran and Trans-Oxiana, and contended with the Ghaznavids for the control of Khurasan. In a famous battle, the Ghaznavids were completely defeated and the Ghaznavid empire now shrank to Ghazni and Punjab.

5.2 THE RAJPUT STATES

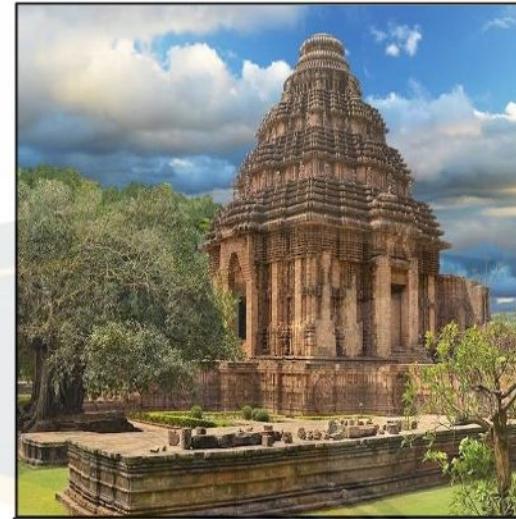
- **Prominent States:** With the break-up of the Pratihara empire, a number of Rajput states came into existence in north India. The most important of these were the Gahadavalas of Kanauj, the Paramaras of Malwa, and the Chauhans of Ajmer.
- **The Gahadvalas of Kanauj:** The Gahadvala kingdom extended from Mongyr in Bihar to Delhi. The greatest ruler in the dynasty was Govind Chandra who made Kanauj his capital, with Banaras remaining a second capital. Govind Chandra was succeeded by Jai Chandra who had to contend with the rising power of the Chauhans.
- **The Chauhans of Ajmer:** The Chauhans established their capital at Nadol towards the end of the tenth century. The greatest ruler in the dynasty was, perhaps, Vigraharaj who captured Chittor, established Ajmer (Ajayameru), and made it his capital.
 - The most famous among the Chauhan rulers was Prithviraj III who ascended the throne at the young age of eleven in or about 1177 CE but took the reins of administration in his hands when he was sixteen. He immediately embarked on a vigorous polity of expansion and brought many of the smaller Rajput states under his sway.

5.2.1 The Society, Culture, and Religion of Rajputs:

- **Social Structure:** The basis of Rajput society was the clan. Every clan traced its descent from a common ancestor, real or imaginary. The clans generally dominated a compact territory. Sometimes, these settlements were based on units of 12 or 24 or 48, or 84 villages.
 - Land: The chief would allot land in the villages to his sub-chiefs who, in turn, would allot it to individual Rajput warriors for the maintenance of their families and the horses.
 - Attachment to land, family and honour (maan) was a characteristic of the Rajputs.
- **Strength and Weakness:**
 - The Rajput organization of society had both strengths and weaknesses. The strength was the sense of brotherhood and egalitarianism that prevailed among the Rajputs.
 - But their basic weakness was their tendency to form exclusive groups, each claiming superiority over the others. They were not prepared to extend the sense of brotherhood to non-Rajputs.
- **Religious Beliefs:** Most of the Rajput rulers of the time were champions of Hinduism, though some of them also patronized Jainism. They gave rich donations and grants of land to Brahmins and temples.
- **Protectors of Brahmanas:** The Rajput rulers stood forth as protectors of the privileges of the Brahmins and of the caste system. In return, the Brahmins were prepared to recognize the Rajputs as descendants of the old lunar and solar families of the Kshatriyas which were believed to have become extinct.

- **Temple Building:** The style of temple construction which came into prominence was called the **Nagara**. Though found almost all over India, the **main centers** of constructions in this style were in **north India** and the **Deccan**. Its **main characteristic features** were:

- The **tall curved spiral roof** over the garbhagriha or the deity room (**deul**).
- The **main room** was generally a **square**, though projections could be made from each of its sides.
- An **Anteroom (mandapa)** was added to the sanctum sanctorum.
- The temple was enclosed by **high walls** which had lofty gates.
- **The most representative temples of this type are:**
 - The Parsvanatha temple, the Visvanatha temple and the Kandarya Mahadeo temple at **Khajuraho**, Madhya Pradesh.
 - The Lingaraja temple (eleventh century), **Jaganatha** temple at Puri and the Sun temple of Konark (thirteenth century) in **Orissa**.



Sun Temple of Konark (Orissa)

- **Culture and Literature:** The Rajput rulers also patronized arts and letters. Many books and plays were written in Sanskrit under their partonage.
 - **Vastupala**, the famous minister of the Chalukyan ruler Bhima in Gujarat, was a writer and a patron of scholars and the **builder of the beautiful Jain temple at Mt. Abu**.
 - **Ujjain** and **Dhara**, the capitals of the Paramara rulers, were **famous centres for Sanskrit learning**.
 - Many works were written in **Apabhramsha** and **Prakrit** which represented the languages of the region. The **Jain scholars** made significant contributions in this direction, the most famous among them being **Hemachandra** who wrote both in Sanskrit and Apabhramsha.

5.3 THE TURKISH CONQUEST OF NORTH INDIA

- **New powers:** Towards the middle of the twelfth century, two new powers rose to prominence:
 - **The Khwarizmi empire** based in Iran.
 - **The Ghurid empire** based in Ghur in northwest Afghanistan.
- **Khwarizmi Empire:** The rising power of the Khwarizmi empire severely limited the Central Asian ambition of the Ghurids. **Khurasan**, which was the **bone of contention between the two**, was soon conquered by Khwarizm Shah. This left no option for the **Ghurids** but to look for expansion toward India.
- **Ghurid Empire:** In 1173, **Shahabuddin Muhammad (1173-1206)** (also known as Muizzuddin Muhammad bin Sam) ascended the throne at Ghazni.

- In 1178, he **attempted to penetrate into Gujarat** by marching across the Rajputana desert. But the **Gujarat ruler completely routed him** and he was lucky in escaping alive.
- He, now, **realized** the necessity of creating a **suitable base in Punjab** before venturing upon the conquest of India.
- By **1190**, Muizzuddin Muhammad had conquered **Peshawar, Lahore, and Sialkot**, and was poised for a thrust towards Delhi and the Gangetic doab.
- **Events in India:** Meanwhile, in **north India**, the **Chauhan power** had been **steadily growing**. The Chauhan rulers had **defeated and killed** a large number of **Turks who had tried to invade Rajasthan**, most probably from the Punjab side. They had also captured **Delhi** (called **Dhillika**) from the **Tomars** around the middle of the century. The expansion of the Chauhan power towards Punjab brought them into **conflict** with the Ghaznavid rulers of the area.

5.3.1 The Battle of Tarain

- **The First Battle of Tarain (1191 CE):** The **conflict** started with **rival claims** for **Tabarhinda**. In the battle which was fought at Tarain in 1191, the **Ghurid forces were completely routed**, Muizzuddin Muhammad's life being saved by a young Khalji horseman. **Prithviraj** now pushed on to Tabarhinda and conquered it after a twelve-month siege. Little attempt was made by Prithviraj to oust the Ghurids from the Punjab.
- **The Second Battle of Tarain (1192 CE):** This battle is regarded as one of the **turning points in Indian history**. Muizzuddin Muhammad had made **careful preparations** for the contest. He **marched** with 1,20,000 men, including a **force of heavy cavalry**, fully equipped with steel coats and armor, and 10,000 mounted archers. As soon as **Prithviraj** realized the nature of the Ghurid threat, he **appealed to all the rajas** of northern India for help. Many rajas sent contingents to help him, but **Jaichandra, the ruler of Kanauj, stayed away**. Prithviraj is said to have fielded a force of 3,00,000 including a large body of cavalry and 300 elephants.
- **The Final Outcome:** The numerical strength of the Indian forces was probably greater, but the **Turkish army was better organized and led**. The **superior organization skill and speed of movements of the Turkish cavalry** and their **mounted archers** and heavy cavalry ultimately decided the issue. Prithviraj escaped, but was captured near Saraswati (Sirsa). The Turkish armies **captured the fortresses of Hansi, Saraswati and Samana**. Then they attacked and captured Ajmer. Thus, the **Delhi area and eastern Rajasthan passed under Turkish rule**.

5.4 TURKISH CONQUEST OF THE GANGA VALLEY

- After Tarain, Muizzuddin returned to Ghazni leaving the affairs in India in the hands of one of his trusted slaves, **Qutbuddin Aibak**.

5.4.1 Bihar and Bengal:

- **The Gahadavala Kingdom of Kanauj:** The Gahadavala ruler, Jaichandra, had been ruling over the state peacefully for two decades. In 1194, Muizzuddin returned to India. He crossed the Jamuna with 50,000 cavalry and moved towards Kanauj. A hotly contested battle between **Muizzuddin and Jaichandra was fought at Chandawar** near Kanauj. Jaichandra was killed by an arrow, and his army was **totally defeated**. The Turks established their hold over a huge territory extending up to the borders of Bihar. Thus, the **battles of Tarain and Chandawar laid the foundations** of Turkish rule in north India.

- **Sena Rulers of Bengal:** A Khilji officer, **Bakhtiyar Khalji**, had been appointed in charge of some of the **areas beyond Banaras**. In 1204, Bakhtiyar Khalji marched with an army towards **Nadia**, a pilgrim center where the Sena ruler, **Lakshmana Sena**, had built a palace, and to which he had gone on pilgrimage. Pretending to be a horse-merchant, Bakhtiyar Khalji made a sudden attack on the palace, and created great confusion. All the wealth of the ruler, including his wives and children was captured. Bakhtiyar then marched and occupied the Sena capital, **Lakhnauti**, without any opposition. Lakshmana Sena moved to **Sonargaon** in south Bengal where he and his successors continued to rule.

5.4.2 Rajasthan, Gujarat and Madhya Pradesh:

- **Muizuddin** occupied the **powerful forts** of **Bayana** and **Gwaliyar** to guard the southern flank of Delhi.
- A little later, **Aibak** conquered **Kalinjar**, **Mahoba** and **Khajuraho** from the Chandel ruler of the area.
- Aibak **defeated Bhima III**, the ruler of **Gujarat**, and **Anhilwara** and a number of other towns were ravaged and plundered.

5.5 DEATH OF MUIZZUDDIN

- **Defeated by Khwarizmi (1203 AD):** In 1203, **Muizzuddin suffered a disastrous defeat** at the hands of the Khwarizmi ruler. This paved the way for the emergence after some time of a **Turkish state based exclusively in India**.
- **Khokhar Tribe:** The Khokhars, a **warlike tribe in western Punjab**, rose and cut off the communications between Lahore and Ghazni. **Muizzuddin led his last campaign into India in 1206 in order to deal with the Khokhar rebellion**. He resorted to large-scale slaughter of the Khokhars and cowed them down. **On his way back to Ghazni, he was killed** by a Muslim fanatic belonging to a rival sect.

5.6 CAUSES OF THE DEFEAT OF THE RAJPUTS

- **Growth of Feudalism:** The growth of feudalism, i.e., **rise of the local landed elements and chiefs** had weakened the administrative structure and military organization of the Indian states. The **rulers had to depend more** on the various **chiefs** who rarely acted in coordination, and quickly dispersed to their areas after battle.
 - **Turkish System:** On the other hand, the tribal structure of the Turks, and the **growth of the iqta and khilasa systems**, enabled the Turks to maintain large standing armies which could be kept in the field for a long time.
- **Absence of Swift Cavalry:** The Indians were **not accustomed to move as an organized body** of horsemen which could cover long distances and fight and maneuver. Nor, does it seem, the Rajputs had large bodies of mounted archers, or heavily armed cavalry.
- **Lack of Strategic Vision:** Rajputs did put up spirited and prolonged resistance, and defeated the Turkish armies a number of times. But the Rajputs lacked the 'strategic vision'. **Once the outer bastions of India- Kabul and Lahore, had fallen to the Turks, no concerted attempt was made by the Rajputs to recover them**. Thus, little effort was made to push the Ghaznavids out of the Punjab.
- **Little or No Attention to Outside Developments:** The gaze of the Rajputs remained fixed on India, and they paid little attention to developments outside, **specially to Central Asia which had often played a key-role in shaping the history of India**.

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CHAPTER 6: THE DELHI SULTANATE-I (CIRCA 1200-1400)

THE MAMLUK SULTANS (THIRTEENTH CENTURY)

6.1 INTRODUCTION

- **Establishment of Delhi Sultanate:** The Turkish rulers were successful in overcoming the difficulties that came in the way of establishment of Delhi Sultanate. The effects of the establishment of Turkish rule in northern India began to be felt within a hundred years all over India and resulted in far-reaching changes in society, administration, and cultural life.

6.2 STRUGGLE FOR THE ESTABLISHMENT OF A STRONG MONARCHY

- **Qutbuddin Aibak (1206 AD - 1210 AD):** Muizzuddin (Muhammad of Ghur) was succeeded by Qutbuddin Aibak, a Turkish slave in 1206 AD who had played an important part in the expansion of the Turkish Sultanat in India after the battle of Tarain.
 - In 1210 AD, Aibak died of injuries received in a fall from his horse while playing chaugan (polo). He was succeeded by Iltutmish who was the son-in-law of Aibak.
- **Yalduz:** Another slave of Muizzuddin, Yalduz, succeeded at Ghazni. As the ruler of Ghazni, Yalduz claimed to rule over Delhi as well. This, however, was not accepted by Aibak who ruled from Lahore.

6.3 ILTUTMISH (1210 AD – 1236 AD)

- **Real Consolidator:** Iltutmish must be regarded as the real consolidator of the Turkish conquests in north India.
- **Independent Rulers:**
 - At the time of his accession, Ali Mardan Khan had declared himself the king of Bengal and Bihar.
 - Qubacha, a fellow slave of Aibak, had declared himself an independent ruler of Multan and seized Lahore and parts of the Punjab.
 - The Rajputs found an opportunity to assert their independence. Thus, Kalinjar, Gwaliyar and the entire eastern Rajasthan, including Ajmer and Bayana, threw off the Turkish yoke.

6.3.1 Steps taken by Iltutmish:

- **Northwest:** During the early years of his reign, Iltutmish's attention was concentrated on the northwest. Iltutmish ousted Qubacha from Multan and Uchch. The frontiers of the Delhi Sultanat reached up to the Indus once again.
- **Bengal and Bihar:** In Bengal and Bihar, a person called Iwaz who had taken the title of Sultan Ghiyasuddin, had assumed independence. In 1226-27 AD, Iwaz was defeated and killed in a battle with Iltutmish's son near Lakhnauti. Bengal and Bihar passed under the suzerainty of Delhi.
- **Rajput Kingdoms:** Iltutmish took steps to recover Gwaliyar and Bayana. Ajmer and Nagor remained under his control. He sent expeditions against Ranthambhor and Jalore to reassert his suzerainty.

6.4 RAZIYA (1236 AD – 1239 AD)

- **Accession to Throne:** Ilutmish considered none of his surviving sons to be worthy of the throne and finally decided to **nominate his daughter, Razia**, to the throne, and **induced the nobles** and the **theologians (ulama)** to agree to the nomination. In order to assert her claim, Razia had to contend against her brothers as well as against powerful Turkish nobles and could **rule only for three years**.
- **Features of Reign:** Though brief, her rule had a number of interesting features.
 - It marked the beginning of a **struggle for power** between the **monarchy** and the Turkish chiefs, sometimes called 'the forty' or the **chahalgani**.
 - She even **hunted** and **led the army** in war.
 - She sent an **expedition against Ranthambhor** to control the Rajputs.
 - She **successfully established law and order** in the length and breadth of her kingdom.
- **Opposition by Turkish Nobility:** The Turkish **nobles** accused her of **violating feminine modesty**, and of being **too friendly** to an **Abyssinian noble, Yaqut Khan**.
- **Revolts and Rebellions:** Revolts broke out at **Lahore** and **Sirhind**. Razia personally **led an expedition against Lahore**, and compelled the governor to submit. On the way to Sirhind, an internal rebellion broke out in which Yaqut Khan was killed, and **Raziya imprisoned at Tabarhinda**.
 - However, **Raziya won over** her captor, Altunia, and after **marrying him** made a renewed attempt on Delhi.
 - Razia fought valiantly, but was defeated and **killed in a forest** by bandits while she was in flight.

6.5 ERA OF BALBAN (1246 AD – 1287 AD)

- **Accession to Throne:** Balban, one of the Turkish chiefs, ascended the throne in 1265. His accession to the throne began an era of strong, centralized government. Balban constantly sought to increase the prestige and power of the monarchy, because he was convinced that this was the only way to face the internal and external dangers facing him.
- **Measures to Strengthen his Position:**
 - **Descent:** Balban tried to strengthen his claim to the throne by declaring that he was the descendant of the legendary Iranian king **Afrasiyab** and stood forth as the champion of the Turkish nobility.
 - **Exclusion of others from Government Posts:** He refused to entertain for important government posts anyone who did not belong to a noble family. This virtually meant the exclusion of Indian Muslims from all positions of power and authority.
 - **Breaking Power of Nobility:** Balban was determined to finally break the power of the chahalgani and exalt the power and prestige of the monarchy.
 - **Spies:** To keep himself well informed, Balban appointed spies in every department.
 - **Army:** He also organized a strong centralised army, both to deal with internal disturbances, and to repel the Mongols who had entrenched themselves in Punjab and posed a serious danger to the Delhi Sultanat. He reorganized the military department (**diwan-i-arz**), and pensioned off those soldiers and troopers who were no longer fit for service.
- **Law and Order Situation:** The law and order situation in the area around Delhi and in the doab had deteriorated. In the Ganga-Jamuna doab and Awadh, the roads were infested with

robbers and dacoits, so much so that communication with the eastern areas had become difficult.

- **Policy of Blood and Iron:** Near Delhi, the **Mewatis** had become so bold to plunder people up to the outskirts of the city. **To deal with** these elements, Balban adopted a policy of blood and iron. The Mewatis were **ruthlessly hunted down and killed**, the forests around Delhi were cut down, and many **military out-pasts (thanas)** were **established** there. In the **doab** and in **Katchar** (modern Rohilkhand) Balban ordered **forests to be cleared**, rebellious villagers destroyed and the men, women and children enslaved.
- **Magnificent Court:** In order **to impress the people with the strength** of his government and to awe them, Balban maintained a magnificent court. Whenever he went out, he was surrounded by a large force of bodyguards with drawn swords. He **refused to laugh and joke** in the court, and even **gave up drinking wine** so that no one may see him in a non-serious mood. To **emphasize that the nobles were not his equals**, he insisted on the ceremony of **sijda** and **paibos** (prostration and kissing the monarch's feet).
- **Death of Balban (1286 AD):** Balban died in 1286. He was undoubtedly one of the **main architects of the Sultanat of Delhi**, particularly of its form of government and institutions. By asserting the power of the monarchy, Balban strengthened the Delhi Sultanat.

6.6 THE MONGOLS AND THE PROBLEM OF THE NORTHWEST FRONTIER

- **Mongol Onslaught:** The Mongols attacked the **Khwarizmi empire in 1218**. They ruthlessly sacked flourishing cities and ravaged the countryside. The Mongol onslaught had serious repercussions on the Sultanat of Delhi. **Many princes and large numbers of scholars, theologians, learned men and persons from leading families flocked to Delhi**. As the only remaining Muslim state in the area, the Delhi Sultanat, thus, became the **center of Islam**.
- **Mongol Threat to India:** The Mongol threat to India **appeared in 1221**. After the defeat of the Khwarizmi ruler, the **crown prince, Jalaluddin, fled** and was pursued by Changez Khan. Jalaluddin fought a brave battle on the bank of the Indus, and after being defeated, he **crossed over to India**. **Iltutmish**, who was ruling at Delhi at the time, tried to **appease the Mongols by politely refusing a request from Jalaluddin for asylum**.
- **Post-Iltutmish's Reign:** In **1241**, Tair Bahadur, the commander of the Mongol forces in Herat, Ghur, Ghazni and Turkhistan, **appeared at Lahore**. The Mongols sacked and almost depopulated the town. In **1245**, the **Mongols invaded Multan**, and only a speedy march by Balban saved the situation.
- **Measures by Balban:** Balban adopted a **policy of both force and diplomacy**.
 - He **repaired the forts of Tabarhinda, Sunam and Samana**, and posted a strong force in order to prevent the Mongols from crossing the river Beas.
 - He sent **diplomatic missions** to **Halaku**, the Mongol II-Khan of Iran, and the neighboring areas. Envoys from Halaku reached Delhi and were received with great honor by Balban.
 - **Balban tacitly agreed to leave the major portion of Punjab** under Mongol control. The Mongols, on their part, did not make any attack on Delhi.
 - Although **Balban died in 1286**, the strategic and diplomatic arrangements made him continue to serve the Delhi Sultanat.
- **Defeat by Jalaluddin Khilji:** In 1292, Abdullah, a grandson of Halaku, advanced on Delhi with 1,50,000 horses. He was defeated by Jalaluddin Khalji near Balban's frontier line of

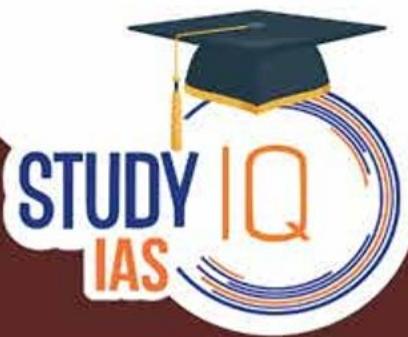
Tabarhinda, Sunam, etc. The **demoralized Mongols asked for a truce**, and 4000 Mongols, who had embraced Islam, came over to the side of the Indian rulers and settled down near Delhi.

- **Attack in the Reign of Alauddin Khalji:** In 1299, a **Mongol force** of 2,00,000 under his son, **Qutlugh Khwaja**, arrived to conquer Delhi. The Mongols **cut off the communications** of Delhi with the neighboring areas, and even entered many streets in the city. This was the **first time the Mongols had launched a serious campaign** to establish their rule over Delhi.
 - **Alauddin Khalji**, who was ruling over Delhi, **decided to face** the Mongols outside Delhi. After some time, the **Mongols withdrew** without risking a **full-scale battle**.
 - In **1303**, the **Mongols appeared again** with a force of 1,20,000. Alauddin Khalji, who was **campaigning in Rajputana** against Chittor, **rushed back** and fortified himself at his new capital, Siri, near Delhi. The two armies **camped** facing each other for **two months**.

6.7 INTERNAL REBELLIONS AND THE STRUGGLE FOR THE TERRITORIAL CONSOLIDATION OF THE DELHI SULTANATE

- **Bihar and Bengal:** The eastern region of India which included Bengal and Bihar strove continuously to **throw off the yoke of Delhi**. After the death of Iltutmish, the **governors of Bengal asserted their independence**. They attempted to extend their rule over **Radha** (south Bengal), **Orissa** and **Kamrup** (Assam).
 - In **1244**, the ruler of **Orissa** **badly defeated the Muslim forces** near Lakhnauti. Subsequent efforts of the Muslims against Jajnagar, the capital of Orissa, also failed.
 - **Tughril**, who had submitted to Balban and then **asserted his independence**, was hunted down by Balban (1280). Savage punishment was given by Balban to Tughril's family members and followers. This campaign which lasted three years was the only distant campaign undertaken by Balban.
 - **After Balban's death**, his son, **Bughra Khan**, who had been appointed the governor of Bengal, preferred to rule over that part rather than stake his life for the throne of Delhi. He, therefore, assumed independence and set up a dynasty which ruled over Bengal for the next forty years.
- **Rajput Kingdoms:**
 - **Qutbuddin Aibak:** Under Aibak, the Turks had **captured the chain of forts-Tijara (Alwar), Bayana, Gwalior, Kalinjar**, etc. They had overrun parts of eastern Rajasthan extending up to Ranthambhor, Nagaur, Ajmer, and Nadol near Jalor.
 - **Iltutmish:** Taking advantage of **Iltutmish's preoccupations** with the northwest, the **Rajput rajas had recovered** Kalinjar, Gwaliyar and Bayana. Many other principalities, including Ranthambhor and Jalor, repudiated Turkish suzerainty.
 - From 1226, **Iltutmish commenced operations to recover his control** over these areas. He **first invested Ranthambhor** and compelled the ruler to accept Turkish suzerainty. He also **captured Jalor** which was on the route to Gujarat. The efforts of Iltutmish to extend his control over Gujarat and Malwa, however, failed.
 - **Balban:** Balban's **attempt to conquer Ranthambhor** and to recover Gwalior failed. However, he **subdued Mewat ruthlessly** so that Delhi remained secure from Mewati inroads for almost one hundred years. **Ajmer and Nagaur continued to remain under**

the firm control of the Delhi Sultanat. Balban, thus, consolidated Turkish rule in eastern Rajasthan, despite his other preoccupations.



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CHAPTER 7 THE DELHI SULTANAT-II (CIRCA 1200-1400) [PART- 1]

THE KHALJIS AND THE TUGHLAQS

7.1 INTRODUCTION

- **Confusion for the Throne:** After the **death of Balban** in **1286**, there was again confusion in Delhi for the throne. Balban's own example of setting **aside the sons of Nasiruddin Mahmud** had demonstrated that a successful general could ascend the throne by **ousting the scions of an established dynasty**, provided he had sufficient support in the nobility and the army.

7.2 THE KHALJIS (1290-1320)

- **The Khaljis:** A group of Khalji **nobles led by Jalaluddin Khalji** overthrew the incompetent successors of Balban in **1290**. The Khaljis who were of a mixed **Turkish-Afghan origin**, did **not exclude the Turks** from high offices, but the rise of the Khaljis to power ended the Turkish monopoly of high offices.
- **Jalaluddin Khalji (1290-96):** He ruled only for a brief period of **six years**. He was the first ruler of the Delhi Sultanate to clearly **put forward** the view that the **state should be based on the willing support of the governed**, and that since the large **majority of the people in India were Hindus**, the state in India could not be a truly **Islamic state**. He also tried to gain the **goodwill of the nobility** by a policy of tolerance and avoiding harsh punishments.
- **Alauddin Khalji (1296-1316):** Alauddin Khalji came to the **throne** by treacherously **murdering** his uncle and father-in-law, **Jalaluddin Khalji**. After murdering his uncle, Alauddin **won** over most of the **nobles and soldiers** to his side by a **lavish use of gold**. To overawe his opponents, Alauddin Khalji adopted methods of utmost severity and ruthlessness.
- **Regulations of Alauddin:** Alauddin framed a series of regulations **to prevent the nobles from conspiring** against him.
 - They were **forbidden to hold banquets** or festivities or to form marriage alliances without the permission of the sultan.
 - To discourage festive parties, he **banned the use of wines and intoxicants**.
 - He also instituted a **spy service** to inform the sultan of all that the nobles said and did.
- **Revolt by Ghiyasuddin Tughlaq:** After Alauddin Khalji's death in 1316, His favorite, **Malik Kafur**, raised a **minor son of Alauddin**, Khusrau, to the throne and imprisoned or blinded his other sons, without encountering any opposition from the nobles. However, in **1320**, a group of officers led by **Ghiyasuddin Tughlaq** raised the banner of **revolt**. They broke out into open rebellion, and in a hard fought battle outside the capital, **Khusrau was defeated and killed**.

7.3 EXPANSION OF THE DELHI SULTANAT

- **New phase of expansion:** The new phase of expansion was initiated by Alauddin Khalji and was continued under his successors, the **climax being reached** during the reign of **Muhammad bin Tughlaq**.
- **Malwa and Gujarat:** At this time, Malwa, Gujarat, and Deogir were being **ruled by Rajput dynasties**.
 - The Turkish rulers had **strong reasons** for coveting Malwa and Gujarat. Not only were these areas **fertile** and **populous**, but they also controlled the western **sea ports and the trade routes connecting** them with the Ganga valley.
 - The **overseas trade** from Gujarat ports **brought in a lot of gold and silver** which had been accumulated by the rulers of the area.

- Another reason was that it could secure them better control over the **supply of horses** to their armies.
- **March over Gujarat:** Early in 1299, an army under two of Alauddin Khalji's noted generals marched against Gujarat **by way of Rajasthan**. The Gujarat ruler, Rai Karan, fled without offering a fight. The **chief cities of Gujarat, including Anhilwara, were sacked**. The famous temple of **Somnath** was also **plundered** and sacked. Gujarat now passed **under the control of Delhi**.
- **Consolidation of rule in Rajasthan:** After the conquest of Gujarat, Alauddin turned his attention to the **consolidation of his rule over Rajasthan**.
 - **Ranthambhor (1301):** The first to invite his attention was **Ranthambhor** which was being **ruled by the Chauhan successors of Prithviraj**. Its ruler, Hamirdeva, had given shelter to rebelled Mongol soldiers. Alauddin sent messages to Hamirdeva to kill or expel the Mongols. But Hamir Deva, with a high sense of dignity and obligation to those who had sought refuge with him, and being confident of the strength of his fort and his armies, sent haughty replies. Alauddin himself had to march against Ranthambhor. After three months of close siege, the **fearful jauhar** ceremony took place. This is the **first description** we have of the jauhar in Persian. All the Mongols, too, died fighting with the Rajputs.
 - **Chittor (1303):** Alauddin, next, turned his attention towards Chittor which, after Ranthambhor, was the most powerful state in Rajasthan. There is a **popular legend** that Alauddin attacked Chittor because he coveted Padmini, the beautiful **queen of Ratan Singh**.
 - Many modern **historians do not accept this legend** because it is mentioned for the first time more than a hundred years later by a Hindi poet, Malik Muhammad Jaisi.
 - Alauddin was closely invested in Chittor. After a valiant resistance by the besieged for several months, **Alauddin stormed the fort (1303)**. The **Rajputs performed jauhar** and most of the **warriors died fighting**.
 - **Other Rajput States:** Alauddin also **overran Jalor** which lay on the route to Gujarat. The **Rajput** rulers were **allowed to rule** but had to **pay regular tribute**, and to obey the orders of the sultan. **Muslim garrisons** were **posted in** some of the important towns, such as **Ajmer, Nagaur**, etc.
- **Deccan:** In 1306-07, Alauddin planned **two campaigns**.
 - The first was **against Rai Karan** who after his expulsion from Gujarat, had been holding Baglana on the border of Malwa. Rai Karan **fought bravely**, but he could **not resist for long**.
 - The second expedition was aimed **against Rai Ramachandra**, the **ruler of Deogir**, who had been in alliance with Rai Karan. The **command** of the army **was entrusted to** Alauddin's slave, **Malik Kafur**. Rai Ramachandra who surrendered to Kafur, was honorably treated and carried to Delhi where, after some time, he was **restored to his dominions with the title of Rai Rayan**.
- **South India:** Between 1309 and 1311, Malik Kafur **led two campaigns** in south India:
 - The first **against Warangal** in the Telangana area.
 - The other against **Dwar Samudra** (modern Karnataka), Mabar, and Madurai (Tamil Nadu).

For the **first time**, Muslim armies penetrated as far south as Madurai, and brought back untold wealth.

- **Expansion under Tughlaqs:**

- Following the accession of Ghiyasuddin Tughlaq in 1320, a sustained and vigorous forward policy was embarked upon. The sultan's son, Muhammad bin Tughlaq, was posted to Deogir for the purpose of holding Deogir under Delhi Sultanat.
- By 1324, the territories of the Delhi Sultanat reached Madurai. The last Hindu principality in the area, Kampili in south Karnataka, was annexed in 1328.

7.4 INTERNAL REFORMS AND EXPERIMENTS

- **Reasons behind Reforms:** By the time Alauddin Khalji came to the throne, the **position** of the Delhi Sultanat was fairly well consolidated in the central portion of the empire. This emboldened the sultans to undertake a series of internal reforms and experiments, aimed at improving the **administration**, strengthening the **army**, gearing up the **machinery** of land revenue administration, taking steps to expand and improve **cultivation**, and providing for the **welfare** of the citizens in the rapidly expanding towns.

7.4.1 Market Control Policy of Alauddin:

- **Fixing up Prices:** In a series of orders, Alauddin sought to fix the cost of all commodities from foodgrains, sugar, and cooking oil to a needle, and from costly imported cloth to horses, cattle, and slave boys and girls.
- **Separate Markets:**
 - He set up three markets at Delhi:
 - One market for food grains.
 - The second is for costly cloth.
 - The third for horses, slaves, and cattle.
 - **Shahna:** Each market was under the control of a high officer called shahna who maintained a register of the merchants, and strictly controlled the shopkeepers and the prices.
- **Land Revenue in Doab:** In order to ensure a regular supply of cheap food grains, he declared that the **land revenue in the doab** region, that is, the area extending from Meerut near the Yamuna to the border of Kara near Allahabad would be paid directly to the state in kind. Further, the land revenue was raised to half of the produce.
- **Measures to prevent hoarding:** To ensure that there was no hoarding, all the **banjaras** who were to carry food grains to the towns were registered, and their **agents and their family** were held collectively responsible for any violations. As a further check, the state itself set up **warehouses** and stocked them with food grains which were released whenever there was a famine or a threat of a shortfall in supply.
- **Control of Prices of Horses:**
 - **Reason behind:** Control of the prices of horses was important for the sultan because, without the supply of good horses at reasonable prices to the army, the efficiency of the army could not be maintained.
 - The price of a first grade horse fixed by Alauddin was 100 to 120 tankar, while a tattu (pony) not fit for the army cost 10 to 25 tankar.
- **Land Revenue in Cash:** Realization of land revenue in cash enabled Alauddin to pay his soldiers in cash. He was the **first sultan in the Sultanat to do so**.

- A saar (cavalryman) in his time was paid 238 tankas a year, or about 20 tankas a month. He was expected to maintain himself and his horse and his equipment out of this amount.
- **Significance of Regulations:** The market regulations of Alauddin came to an end with his death, but it did achieve a number of gains. Barani told that the regulations enabled Alauddin to raise a large and efficient cavalry which enabled him to defeat the subsequent Mongol onslaughts, with great slaughter, and to drive them beyond the Indus.

7.4.2 Agrarian Reforms:

- **Land revenue based on measurement of land:** Apart from the control of the market, Alauddin took important steps in the field of land revenue administration. He was the first monarch in the Sultanat who insisted that in the doab, land revenue would be assessed on the basis of measuring the land under cultivation. Alauddin wanted that the landlords of the area-called khuts and muqaddams, should pay the same taxes as the others.
- **Success dependent upon honesty of officials:** The policy of direct collection of land revenue by the state, based on measurement, could only succeed if the amil and other local officials were honest. Although Alauddin had given these elements sufficient salaries to enable them to live in comfort, he insisted that their accounts should be audited strictly.
- **Significance:** The land revenue reforms of Alauddin marked an important step towards closer relationship with the rural areas. The policy was certainly harsh and must have affected the ordinary cultivators also. But it was not so burdensome as to drive them into rebellion, or flight. Some of his measures were continued by his successors, and later provided a basis for the agrarian reforms of Sher Shah and Akbar.

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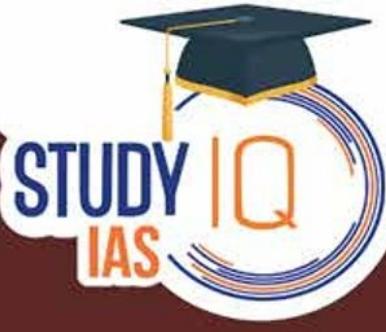
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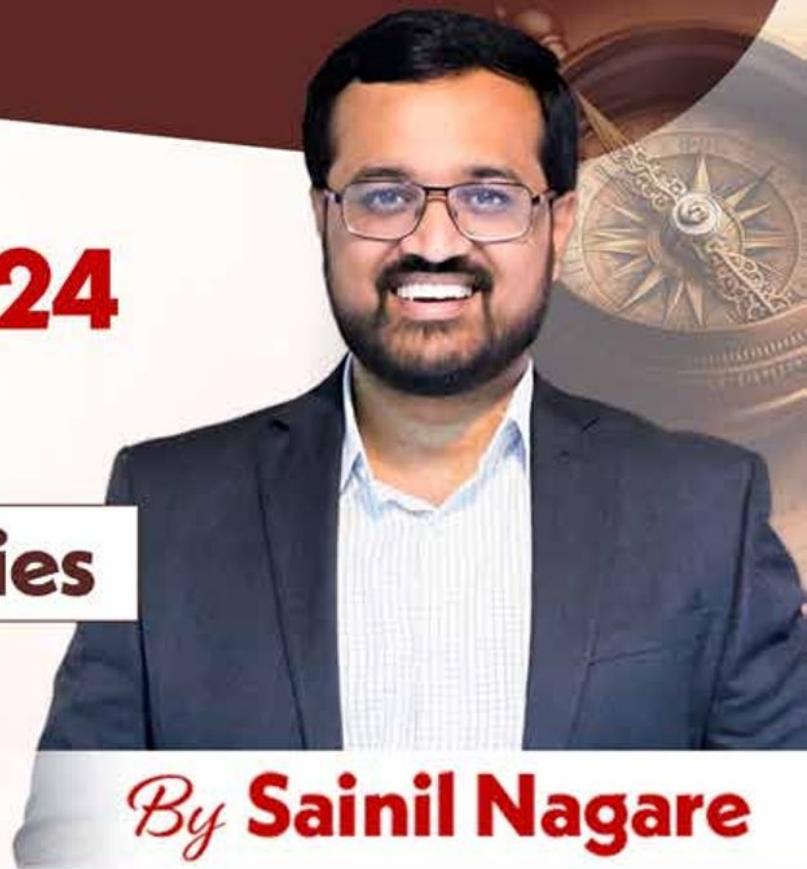
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CHAPTER 7: THE DELHI SULTANATE-II (CIRCA 1200-1400) [PART-2]

7.5 THE TUGHLAQS (1320-1412)

- **Tughlaq dynasty:** Ghiyasuddin Tughlaq established a new dynasty which ruled till 1412. The Tughlaqs provided three competent rulers:
 - **Ghiyasuddin**, his son **Muhammad bin Tughlaq (1324-51)**, and his nephew **Firoz Shah Tughlaq (1351-88)**.

7.6 MUHAMMAD TUGHLAQ'S EXPERIMENTS

- **A Remarkable Ruler:** Muhammad bin Tughlaq was one of the most remarkable rulers of his age.
 - **Deeply Read in Religion and Philosophy:** He was deeply read in religion and philosophy, and had a critical and open mind. He conversed not only with the Muslim mystics, but also with the Hindu yogis and Jain saints such as Jinaprabha Suri. This was not liked by many orthodox theologians.
 - **High offices on the Basis of Merit:** He was also prepared to give high offices to people on the basis of merit, irrespective of whether they belonged to noble families or not.
 - **Unfortunately, Hasty and Impatient:** Unfortunately, he was inclined to be hasty and impatient. That is why so many of these experiments failed, and he has been dubbed "an ill-starred idealist".
- **Transfer of the Capital from Delhi to Deogir:** Deogir had been a base for the expansion of Turkish rule in south India. Muhammad Tughlaq wanted to make Deogir a second capital so that he might be able to control south India better.
 - **Shifting of Officers & Leading Men:** For this purpose, he ordered many of the officers and their followers and leading men, including many Sufi saints, to shift to Deogir which was renamed Daulatabad.
 - **Rest of the Population:** No attempt was made to shift the rest of the population. Delhi remained a large and populous city in the absence of the sultan.
 - Coins minted in Delhi, while the sultan was at Deogir testify to this.
 - **Built Road and Rest Houses:** Though Muhammad Tughlaq had built a road from Delhi to Daulatabad and set up rest houses on the way to help the travelers, Daulatabad was more than 1500 km away.
 - **Deal of Discontent:** Many people died due to the rigours of the journey and the heat, since this movement took place during the summer season. Many of those who reached Daulatabad felt homesick, for some of them had lived for several generations in Delhi and looked upon it as their home. Hence, there was a good deal of discontent.
- **Return of Capital:** After a couple of years, Muhammad Tughlaq decided to abandon Daulatabad, largely because he soon found that just as he could not control the south from Delhi, he could not control north India from Daulatabad.
- **Benefits of Capital Transfer:** Though the attempt to make Deogir a second capital failed, the exodus did have a number of long-range benefits.
 - **Brought North and South India Closer:** It helped in bringing north and south India closer together by improving communications.

- **Cultural Interaction:** Many people, including **religious divines** who had gone to Daulatabad, **settled down there**. This resulted in a new process of cultural interaction **between north and south India**, as well as in south India itself.
- **Introduction of the 'Token Currency':** There was a **shortage of silver** in the world in the fourteenth century. Muhammad Tughlaq **decided to introduce a bronze coin** which was to have the same value as the **silver tanka**.
- **Limitations:**
 - The **idea of a token currency was a new one** in India, and it was **difficult to induce the traders** as well as the **common man** to accept.
 - Muhammad Tughlaq **might** have been **successful** if the government had been able to **prevent people from forging the new coins**.
- **After-Effects of Experiments:** The failure of these two experiments **affected the prestige of the sovereign**, and also meant **wastage of money**. However, the government quickly recovered.
 - **Ibn Battuta on Experiments:** The Moroccan traveler, Ibn Battuta, who came to Delhi in 1333, **could not see any harmful after-effects of these experiments**.
- **Qarachil Expedition:** This expedition was **launched in the Kumaon hills** in the Himalayas. The armies **went** too far into the **inhospitable region** of the Himalayas, and **suffered a disaster**. From an army of 10,000, **only 10 persons returned**. However, it **seems** that the **hill rajas accepted the over lordship of Delhi**.
- Subsequently Muhammad Tughlaq undertook an **expedition in the Kangra hills** also. Thus, the hill regions were fully secured.

7.6.1 Agrarian Reforms:

- **Agrarian Revolt:** Right at the beginning of Muhammad Tughlaq's reign, there was a serious peasant rebellion in the **Gangetic doab**. Peasants fled the villages and Muhammad Tughlaq took harsh measures to capture and punish them. **Reasons behind revolt were:**
 - **Over-assessment:** The trouble started due to **over-assessment**. Although the **share of state remained half** as in the time of Alauddin, it was **fixed arbitrarily**, not on the basis of actual produce.
 - **Artificially Fixed Prices:** Prices were also fixed artificially for **converting the produce into money**.
 - **Famine:** A severe famine which **ravaged the area for half a dozen years** made the situation worse. Efforts at relief by giving advances for cattle and seeds, and for digging wells came too late. So many people died in Delhi that the air **became pestilential**. The sultan left Delhi and for two and half years lived in a camp called **Swargadwari**, near Kanauj.
- **Measures:**
 - **Diwan-i-amir-i-kohi:** After returning to Delhi, Muhammad Tughlaq launched a scheme to **extend and improve cultivation** in the doab. He set up a separate department called diwan-i-amir-i-kohi.
 - **Division of Areas into Development Blocs:** The area was divided into development blocs **headed by an official** whose job was to **extend cultivation** by giving loans to the cultivators and to induce them to **cultivate superior crops**- wheat in place of barley, sugarcane in place of wheat, grapes and dates in place of sugarcane, etc.

- **Failure of Scheme:** The scheme failed largely because the **men chosen for the purpose proved to be inexperienced and dishonest**, and misappropriated the money for their own use.

7.6.2 The Problem of the Nobility:

- **Heterogeneous Nobility:** With the **downfall of the Chahalgani Turks**, and the rise of the Khaljis, the nobility was drawn from Muslims belonging to different races, including Indian converts. Muhammad Tughlaq went a step further. He **entertained people who did not belong to noble families**, but belonged to castes such as barbers, cooks, weavers, wine-makers, etc. He **even gave them important offices**.
- **Old Noble Families Deeply Resented it:** But the office-holders of the earlier period, who were the descendants of old noble families, deeply resented it.
- **Limitations:**
 - **Lack of Loyalty:** The nobility of Muhammad Tughlaq **consisted of many divergent sections. No sense of cohesion** could develop among them, nor any sense of loyalty towards the sultan.
 - **Favourable Opportunities for Rebellion:** On the other hand, the **vast extent of the empire provided** favorable opportunities for rebellion, and for striving to carve out independent spheres of authority. The **hot and hasty temperament of Muhammad Tughlaq and his tendency to give extreme punishments** to those whom he suspected of opposition or disloyalty **strengthened this trend**.

7.7 DECLINE AND DISINTEGRATION OF THE DELHI SULTANAT: FIRUZ AND HIS SUCCESSORS

- **Problem Faced by Firuz Tughlaq:** After his accession, Firuz Tughlaq was faced with the problem of preventing the imminent **break-up** of the Delhi Sultanat. He adopted a policy of **trying to appease the nobles, the army and the theologians**, and of asserting his authority over only such areas which could be easily administered from the center.
- **Policy of Appeasement towards Nobles:**
 - **Hereditary Succession:** Firuz decreed that whenever a **noble died, his son should be allowed to succeed** to his position, **including his iqta**, and if he had no son, his son-in-law and, in his absence, his slave.
 - **Abolished the practice of Torturing Nobles & Officials:** Firuz abolished the practice of torturing nobles and their officials **if any balance was found against them** at the time of auditing the accounts of their iqta. These **steps pleased the nobles** and were **a major factor for the absence of rebellions** by the nobles.
 - **Long Term Impact:** However, in the long run, the policy of making offices and iqta hereditary was **bound to be harmful. It reduced the chance of competent men** being recruited into the service outside a small circle, and **made the sultan dependent on a narrow oligarchy**.
- **Principle of Heredity in Army:** Firuz extended the principle of heredity to the army as well. **Old soldiers were allowed to rest in peace** and to send, in their place, **their sons or sons-in-law**, and if they were **not available, their slaves**. The soldiers were **not to be paid in cash**, but by assignments on the land revenue of villages.
- **Appeasement towards Theologians:** Firuz tried to win over the theologians **by proclaiming that he was a true Muslim king**, and that the state under him was a truly Islamic state. In

order to keep the theologians satisfied, a number of them were appointed to high offices. The judiciary and the educational system, of course, remained in the hands of the theologians.

- **Ban on Un-Islamic Practices:** Firuz tried to ban practices which the orthodox theologians considered un-Islamic. Thus, he prohibited the **practice of Muslim women going out to worship** at the graves of saints. He **persecuted** a number of **Muslim sects which were** considered **heretical** by the theologians. He even ordered that the beautiful **wall paintings** in his palace be **erased**.
- **Jizyah as Separate Tax:** It was during the time of Firuz that jizyah became a separate tax. Firuz **refused to exempt the Brahmanas** from the payment of jizyah since this was not provided for in the sharia.
 - **Exemption:** Only **women, children, the disabled** and the indigent who had **no means of livelihood** were exempt from it.
 - Worse, he publicly **burnt a Brahman for preaching to the people**, including Muslimas, on the ground that it was against the Sharia.
- **Exceptions:** He **patronized music**, and despite his orthodoxy, was fond of **wine**. At the same time, Firuz Tughlaq was the first ruler who **took steps to have Hindu religious works translated from Sanskrit into Persian**, so that there may be a **better understanding** of Hindu ideas and practices. Many books on music, medicine and mathematics were also translated from Sanskrit into Persian during his reign.
- **Humanitarian Measures:** Firuz also took a number of humanitarian measures. He **banned** inhuman punishments such as **cutting of hands, feet, nose, etc., for theft and other offenses**. He **set up hospitals** for free treatment of the poor, and ordered the Kotwals to make lists of unemployed persons. He **provided dowries for the daughters** of the poor.
- **Department of Public Works:** He set up a large department of public works which looked after his building programme. Firuz **repaired and dug a number of canals**. The longest canal was about 200 kilometres which took off from the river Sutlej to Hansic, another canal took off from the Yamuna. These and other **canals were meant for irrigation** purposes, and also for **providing water to** some of the new towns which **Firuz built**. These towns, Hisar-Firuzah or Hissar (in modern Haryana) and **Firuzabad** (in modern Uttar Pradesh) exist even today.
- **Slaves:** Another step which Firuz took was economic and political in nature. Firuz gradually gathered about 1,80,000 slaves. Some of these he trained for carrying on **various handicrafts**, and **posted them in the royal workshops (Karkhanas)** all over the empire. From others he formed a corps of soldiers who would be directly dependent on the sultan and hence, he hoped, would be completely loyal to him.

7.7.1 Decline and Disintegration:

- **Struggle for Power:** When Firuz died in 1388, the administrative and political problems which had to be faced after the death of every sultan came to the surface. The struggle for power **between the sultan and the nobles started once again**. The local zamindars and rajas took advantage of the situation to assume airs of independence.
- **Timur's Invasion (1398):** The weakness of the Delhi Sultanat was made even worse by Timur's invasion of Delhi (1398). Timur entered Delhi and sacked it without mercy; a large number of people, both Hindu and Muslim, as well as women and children lost their lives. Timur's invasion once again **showed the dangers facing a weak government in the country**. It resulted in the **drain of large amounts of wealth, gold, silver, jewellery, etc., from India**.

- Responsibility for Disintegration:** The responsibility for the disintegration of the Delhi Sultanate **cannot be ascribed to any ruler**. There were **some persistent problems** during the medieval times, such as the relations between the monarch and the nobles, the conflict with local rulers and zamindars, **the pull of regional and geographical factors**, etc. Individual rulers tried to cope with these problems but none of them was in a position to effect fundamental changes in society to offset these perennial factors. **Disintegration of the political fabric** was, thus, just beneath the surface and any weakness in the central administration set off a chain of events leading to political disintegration.

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CHAPTER 8: GOVERNMENT, ECONOMIC AND SOCIAL LIFE UNDER THE DELHI SULTANATE (PART-1)

8.1 INTRODUCTION:

- **Rise and Fall of Delhi Sultanate:** The State set up by the Turks in northern India gradually developed into a powerful and centralized state. It disintegrated towards the beginning of the fifteenth century and a series of independent states were set up which adopted the administrative system of the Sultanat.

8.2 THE SULTAN:

- **Moral Position of Caliphs:** The sultans of Delhi proclaimed themselves as Supreme however many declared themselves "lieutenant of the faithful", i.e., of the Abbasid Caliph at Baghdad, and included his name in the khutba in Friday prayers signifying only a moral position of the Caliph.
- **Duties and Responsibilities:** The sultan's office was the most important in the Sultanat and he was responsible for:
 - The safety and security of the state.
 - Administration.
 - Command of the military forces.
 - Maintenance of law and justice. To discharge this function, he appointed judges.
 - court of appeal from the judges.
- **No Clear Law of Succession:** The Islamic theory adhered to the idea of the election of the ruler, but accepted in practice the succession of any son of a successful ruler. The idea of primogeniture was fully acceptable neither to the Muslims nor to the Hindus.
 - **Military Strength was Main Factor:** Iltutmish even nominated a daughter in preference to his sons. Thus, military strength was the main factor in succession to the throne.

8.2.1 Living Standard of Sultans:

- **High Standard:** The Sultan enjoyed a standard of living which was comparable to the highest standard in the world at that time.
- **Royal Court and Palace:** Balban had a dazzling court while Alauddin Khalji and his successors followed the same tradition.
 - **Ibn Battutah:** The palace of Muhammad Tughlaq has been described by Ibn Battutah as dazzling with luxuries.
- **Royal Karkhanas:** The royal karkhanas catered to all the needs of the sultan. They manufactured costly articles made of silk, gold and silver ware, etc. The superintendents of the stores were instructed by Firuz Tughlaq to buy finely finished articles wherever and at whatever price they were available.



Ghiyas ud din Balban

- **Servants and Slaves:** A large number of servants and slaves, men and women, were employed to safeguard them, and to look after their comforts.

8.3 CENTRAL ADMINISTRATION

- **Assistance to Sultan:** The sultan was assisted by a number of ministers; however, the number, powers and functions of the ministers varied from time to time.

8.3.1 Office of Wazir:

- **Prominent Position:** The key figure in administration was the wazir who began to be considered more an expert in revenue affairs, and presided over a large department dealing both with income and expenditure.
- **Assistants:** A separate Auditor General for scrutinizing expenditure, and an Accountant General for inspecting income worked under the wazir.
- **Success:** The revenue department under Muhammad Tughlaq was able to cope with the affairs of the largest empire that had come into existence in India since the breakup of the Mauryan empire.

8.3.2 Military Department (Diwan-i-Arz):

- **Ariz-i-mamalik:** The head was called the ariz-i-mamalik. The special responsibility of the ariz's department was to recruit, equip and pay the army. It was Balban who first set up a separate ariz's department in India.
- **Branding of Horses:** Alauddin introduced the branding system (dagh) of the horses and a descriptive role of each soldier (Chehra) was also maintained.
- **Tackling the Mongol Problem:** Alauddin Khalji had the largest standing army and was also the first sultan who paid his soldiers fully in cash.
 - **Efficient Army of Alauddin:** The efficiency of Alauddin's army was the main factor in his ability to contain the Mongol invasions while conquering the Deccan at the same time.

8.3.3 Other Important Departments:

- **Diwan-i- Risalat:** It dealt with religious matters, pious foundations and stipends to deserving scholars and men of piety. It was presided over by the chief sadr.
- **Department of Justice:** The chief qazi was the head of the department of justice. The Qazis dispensed civil law based on the Muslim law (sharia).
- **The Diwan-i-Insha:** It dealt with state correspondence.
- **Department of Intelligence:** The rulers posted intelligence agents called barids in different parts of the empire to keep them informed.
- **Household Department:** The ruler's household was another important department of state. It also looked after a large number of karkhanas or departments in which goods and articles needed by the king and the royal household were stored.
 - **Wakil-i-dar:** The officer in charge of all these activities was called wakil-i-dar.
 - **Firuz Tughlaq:**
 - **Separate Department of Slaves:** Firuz Tughlaq had set up a separate department of slaves, many of whom were employed in these royal "workshops".

- **Separate Department of Public Works:** Firuz also set up a separate department of public works which **built canals and** many of his **public buildings.**

8.4 LIFE OF NOBLES:

- **Luxurious Life:** They had **magnificent palaces** to live in, they used **costly articles of apparel**, and were **surrounded by a large number of servants**, slaves and retainers. Some of the nobles also **patronized men of arts and letters.**
- **Curtailment of Privileges:** Alauddin sternly **repressed the nobles**, but the gay mode of life **revived** under his successors. Due to the **rapid expansion** of the empire, large **salaries and allowances** were given to the nobles by Muhammad Tughlaq. Khan-i-Jahan, the wazir of Firuz used to get 15 lakhs.

8.5 LOCAL ADMINISTRATION:

8.5.1 Iqta System:

- **Muqtis or Walis:** Turks **divided their territory into** a number of tracts called **iqtas**, which later became **provinces or subas**. The holders of these offices were called **muqtis or walis.**
- **Duties:** They were expected to **maintain law and order**, and **collect the land revenue**. As the **central government** became stronger and gained experience, it began to control the **muqtis** more closely.
- **Payment:** It began to try to **ascertain** the actual income, and to **fix the salaries of the soldiers** and the **muqtis in cash**. These rules were relaxed by **Firuz Tughlaq** towards the end of the sultanat.

8.5.2 Shiqs and Pargana:

- **Head:** Below the **provinces** were the **shiqs** and below them the **pargana**. Villages were grouped into units of **100 or 84** (traditionally called **chaurasi**). The **pargana** was headed by the **amil.**
- **Important People at Village Level:** The most important people in the village were the **Khut** (landowners) and **muqaddam** or headman and the village accountant or **patwari.**
- **Continuation of Old System:** In the initial stage, hardly any change was made in the working of the **administration** at the local level. **Land revenue** continued to be collected in the same manner, more or less by the same set of people.

8.6 NATURE OF THE STATE:

- **Characteristic:** The Turkish state in India was **Militaristic and Aristocratic.**
- **Nobility:** The nobility acquired a **broader base** under the **Tughlaqs.**
- **Position of Muslims:** Muslims in the towns had a better chance of being enrolled in the armies and of getting **state employment.**
- **Position of Hindus:** The Hindus **dominated trade** and constituted the **rural aristocracy**, and the **lower administrative wing** without whose cooperation the state could not function.
- **Sharing of Power:** A kind of tacit sharing of power between the rural Hindu aristocracy and the **city-based administrators** was, thus, a factor of capital importance for the Delhi Sultanate.
- **Islamic State:** The state was Islamic in a formal sense. **However**, the sultans did not allow the Muslim divines to dictate the policy of the state.

- **India was Not Truly Islamic:** This is why the historian Barani refused to consider the state in India as truly Islamic, but one based on **worldly or secular** considerations (**jahandari**).
- **Imposition of Jizyah:** This was a tax in lieu of **military service**, and was paid on a **graduated scale** according to means, women, children and the indigent, who had insufficient means, being exempt from it. Later, Firuz, while abolishing many illegal cesses; made **jizyah a separate tax**. He levied it on the Brahmana also.
- **Privileged Classes:** Before the **Turks**, the **Rajputs** and the **brahmanas** formed the privileged sections. **Later, the Turks and others**, including the Iranians, the Afghans, and a narrow group of Indian Muslims, formed the privileged sections.

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CHAPTER 8: GOVERNMENT, ECONOMIC AND SOCIAL LIFE UNDER THE DELHI SULTANATE (Part-2)

8.7 Economic and Social Life:

- **Ibn Battutah's Account:** He visited India in the fourteenth century and lived at the court of Muhammad Tughlaq for eight years. He has left a very interesting account of the products of the country, including fruits, flowers, herbs, etc., the condition of the roads, and the life of the people.
- **Village Industries:** Ibn Battutah says that the soil was so fertile that it could produce two crops every year. Sesame, sugarcane and cotton were also grown. They formed the basis of many village industries, such as oil pressing, making of jaggery, weaving, dyeing, etc.

8.8 Peasants and Rural Gentry:

- **Peasant Condition:** Peasants formed the overwhelming majority of the population who faced recurring famines and wars.
- **Village Aristocracy:** The village headmen (muqaddams) and smaller landlords (khuts) enjoyed a higher standard of life. Alauddin Khalji took stern action against them and curtailed many of their privileges. Hindu rais or autonomous rajas enjoyed a higher standard of life and were powerful chiefs.

8.9 Trade, Industry and the Merchants:

- The consolidation of the Delhi Sultanate led to the improvement of communications and the establishment of a sound currency system based on the silver tanka and the copper dirham.

8.9.1 Impact:

- **Economic Life:** It was quickened in the period by the improvement of communications and the growth of trade both overland and by sea.
- **New Crafts:** The Turks introduced or popularized a number of new crafts and techniques. The use of the iron stirrup, and a large-scale use of armor, both for the horse and the rider for heavy and light cavalry preferred by the new rulers.
- **New Industries:** This led to the growth of the metallurgical industry, and metal crafts.
- **New Technologies:** An even more important development was the improvement of the rahat (muscalled the Persian wheel) so that water could be lifted from a deeper level for irrigation. The other crafts included paper-making, glass-making, the spinning wheel and an improved loom for weaving.
- **Improvements in Architecture:** Introduction of mortar enabled the Turks to erect magnificent buildings based on the arch and the dome.
- **Period of Development:** Expansion and improvement, based on the legendary skill of the Indian craftsman, and agricultural growth were two of the most important factors which made the second half of the fourteenth century a period of growth and relative affluence.

8.10 Town Life: Slaves, Artisans and Others:

8.10.1 Town Life:

- **Garrison Towns:** Many of the **towns grew** around military garrisons as providers of food, goods and services to them. In due course, many of them **emerged as cultural centers**.
- **Composition of Population:** The medieval towns had a **miscellaneous population**, including many **lesser nobles** and a **large class of clerks** running government offices, shopkeepers, artisans, beggars, etc.

8.10.2 Slavery:

- **Acquisition of Slaves:** Slavery had been **adopted by the Arabs** and, later, by the **Turks** also. The most usual method of acquiring a slave was capture in war.
- **Slave Markets:** Slave markets for **men and women** existed in **West Asia** as well as in **India**. The **Turkish, Caucasian, Greek and Indian slaves** were valued and were generally bought for domestic service, for company, or for their special skills and some of them rose to high offices as in the case of the slaves of Qutbuddin Aibak.
- **Condition of Slaves:** It can be argued that the condition of a slave was **better than that of a domestic servant**.

8.10.3 Cost of Living of Urban Population:

- **Prices of Food:** In general, foodstuffs were **cheap** for the townsfolk during the Sultanate period. **Prices rose** sharply under **Muhammad Tughlaq** but **declined** almost to **Alauddin's** level under **Firuz**.
- **Poor Condition:** In terms of their income, the living conditions of **artisans and workers** in towns appear to have been hard.
- **Inequality:** Thus, **medieval society** was a society of great inequalities. In towns, the **Muslim nobility** led a life of **great ostentation**. The great mass of people, in towns as well as in the countryside, often had to face many hardships.

8.11 Caste, Social Manners and Customs:

8.11.1 Status of Caste:

- **Status of Brahmins:** There were **hardly any changes in the structure** of the Hindu society during the period. Brahmanas **Continued their position**.
- **Kshatriyas:** The **smriti texts** continue to emphasize that **punishing** the wicked and **cherishing** the good was the duty of the kshatriya and that the right to **wield weapons** for the purpose of protecting the people likewise belonged to him alone.
- **Shudras:** The highest **duty** of the shudra **was the service of the other castes**. The **ban** on the **study and recitation of the Vedas** by shudras was repeated, but not on hearing the **recitation of the Puranas**. However, the severest restrictions were placed on mingling with the **chandalas** and other '**outcaste**'.

8.11.2 Women:

- **Sati System:** There was **little change** in the position of women in the Hindu society. **Widow remarriage is included** among the practices prohibited in the Kali Age.
 - **Ibn Battuta:** Ibn Battuta mentions with horror the practice of sati.

- **Property Rights:** The commentators uphold the **widow's right to the property** of a son less **husband**, provided the property was not joint and had the full right to dispose of it.
- **Purdah System:** During this period the **practice of purdah** became widespread among the upper class women. The **Arabs and the Turks brought this custom** with them.

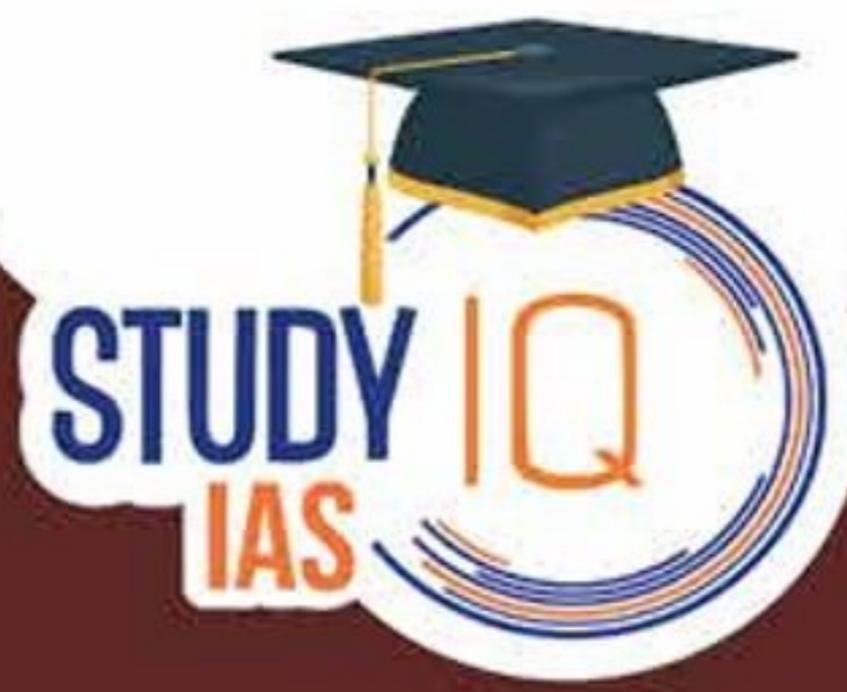
8.11.3 Custom:

- **Division of Society:** During the Sultanate period, the Muslim society **remained divided into ethnic and racial groups**. The Turks, Iranians, Afghans and Indian Muslims rarely married with each other.
- **Less Interaction:** The Hindu and Muslim upper classes did not have much **social intercourse**. The Hindu upper castes applied to the Muslims the restrictions they **applied to the shudras**.
- **Cultural Assimilation:** However, occasions for **mutual intercourse** were manifold. **Conflict of interests** as well as differences in social and cultural ideas, practices and beliefs did, however, create tensions, and slowed down the processes of **mutual understanding and cultural assimilation**.

8.12 Religious Freedom under the Sultanate:

- **Conversion of Temples into Mosque:** During this period, a number of Hindu temples were converted into mosques and some **targeted for destruction**.
 - **Example:** The most notable example of this is the **Quwwat-ul-Islam mosque** near the **Qutub Minar** in Delhi; formerly, it had been a **Vishnu temple**. But as soon as the Turks were settled, they started building their own mosques.
- **Practice of Religion:** In times of peace, however, within the Turkish territories the Hindus practice their religion **openly and ostentatiously**.
 - **Barani:** According to Barani, **Jalaluddin Khalji** observed that even in the **capital and provincial centers the idols were publicly worshiped**.
- **Tolerant Policy:** The policy of broad toleration was maintained during the Sultanate, though with occasional lapses. **Firuz** executed a **brahmana** on a charge of abusing the Prophet of Islam.
 - The Muslim rulers had realized that the **Hindu faith was too strong** to be destroyed by force.
- **Receptive Climate:** The **saintly character** of some of the **Sufi saints** created a receptive climate for Islam. In some areas many **tribal people** who had their own gods and goddesses, turned to settled agriculture and, in course of time, became Muslims.

Mongol Invasion: Following the Mongol invasion of **West Asia**, many persons belonging to prominent Muslim families fled to India. Many of them enrolled themselves in the **Turkish armies** or were **engaged in trade**.



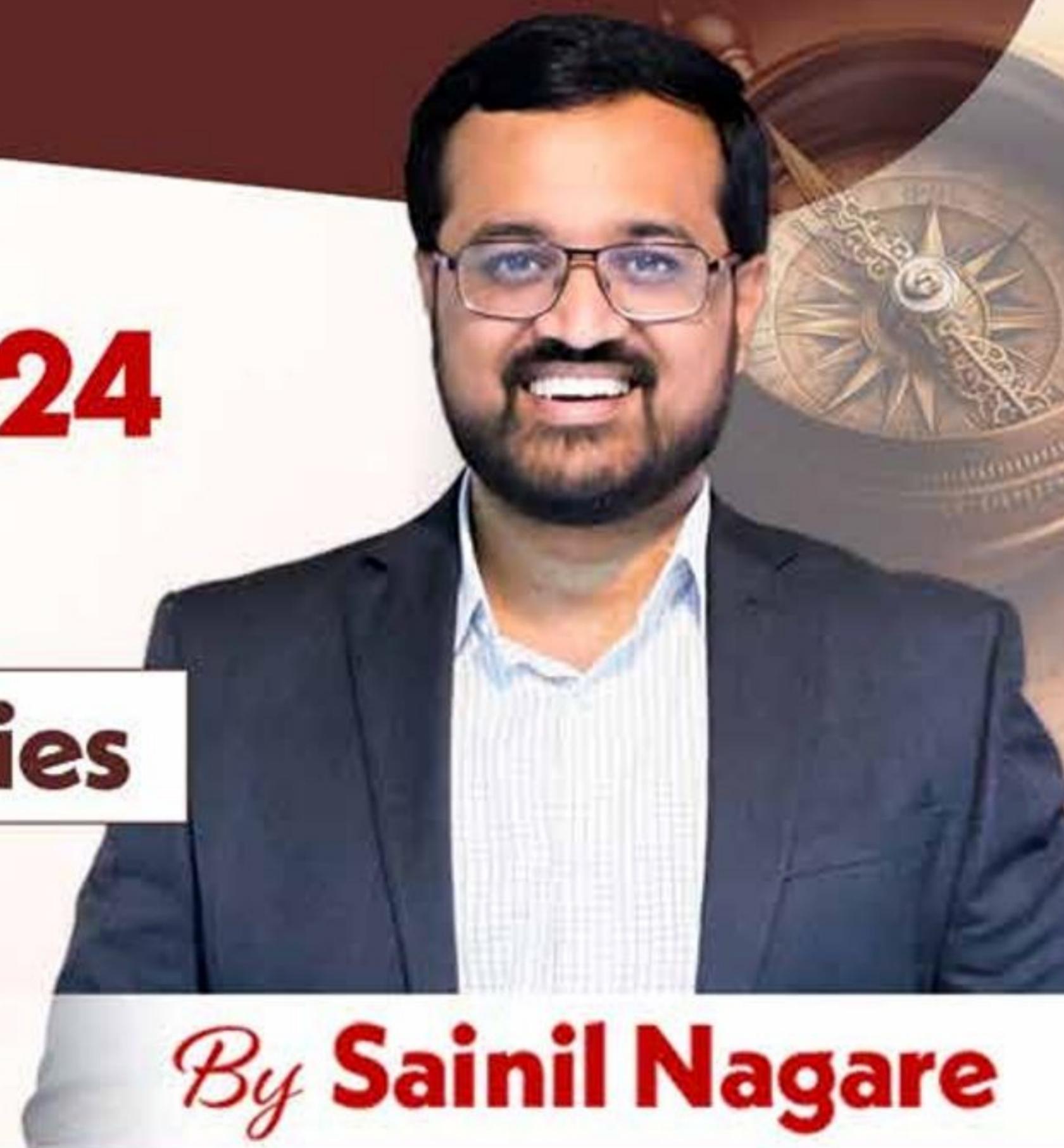
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CHAPTER 9: THE AGE OF VIJAYANAGARA AND THE BAHMANIDS, AND THE COMING OF THE PORTUGUESE (1350 AD - 1565 AD)

9.1 INTRODUCTION

- **Stable Government:** The Vijayanagar and Bahmani kingdoms dominated India, **south of the Vindhya**s, for more than **200 years**, providing south India and the **Deccan** a long spell of **stable governments**.
- **Disintegration of Empires:** This **ended** with the disintegration of the **Bahmani** empire towards the end of the **fifteenth century**, and of the **Vijayanagara empire** more than fifty years later after its defeat in **1565** in the **battle of Bannihatti**.
- **New Entrants:** Meanwhile, the Indian scene was transformed, first with the **arrival of the Portuguese** in south India and second with the **advent** of the Mughals in north India. The coming of the Mughals paved the way for another **spell of integration** in north India.

9.2 THE VIJAYANAGARA EMPIRE FOUNDATION AND CONFLICT WITH BAHMANI KINGDOM

- **Foundation of the Empire:** The Vijayanagara kingdom was founded by **Harihara** and **Bukka** who belonged to a family of five brothers.
 - **Conversion to Islam:** They had been the **feudatories of the Kakatiyas of Warangal**. The two brothers were imprisoned, converted to Islam during **Muhammad Tughlaq invasion**, and appointed to deal with the **rebellions** there.
 - **Readmission to Hinduism:** At the **instance of their guru, Vidyaranya**, they were readmitted to Hinduism and established their capital at Vijayanagar.
- **Expansion of the Empire:** The date of **Harihara's coronation** is placed at **1336 AD**. The **dissolution** of the **Hoysala kingdom** enabled Harihara and Bukka to expand their tiny principality. The Vijayanagara kingdom was, thus, a kind of **cooperative commonwealth** at first. **Bukka** succeeded his brother on the throne of Vijayanagara in **1356**, and ruled till **1377**.
- **Geographical Extent:** The Vijayanagara empire comprised the whole of south India up to **Rameshwaram**, including the **Tamil country** as well as that of the **Cheras (Kerala)**.
- **Main Rivals:** Vijayanagara faced a powerful enemy in the shape of the Coming of the **Portuguese** and **Bahmani kingdom (1347)** whose founder was **Alauddin Hasan (Hasan Gangu)**, an Afghan adventurer.
- **Bone of Contention:** The Vijayanagara rulers and the Bahmani sultans clashed in three separate and distinct areas: in the **Tungabhadra doab**, in the **Krishna-Godavari delta**, and in the **Marathwada country**.
 - **Fertile Region:** The struggle for the **mastery of the Krishna- Godavari basin** which was **very fertile** and which with its numerous ports **controlled the foreign trade** of the region was often linked up with the struggle for the Tungabhadra doab.
 - **Control of Ports:** In the **Maratha country**, the **main contention** was for the **control of the Konkan**. It was extremely **fertile**, and **included** within it the **port of Goa** which was an **important outlet for the products** of the region, as well as for the **import of horses from Iran and Iraq**.
 - The import of **horses from Goa** was, thus, of great importance to the southern states.
- **Military Conflicts:** The military conflicts resulted in **widespread devastation** of the contested areas and the neighboring territories and a considerable **loss of life and property**.
- **Bahmani-Warangal Agreement:** There were a series of **Hindu principalities** in the region such as the **Reddis**, the rulers of **Warangal**, the **Ganga rulers of Orissa** to the north.

- **Fixed Boundary:** The Bahmani sultan fixed **Golconda** as the **boundary of his kingdom** and **entered into an agreement** with Warangal for any further extension.
- **Impact of Agreement:** The **alliance** of the Bahmani kingdom and Warangal was a major factor in the inability of Vijayanagara to overrun the **Tungabhadra doab**, or to stem the Bahmani offensive in the area.
- **Intact Position of Vijaynagar:** Harihara II was able to **maintain his position** in the face of the **Bahmani-Warangal** combine. His greatest success was in **wrestling in Belgaum and Goa** in the west of the Bahmani kingdom.
- **Deva Raya I (1404- 1422):** There was a renewed fight for the Tungabhadra doab and was defeated by the Bahmani ruler **Firuz Shah**. Deva Raya agreed to marry his daughter to the sultan, ceding him in **dowry Bankapur in the doab** in order to obviate all future disputes.
 - **Change in Balance of Power:** The **question of the Krishna-Godavari basin** led to a renewed **conflict** between **Vijayanagara**, the **Bahmani kingdom** and **Orissa**. Warangal defected from the side of the Bahmani kingdom and changed the balance of power in the Deccan.
 - **Defeat of Bahmani:** Deva Raya was able to **inflict a shattering defeat** on Firuz Shah Bahmani and annexed the entire **Reddi territory** up to the mouth of the **Krishna river**.
 - **Construction of Canals:** Deva Raya constructed a **dam across the Tungabhadra** so that he could **bring the canals** into the city to relieve the shortage of water and built a **dam** on the **river Haridra** for irrigation purposes.
- **Deva Raya II (1425-1446):** He inducted **more Muslims in his army** and assembled **60,000 Hindus** well skilled in archery, besides **80,000 cavalry**, and **2,00,000 infantry**. With his new army, Deva Raya II crossed the Tungabhadra river in **1443 AD** and tried to **recover Mudgal, Bankapur**, but had to contend with the existing boundaries.
 - **Nuniz (Portuguese Writer) on Dev Raya II:** Nuniz, a Portuguese writer of the **sixteenth century**, tells us that the **kings of Quilon, Sri Lanka, Pulicat, Pegu and Tenasserim (in Burma and Malaya)** paid tribute to Deva Raya II.

9.2.1 Travellers Description of Vijaynagar's Wealth and Power:

- **Nicolo Conti:** Nicolo Conti (Italian Traveller) who visited Vijayanagara in **1420** says:
 - "The circumference of the city is sixty miles, its walls carried up to the mountains, and enclose the valleys at their foot. In this city there are estimated to be ninety thousand men fit to bear arms. Their king is more powerful than all the other kings in India."
- **Ferishta:** Ferishta also says
 - "The princes of the house of Bahmani maintained their superiority by valour only, for in power, wealth and the extent of the country, the Rayas of Beejanagar (Vijayanagara) greatly exceeded them."
- **Abdur Razzaq:** Abdur Razzaq (Persian Traveller) visited Vijayanagara in the reign of **Deva Raya II**. He gives a glowing account of the country, saying: "This latter prince has in his **dominions three hundred ports**, each of which is equal to Calicut, and on terra firma his territories comprise a space of three months' journey." All travellers agree that the **country was thickly populated** with numerous towns and villages.
 - **Vijaynagar City:** Abdur Razzaq describing the city, he says: "It is built in such a manner that **seven citadels and the same number of walls enclose each other**. The seventh

fortress, which is placed in the centre of the others, occupies an area ten times larger than the marketplace of the **city of Herat**."

- **Bazars:** Starting from the palace, there were **four bazars** "which were **extremely long and broad.**"
- **Social Customs:** People **belonging to one caste or profession** lived in **one quarter** of the town. The **Muslims** appear to have **lived in separate quarters.**
- **Wealth:** Abdur Razzak mentions the tradition that "**in the king's palace are several cell-like basins filled with bullion, forming one mass.**"

9.3 THE BAHMANI KINGDOM: ITS EXPANSION AND DISINTEGRATION

9.3.1 Firuz Shah Bahmani (1397 AD - 1422 AD):

- **A Learned Man:** He was **well-acquainted with the religious sciences, jurisprudence, natural sciences** such as botany, geometry, logic, etc.
 - **Calligraphist and Poet:** He was a good calligraphist and a poet and often composed **extempore verses.**
 - **Polyglot:** According to **Ferishta**, he was well **versed not only in Persian, Arabic and Turkish, but also in Telugu, Kannada and Marathi.**
- **Orthodox Muslim:** **Ferishta** also calls him an **orthodox Muslim**, his only weakness being his **fondness for drinking wine and listening to music.**
- **Cultural Development:** Firuz Shah Bahmani was **determined to make the Deccan the cultural centre of India** and **encouraged learned men** from **Iran and Iraq**. He generally spent his time till midnight in the company of divines, poets, reciters of history and the **most learned and witty** among his courtiers.
- **Religious Tolerance:** He had **read the old and new Testaments** and respected the **tenets of all religions.**
 - **Hindus in Administration:** The most remarkable step taken by Firuz Shah Bahmani was the **induction of Hindus** in the administration on a large scale.
- **Encouragement of Science:** Firuz Shah Bahmani encouraged the **pursuit of astronomy** and built an **observatory** near Daulatabad.
- **Development of Ports:** He paid **much attention to the principal ports** of his kingdom, **Chaul** and **Dabhol**, which attracted trading ships from the **Persian Gulf and the Red Sea**, and poured in luxury goods from all parts of the world.
- **Expansion of Empire:**
 - **Defeat of Gond Raja Narsing Rai of Kherla:** Firuz Bahmani started the Bahmani expansion **towards Berar** by defeating the **Gond Raja Narsing Rai** of Kherla. **Kherla** was restored to Narsing who was made an amir of the kingdom and given robes of state, including an **embroidered cap.**
- **Defeated by Deva Raya (1419 AD):** The struggle for the domination of the Krishna-Godavari basin, however, continued. In 1419, Firuz Shah Bahmani was **defeated by Deva Raya** which **weakened the position of Firuz** and he abdicated in favour of his brother.

9.3.2 Ahmad Shah I (1422 – 1436 AD):

- **Annexation of Warangal (1424–1425 AD):** Ahmad Shah (called a **Saint / Wali**) continued the **struggle for the domination** of the eastern seaboard in south India. In order to **wreak**

vengeance, he invaded **Warangal**, defeated and killed the ruler in the battle, and annexed most of its territories.

- **New Capital:** He shifted the capital from **Gulbarga to Bidar**. After this, he turned his attention towards **Malwa, Gondwana and the Konkan**.

9.3.3 Mahmud Gawan (1411 – 1481 AD):

- **Prime Minister/Peshwa:** The Bahmani kingdom gradually expanded, and reached the height of its power during the **prime ministership** of Mahmud Gawan.
 - He was an **Iranian by birth** and was introduced to the sultan and soon became a favourite, and was granted the title of **Malik-ul-Tujjar**. Soon, he became prime minister or Peshwa.
- **Important Annexations:** He made annexations in the east and a deep **raid in the Vijayanagara territories up to Kanchi** demonstrating the strength of the **Bahmani arms**. Mahmud Gawan took Dabhol and **Goa from Vijayanagara** which led to further expansion of overseas trade with Iran, Iraq, etc.
- **Settlement of Frontiers:** Mahmud Gawan also tried to **settle the northern frontiers** of the kingdom. Mahmud Gawan had to wage a series of bitter battles **against Mahmud Khalji of Malwa over Berar**. He was able to prevail due to the active help given to him by the ruler of Gujarat.
- **Nature of Conflict:** The pattern of struggle in the south followed **political and strategic considerations** and **control over trade and commerce** being more **important causes of the conflict than religious**.
 - Secondly, the **struggle between the various states in north India and in south India did not proceed completely in isolation from each other**.
 - In the west, **Malwa and Gujarat** were drawn into the affairs of the **Deccan**, in the east, **Orissa** was involved in a struggle with **Bengal** and also cast covetous eyes on the **Coromandel coast**.
- **Internal Reforms of Mahmud Gawan:**
 - **Division of Empire into Tarafs:** He **divided** the kingdom into eight provinces or **tarafs**. Each taraf was **governed by a tarafdar**.
 - **Finance:** The **salaries and obligations** of each **noble** were **fixed**. The salary could be **paid in cash** or by **assigning a jagir**.
 - **Khalisa:** In every province, a tract of land (**khalisa**) was set apart **for the expenses of the sultan**.
 - **Agriculture:** Efforts were made to **measure the land** and to **fix the amount** to be paid by the cultivator to the state.
- **A Great Patron of Arts:**
 - **Built Madarsa/Colleges with Decorative Tiles:** He built a magnificent **madrasa** or college in the capital, **Bidar**, which was **decorated with coloured tiles**, was **three storeys madrasa**, and had accommodation for one thousand teachers and students who were given clothes and food free.

9.3.4 Conflict Among Mobility:

- **Strife Among the Nobles:** The nobles were **divided** into **Deccanis and Afaqis** (also called **gharibs**). As a newcomer, **Mahmud Gawan** was hard put to win the confidence of the

Deccanis. His **opponents managed to poison the ears** of the young sultan who **had him executed in 1482 AD.**

- Successor Principalities:

- **Five Principalities:** The Bahmani kingdom was divided into five principalities: **Golconda, Bijapur, Ahmadnagar, Berar and Bidar.**
- **Leading Principalities:** The kingdoms of **Ahmadnagar, Bijapur** and **Golconda** played a **leading role in Deccan politics** till their absorption in the Mughal empire during the seventeenth century.

- Legacy:

- **Cultural Bridge Between North and South:** The Bahmani kingdom acted as a cultural bridge between the north and the south. The culture which **developed as a result had its own specific features** which were distinct from north India.
- **Influence on Mughal Culture:** These cultural traditions were continued by the successor states and also influenced the development of **Mughal culture** during the period.

9.4 CLIMAX OF THE VIJAYANAGARA EMPIRE AND ITS DISINTEGRATION

9.4.1 Saluva Dynasty:

- **Diminished Authority:** After the **death of Deva Raya II (1446)** many **feudatories assumed independence** and the **authority** of the Raya shrunk to **Karnataka** and to some portions of the western **Andhra region.**
- **King's Minister Saluva:** The throne was usurped by the king's minister, **Saluva**. He restored internal **law and order**, and founded a new dynasty. This dynasty also **soon came to an end.**

9.4.2 Tuluva Dynasty:

- **Krishna Deva Raya (1509-30):** He was the **founder** and the **greatest king** of this **dynasty.**
- **Challenges:** Krishna Deva had:
 - **To re-establish internal law and order.**
 - **To deal with the old rivals** of Vijayanagara.
 - Had to **contend with the growing power of Portuguese.**
- **Restoration of Territories:** Krishna Deva first **compelled the ruler of Orissa to restore** Vijayanagara's territories up to the river Krishna. He **renewed the old struggle** for the control of the **Tungabhadra doab**, inviting a **hostile alliance between** his two main opponents, **Bijapur** and **Orissa.**
- **Defeat of Bijapur (1520):** In the battle which followed, the Bijapur ruler was completely **defeated (1520).** In the west, the Vijayanagara armies reached **Belgaum**, occupied and sacked Bijapur for a number of days and **destroyed Gulbarga** before a truce was made. Thus, under Krishna Deva, Vijayanagara **emerged as the strongest military power** in the south.
- **Scant Attention on Navy & Portuguese Development:** However, Krishna Deva **paid scant attention** to the **development of a navy and Portuguese.**
- **Paes' Account of Krishna Deva Raya:** An Italian has given a glowing account of his personality.
 - **But He Remarks:** "He is a great ruler and a man of much justice, but subject to sudden fits of rage." He cherished his subjects, and his solicitude for their welfare became proverbial.

- **Architectural Development:** Krishna Deva built a new town near Vijayanagar and **dug an enormous tank** which was also used for **irrigation purposes**.
- **Krishna Deva Raya as a Scholar:** He was a gifted scholar of **Telugu** and **Sanskrit** and ushered a **new era in Telugu literature**. He extended his **patronage to Telugu, Kannada and Tamil poets** alike. Foreign travellers like **Barbosa, Paes and Nuniz** speak of his **efficient administration** and the prosperity of the empire under his sway.
 - **Barbosa Says:** "The king allows such freedom that every man may come and go and live according to his own creed, without suffering any annoyance, and without enquiry whether he is a Christian, Jew, Moor or heathen."
- **Sadashiva Raya (1543 - 1567 AD):** In **1543**, he ascended the throne and reigned till **1567**. But the **real power lay in** the hands of a **triumvirate** in which the leading person was Rama Raja. In a series of wars, he completely **defeated the Bijapur ruler** and also inflicted humiliating defeats on **Golconda and Ahmadnagar**.
- **Battle of Talikota/Rakshasa-Tangadi (1565 AD):** They combined to inflict a crushing defeat on Vijayanagara at **Bannihatti**, near **Talikota**, in **1565**. This is also called the battle of Talikota or the **battle of Rakshasa-Tangadi**. Vijayanagara was thoroughly looted and left in ruins.
 - **The battle of Bannihatti** is generally considered to **mark the end** of the great age of Vijayanagara.

9.5 ADMINISTRATION OF VIJAYNAGAR KINGDOM

- **Position of King:** The **concept of kingship** among the Vijayanagara rulers **was high**. The king was advised by a council of ministers which consisted of the **great nobles** of the kingdom.
- **Division of Kingdom:** The kingdom was divided into **rajyas** or **mandalam** (provinces) below which were **nadu** (district), **sthala** (sub-district) and **grama** (village).
- **Village Self Government:** The Chola traditions of village self-government were **considerably weakened** due to the growth of **hereditary nayakships** that tended to curb their freedom and initiatives.
- **Provincial Governors:**
 - **Royal Princes or Vassals:** The provincial governors who were royal princes or vassals had a large **measure of autonomy**. They **held their own courts, their own officers, and maintained their own armies**. They were allowed to issue their **own coins**.
 - Each governor paid a **fixed contribution** in men and money to the **central government**.
 - Thus, some historians think that Vijayanagara was **more a confederacy than a centralized empire**.
- **Amaram:** The king also granted amaram or **territory with a fixed revenue** to military chiefs. These chiefs, who were called **palaiyagar** (palegar) or nayaks, had **to maintain a fixed number of foot soldiers, horses and elephants** for the service of the state. The nayaks or palegars also had to pay a sum of money to the **central exchequer**.
 - These **internal weaknesses** of the Vijayanagara empire contributed to its defeat in the **battle of Bannihatti**, and its subsequent disintegration.

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9.6 ECONOMIC AND SOCIAL LIFE

- **Life of People:** The economic life of the people remained more or less the same, their houses were mostly thatched with a small door, they generally went about bare- footed and wore little above the waist.
- **Upper Classes:** People of the upper classes sometimes wore costly shoes and a silk turban on their heads, but did not cover themselves above the waist.
- **Tax Collection:** According to an inscription,
 - **Rates of Taxes:** The rates of taxes were as follows, One-third of the produce of kuruvai (a type of rice) during winter One-fourth of sesame, ragi, horse gram, etc. One-sixth of millet and other crops cultivated on dry land.
 - **Other Taxes:** In addition to the land tax, there were various other taxes, such as property tax, tax on sale of produce, profession taxes, military contribution (in times of distress), tax on marriage, etc.
 - **Nikitin Says:** "The land is overstocked with people, but those in the country are very miserable while the nobles are extremely affluent and delight in luxury."
- **Urban Life:** Urban life grew under the Vijayanagara empire and trade flourished. Many of the towns grew around temples.
 - **Role of Temples in Urbanization:** The temples were very large and needed supplies of food stuffs and commodities for distribution of prasadam to the pilgrims, service of the God, the priests, etc. The temples were rich and also took active part in trade, both internal and overseas.

9.7 THE ADVENT OF THE PORTUGUESE:

- **New Phase (1498):** The landing of Vasco da Gama at Calicut in 1498 has often been considered the beginning of a new phase during which the control of the Ocean passed into the hands of the Europeans.
- **Domination:** Europeans were able to establish their colonial rule and domination over India and most of the neighbouring countries.

9.7.1 Factors for Portuguese Inroads in India:

- **Economic Growth:** The economy was growing rapidly due to the introduction of an improved plough and a more scientific rotation of crops which also led to an increase in the supply of meat.
 - **Demand for Goods:** The growth was reflected in the rise of towns, and increase of trade, both internal and external. Since Roman times, there has been a steady demand for oriental goods.
 - **Demand for Spices:** The demand for pepper and spices which were needed to make meat palatable increased since due to shortage of fodder much of the cattle had to be slaughtered during winter and the meat salted up.
- **Expansion of Turks:** With the rise of the power of the Ottoman Turks, they captured Constantinople in 1453 and Syria and Egypt later. The expansion of Turkish power towards Eastern Europe and the growth of the Turkish navy alarmed the Europeans.
- **Efforts to Surpass Turks:** The banner of struggle against the Turkish danger was, therefore, taken up by the powers in the western part of the Mediterranean, Spain and Portugal who aided with money and men, ships and technical knowledge.

- **Search of a Direct Route:** The search for a direct sea route **to India led to the "discovery" of America** by the Genoese, Christopher Columbus (or rediscovery, because Norsemen from the North had reached America earlier than also the **Red Indians** across the Bering Straits) as well as of India.
- **Prince Henry's Initiatives (1418):** From 1418, Prince Henry sent **two or three ships** every year to explore the western **coast of Africa**, and to search out a **sea-route to India**.
- **Direct Contact with India (1488):** In 1488, **Bartholomew Diaz rounded the Cape of Good Hope** and **laid the basis of direct trade links** between Europe and India.
- **Role of Technology:** Such long sea-voyages were made possible by a number of **remarkable inventions**, notably the **mariner's compass** and the **astrolabe** for navigation by day (Both Known from China).
- **Period of Renaissance:** The Renaissance **signified**, a **spirit of independent investigation**. These developments **led to the rapid assimilation, dispersal and improvement** of other foreign (Arab and Chinese) inventions such as the gun- powder, printing, telescope, etc.

9.7.2 Strengthening of Position in India:

- **Vasco da Gama (1498):** He landed at **Calicut** in **1498**, with a Gujarati pilot on board. The **Zamorin** welcomed the Portuguese despite hostility from Arab Merchants.
 - In **Portugal**, the goods brought by Gama were computed at **sixty times** the cost of the entire expedition.
- **Slow Trade of Growth:** One reason for this was the **monopoly** exercised by the **Portuguese government**.
- **Extension of Operation:** The **sultan of Egypt** and **ruler of Gujarat** made an attempt to oust the **Portuguese**, but this combined fleet was **routed by the Portuguese** in **1509**. This made the Portuguese **navy supreme** and enabled the Portuguese to extend their operations towards the **Persian Gulf** and the **Red Sea**.
- **Albuquerque's Policy if Domination:** Shortly Afterwards, Albuquerque **succeeded** as **governor of the Portuguese possessions in east**. He advocated and embarked upon a policy of dominating the entire **oriental commerce** by **setting up forts** at various strategic places in **Asia and Africa**.
 - **Capture of Goa (1510):** He **captured Goa** from Bijapur in **1510**. The island of Goa was an excellent **natural harbor** and fort, **strategically located**, near enough to the Gujarat sea-ports.
- **Control of Strategic Locations:** The Portuguese further **strengthened** their position by establishing a fort at **Colombo** in **Sri Lanka**, at **Achin** in **Sumatra**, and **Malacca port** which controlled the **exit and entry** to the narrow gulf between the Malay peninsula and Sumatra.

9.7.3 Challenges Faced by Portuguese:

- **External Challenges:** The growth of Turkish power on the **coast of the Red Sea** and the Persian Gulf seemed to presage a **conflict** between the **Turks and the Portuguese** for dominating the western part of the Indian Ocean.
 - **Gujarat (1529):** After ousting the Portuguese from the **Red Sea**, in **1529** a strong fleet under Sulaiman Rais was dispatched to **aid Bahadur Shah**, the ruler of Gujarat. Bahadur Shah received it well.

- **Victory of Portuguese:** In 1531, after intriguing with local officials, the Portuguese attacked Daman and Diu but the Ottoman **Commander, Rumi Khan**, repulsed the attack. However, the Portuguese built a **fort at Chaul** lower down the coast.
- **Threat from Mughals:** In order to meet the threat from Humayun, **Bahadur Shah** granted the **island of Bassein** to the Portuguese. A **defensive-offensive alliance against the Mughals** was also **concluded**. Thus were the Portuguese able to establish their **foothold in Gujarat**.
- **Threat from Turks:** The Ottoman sultans **did not seriously contest** the position of the Portuguese in the **Persian Gulf** or beyond. The Turks made their **biggest naval demonstration against the Portuguese** in Indian waters in **1536**.
 - The Turkish admiral behaved in an **arrogant manner** so that the sultan of Gujarat withdrew his support. The Turkish threat to the Portuguese **persisted** for another two decades.
- **Strengthening of Position:** The Portuguese strengthened their position by **securing Daman** from its ruler. The failure of these **expeditions** resulted in a final change in the Turkish attitude.
- **Portuguese–Ottoman Agreement (1566):** In 1566, the Portuguese and the Ottoman came to an agreement to **share the spice** and the **oriental trade** and not to clash in the **Arab seas**. This precluded their alliance with the rising **Mughal power** against the Portuguese, and also had **economic consequences**.

9.7.4 Impact of Portuguese on India:

9.7.4.1 Impact on Trade:

- **Royal Monopoly:** Trade in **pepper, arms and ammunition** and **war horses** was declared a royal monopoly. Ships had to take a **permit from the Portuguese officials** and were forced to pay **custom duty at Goa** while to the east or to Africa.
- **Right to Search any Ships:** The Portuguese arrogated to themselves the right to search any ship suspected of engaging in "**contraband**" trade. This led to **continuous friction** and the Portuguese soon found that they stood to lose more on land than they gained on sea by such practices.
- **Continued Asian Trade Network:** The **Gujarati and Arab traders continued to dominate** the most lucrative Asian trade, i.e., the trade in Indian **textiles, rice and sugar**, against which they obtained spices from the **South-East, gold** and **horses** from West Asia, and silk and porcelain from China.
- **Support from State:** This was because the great Asian Empires, the **Mughals and the Safavid**, were able to promote and safeguard **overland trade** and also because the Gujaratis were able to **arrange a new supply route** where the Portuguese navy could not operate.
- **Impact on Trade:** The Portuguese were not able to develop Goa as the **dominant centre** of Asian trade. They **adversely affected** the **Malabar trade**, and the sea trade from Bengal upon which they preyed from Chittagong.
- **Trade with Japan:** The Portuguese opened up India's trade with Japan, but **Japan banned** this trade after some time.
- **Strength of Navy:** They also demonstrated how **naval power** could be used to harass and hamper the trade even of such a **well-developed** country as India.

9.7.4.2 Society:

- **No Transfer of Technology:** The Portuguese could not act as a bridge for transmitting to India the science and technology which had grown in Europe since the Renaissance as they were not deeply affected by the Renaissance.
- **Introduction of New Crops:** They helped to transmit a number of agricultural products from Central America, such as potato, tobacco, maize, pea-nuts, etc.
 - But these became widespread only after the rise to power of the Mughals.

9.7.4.3 Polity:

- **New Effort:** The defeat of Vijayanagara at Banihatti in 1565 emboldened the Deccani states to make a concerted effort to dislodge the Portuguese from the Deccan coast.
- **Formation of Alliance:** In 1570, Ali Adil Shah, the sultan of Bijapur, entered into an agreement with the sultan of Ahmadnagar and the Zamorin of Calicut. The allies decided to attack the Portuguese positions in their own dominions.
- **Strong Defense of Portuguese:** Adil Shah personally led the attack against Goa, while the Nizam Shah besieged Chaul. But, once again, the Portuguese defense, backed up by their navy, proved to be too strong.
 - **Masters:** Thus, the Portuguese remained masters of the Indian seas and of the Deccan coast.

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CHAPTER 10 - STRUGGLE FOR EMPIRE IN NORTH INDIA - I (1400-1525)

10.1 INTRODUCTION

- **Rise of New Provinces:** The Growing weakness of the Delhi Sultanate, and the **attack of Timor on Delhi in 1398** followed by the flight of the Tughlaq king from his capital, **emboldened** a number of **provincial governors** and **autonomous principalities** to declare their independence. Soon, the governors of **Gujarat, Malwa and Jaunpur** (in eastern Uttar Pradesh) also declared themselves independent.
- **Struggle for Supremacy of North India:** The struggle for the **domination of Malwa** became the **cockpit** for the struggle for the mastery of north India. It was **this heightened rivalry** which perhaps **prompted Rana Sanga to invite Babur** in the hope that the **destruction of the power of the Lodis** would leave **Mewar** as the strongest power in the field.

10.2 EASTERN INDIA - BENGAL, ASSAM AND ORISSA

10.2.1 Bengal:

- **Independency of Bengal:** Bengal had been frequently **independent** of the **control of Delhi**, due to its **distance, climate**, and the fact that much of its **communications depended upon waterways** with which the Turkish rulers were unfamiliar. Due to Tughlaq with rebellions in various quarters, **Bengal again broke** away from Delhi in **1338**.
- **Rise of Ilyas Khan:** Four years later, one of the **nobles**, Ilyas Khan, captured Lakhnauti and Sonargaon and ascended the throne under the title **Sultan Shamsuddin Ilyas Khan**. He extended his **dominions** in the west from **Tirhut to Champaran and Gorakhpur**, and finally up to **Banaras**. This forced Feroz Tughlaq to undertake **campaign against him**.
 - **Treaty of Friendship:** It was concluded Between Ilyas Khan and Firuz Tughlaq by which the river **Kosi in Bihar was fixed as the boundary between the two kingdoms**. Though Ilyas exchanged regular gifts with Firuz, he was in no way subordinate to him.
 - **Control Over Kingdom of Kamrup:** Friendly **relations with Delhi** enabled Ilyas to extend his **control** over the kingdom of Kamrup (in modern Assam).
- **Ghiyasuddin Azam Shah (1389-1409):** The most famous sultan in the dynasty of Ilyas Shah was Ghiyasuddin Azam Shah (1389-1409). He was known for his **love of justice**. Azam Shah had close relations with the **famous learned men of his times**, including the famous Persian poet, **Hafiz of Shiraz**. He re-established friendly **relations with the Chinese**.
- **Art and Architecture:** The sultans of Bengal adorned their **capitals, Pandua and Gaur**, with magnificent buildings. These had a **style of their own**, distinct from the style which had developed in Delhi. The **materials used** were **both stone and brick**.
- **Patronage to Bengali Language:** The sultans also patronized the Bengali language. The celebrated poet **Maladhar Basu**, compiler of **Sri- Krishna-Vijaya** (Triumph of Lord Krishna), was patronized by the sultans and was granted the title of **Gunaraja Khan**. His son was honored with the title of **Satyaraja Khan**. But the most significant period for the growth of the Bengali language was the rule of **Alauddin Hussain (1493-1519)**. Some of the famous Bengali writers of the time flourished under his rule.
- **Alauddin Hussain (1493-1519):** A brilliant period began under the enlightened rule of Alauddin Hussain. The sultan **restored law and order**, and adopted a **liberal policy** by offering **high offices to the Hindus**. Ex. Wazir of Alauddin Hussain was Hindu.

- **Annexation of Territory:** An attack by Alauddin Hussain Shah which was supported by the Ahoms led to the destruction of the city of Kamtapur (in modern Cooch Behar) and the annexation of the kingdom to Bengal.

10.2.2 Assam:

- **Warring Kingdom:** There were two warring kingdoms in north Bengal and Assam at that time. Kamata (called Kamrup by the writers of the time) was in the west, and the Ahom kingdom was in the east. The Ahoms, a Mongoloid tribe from north Burma, had succeeded in establishing a powerful kingdom in the thirteenth century.
- **Hinduization of the Ahoms:** The eastern Brahmaputra valley was at this time under Suhungmung who is considered the greatest of the Ahom rulers. He changed his name to Svarga Narayana. This was an index of the rapid Hinduization of the Ahoms.
 - **Shankaradeva:** The Vaishnavite reformer, Shankaradeva, belonged to his time and played an important role in the spread of Vaishnavism in the area.

10.2.3 Orissa:

- **Ganga Dynasty:** The rulers of Bengal had also to contend with Orissa. During the period of the Sultanate's rule over Bengal, the Ganga rulers of Orissa had raided Radha (South Bengal), and even made an attempt at the conquest of Lakhnauti. However, these attacks had been repulsed. The two raids destroyed the prestige of the royal dynasty.
 - **Ilyas Shah Raided Jajnagar (Orissa):** At the beginning of his reign, Ilyas Shah raided Jajnagar (Orissa). It is said that overcoming all opposition, he advanced up to the Chilka Lake and returned with a rich booty, including a number of elephants.
 - **Firuz Tughlaq also Raided Orissa:** A couple of years later, in 1360, while returning from his Bengal campaign. Firuz Tughlaq also raided Orissa. He occupied the capital city, massacred a large number of people. and desecrated the famous Jagannatha temple.
- **Gajapati Dynasty:** In due course, a new dynasty called the Gajapati dynasty, came to the fore. The Gajapati rule marks a brilliant phase in Orissa history. The rulers were great builders and warriors. The Gajapati rulers were mainly instrumental in extending their rule in the south towards Karnataka.

10.3 WESTERN INDIA – GUJARAT, MALWA AND MEWAR

10.3.1 Gujarat:

- **Richest Province:** On account of the excellence of its handicrafts and its flourishing seaports, as well as the richness of its soil. Gujarat was one of the richest provinces of the Delhi Sultanate. Under Firuz Tughlaq, Gujarat had a benign governor who, according to Ferishta, "encouraged the Hindu religion and thus promoted rather than suppressed the worship of idols."
- **Ahmad Shah I (1411-1443):** The real founder of the kingdom of Gujarat was, however, Ahmad Shah I, the grandson of Muzaffar Shah. During his long reign, he brought the nobility under control, settled the administration, and expanded and consolidated the kingdom. He shifted the capital from Patan to the new city of Ahmedabad, the foundation of which he laid in 1413.

- **Architecture:** He was a great builder, and beautified the town with many magnificent palaces and bazars, mosques and madrasas. The **Jama Masjid in Ahmedabad** and the **Tin Darwaza** are fine examples of the style of architecture during his time.
- **Attitude Toward Hindus:** He then attacked Sidhpur, the famous Hindu pilgrim centre, and levelled to the ground many of the beautiful temples there. He imposed jizya on the Hindus in Gujarat which had never been imposed on them earlier.
 - He did not hesitate to induct Hindus in government. **Manik Chand and Motichand**, belonging to the Banta or commercial community, were ministers under him.

10.3.1.1 Mahmud Begarha (1459 – 1511):

- **Introduction:** The successors of Ahmad Shah continued his policy of expansion and consolidation. The most famous sultan of Gujarat was Mahmud Begarha. Mahmud Begarha ruled over Gujarat for more than 50 years (from 1459 to 1511). He was called Begarha because he captured two of the most powerful forts (garhs), Girnar in Saurashtra (now called Junagarh) and Champaner in south Gujarat.
- **Annexation of Saurashtra:** The ruler of Girnar had paid tribute regularly, but Mahmud Begarha decided to annex his kingdom as part of his policy of bringing Saurashtra under full control.
- **Fall of Girnar:** Mahmud Begarha besieged Girnar with a large force. Though the raja had only a few guns in the fort, he resisted gallantly, but to no avail. It is said that the conquest of this inaccessible fort was due to treason.
- **Formation of Second Capital:** The sultan founded at the foot of the hill a new town called Mustafabad. He built many lofty buildings there and asked all his nobles to do the same. Thus, it became the second capital of Gujarat.
- **Joined Hand with Egypt Against Portuguese:** Mahmud Begarha also had to deal with the Portuguese who were interfering with Gujarat's trade with the countries of West Asia. He joined hands with the ruler of Egypt to check the Portuguese naval power, but he was not successful.
- **Prosperity in Trade:** During the long and peaceful reign of Mahmud Begarha, trade and commerce prospered. He constructed many caravan-sarais and inns for the comfort of the travellers. The merchants were happy because roads were safe for traffic.
- **Gujarat at its Peak:** Under Mahmud Begarha the Gujarat kingdom reached its maximum limit, and emerged as one of the most powerful and well-administered states in the country. Later on, it was powerful enough to pose a serious challenge to the Mughal ruler, Humayun.

10.3.2 Malwa:

- **Geographical Location:** The state of Malwa was situated on the high plateau between the rivers Narmada and Tapti. It commanded the trunk routes between Gujarat and northern India, as also between north and south India.
- **Strategic Location of Malwa:** As long as Malwa continued to be strong, it acted as a barrier to the ambitions of Gujarat, Mewar, the Bahmanis and the Lodi sultans of Delhi. The geopolitical situation in northern India was such that if any of the powerful states of the region could extend its control over Malwa, it would be well on its way to make a bid for the domination of the entire north India.

- **Shift of Capital:** During the fifteenth century, the **kingdom of Malwa remained at the height of its glory.** The capital was shifted **from Dhar to Mandu**, a place which was highly defensible and which had a great deal of natural beauty.
- **Style of Architecture:** Here the rulers of Malwa constructed a large number of buildings, the ruins of which are **still impressive.** Unlike the Gujarat style of architecture, the **Mandu architecture** was massive and was made to look even more so by using a very lofty plinth for the buildings. The large-scale **use of coloured and glazed tiles** provided variety to the buildings. The best known among them are **Jama Masjid**, the **Hindola Mahal** and the **Jahaz Mahal.**
- **Policy of Religious Toleration:** One of the **early rulers of Malwa, Hushang Shah**, adopted a broad policy of religious toleration. Many Rajputs were **encouraged to settle in Malwa.** Thus, two of the elder brothers of **Rana Mokal of Mewar** were **granted jagirs in Malwa.** From the inscription of the **Lalitpur temple** which was built during this period.
- **Reign of Mahmud Khalji (1436-1469):** He is considered the most powerful of the Malwa rulers, destroyed many temples during his **struggle with Rana Kumbha**, of Mewar, and with the neighbouring Hindu rajas. Though his action cannot be justified, most of them were carried out during periods of war, and cannot be considered part of any **policy of general destruction of Hindu temples.**

10.3.3 Mewar:

- **Early History of the State of Mewar:** Though it dated back to the eighth century, the ruler who raised it to the status of a power to be reckoned with was **Rana Kumbha (1433-1468).**
- **Reason for Conflict with Neighbouring Provinces:** After cautiously consolidating his position by defeating his internal rivals, Kumbha embarked upon the **conquest of Bundi, Kotah, and Dungarpur** on the Gujarat border. Since Kotah had earlier been paying allegiance to Malwa and Dungarpur to Gujarat, this brought him into conflict with both these kingdoms. **Rana Kumbha's achievement in facing two such powerful states of Malwa and Gujarat against all odds was no small achievement.**
- **Literature and Architecture:** Kumbha was a **patron of learned men**, and was himself a learned man. He composed a number of books, some of which can still be read. The ruins of his palace and the **Victory Tower (Kirti Stambh)** which he built at Chittor show that he was an enthusiastic builder as well. He dug several **lakes and reservoirs for irrigation purposes.** Some of the temples built during his period show that the art of stone-cutting, sculpture etc. were still at a high level.
- **Rise of Rana Sanga:** Rana Sanga, a grandson of Kumbha, **ascended the gaddi of Mewar in 1508.** The most important development between the death of Kumbha and the rise of Sanga was the **rapid internal disintegration of Malwa.**

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10.4 NORTH-WEST AND NORTH INDIA - THE SHARQIS, THE LODI SULTANS AND KASHMIR

10.4.1 Background:

- As we have seen, after the **invasion of Timur**, Sultan Mahmud Tughlaq fled from Delhi and took shelter first in Gujarat and then in Malwa. By the time he decided to return, the **prestige of the throne of Delhi** had been shattered; in the neighbourhood of Delhi itself ambitious nobles and zamindars **asserted their independence**.

10.4.2 Sharqi Dynasty:

- Founder of the Dynasty:** Amongst the first to assert independence in the Ganga valley was **Malik Sarwar**, a prominent noble of the time of Firuz Tughlaq. Malik Sarwar had been the **wazir** for some time, and then had been nominated to the eastern areas with the title **Malik-us-Sharq (Lord of the East)**.
- Capital of Dynasty:** His successors came to be called the **Sharqis** after his title. The Sharqi sultans fixed their **capital at Jaunpur** (in eastern Uttar Pradesh) which they beautified with **magnificent palaces, mosques and mausoleums**.
- Literature:** The Sharqi sultans were **great patrons** of learning and culture. Poets and men of letters, **scholars and saints** assembled at Jaunpur and shed lustre on it. In course of time, Jaunpur came to be known as the "**Shiraz of the East**". **Malik Muhammad Jaisi**, the author of the well-known Hindi work **Padmavat**, lived at Jaunpur.
- Geographical Extension of Dynasty:** The Sharqi Sultanate lasted for less than a century. At its height, it extended from **Aligarh** in western Uttar Pradesh to **Darbhanga** in north Bihar, and from the boundary of **Nepal** in the north to **Bundelkhand** in the south.
- End of Dynasty:** With the **establishment of the Lodis** in Delhi towards the middle of the fifteenth century, the Sharqi rulers were gradually put on the defensive. They **lost most of the areas** in western Uttar Pradesh and exhausted themselves in a series of bitter but futile assaults on Delhi.

10.4.3 Sayyid Dynasty:

- Emergence of New Dynasty After Timurid Invasion:** After the **Timurid invasion**, a new dynasty, called the Sayyid dynasty, **arose in Delhi**. A number of Afghan sardars are in the Punjab. The most important of these was **Bahlul Lodi** who had been granted the **iqta of Sirhind**.
- End of Dynasty:** Bahlul Lodi checked the growing power of the **Khokhars**, a fierce warlike tribe which lived in the Salt Ranges. Soon he dominated the entire Punjab, called in to help the ruler against an impending attack by the ruler of Malwa, Bahlul stayed on. Before long, his men took over the control of Delhi, **Bahlul formally crowned himself (1451)** when the ruler of Delhi died in exile. Thus **ended the Sayyid dynasty**.

10.4.4 Lodi Dynasty:

- Founder and Region:** Bahlul Lodi was the founder of the dynasty in the year **1451**. The Lodis dominated the **upper Ganga valley and the Punjab** from the middle of the fifteenth century.
- Different from Earlier Rulers:** As distinct from the earlier Delhi rulers who were Turks, the **Lodis were Afghans**. Although the Afghans **formed a large group in the army** of the Delhi Sultanate, very few Afghan nobles had been accorded **important positions**. The growing

importance of the Afghans in north India was shown by the **rise of the Afghan rule in Malwa**. In the south, they held important positions in the **Bahmani kingdom**.

- **Sikandar Lodi (1489-1517)**: The most important Lodi sultan was Sikandar Lodi (1489-1517). A contemporary of **Mahmud Begarha of Gujarat** and **Rana Sanga of Mewar**, Sikandar Lodi geared the kingdom of Delhi for the coming struggle for power with these states.
- **Reforms During Sikandar Lodi**: He was **able to establish efficient administration** in his kingdom. He laid great **emphasis on justice**, and all the highways of the empire were made **safe from robbers and bandits**. The prices of all essential commodities were remarkably cheap.
- **Reforms in Agriculture**: The sultan took keen interest in agriculture. He **abolished the octroi duty on grains**, and established a new measurement of the yard, called the **gazz-l-Sikandari**, which continued to prevail till the Mughal times.
- **Atrocities Towards Hindus**: He **re-imposed the jizya** on the Hindus, and executed a brahmana for holding that the Hindu and Muslim scriptures were equally sacred. He also **demolished** a few well known Hindu temples during his campaigns, such as the **temple at Nagarkot**.
- **Contribution in Literature**: Sikandar Lodi gave **magnificent grants** to scholars, philosophers, and men of letters so that cultured people of all climes and countries, including Arabia and Iran, flocked to his court. Due to the **sultan's efforts**, a number of **Sanskrit works** were translated into Persian.
- **Foundation of Agra City**: Sikandar Lodi selected the **city of Agra (1506)** for the process of **cultural rapprochement** between the **Hindus and the Muslims**. In course of time, Agra became a large town and the **second capital of the Lodis**.

10.4.5 Kashmir:

- **Historian View**: According to **Albiruni**, entry into **Kashmir was not allowed even to the Hindus** who were not known personally to the nobles there. During the period, Kashmir was known to be a **centre of Saivism**. However, the situation changed with the ending of Hindu rule around the middle of the fourteenth century.
- **Zainul Abidin (1420-70)**: He considered the **greatest of the Muslim monarchs** of Kashmir, ascended the throne. There had been a **continuous incursion** of Muslim saints and refugees from Central Asia into Kashmir, the Baramulla route providing an easy access.
- **Terror of Sikandar Shah (1389- 1413)**: He ordered that all **brahmanas and learned Hindus** should **become Musalmans or leave the valley**. Their temples were to be destroyed and the idols of gold and silver were to be melted down in order to be **used for currency**.
- **Liberal Policy of Zainul Abidin**: He conciliated and brought **back to Kashmir** all the non-Muslims who had fled. He continued the policy of **broad toleration** in other spheres as well. **Abul Fazi** noted that Kashmir had **one hundred and fifty majestic temples**.
- **Contribution of Literature**: He was well versed in Persian, Kashmir, Sanskrit and Tibetan languages. He gave patronage to **Sanskrit and Persian scholars**. At his instance, many Sanskrit works such as the **Mahabharata** and Kalhana's history of Kashmir, **Rajatarangini**, were **translated into Persian** and brought up-to-date.
- **Man of Vision**: He also looked after the **economic development** of Kashmir. He **sent two people to Samarkand** to learn the **arts of paper-making and book-binding**.
- **Architecture**: He was an enthusiastic builder, his greatest **engineering achievement** being **Zaina Lanka**, the artificial island in the Wular Lake on which he built his palace and a mosque.

- **Unification of Kashmir:** Though not a great warrior, he defeated the Mongol invasion of Ladakh, conquered the Baltistan area (called **Tibbat-i-khurd**) and kept control over Jammu, Rauri, etc. He, thus, unified the Kashmiri kingdom. Zainul Abidin is still called **Bud Shah** (the Great Sultan) by the Kashmiris.

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CHAPTER 11: CULTURAL DEVELOPMENT IN INDIA (From 13th to 15th Century)

11.1 INTRODUCTION

- **New Phase in Cultural Development:** The establishment of the Delhi Sultanate towards the beginning of the thirteenth century may be said to mark a new phase in the cultural development of the country.
- **Interaction of Turks with Indians:** The interaction of the Turks with the Indians who held strong religious beliefs and had well-developed ideas of development of a new enriched culture.
- **Assimilation and Convergence of Views:** The efforts of mutual understanding which ultimately led to process of assimilation and convergence in many fields, such as art and architecture, music, literature, and even in the fields of customs and ceremonies, rituals and religious beliefs, science and technology. However, the elements of confrontation and conflict were strongly entrenched in both the communities. The process of assimilation, therefore, had many ups and downs and varied from region to region and from field to field.

11.2 ARCHITECTURE

- **Conversion of Temples in Mosques:** One of the first requirements of the new rulers was houses to live in, and places of worship. They at first converted temples and other existing buildings into mosques.
 - **Example:** Examples of this are the Quwwat-ul-Islam mosque near the Qutub Minar in Delhi and the building at Ajmer called Arhai Din ka Jhonpra.
- **Introduction of Arch and Dome:** In their buildings, the Turks used the arch and the dome on a wide scale. Neither the arch nor the dome was a Turkish or Muslim invention. The Arabs borrowed them from Rome through the Byzantine empire; developed them and made them their own.
 - **Benefits:** The use of the arch and the dome had a number of advantages. The dome provided a pleasing skyline and as the architects gained more experience and confidence, the dome rose higher.
- **Sphere of Decoration:** The Turks eschewed representation of human and animal figures in the buildings. Instead, they used the geometrical and floral designs, combining them with panels of inscriptions containing verses from the Quran. Thus, the Arabic script itself became a work of art. The combination of these decorative devices was called Arabesque. They also freely borrowed Hindu motifs such as the bell motif, swastika, lotus, etc.
- **Qutub Minar:** Qutub Minar was most significant building constructed by Turks in 13th century. This tapering tower, originally 71.4 metre high, was completed by Iltutmish. It derives its effect mainly from the skillful manner in which the balconies have been projected yet linked with the main tower, the use of red and white sandstone and marble in panels and in the top stages, and the ribbed effect.
- **Building Activities During Reign of Khalji Period:** The Khalji period saw a lot of building activity. Alauddin built his capital at Siri, a few kilometres away from the site around the Qutab. Alauddin planned a tower twice the height of the Qutab, but did not live to complete it. But he added an entrance door to the Qutab. This door, which is called the Alai Darwaza,

has arches of very pleasing proportions. It also **contains dome** which, for the first time was **built on correct scientific lines**.

- **Building Activities During Tughlaq Period:** There was great building activity in the Tughlaq period which **marked the climax of the Delhi Sultanate** as well as the **beginning of its decline**, **Ghiyasuddin** and **Muhammad Tughlaq** built the **huge palace-fortress** complex called **Tughlaqabad**. Tughlaqs generally **used Greystone in their buildings** due to its **cheaper and easier availability** (very less use of costly red stone).
 - **Batter:** A striking feature of the Tughlaq architecture was the **sloping walls**. This is called "**batter**" and **gives the effect of strength and solidity to the building**.
 - **Attempt to Combine Principles of Arch & Lintel and Beam:** A second feature of the Tughlaq architecture was the deliberate attempt to combine the principles of the arch, and the lintel and beam **in their buildings**.
 - **Examples:**
 - **Hauz Khas:** In the Hauz Khas, which **was a pleasure resort** and **had a huge lake around it**, **alternate stories have arches**, and the **lintel and beam**.
 - **Kotla:** The same is to be found in some buildings of **Firuz Shah's new fort** which is now called the Kotla.
- **Contribution by Lodi:**
 - **Used Both Arch and Lintel and Beam:** The Lodis **developed the tradition of** using both the arch and the lintel and beam in their buildings.
 - **Buildings on High Platform:** Another device used by the Lodis was placing their buildings, especially **tombs**, on a high platform, thus giving the **building a feeling of size as well as a better skyline**.
 - **Example:** The **Lodi Garden in Delhi** is a fine example of this.
- **Emergence of Individual Styles of Architecture:** By the **time of the breakup** of the Delhi Sultanate, Individual styles of architecture had also **developed in the various kingdoms** in different parts of India. Many of these were **powerfully influenced by the local traditions of architecture**. This, as we have seen, happened in **Bengal, Gujarat, Malwa, the Deccan, etc.**

11.3 RELIGIOUS IDEAS AND BELIEFS

- **Islam Was Not a Stranger in India:** Islam was not a stranger in India **when the Turks established their empire** in north India. Islam had been **established in Sindh** from the eighth, and the **Punjab** from the tenth centuries; Arab travelers had settled in **Kerala** between the 8th and 10th centuries. During this period, **Arab travelers** and **Sufi saints** travelled in different parts of India.
- **Contribution of Albiruni:** Albiruni's book **Kitab-ul-Hind** and other writings had **familiarized the learned sections** in West Asia about Hindu ideas and beliefs.
- **Influence of Buddhism and Vedantic Ideas:** The influence of Buddhism and Vedantic ideas **on Islamic thinking** has been a **subject of considerable debate among scholars**. Remnants of Buddhist monasteries; stupas and images of the Buddha found in **Afghanistan and parts of Central Asia**, particularly along old trade routes, show the extent of Buddhist influence in these areas at one time.
- **Development of Islamic Philosophy:** While it is difficult to determine the precise extent of the **influence of Indian philosophic ideas**, it is hardly disputable that both **Greek and Indian ideas**.

in different proportions. made a **definite contribution** to the development of Islamic philosophy in its formative phase.

11.4 THE SUFI MOVEMENT

- **Important Developments in 10th Century:** The tenth century is important in Islamic history for a variety of reasons, In the realm of ideas, it marks the **end of the domination of the Mutazila or rationalist philosophy** and the **rise of orthodox schools** based on the Quran and Hadis (traditions of the Prophet and his companions) and of the **Sufi mystic orders**.
- **Four Schools of Islam:** The works of the "traditionalists" crystallised in four schools (**Hanbali, Hanafi, Maliki, and Shafei**) of the Islamic Law.
 - **Hanafi School:** Of these, the Hanafi school, which was the **most liberal**, was **adopted by the eastern Turks who later came to India**.
- **Rise of Sufis:** Mystics, who are called Sufis, had **risen in Islam at a very early stage**. Most of them were **persons of deep devotion** who were disgusted by the vulgar display of wealth and degeneration of morals following the **establishment of the Islamic empire**. Hence, these saints wanted to have nothing to do with the state tradition.
- **Emphasis on Love as Bond:** Some of the early Sufis, such as the **woman mystic Rabia** (eighth century) and **Mansur bin Hallaj** (tenth century), laid great emphasis on love as the bond between God and the individual soul.
- **Order of Silsilahs:** Around this time, the Sufis were organised in **12 orders of silsilahs**. The silsilahs were generally **led by a prominent mystic** who lived in a **khanqah** or hospice along with his disciples. The link between the **teacher or pir** and his **disciples or murids** was **a vital part of the Sufi system**. Every pir nominated a successor or wall to carry on his work.
- **Division of Sufi Orders:**
 - **Ba-Shara & Be-Shara:** The Suffi orders are broadly divided into two, Ba-shara, that is, **those which followed the Islamic Law** (shara) and be- shara, that is, those which were **not bound by it**.
 - **Both Types of Orders Prevailed in India:** Both types of orders prevailed in India, the latter being **followed more by wandering saints**. Although these saints did not establish an order, some of them became **figures of popular veneration**, often for the Muslims and Hindus alike.
- **Views of Sufi Saint Sanai:** The **humane spirit of Sufism** is well expressed by Sanai, a leading Persian poet of the time, "Faith and Infidelity, both are galloping on the way towards Him; And are exclaiming (together); He is one and none share His Kingdom."

11.4.1 The Chishti and Suharwardi Silsilahs:

11.4.1.1 Introduction:

- Of the **ba-shara movements**, only two acquired significant influence and following in north India during the **thirteenth and fourteenth centuries**. These were the Chishti and Suharwardi silsilahs.

11.4.1.2 Chishti Silsilahs:

- **Founder and Centre:** The Chishti order was **established in India by Khwaja Moinuddin Chishti** who **came to India around 1192**, shortly after the defeat and death of Prithvi Raj Chauhan.

After staying for some time in Lahore and Delhi he finally shifted to Ajmer which was an important political centre and already had a sizable Muslim population.

- **Disciples of Shaikh Muinuddin (1235):** They were Bakhtiyar Kaki and his disciple Farid-ud-Din Ganj-i-Shakar.
 - **Farid-ud-Din:** He confined his activities to Hansi and Ajodhan (in modern Haryana and the Punjab, respectively). He was deeply respected in Delhi, so much so that streams of people would throng around him whenever he visited Delhi. His outlook was so broad and humane that some of his verses are later found quoted in the Adi-Granth of the Sikhs.
- **Most Famous Chishti Saints:** The most famous of the Chishti saints, however, were Nizamuddin Auliya and Nasiruddin Chiragh-i-Delhi. These early Sufis mingled freely with people of the lower classes, including the Hindus. They led an austere, simple life, and conversed with people in their dialect, Hindawi or Hindi.
- **New Adoption:** The Sufi saints made themselves popular by adopting musical recitations called sama, to create a mood of nearness to God. Nizamuddin Auliya adopted yogic breathing exercises, so much so that the yogis called him a 'sidh' or 'perfect'.

11.4.1.3 Suharwardi:

- **Influence of Areas:** The Suharwardi order entered India at about the same time as the Chishtis, but its activities were confined largely to the Punjab and Multan.
- **Famous Saints:** The most well-known saints of the order were Shaikh Shihabuddin Suharwardi and Hamid-ud-Din Nagori.
- **Belief:** Unlike the Chishtis, the Suharwardi saints did not believe in leading a life of poverty.
- **Differences Between Chishtis & Silsilahs:** They accepted the service of the state, and some of them held important posts in the ecclesiastical department.
 - The Chishtis, on the other hand, preferred to keep aloof from state politics and shunned the company of rulers and nobles.
- **Similarities Between Chishtis & Silsilahs:** Nevertheless, both helped the rulers in their own way by creating a climate of opinion in which people belonging to different sects and religions could live in peace and harmony.



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11.5 THE BHAKTI MOVEMENT

- **Background:** The Bhakti movement which **stressed the mystical union of the individual with God** had been at work in India long **before the arrival of the Turks**. Although the **seeds of Bhakti** can be **found in the Vedas**, it was not emphasized during the early period.
 - **Idea of Adoration of Personal God:** The idea of the adoration of a personal God seems to have developed with the growing **popularity of Buddhism**.
- **Bhakti Movement in South India:** However, the real development of Bhakti took place in south India between the **seventh** and the **twelfth century**. As has been noticed earlier, the **Shaiva nayanars** and the **Vaishnavite alvars** disregarded the austerities preached by the Jains and the Buddhists and preached personal **devotion to God as a means of salvation**.
- **Bhakti Movement in North India:** The ideas of Bhakti were **carried to the north by scholars** as well as by **saints**. Among these, mention may be made of the Maharashtrian saint, **Namadeva**, who flourished in the first part of the fourteenth century, and **Ramananda** who is placed in the second half of the fourteenth and the first quarter of the fifteenth century.
- **Reason for the Popularity of Bhakti Movement:**
 - **Brahmanas had Lost Both in Prestige and Power:** The Brahmanas had lost both in prestige and power following the **defeat of the Rajput rulers** and the establishment of the Turkish.
 - **Islamic Ideas of Equality and Brotherhood:** These coincided with the Islamic Ideas of equality and brotherhood which had been preached by the Sufi saints.
 - **Dissatisfaction with Old Religion:** People were no longer satisfied with the old religion; they wanted a religion which could satisfy both their reason and emotions.
- **Kabir's Ideology:** Kabir emphasised the **unity of God** whom he calls several names Rama, Hari, Govinda, Allah, Sain, Sahib etc. He strongly **denounced Idol-worship, pilgrimages, bathing in holy rivers** or taking part in formal worship, such as **namaz**. Nor did he consider it necessary to **abandon the life of a normal householder** for the sake of a saintly life. Kabir strongly denounced the caste system, especially the practice of untouchability and emphasised the fundamental unity of man.
 - **Historian Views:** Dr. Tara Chand, says: "The mission of Kabir was to preach a religion of love which would unite all castes and creeds. He rejected those features of Hinduism and Islam which were against this spirit and which were of no importance for the real spiritual welfare of the individual."
- **Guru Nanak and Sikh Religion:** Guru Nanak, from whose teachings the Sikh religion was derived. Nanak showed a **mystic contemplative bent of mind**, and preferred the company of saints, and sadhus. Sometime later, he had a mystic vision and **forsook the world**.
 - **Different Forms:** He composed hymns and sang them to the accompaniment of the **rabab**, a stringed instrument played by his faithful attendant, **Mardana**.
 - **Emphasis on Purity of Character and Conduct:** Nanak laid great emphasis on the purity of character and conduct as the first condition of approaching God, and the need of a guru for guidance.
 - **Denounced Idol-Worship, Pilgrimages:** Like Kabir, he strongly denounced idol-worship, pilgrimages and other formal observances of the various faiths. He advocated a **middle path** in which spiritual life could be combined with the duties of the householder.

- **Religion:** Nanak had **no intention of founding a new religion**. His catholic approach aimed at bridging distinctions between the Hindus and the Muslims, in order to create an atmosphere of peace, goodwill and mutual give and take. This was also the aim of Kabir.
- **Sikhism:** In course of time, the ideas of Nanak gave birth to a new creed, Sikhism, and the followers of Kabir shrank into a sect, the Kabir Panthis.
- **Sikhism and Kabir Panthis:** The importance of the mission of Kabir and Nanak should, however, be assessed from a broader point of view. They created a **climate of opinion** which continued to work through the succeeding centuries.

11.5.1 The Vaishnavite Movement:

- **Form of Worship:** Apart from the non-sectarian movement led by Kabir and Nanak, the Bhakti movement in north India developed around the worship of Rama and Krishna, two of the incarnations of the god Vishnu. The **childhood escapades of the boy Krishna and his dalliance with the milk-maids of Gokul**.
- **Popularization of Kirtans:** Like the early Sufis, Chaitanya popularized **musical gathering or kirtan as a special form of mystic experience** in which the outside world disappeared by dwelling on God's name. According to Chaitanya, **worship consisted of love and devotion** and song and dance which produced a **state of ecstasy** in the presence of God.
- **Other Bhakti Saints Contributions:** The writings of Narsinha Mehta in Gujarat, of Meera in Rajasthan, of Surdas in western Uttar Pradesh and of Chaitanya in Bengal and Orissa **reached extraordinary heights of lyrical fervour and of love** which transcended all boundaries, including those of caste and creed. These saints were prepared to welcome into their fold everyone, **irrespective of caste or creed**.
- **Follower of Vedantic Philosophy:** All the saint-poets mentioned above **remained within the broad framework of Hinduism**. Their **philosophical beliefs** were a brand of Vedantic monism which **emphasized the fundamental unity of God and the Created world**. The Vedantist philosophy had been propounded by a number of thinkers.
- **Human-Centric Approach:** The approach of these saint-poets was broadly humanistic. They emphasized the broadest **human sentiments**, the sentiments of love and beauty in all their forms.
- **Tauhid-i-Wajudi:** Arabi's doctrine of Unity of Being is known as Tauhid-i-Wajudi (**unity of being**). This doctrine kept on gaining in **popularity in India** and became the **main basis of the Sufi thought before the time of Akbar**.
- **Influence of Bhakti Movement on Sufism:** The Bhakti songs of the Vaishnavite saints written in Hindi and other languages **touched the hearts of the Sufis** more than Persian poetry did. The use of Hindi songs became so popular that an eminent Sufi, Abdul Wahid Belgrami, wrote a treatise **Haqaiq-i-Hindi** in which he tried to **explain** such words as "Krishna", "Murli", "Gopis". "Radha", "Yamuna", etc., in Sufi mystic terms.

11.6 LITERATURE AND FINE ARTS

11.6.1 Sanskrit Literature:

- **Use of Sanskrit:** Sanskrit continued to be a **vehicle for higher thought** and a **medium for literature** during the period under review. In fact, the production of works in Sanskrit in different branches was immense and perhaps greater than in the preceding period. Following the great Sankara, works in the field of **Advaita philosophy** by Ramanuja, Madhava, Vallabha, etc., continued to be written in Sanskrit.
- **Works in Sanskrit:**
 - **Dharmashastras:** A large number of commentaries and digests on the **Hindu law** (Dharmashastras) were prepared between the twelfth and the sixteenth century.
 - **Mitakshara of Vijnaneshwar:** The great Mitakshara of Vijnaneshwar, which forms **one of the two principal Hindu schools of law**.
 - Another famous commentator was **Chandeshwar** of Bihar who lived in the fourteenth century. **Hemachandra Suri** was the most eminent of these.
- **Translation of Persian Text in Sanskrit:** Oddly enough, these works largely **ignored the presence of the Muslims** in the country. **Little attempt was made to translate Islamic works or Persian literature into Sanskrit.** Possibly, the **only exception** was the translation of the **love story of Yusuf and Zulaikha** written by the famous Persian poet, **Jami**. This might be taken to be an index of the insularity of outlook which had been mentioned by **Albiruni** earlier.

11.6.2 Arabic and Persian Literature:

11.6.2.1 Arabic Literature:

- **Works in Arabic:** A few works on **science and astronomy** were also translated into Arabic. In course of time, digests of the **Islamic law** were prepared in Persian with the help of Indian scholars. The most well-known of these were prepared in the **reign of Firuz Tughlaq**.
 - **Fatawa-I-Alamgiri:** But Arabic digests continued to be prepared, the most famous of these being the Fatawa-I-Alamgiri, or the Digest of Laws prepared by a group of jurists in the **reign of Aurangzeb**.

11.6.2.2 Persian Literature:

- **Introduction of Persian Language:** With the **arrival of the Turks** in India during the tenth century, a new language, Persian, was introduced in the country. There was a **resurgence of the Persian language in Iran and Central Asia** from the tenth century onwards and some of the greatest poets of the Persian language, such as **Firdausi and Sadi**, lived and composed their works between the tenth and fourteenth centuries.
- **Centre and Writer:** **Lahore** emerged as the first centre for the cultivation of the Persian language. Although the works of only a few of these early writers of Persian in India have survived, we find in the writings of some of them, such as **Masud Sad Salman**, a sense of **attachment and love for Lahore**.
- **Amir Khusrau:** The most **notable Persian writer** of the period was born in **1252 at Patiali** (near Badayun in western Uttar Pradesh), Amir Khusrau took pride in being an Indian.
 - **Cultural Rapprochement:** **Khusrau's love for India** shows that the Turkish ruling class was no longer prepared to behave as a foreign ruling class and that the **ground had been prepared for a cultural rapprochement between them and the Indians**.

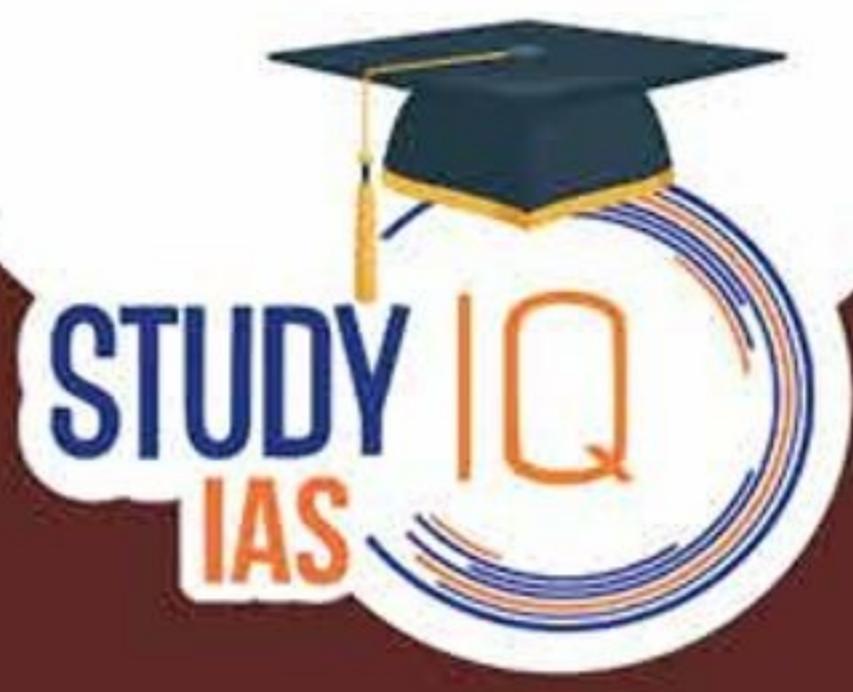
- **Khusrau's Writing:** Khusrau wrote a large **number of poetical works**, including **historical romances**. He experimented with all the poetical forms and **created a new style of Persian** which came to be called the **sabaq-i-hindi or the style of India**.
- **Contribution in Music:** He was also an accomplished musician and took part in **religious musical gatherings (sama) organised by** the famous Sufi saint, **Nizamuddin Aullya**. Khusrau, it is said, gave up his life the day after he learnt of the death of his pir, Nizamuddin Auliya (1325). He was buried in the same compound.
- **Relation Maintenance:** India was able to develop close cultural relations with **Central Asia and Iran**. In course of time, **Persian became not only the language of administration and diplomacy, but also the language of the upper classes and their dependents**, at first in north India and later of the entire country with the **expansion of the Delhi Sultanate** to the south and the **establishment of Muslim kingdoms** in different parts of the country.

11.6.2.3 Regional Languages:

- **Use of Different Languages:** Many of these languages, such as **Hindi, Bengali and Marathi**, trace **their origin back to the eighth century** or so. Some others, such as **Tamil**, were **much older**.
- **Patronage by Regional Kings:** Literature in **Telugu** developed in south India under the patronage of the **Vijayanagara rulers**. **Marathi** was one of the **administrative languages** in the **Bahmani kingdom**, and later, at the court of Bijapur.
- **Use of Hindi Language:** The **use of Bhakti poems in Hindi by the Sufi saints in their musical gatherings** has been mentioned before.
 - In Jaunpur, the Sufi saints, such as **Malik Muhammad Jaisi**, wrote in **Hindi** and put forward Sufi concepts in a form which could be easily understood by the common man. They **popularized many Persian forms**, such as the **masnavi**.

11.6.2.4 Fine Arts:

- **Development in the Field of Music:** When the Turks came to India they inherited the rich Arab tradition of music which had been further **developed in Iran and Central Asia**. They **brought** with them a number of **new musical instruments**, such as the **rabab** and **sarangi**, and **new musical modes and regulations**.
- **Contributions of Amir Khusrau:** Khusrau, who was given the title of **nayak** or **master of both the theory and practice of music**, introduced many **Perso-Arabic airs (ragas)**, such as **aiman, ghora, sanam**, etc. He is credited with having **invented the sitar** (though we have no evidence of it) and **tabla** which is also **attributed to him** seems, however, to have developed during the **late seventeenth or early eighteenth century**.
- **Musical Works:** The process of integration in the field of music continued under **Firuz**. The Indian classical work **Ragadarpan** was translated into Persian during this reign. **Raja Man Singh** of Gwalior was a great music lover. The work **Man Kautuhal** in which all the new musical modes introduced by the Muslims were included was prepared under his aegis.



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CHAPTER: 12 STRUGGLE FOR EMPIRE IN NORTH INDIA - II

[Mughals and Afghans (1525-1555)]

12.1 CENTRAL ASIA AND BABUR

- **Changes in Central and West Asia:** After the disintegration of the Mongol empire in the fourteenth century, Timur united Iran and Turan and extended the empire from the lower Volga to the river Indus.
- **Shahrukh Mirza (1448):** His Grandson was able to keep a large part of his empire. Samarkand and Herat became the cultural centers of West Asia.
- **Decline of Power:** The power of the Timurids declined rapidly during the second half of the fifteenth century, largely owing to the Timurid tradition of partitioning the empire.
- **Influx of New Tribes:** From the north, a Turk-Mongol tribe, the Uzbeks, thrust into Trans-Oxiana.
 - **Safavid Dynasty:** Further to the west, a new dynasty, the Safavid dynasty, began to dominate Iran. The Safavids were descended from an order of saints who traced their ancestry to the Prophet. The Uzbeks, on the other hand, were Sunnis. Thus, political conflict between these two elements was embittered by sectarian strife.
 - **Ottoman Turks:** Further to the west of Iran, the power of the Ottoman Turks was growing. They wanted to dominate eastern Europe as well as Iraq and Iran. Thus the scene was set for the conflict of three mighty empires in Asia during the sixteenth century.

12.1.1 Babur:

- **Samarkand:** Babur succeeded Farghana in 1494, a small state in Trans-Oxiana. Babur made a bid to conquer Samarkand from his uncle. He won the city twice but lost it in no time on both the occasions.
- **Kabul:** Babur was forced to move towards Kabul which he conquered in 1504. For the next 14 years, Babur kept biding his time for the re-conquest of the homeland from the Uzbeks.
- **Attempt to Capture Samarkand:** Babur now made another attempt to recover Samarkand where he succeeded but chafed under the control of the Iranian generals.
- **Movement Towards India:** The Uzbeks once again ousted Babur from Samarkand and he had to return to Kabul. These developments finally forced Babur to look towards India.

12.1.2 Reasons for Conquest of India:

- **Legitimate Right:** Apart from being drawn to India by the lure of its fabulous wealth, Babur's ancestor, Timur, had annexed some areas in the Punjab which he felt that he had a legitimate right to these areas.
- **Scarcity of Resources:** Another reason why Babur coveted the Punjab parganas was the meager income of Kabul.
 - The historian, Abul Fazl remarks: "He (Babur) ruled over Badakhshan, Qandhar and Kabul which did not yield sufficient income for the requirements of the army. In fact, in some of the border territories the expense on controlling the armies and administration was greater than the income."
- **Place of Refuge:** He was also apprehensive of an Uzbek attack on Kabul and considered India to be a good place of refuge, and a suitable base for operations against the Uzbeks.

- **Prevailing Political Situation of India:** After the death of Sikandar Lodi, Ibrahim's efforts to create a **large centralized empire** had alarmed the **Afghan chiefs** as well as the **Rajputs**.
 - **Daulat Khan Lodi** (Afghan Chief), the governor of the Punjab wanted to strengthen his position by annexing the frontier tracts of **Bhira**, etc.
 - In **1518-19**, Babur conquered the powerful fort of Bhira and sent letters to Daulat Khan and **Ibrahim Lodi**, asking for the cession of the areas which had belonged to the Turks. however, Daulat Khan refused it.
 - Babur once again crossed the Indus, and easily captured **Bhira and Sialkot**, the twin gateways to Hindustan.
- **Invitation to Babur:** It was about this time that Babur received an embassy from **Daulat Khan Lodi** who invited Babur to India, and suggested that he should **displace Ibrahim Lodi**. These embassies convinced Babur that the time was ripe for his conquest of the whole of the Punjab, if not of India itself.
- **Master of Punjab:** In **1525**, while Babur was at **Peshawar**, he received the news that Daulat Khan Lodi had changed sides again. Respective armies met at **Sialkot** where Daulat Khan submitted and was pardoned.

12.1.3 The Battle of Panipat (20 April 1526):

- **Meeting of Armies:** Ibrahim Lodi met Babur at Panipat with a force estimated at 100000 men and 1000 elephants.
- **Use of New Warfare by Babur:** Babur's army was numerically inferior however he strengthened his position by resting one wing of his army on the city of Panipat and protected the other by means of a tree filled with branches of trees.
 - **Ottoman Rumi:** Babur calls this device an Ottoman (Rumi) device, for it had been used by the Ottomans in their famous battle against **Shah Ismail of Iran**.
 - **Master Gunners:** Babur had also secured the services of two Ottoman master-gunners, **Ustad Ali and Mustafa**.
 - **Use of Gunpowder:** The use of gunpowder has been gradually developing in India. Babur says that he used it for the first time in his attacks on the **fortress of Bhira**.
- **Defeat of Ibrahim Lodi:** Ibrahim Lodi's army fought valiantly. The battle raged for two or three hours. Ibrahim Lodi fought to the last.

12.1.3.1 Significance of the Battle:

- **Decisive Battle:** It broke the back of Lodi power and brought under **Babur's control** the entire area up to Delhi and Agra.
- **Financial Boon:** The **treasures stored** up by Ibrahim Lodi in **Agra** relieved Babur from his financial difficulties. The rich territory up to **Jaunpur** also lay open to Babur.
- **Limitations:** Babur had to wage two hard fought battles, one against **Rana Sanga of Mewar**, and the other against the **eastern Afghans**, before he could consolidate his hold on this area.
 - Viewed from this angle, the battle of Panipat was not as decisive in the political field as has been made out.
 - Its real importance lies in the fact that it opened a **new phase in the struggle for domination in north India**.

12.1.4 Post Battle of Panipat:

- **Difficulties of Babur:** Many of his begs were not prepared for a long campaign in India due to hot weather, **home sickness and hostility** of local people.
- **Babur Stay in India:** Attracted by resources in India, he thus took a **firm stand**, proclaiming his intention to stay on in India, and **granting leave** to a number of his begs who wanted to go back to Kabul.
- **Hostility of Rana Sanga:** It also invited the **hostility of Rana Sanga** who began his preparations for a showdown with Babur.

12.1.5 The Battle of Khanwa (March 16, 1527):

- **Reason for Conflict:** After defeating **Mahmud Khalji of Malwa**, the influence of the Rana had gradually extended. The establishment of an empire in the **Indo-Gangetic valley** by Babur was a threat to Rana Sanga.
- **Breach of Agreement by Rana Sanga:** He says that Sanga had invited him to India, and promised to join him against Ibrahim Lodi, but made no move while he (Babur) conquered Delhi and Agra. We do not know what **precise promises** Sanga had made.
- **Course of War:** **Mahmud Lodi**, a younger brother of Ibrahim Lodi, **Hasan Khan Mewati**, the ruler of Mewat, also cast in his lot with Sanga. Almost all the Rajput rulers of note sent contingents to serve under Rana Sanga.
- **Religious Paint:** Babur solemnly declared the war against Sanga to be a **jihad**. He also **banned the sale and purchase of wine** throughout his dominions and **abolished customs taxes** on the Muslims.
- **Serious Setback:** The Mughal artillery took a heavy toll of life and slowly, **Sanga's forces** were pushed back. With Sanga's death, the dream of a united Rajasthan extending up to Agra received a serious setback.
- **Secured Babur's Position:** The battle of Khanwa secured Babur's position in the Delhi-Agra region. He then led a campaign against **Medini Rai of Chanderi** in Malwa.

12.2 AFGHANS

- **Backed by Nusrat Shah:** The **Afghan sardars** were being backed by Nusrat Shah, the ruler of Bengal, who had married a daughter of Ibrahim Lodi.
- **Rise of Mahmud Lodi:** Mahmud Lodi, a brother of Ibrahim Lodi, who had fought against Babur at **Khanwa**, reached Bihar. The Afghans hailed him as their ruler, and **mustered- in strength** under him.
- **Indirect Control:** Beginning of **1529**, he faced the combined forces of the Afghans and Nusrat Shah of Bengal at the crossing of the **river Ghagra**. He put forward a vague claim for **suzerainty over Bihar**, but left most of it in the hands of the Afghan chiefs.
- **Babur's Death:** He then returned to Agra. Shortly afterwards, Babur died near Lahore on **26th December 1530** while on his way to Kabul.

12.3 SIGNIFICANCE OF BABUR'S ADVENT INTO INDIA

- **Security from External Invasions:** These areas had always acted as **staging places** for an invasion of India, by dominating them Babur and his successors were able to give to India security from external invasions for **almost 200 years**.
- **Economic Benefits:** The control of **Kabul and Qandhar** 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. Thus, India could take a greater share in the great **trans-Asian trade**.
- **New Military Technologies:** His victories led to rapid popularization of **gunpowder and artillery** in India. Since artillery was expensive it favored those rulers who had large resources at their command.
- **Prestige of the Crown:** Babur had the prestige of being a **descendant** of two of the most famous warriors of Asia, **Changez and Timur**. The challenge to his position, if any, could come only from a **Timurid prince**.
- **Cruel Personality:** He did have a streak of cruelty, probably inherited from his **ancestors**, for he made towers of skulls from the **heads of his opponents** on a number of occasions.
- **Religious Tolerance:** An orthodox Sunni, Babur was not bigoted or led by the religious divines and his court was free from theological and **sectarian conflicts**. He declared the battle against Sanga a jihad and assumed the title of ghazi the victory, but the reasons were clearly political.
- **Literature:** As a prose writer, he had no equal, and his **famous memoirs**, the disastrous **Tuzuk-i-Baburi**, is considered one of the classics of world literature.
- **New Concept of the State:** Babur introduced a new concept of the 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.

12.4 HUMAYUN'S CONQUEST OF GUJARAT AND HIS TUSSLE WITH SHER SHAH

- **Succession of Humayun:** Humayun succeeded Babur in **December 1530** at the young age of 23. There was the **Timurid legacy** of partitioning the empire among all the brothers. Babur had counseled Humayun to deal kindly with his brothers.
- **Threat of Afghans:** Humayun had to deal with the rapid growth of the power of the Afghans in the east. In **1532**, at a place called **Daurah**, he defeated the Afghan forces which had conquered Bihar and overrun **Jaunpur** in eastern Uttar Pradesh.
 - After this success. Humayun besieged **Chunar** This powerful fort commanded the land and the river route between **Agra and the east**, and was known as the **gateway of eastern India**.
 - It had recently come into the possession of an Afghan sardar, **Sher Khan**, who had become the most powerful of the Afghan sardars.
- **Siege of Chunar:** After the siege of Chunar had gone on for four months. Sher Khan persuaded Humayun to allow him to **retain possession** of the fort. In return, he promised to be loyal to the Mughals and sent one of his sons to **Humayun as a hostage**. Humayun accepted the offer because he was anxious to **return to Agra**.
 - The rapid increase in the power of **Bahadur Shah of Gujarat**, and his activities in the areas bordering Agra, had alarmed him. He was not prepared to continue the siege of Chunar under the command of a noble since that would have meant dividing his forces.

- **Bahadur Shah:** He was an able and **ambitious ruler**. He conquered Malwa, Rajasthan and besieged Chittor. Humayun moved from **Agra to Gwalior**, and due to fear of Mughal intervention, Bahadur Shah patched up a treaty with the Rana, leaving the fort in his hands after extracting a large indemnity in **cash and kind**.
- **City of Dinpanah:** During the next year and a half, Humayun spent his time in **building a new city** at Delhi, which he named Dinpanah. It could also serve as a **second capital** in case Agra was threatened by Bahadur Shah who, in the meantime, had conquered Ajmer and overrun eastern Rajasthan.
- **Grant of Refuge:** **Bahadur Shah** made his court the refuge of all those who feared or hated the Mughals. Bahadur Shah did not dare face the Mughals and **abandoned Chittor** which he had captured, and fortified his camp, but fled to **Mandu**.
- **Fall of Mandu and Champaner:** Humayun captured Mandu and Champaner without much opposition. Bahadur Shah now fled to **Ahmedabad** and finally to **Kathiawar**. Thus the rich provinces of Malwa and Gujarat fell into the hands of Humayun.
- **Loss of Gujarat and Malwa:** After the victory, the major problem was the deep attachment of the people to the Gujarati rule. **Askari** (younger brother of Humayun) was inexperienced, and the Mughal nobles were mutually divided. A series of popular uprisings unnerved Askari. Hence, Askari decided to return to Agra. Meanwhile, both **Gujarat and Malwa** were lost.
- **Gains from Gujarat:** While it did not add to the Mughal territories, it **destroyed forever** the threat posed to the Mughals by Bahadur Shah. Humayun was now in a position to concentrate all his resources in the struggle against **Sher Khan and the Afghans**.

12.4.1 Sher Khan:

- **Strengthening of Position:** During Humayun's **absence from Agra** (February 1535 to February 1537), Sher Khan had further strengthened his position. He systematically planned to expel the **Mughals** from India.
- **Forward Movement of Humayun:** After equipping a new army, Humayun marched against Sher Khan and **besieged Chunar** towards the end of the year. In the meanwhile, Sher Khan captured by treachery the powerful fort of **Rohtas Bengal** for a second time, and captured Gaur, its capital.
- **Claims over Bengal:** Humayun was unable to grasp the **political and military situation** facing him. He was not prepared to leave Bengal to Sher Khan.
 - **Bengal** was the land of gold, rich in manufactures, and a center for foreign trade.
 - The king of Bengal, who had reached **Humayun's camp** in a wounded condition, urged that resistance to Sher Khan was still continuing.
 - All these factors led Humayun to lead a **campaign to Bengal**.
- **Battle of Chausa (1539):** Sher Khan had left Bengal and let Humayun advance into Bengal without opposition so that he **might disrupt Humayun's communications**. Due to this, Humayun was totally cut off from all news and supplies from Agra.
- **Defeat of Humayun:** Despite these setbacks, Humayun was still **confident of success** against Sher Khan. Misled by an offer of peace from **Sher Khan**, Humayun crossed to the eastern bank of the **Karmanasa river**, and was attacked by Afghan Soldiers.
- **Escape:** Humayun barely escaped with his life from the **battle field**, swimming across the river with the help of a water-carrier.

- **Battle of Kannauj (1540):** The army hastily assembled by **Humayun at Agra** was no match against Sher Khan. However, the battle of Kanauj (May 1540) was bitterly contested. The battle of Kanauj decided the **issue** between Sher Khan and the Mughals.
- **Shelter in Iran:** Humayun, now became a **prince without a kingdom**. Ultimately, Humayun took shelter at the court of the **Iranian king**, and recaptured **Gandhar and Kabul** with his help in 1545.
- **Causes of Failure:** Afghan tribes were **scattered over north India** and they could always reunite under a capable leader and pose a challenge.
 - **Humayun** showed himself to be a competent **general and politician**, till his ill-conceived Bengal campaign. In both the battles with Sher Khan, the latter showed himself superior.
- **Recovery of Delhi:** In 1555 following the breakup of the **Sur empire**, he was able to recover Delhi. But he did not live long to enjoy the **fruits of the victory**. He died from a fall from the first floor of the **library building** in his fort at Delhi.

12.5 SHER KHAN AND THE SUR EMPIRE (1540 – 1555)

- **Early Life:** His original name was **Farid** and his father was a **small jagirdar** at Jaunpur. Following the defeat and death of **Ibrahim Lodi**, he emerged as one of the most important Afghan sardars.
 - **Sher Khan** emerged as the right-hand of the **ruler of Bihar**, This was before the death of Babur. The rise of Sher Khan to prominence was, thus, not a sudden one.
- **As a Ruler:** His empire extended from **Bengal to the Indus**, excluding Kashmir. In the west, he conquered Malwa, and almost the entire Rajasthan.
- **Conquest of Rajasthan:** The Rajput and Afghan forces clashed at **Samel (1544)** between Ajmer and Jodhpur. The battle of Samel sealed the fate of Rajasthan. Sher Shah now besieged and conquered **Ajmer and Jodhpur**.
 - **Kalinjar:** His last campaign was against Kalinjar, a strong fort that was the key to Bundelkhand. During the siege, a gun burst and severely **injured Sher Shah**. He died (1545) after he heard that the fort had been captured.
- **Islam Shah:** Sher Shah was succeeded by his **second son**, Islam Shah. He 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.
 - **Civil War:** His death at a young age led to a **civil war** among his successors. This provided Humayun the **opportunity** he had been seeking for recovering his **empire in India**.

12.5.1 Contributions of Sher Shah:

- **Re-establishment of Law and Order:** He dealt sternly with robbers and dacoits, and with zamindars who refused to pay **land revenue** or **disobeyed the orders** of the government.
- **Trade and Commerce:** Sher Shah paid great attention to the fostering of **trade and commerce** and the improvement of **communications** in his kingdom.
 - **Network of Roads:** Sher Shah restored the old imperial road called the **Grand Trunk Road**. He also built a road from Agra to Jodhpur and Chittor. He built a third road from **Lahore to Multan**.

- **Sarai:** For the convenience of travelers, Sher Shah built a **saraf** at a distance of every **two kos** (about eight km) on these roads. Separate lodgings for **Hindus and Muslims** were provided in these sarais.
- **Organization:** Efforts were made to settle villages around the sarais, and land was set apart in these villages for the expenses of the **sarais**. Every sarai had several watchmen under the control of a **shahna** (custodian).
- **Development of Market:** Many of the sarais developed into market-towns (**qasbas**) to which peasants flocked to sell their produce.
- **Dak-Chowkis:** The sarais were also used as stages for the news service or **dak-chowkis**. By means of these, Sher Shah kept himself informed of the developments in his vast empire.
- **Custom Duty:** In his entire empire, goods paid customs duty only at two places: goods produced in Bengal or imported from outside paid customs duty at the border of Bengal and **Bihar** at **Sikrigall**, and goods coming from West and Central Asia paid customs duty at the Indus.
- **Protection of Merchants:** Sher Shah made the local village headmen (**muqaddams**) and zamindars responsible for any loss that the merchant suffered on the roads. If the goods were stolen, the muqaddams and the zamindars had to produce them, failing which they had to undergo the punishment meant for **thieves and robbers**.
- **Currency Reform:** He struck fine coins of **gold, silver and copper** of uniform standard in place of the earlier debased coins of mixed metal. His silver rupee was so well executed that it remained a standard coin for centuries after him.

12.5.2 Administration:

- **No Changes Introduced:** Sher Shah did not make many changes in the **administrative divisions** prevailing since the Sultanate period.
- **Pargana:** A number of villages comprised a pargana. The pargana was under the charge of the **shiqdar**. Accounts were maintained both in Persian and the local languages (**Hindavi**).
- **Sarkar:** Above the pargana was the **shiq or sarkar** under the charge of the **shiqdar-t-sharan** or **faujdar** and **munsif-i-munsif**.
- **Provinces:** A number of sarkars were sometimes grouped into provinces. In some areas such as Bengal, real power remained in the hands of **tribal chiefs** and the governor exercised only a loose control over them.

12.5.2.1 Central Administration:

- **Able Ruler:** Sher Shah did not favor leaving too much authority in the hands of ministers. He also toured the country constantly to know the condition of the people.
- **Excessive Centralisation:** Sher Shah's excessive centralisation of authority in his hands was a source of weakness, and its harmful effects became apparent when a masterful sovereign like him ceased to sit on the throne.

12.5.2.2 Revenue Administration:

- **A New System:** With the help of a **capable team of administrators**, he toned up the entire system.
- **Measurement of Land:** The produce of land was no longer to be based on guesswork, or by dividing the crops in the fields or on the **threshing floor**.

- **Crop Rate:** Sher Shah insisted on measurement of the sown land. A crop rate (called **ray**) was drawn up, laying down the state's share of the different types of crops.
- **State's Share:** This could then be converted into cash on the basis of the **prevailing market rates** in different areas. The share of the state was **one-third of the produce**.
- **Division of Land:** The lands were divided into good, bad and middling. Their average produce was computed, and **one-third** of it became the share of the state.
- **Mode of Payment:** The peasants were given the option of paying in **cash or kind**, though the state preferred cash.
- **Maintenance of records:** The areas sown, the type of crops cultivated, and the amount each peasant had to pay was written down on a paper called **patta** and each peasant was informed of it.
- **Levy of Cess:** In order to guard against famine and other **natural calamities**, a cess at the rate of **two and a half seers per bigha** was also levied.

12.5.2.3 Army:

- **Descriptive Roll:** Sher Shah set up a strong army in order to administer his **vast empire**. Every soldier had his descriptive roll (**chehra**) recorded, and his horse branded with the imperial sign so that **horses of inferior quality** may not be substituted.
- **Cantonment:** He set up cantonments in different parts of the empire and a **strong garrison** was posted in each of them.

12.5.2.4 Justice System:

- **Officers:** Qazis were appointed at different places for justice but, as before, the village **panchayats and zamindars** also dealt with civil and criminal cases at the local level.
- **Codification of Law:** Islam Shah codified the laws, thus doing away with the necessity of depending on a special set of people who could **interpret the Islamic law**.

12.5.3 Estimate of Sher Shah:

- **A Remarkable Figure:** Sher Shah established a **sound system of administration** in his brief reign of **five years**.
- **A Great Builder:** The tomb which he built for himself at **Sasaram** during his lifetime is regarded as one of the **masterpieces of architecture**.
 - **New City:** Sher Shah also built a new city on the bank of the Yamuna near Delhi. The sole survivor of this is the Old Fort (**Purana Qila**) and the fine mosque within it.
- **Religious Policy:** Sher Shah was not a bigot in the **religious sphere**, as is evident from his social and **economic policy**. Sher Shah did not, however, initiate any **new liberal policies**. Jizyah continued to be collected from the Hindus, while his nobility was drawn almost exclusively from the **Afghans**.

Thus, the state under the **Surs** remained an **Afghan institution** based on **race and tribe**. A fundamental change came about only with the **emergence of Akbar**.

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CHAPTER 13: CONSOLIDATION OF THE MUGHAL EMPIRE (AGE OF AKBAR)

13.1 INTRODUCTION

- **Coronation of Akbar:** When Humayun died, Akbar was at Kalanaur in the Punjab, commanding operations against the Afghan rebels there. He was **crowned at Kalanaur in 1556** at the young age of thirteen years and four months.
- **Role of Bairam Khan:** Bairam Khan, the tutor of the prince and a loyal and favourite officer of Humayun, rose to the occasion. He became the **wakil of the kingdom**, with the title of Khan **Khan-i-Khanan**, and rallied the Mughal forces. The **threat from the side of Hemu** was considered the most serious.
- **Rise of Hemu:** Adil Shah had appointed him the wazir with the **title of Vikramajit**, and entrusted him with the task of expelling the Mughals. Hemu **captured Agra**, and with an army of 50,000 cavalry, 500 elephants and a strong park of artillery marched upon Delhi. In a well-contested battle, **Hemu defeated the Mughals near Delhi** and occupied the city.
- **Second Battle of Panipat:** Bairam Khan's bold stand put new heart into his army, and it marched on Delhi before Hemu could have time to **consolidate his position**. The battle between the Mughals and the Afghan forces led by Hemu took place once again at Panipat (**5 November 1556**). Hemu was captured and executed. Thus, Akbar had **virtually reconquered his empire**.

13.2 EARLY PHASE- CONTEST WITH THE NOBILITY (1556-1567)

- **De-Facto Ruler of Empire:** Bairam Khan remained at the **helm of affairs** of the empire for almost four years. During this period, he kept the nobility fully under control. The **danger to Kabul** was averted, and the territories of the empire were extended from Kabul up to Jaunpur in the east and Ajmer in the west. **Gwalior was captured**, and forces sent to **conquer Ranthambhor and Malwa**.
- **Dismissal of Bairam Khan:** Akbar played his cards deftly. He left Agra on the pretext of hunting, and reached Delhi. From Delhi he **issued a farman** dismissing Bairam Khan from his office, and calling upon all the nobles to come and **submit to him personally**. Finally, Bairam Khan was forced to submit. His child later became famous as **Abdur Rahim Khan-i-Khanan** and held some of the most important offices and commands in the empire.
- **Rebellion Against Akbar:** During Bairam Khan's rebellion, groups and individuals in the nobility had become politically active. They included Akbar's foster-mother, **Maham Anaga**, and her relatives. Though Maham Anaga soon **withdrew from politics**.
 - **Rebellion by Adham Khan:** **Maham Anaga's Son** Adham Khan was an impetuous young man who assumed independent airs when sent to command an **expedition against Malwa**. **Removed from the command**, he laid claim to the post of the wazir and when this was not conceded, he stabbed the acting wazir in his office. **Akbar was enraged** and had him thrown down from the **parapet of the fort** so that he died (**1561**)
 - **Uzbeks Rebellion:** Between **1561 and 1567** they broke out in rebellion several times, forcing Akbar to take the field against them. Each time Akbar was induced to pardon them. The Uzbek rebels **formally proclaimed** him their ruler. **Crossing the river Yamuna near Allahabad** at the height of the rainy season, he surprised the rebels led by the Uzbek nobles and completely routed them (**1567**).



13.3 EARLY EXPANSION OF THE EMPIRE (1560 – 1576)

- **Expedition of Malwa:** Akbar sent expedition to Malwa, **Baz Bahadur** had to flee and for some time he took shelter with the **Rana of Mewar**. After wandering about from one area to another, he **finally repaired to Akbar's court** and was enrolled as a **Mughal mansabdar**. The extensive country of Malwa thus came under Mughal rule.
- **Garh-Katanga Kingdom:** The kingdom of Garh-Katanga included a number of **Gond and Rajput principalities**. It was the most powerful kingdom set up by the Gonds. It is said that the ruler **commanded 20,000 cavalry**, a large infantry and **1000 elephants**.
 - **Sangram Shah** had further strengthened his position by marrying off his son to a princess of the famous **Chandella rulers of Mahoba**. This princess, who is famous as **Durgavati**.
- **Fall of Chittor:** Akbar realized that without conquering Chittor, he **could not induce** the other **Rajput rulers to accept his suzerainty**, Chittor fell (**1568**) after a gallant siege of six months.
- **Importance of Gujarat:** The fertility of its soil, its highly developed crafts and its importance as the centre of the **import-export trade** with the outside world. Akbar also laid claim to it because **Humayun had ruled over it for some time**.
 - **Additional Reason:** It was that the **Mirzas**, who had failed in their rebellion near Delhi, had taken shelter in Gujarat. Akbar was not prepared for such a rich province to become a rival centre of power. In **1572**, Akbar advanced on **Ahmedabad via Ajmer**, Ahmedabad surrendered without a fight. While Akbar's armies were besieging Surat, Akbar **crossed the river Mahi** and assaulted the Mirzas with a small body of 200 men which included **Man Singh and Bhagwan Das of Amber**.
- **Attention Toward Bengal:** The **Afghans** had continued to **dominate Bengal and Bihar**. They had also **overrun Orissa** and killed its ruler. In a stiff battle in Bihar in **1576**, **Daud Khan** was defeated and executed on the spot. Thus **ended the last Afghan kingdom** in northern India. It also brought to an end the first phase of Akbar's expansion of the empire.

13.4 ADMINISTRATION

- **Akbar Adopted Sher Shah's System of Land Revenue Systems:** Sher Shah had instituted a system by which the cultivated area was **measured** and a **crop rate (ray)** was drawn up, **fixing the dues** of the peasant crop-wise on the **basis of the productivity of land**. This schedule was converted every year into a central schedule of prices. **Akbar adopted Sher Shah's system**.
- **Adoption of New System:** Akbar, therefore, **reverted to a system of annual assessment**. The **qanungos** who were hereditary holders of land as well as local officials conversant with local conditions, were ordered to report on the actual produce, state of cultivation, local prices, etc. **Officials called karoris** were appointed all over north India. They were **responsible** for the collection of a **crore of dams (Rs 2.50.000)**, and also checked the facts and figures supplied by the qanungos.
- **Dahsala System:** In 1580 Akbar instituted a new system called the dahsala. Under this system, the **average produce** of different crops as well as the average prices prevailing **over the last ten (dah) years** were calculated. **One-third of the average produce** was the state share. The state demand was, however, **stated in cash**.
- **Zabti System:** The system of **measurement and the assessment** based upon it is called the zabti system. Akbar introduced this system in the area from **Lahore to Allahabad, and in Malwa and Gujarat**. The dahsala system was a further development of the zabti system.

- **Batai or Ghalla-Bakhshi System:** In this system, the produce was **divided between the peasants and the state in fixed proportion**. The crop was divided after it had been thrashed, or when it had been cut and tied in stacks, or while it was standing in the field. This system was considered a **very fair one**, but it needed an army of honest officials to be present at the time of the ripening or the reaping of the crops.
- **Nasaq or Kankut System:** It seems that it meant a **rough calculation** of the amount payable by the peasant on the basis of what he **had been paying in the past**. It is also called kankut or **estimation**.
- **Classification of Lands:** In fixing the land revenue, continuity of cultivation was taken into account, Land which remained under cultivation almost every year was called **polaj**. When it remained uncultivated It was called **parati** (fallow). Land which had been fallow for two to three years was called **chachar**, and if longer than that, **banjar**.
- **Improvement and Extension of Cultivation:** He asked the **amil** to act like a father to the peasants. He was to advance money by **way of loans (taccavi)** to the peasants for seeds, implements, animals, etc., in times of need, and to **recover them in easy instalments**. He was to try and induce the peasants to plough as much land as possible and to **sow superior quality crops**.

13.5 MANSABDARI SYSTEM AND THE ARMY

- **Mansabdari System:** Under this system, every officer was assigned a rank (mansab). The **lowest rank was 10, and the highest was 5000** for the nobles. Princes of the blood received higher mansabs. Towards the end of Akbar's reign, the highest rank a noble could attain was raised from 5000 to 7000, and two premier nobles of the empire, **Mirza Aziz Koka and Raja Man Singh**, were honoured with the **rank of 7000 each**.
- **Division of Ranks:** The ranks 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 cavalrymen (sawars)** a person was required to maintain.
- **Categories of Ranks:** A person who was required to maintain as many sawars as his zat rank was placed in the **first category** of that rank, if he maintained half or more, then in the **second category** and if he maintained less, then in the **third category**. Thus, there were three categories in every rank (mansab).
- **Dagh System:** Great care was taken to ensure that the sawars recruited by the nobles were experienced and well mounted. For this purpose, a **descriptive roll (chehra)** of the soldier was maintained, and his **horse was branded with the imperial marks**. This was called the **dagh system**.
- **Provision for Mixed Contingents:** Provision was made that the contingents of the nobles should be mixed ones, that is drawn from all the groups, **Mughal, Pathan, Hindustani and Rajput**. Thus, Akbar tried to **weaken the forces of tribalism and parochialism**. The Mughal and Rajput nobles were allowed to have contingents exclusively of Mughals or Rajputs, but in course of time, **mixed contingents became the general rule**.
- **Jagirdari System:** A jagir did **not confer any hereditary rights** on the holder, or disturb any of the existing rights in the area, it only meant that the **land revenue due to the state was to be paid to the jagirdar**.
- **Origin of the Mansabdari system:** As it developed under the Mughals, was a **distinctive and unique system** which did not have any exact parallel outside India. The origins of the

mansabdari system can, perhaps, be traced back to Changez who organised his army **on a decimal basis**, the lowest unit of command being ten, and the highest ten thousand (toman) whose commander was called **khan**.

- **Highest Paid Service in the World:** For meeting these expenses, the Mughal mansabdars were paid handsomely. A mansabdar with a rank of 5000 could get a salary of Rs 30,000 per month, a mansabdar of 3000, Rs 17,000 and 1000, Rs 8,200 per month. Even a humble sadi holding a rank of 100. could get Rs 7000 per year. Roughly, a quarter of these salaries were spent on meeting the cost of the transport corps.
- **Interested in Artillery:** Akbar was very fond of horses and elephants. He also maintained a strong park of artillery, Akbar was specially interested in guns. He devised detachable guns which could be carried on an elephant or a camel. A park of light artillery accompanied the emperor whenever he moved out of the capital.

13.5.1 Organization of the Government:

- **Different Functions Assigned:** Hardly any changes were made by Akbar in the organisation of local government. The pargana and the sarkar continued as before. The chief officers of the sarkar were the faujdar and the amalguzar the former being in charge of law and order, and the latter responsible for the assessment and collection of the land revenue.
- **Division of Territories:** The territories of the empire were divided into jagir, khalisa and inam. Income from khalisa villages went directly to the royal exchequer. The inam lands were those which were allotted to learned and religious men. Jagir were allotted to nobles and members of the royal family including the queens.
- **New Shape to the System:** His system of central government was based on the structure of government which had evolved under the Delhi Sultanate, but the functions of the various departments were carefully reorganized, and meticulous rules and regulations were laid down for the conduct of affairs. Thus, he gave a new shape to the system and breathed new life into it.
- **Different Posts Under Akbar:**
 - **Wazir:** The head of the revenue department continued to be the Wazir. To emphasize this point, Akbar generally used the title of diwan or diwan-i-ala in preference to the word wazir. The diwan was responsible for all income and expenditure, and held control over khalisa, jagir and inam lands.
 - **Mir Bakhshi:** The head of the military department was called the mir bakhshi, it was the mir bakhshi and not the diwan who was considered the head of the nobility. Recommendations for appointment to mansabs or for promotions, etc., were made to the emperor through the mir bakhshi.
 - **Head of Intelligence Departments:** The mir bakhshi 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. Their reports were presented to the emperor at the court through the mir bakhshi.
 - **Mir Saman:** The third important officer was Mir saman. He was in charge of the imperial household, including the supply of all the provisions and articles for the use of the inmates of the haram or the female apartments. Many of these articles were manufactured under supervision in royal workshops called karkhanas.

- **Chief Qazi:** The fourth important department was the judicial department headed by the chief qazi. This post was sometimes **combined with that of the chief sadr** who was responsible for all **charitable and religious endowments**. Thus, it was a post which carried **considerable power and patronage**.
- **Features of Inam Grants:** Two features of the inam grants are noteworthy. **First**, Akbar made it a deliberate part of his **policy to grant inam lands to all persons**, irrespective of their religious faith and beliefs. Sanads of grant to various Hindu maths made by Akbar are still preserved. **Second**, Akbar made it a rule that **half of the inam land should consist of cultivable wasteland**. Thus, the inam holders were encouraged to extend cultivation.
- **Division of Subas:** Akbar divided the empire **into twelve subas in 1580**. These were Bengal, Bihar, Allahabad, Awadh, Agra, Delhi, Lahore, Multan, Kabul, Ajmer, Malwa and Gujarat. A governor (subadar), a diwan, a bakhshi, a sadr, a qazi, and a wagia navis were appointed to each of the provinces. Thus, an **orderly government based on the principle of checks and balances** was extended to the provinces.

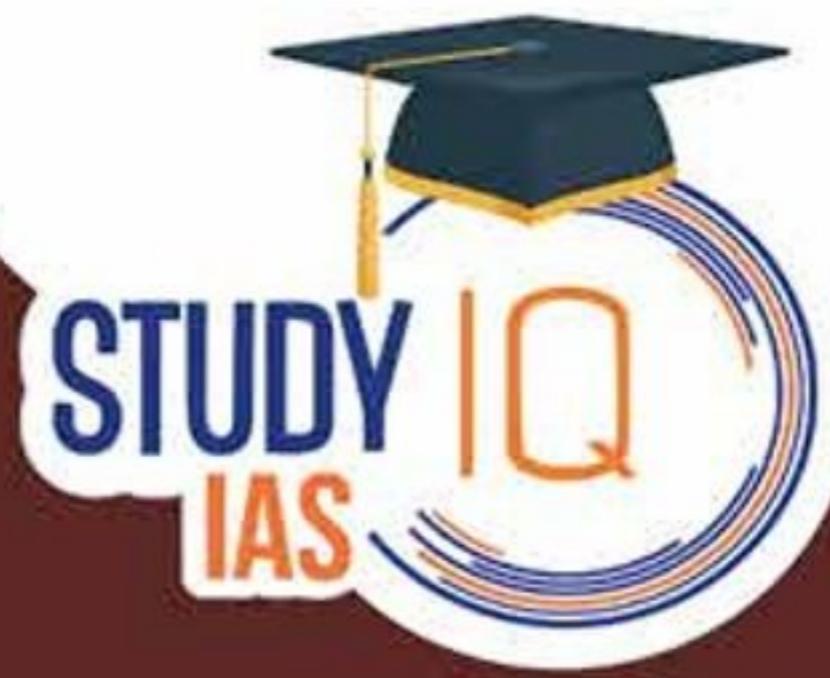
13.6 RELATIONS WITH THE RAJPUTS

- **Historian Views:** **Abul Fazl** says that in order "to soothe the minds of the zamindars, he entered into matrimonial relations with them."
- **Relation with Bharamal:** In 1562, when Akbar was going to Ajmer, he learnt that Bhara Mal was being harassed by the local Mughal governor. Bhara Mal **paid personal homage to Akbar**, and cemented the **alliance by marrying his younger daughter, Harkha Bai**, to Akbar.
 - Bhara Mal was made a high grandee. His son, **Bhagwant Das**, rose to the rank of 5000 and his grandson, **Man Singh**, to the rank of 7000.
- **Matrimonial Relation was not Precondition:** No matrimonial relations were entered into with the **Hadas of Ranthambhor**, yet they remained high in Akbar's favour. **Rao Surjan Hada** was placed in charge of Garh-Katanga, and rose to the rank of 2000. Similarly, no matrimonial relations were entered into with the **rulers of Sirohi and Banswara** who submitted to Akbar later on.
- **Policy of Religious Toleration:** In 1564, he **abolished the jizya** which was sometimes used by the ulama to humiliate non-Muslims and was considered wrongly as a symbol of Muslim domination and superiority. He had earlier **abolished the pilgrim tax** and the **practice of forcible conversion** of prisoners of war.
- **Rise of Rana Pratap:** In 1572 Rana Pratap succeeded Rana Udai Singh to the **gaddi of Mewar**. A series of embassies were sent by Akbar to Rana Pratap to persuade him to accept Mughal suzerainty and to do personal homage. These embassies, including the **one led by Man Singh**, were courteously received by the Rana.
- **Battle of Haldighati:** A furious battle between the two sides was waged at Haldighati, below a narrow defile leading to **Kumbhalgarh** which was then the **Rana's capital**. Apart from selected Rajput forces, the Rana's van was led by **Hakim Khan Sur** with his Afghan contingent. This was the last time the Rana engaged in a pitched battle with the Mughals. Henceforth he resorted to **methods of guerilla warfare**.
- **Autonomy to Rajput States:** It was **impossible** for small states to stand out for long **in favour of complete independence**. Moreover, by allowing a large measure of autonomy to the Rajput rajas, Akbar **established an empire** which these Rajput rajas did **not consider harmful to their best interests**.

- **Modification of Rana Pratap's Warfare:** Rana Pratap's defiance of the mighty Mughal empire, **almost alone and unaided by the other Rajput states**, constitutes a glorious saga of Rajput valour and the spirit of sacrifice for cherished principles. Rana Pratap's method of sporadic warfare was later elaborated further by **Malik Ambar**, the Deccan general, and by **Shivaji**.
- **Dispute for Succession in Marwar:** Following the **death of Maldeo (1562)**, there was a dispute for succession between his sons. The younger son of Maldeo, **Chandrasen**, who was the son of the favourite queen of Maldeo, **succeeded to the gaddi**.
 - **Akbar** conferred Jodhpur upon **Udai Singh**, the elder brother of Chandrasen. To strengthen his position, Udai Singh **married his daughter**, Jagat Gosain or **Jodha Bai** as she came to be called, to Akbar's eldest son Salim.
- **Relation with Bikaner and Bundi:** Akbar also had close personal relations with the rulers of Bikaner and Bundi who served in **various campaigns with distinction**. In **1593**, when the son-in-law of **Rai Singh of Bikaner** died due to a fall from his palki, Akbar went personally to the raja's house to console him, and **dissuaded his daughter from performing sati** as her children were young.
- **Achievement of Jahangir:** It was the **settlement** of the outstanding dispute with Mewar. Rana Pratap had been succeeded by his son, **Amar Singh**. Jahangir completed the **task begun by Akbar**, and further strengthened the **alliance with the Rajputs Rebellions and Further Expansion of the Mughal Empire**.

13.7 REBELLIONS AND FURTHER EXPANSION OF THE MUGHAL EMPIRE

- **Cause of Rebellion in Bengal and Bihar:** The most serious rebellion during the period was in Bengal and Bihar which **extended to Jaunpur**. The main cause of the rebellion was the strict **enforcement of the dagh system** or branding of the horses of the jagirdars, and **strict accounting of their income**.
- **Sign of Liberalism:** Akbar crowned his success by **marching to Kabul (1581)**, the first time an **Indian ruler had entered this historic town**. Akbar handed over Kabul to his sister, before returning to India. The **handing over of the kingdom to a woman** was symbolic of Akbar's broad mindedness and liberalism.
- **Expedition Against Kashmir:** Akbar now **ordered Man Singh to march to Kabul**, and himself moved to Attock on the river Indus. In order to block all roads to the Uzbeks, he **sent expeditions against Kashmir (1586)**, and against Baluchistan. The whole of Kashmir, including Ladakh and Baltistan (called Tibet Khurd and Tibet Buzurg), came under Mughal domination.
- **Conquest of Sindh:** Akbar's conquest of Sindh (**1590**) also **opened the trade down the river Indus** for Punjab. Akbar **stayed at Lahore till 1598** when the death of Abdullah Uzbek finally removed the threat from the side of the Uzbeks.



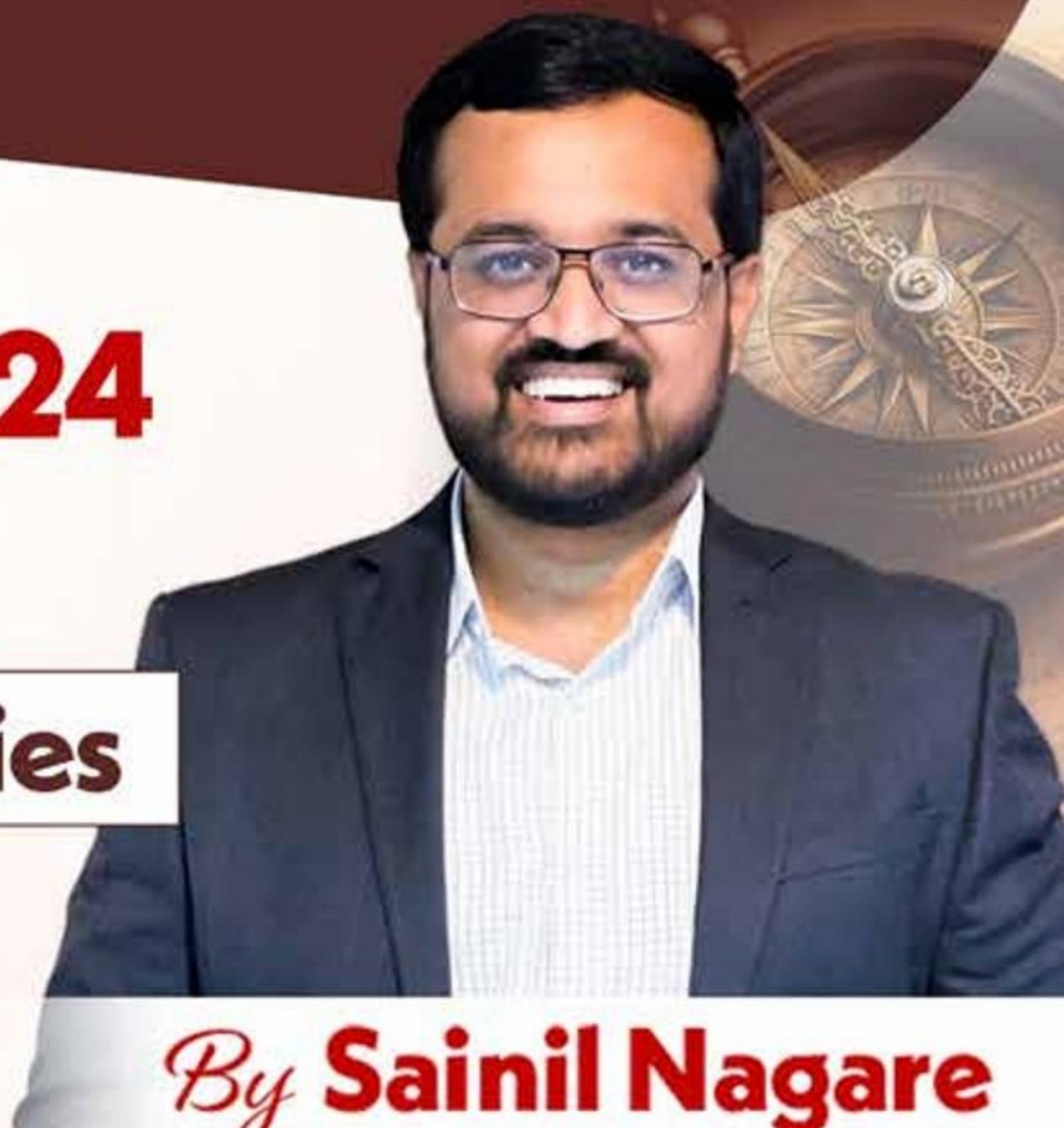
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13.8 STATE, RELIGION AND SOCIAL REFORM:

- **Abolished Jizyah:** One of the first actions which Akbar took, after he had taken power in his own hands, was to **abolish the poll tax or jizyah** which the non-Muslims were required to pay in a Muslim state. Although it was **not a heavy tax**, it was disliked because it **made a distinction between subject and subject**.
- **Abolished Pilgrim Tax:** At the same time, Akbar **abolished the pilgrim tax on bathing at holy places** such as Prayag, Banaras, etc. He also **abolished the practice of forcibly converting prisoners of war to Islam**.
- **Liberal Towards Hindus:** The liberal principles of the empire were strengthened **by bringing able Hindus into the nobility**. Among the latter, the ablest and the most well-known were **Todar Mal**, an expert in revenue affairs, who rose to the post of diwan, and **Birbal**, who was a favourite of the emperor.
- **Policy of Sulh-Kul:** It was the duty of the ruler **to maintain equilibrium** in society by not allowing people of one rank or profession to **interfere in the duties and obligations** of another. Above all he was **not** to allow the **dust of sectarian strife to rise**. All these together constituted what has been called the **policy of sulh-kul or 'peace to all'**.
- **Akbar's Court was Full of Liberal Ideas:** The most noted among these were **Abul Fazl** and his brother **Faizi** who, along with their father, who was a noted scholar, had been persecuted by the mullahs for having sympathy with Mahdawi Ideas. Another was a brahmana, **Mahesh Das**, who was given the title of Raja Birbal, and was a constant companion of Akbar.
- **Ibadat Khana:** In 1575, Akbar built a hall called Ibadat Khana or the Hall of Prayer at his new capital, **Fatehpur Sikri**. To this he called selected theologians, mystics and those of his courtiers and nobles who were known for their **scholarship and intellectual attainments**. Akbar **discussed religious and spiritual topics** with them.
- **Misuse of Madad-i-Mash:** At this time, an enquiry was conducted into the affairs of the Chief Sadr, **Abdun Nabi**, who was found to be extremely corrupt and tyrannical in his dealings in the **distribution of charitable lands (Madad-i-Mash)**. He had amassed wealth in other corrupt and mean ways as well. **Soon he was dismissed** and ordered to proceed to Mecca for haj.
- **Discontinued the Ibadat Khana:** The debates in the Ibadat Khana had **not led to a better understanding** between different religions, but to greater bitterness, as the representatives of each religion denounced the others and **tried to prove that their religion was superior** to others. Hence, in 1582, Akbar discontinued the debates in the Ibadat Khana.
- **Invitation by Akbar to Different Religious Head:** Akbar invited **Purushottam** and **Devi** to expound the **doctrines of Hinduism**, and **Maharj Rana** to explain the **doctrines of Zoroastrianism**. He met Portuguese priests and in order to understand the Christian doctrines better, The Portuguese sent **Aquaviva** and **Monserrate** who remained at Akbar's court for almost three years and have left a valuable account. Akbar came into touch with the Jains also and, at his instance, the leading Jain saint of Kathawar, **Hira Vijaya Suri** spent a couple of years at Akbar's court.
- **Foundation of New Religion:** Akbar gradually turned away from Islam and set up a new religion which was compounded of many existing religions **Hinduism, Christianity, Zoroastrianism, etc.** The word used by **Abul Fazl** and **Badayuni** for the so-called new path was **tauhid-i-llahi**, which literally means "**Divine Monotheism**".
- **Shast in Sufi Language:** Those who were willing to join and those whom the emperor approved were allowed to become members **Sunday was fixed as the day for initiation**. The

novice placed his **head at the feet of the emperor** who raised him up, and **gave him the formula** called shast in the Sufi language, which he was to **repeat and concentrate upon**. This contained Akbar's favourite motto "**Allah-o- Akbar or God is great**".

- **Political Purpose of Tauhid-i-llahi:** In enrolling murids, Akbar evidently had some political purpose also. He wanted a **band of nobles who would be personally loyal to him**, and support him in his **concept of a state based on sulp-i-kul** i.e, equal toleration of and respect to all sections, irrespective of their religious beliefs.
- **Establishment of Translation Department:** He set up a big translation department for translating works in **Sanskrit, Arabic, Greek, etc., into Persian**. Thus, the **Singhasan Battisi, the Veda and the Bible** were taken up first for translation. These were followed by the **Mahabharata, the Gita and the Ramayana**. Many others, including the **Panchatantra** and works of geography, were translated. The **Quran** was also translated, perhaps for the first time.

13.8.1 Social and Educational Reforms:

- **Social Reforms:** He **stopped sati**, the burning of a widow, unless she herself of her own free will, persistently desired it. **Widows of tender age** who had not shared the bed with their husbands **were not to be burnt at all**. **Widow remarriage was also legalized**. Akbar was against anyone having more than one wife unless the first wife was barren. The **age of marriage** was raised to **14 for girls and 16 for boys**
- **Educational Reforms:** Akbar also revised the educational syllabus, laying more emphasis on **moral education and mathematics**, and on **secular subjects such as agriculture, geometry, astronomy, rules of government, logic, history, etc.** He also gave **patronage to artists, poets, painters and musicians** so much so that his court became famous for the galaxy of famous people there or the **navaratna**.

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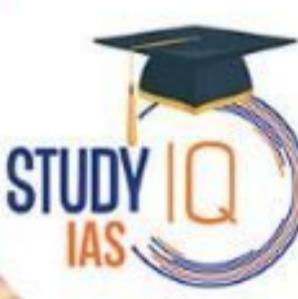


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28th Nov'23	Sectional Test - 7	Medieval Indian Paper 1	2nd Dec'23
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CHAPTER 14: THE DECCAN AND SOUTH INDIA (Up to 1656)

14.1 INTRODUCTION

- **Battle of Talikota (1565):** After the fall of the Bahmani kingdom, three powerful states, Ahmadnagar, Bijapur and Golconda emerged on the scene, and they combined to crush Vijayanagara at the battle of Bannihatti, near Talikota, in 1565.
- **Ambition of Expansion:** After the victory, the Deccani states resumed their old ways. Both Ahmadnagar and Bijapur claimed Sholapur which was a rich and fertile tract. Both the states had the ambition of conquering Bidar. Ahmadnagar also wanted to annex Berar in the north.
- **Impact of Conquest of Gujarat in 1572:** The Mughal conquest of Gujarat in 1572 created a new situation. The conquest of Gujarat could have been a prelude to the **Mughal conquest of the Deccan**. But Akbar was busy elsewhere and did **not want**, at that stage, to **interfere in the Deccan affairs**.
- **Agreement Between Ahmadnagar and Bijapur:** Ahmadnagar and Bijapur came to an agreement whereby **Bijapur was left free** to expand its **dominions in the south** at the expense of Vijayanagara, while **Ahmadnagar overran Berar**. Golconda, too, was interested in extending its territories at the cost of Vijayanagara.

14.1.1 Importance of the Marathas in the Affairs of the Deccan:

- **Background:** As we have seen, the Maratha troops had always been employed as **loose auxiliaries or bargirs** (usually called bargis) in the Bahmani kingdom. The **revenue affairs** at the local level were in the **hands of the Deccani brahmanas**.
 - Some of the **old Maratha families** which rose in the service of the Bahmani rulers and held mansab and jagirdars from them were the **More, Nimbalkon, Ghatge**, etc. Most of **deshmukhs** as they were called in the Deccan.
- **Different from Rajputs:** However, unlike the Rajputs, **none of them was an independent ruler**, or ruled over a large kingdom. Secondly, they were **not the leaders of clans** on whose backing and support they could depend.
- **Similarities with Rajputs:** Nevertheless, the Marathas **formed the backbone of the landed aristocracy** of the Deccan and had a position similar to the one **held by the Rajputs** in large parts of north India.
- **Policy of Winning Over Marathas:** 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 chiefs were **accorded service and positions** in all the three leading states of the Deccan.
- **Policy of Adil Shah of Bijapur:** Ibrahim Adil Shah of Bijapur who **ascended the throne in 1535** was the leading advocate of this policy. It is said that he **entertained 30,000 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 revenue accounts** at all levels.
- **Role of Ahmadnagar Ruler's:** Maharashtrian brahmanas were regularly used for **diplomatic negotiations** as well. Thus the **title of Peshwa** was accorded to a brahmana, Kankoji Narsi, by the rulers of Ahmadnagar.

14.2 MUGHAL ADVANCE TOWARDS THE DECCAN

- **Natural Boundary Between North and South:** It was logical to expect a Mughal advance towards the Deccan after the **consolidation of the empire** in north India. Although the **Vindhya**s divided the north and the south, they were **not an insurmountable barrier**.
- **Efforts to Make North-South Culturally One:** Travellers, merchandise, pilgrims and wandering saints had always passed between the north and the south, **making the two culturally one**, though each had its own distinctive cultural features.
- **Role of Tughlaqs:** The **conquest of the Deccan** by the Tughlaqs and the **improved communications between the north and the south** had **led to a strengthening of the commercial and cultural relations** between the two.
- **Invasion by Akbar:** In **1576**, a Mughal army **invaded Khandesh**, and compelled the rulers of Khandesh to submit. However, urgent matters called Akbar elsewhere.
 - For twelve years, **between 1586 and 1598**, Akbar lived at **Lahore**, watching the north-western situation.
- **Internal Strife in Deccan:** The Deccan was a seething **cauldron of politics**. War between the various Deccani states was a frequent occurrence. The **death of a ruler often led to factional fights among the nobles**, with each party trying **to act as king-maker**. In this, hostility between the Deccanis and the **Newcomers (afaqis or gharibs)** found free play. Among the Deccanis, too, the **Habshis (Abyssinians or Africans)** and Afghans formed separate groups.
- **Rise of Safavid Dynasty:** The situation was worsened by **sectarian conflicts and controversies**. Towards the beginning of the century, **Shiism** became the **state religion of Iran** under a new dynasty called the Safavid dynasty.
 - **Impact:** Some of the Deccani states, notably Golconda, adopted Shiism as a state creed. At the courts of **Bijapur and Ahmadnagar**, too, the **Shilte party** was strong but was able to prevail only from time to time. This resulted in **heightened party strife**.
- **Idea of Mahdawi:** Mahdawi ideas had also **spread widely in the Deccan**. 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 person was **called the Mahdi**.
- **Growing Power of the Portuguese:** The Portuguese had been **interfering** in pilgrim traffic to Mecca, **not sparing the royal ladies**. In their territories, they were carrying on **proselytizing activities** which Akbar disliked. They were constantly trying to **expand their positions** on the mainland.
 - Akbar apparently felt that the **coordination and pooling** of the resources of the Deccani states under **Mughal supervision** would check if not eliminate, the Portuguese danger. These were some of the factors which **impelled Akbar to involve himself in the Deccani affairs**.

14.2.1 Rise of Berar, Ahmadnagar and Khandesh:

- **Akbar's Ambitions:** Akbar claimed **suzerainty over the entire country**. He was, therefore, keen that like the **Rajputs**, the **rulers of the Deccani states should acknowledge his suzerainty**. Embassies sent by him earlier suggesting that the **Deccani states recognize his over lordship** and be friends with him, **did not**, however, **produce any positive results**.
- **Unsuccessful Attempt Made by Akbar:** In **1591**, Akbar launched a **diplomatic offensive**. He sent embassies to all the Deccani states inviting them to accept Mughal **suzerainty**. As might have been expected, **none of the states accepted** this offer, the only exception being

Khandesh which was too near and exposed to the Mughals to resist Burhan. It seemed that Akbar was on the **verge of making** a definite move in the Deccan.

- **Annexation of Berar:** The Mughal invasion was led by **prince Murad**, who was the governor of Gujarat, and by **Abdur Rahim Khan-i-Khanan**. Due to factional fights among the Ahmadnagar nobles, the Mughals encountered little opposition till they reached the capital, **Ahmadnagar**, **Chand Bibi shut herself up** in the fort with the boy king, **Bahadur**.
- **Agreement Between Mughal and Chand Biwi:** After a **close siege of four months** in which Chand Bibi played a valiant role, the two sides came to an agreement. It was agreed **to cede Berar to the Mughals in return for their recognition of the claim of Bahadur**, Mughal suzerainty was also **recognised**.
- **Fall of Ahmadnagar:** The Mughal **annexation of Berar** alarmed the Deccani states. Golconda and Ahmadnagar led by a Bijapur commander invaded Berar in strength in a **hard-fought battle in 1597**, the Mughals defeated a Deccani force three times their number.
- **Incorporation of Khandesh:** Akbar was also **keen to secure the fort of Asirgarh in Khandesh** which was reputed to be the strongest fort in the Deccan. After a **tight siege**, and when a pestilence had broken out, the ruler came **out and surrendered (1601)**. Khandesh was incorporated in the Mughal empire.
- **Peace Treaty:** Prince **Daniyal**, the youngest son of Akbar, concluded a **peace with Murtaza Nizam Shah II** who had been **proclaimed ruler** after the fall of Ahmadnagar, by a group of Nizam Shahi nobles. According to the agreement, **Ahmadnagar, Balaghat and parts of Telangana were surrendered to the Mughals**.

14.3 RISE OF MALIK AMBAR AND FRUSTRATION OF MUGHAL ATTEMPT AT CONSOLIDATION

- **Background:** Malik Ambar was an **Abyssinian**, born in Ethiopia. He rose in the **service of Changez Khan**, one of the famous and influential nobles of Murtaza Nizam Shah. When **Mughal invaded Ahmadnagar**, he at first **went to Bijapur** to try his luck there. But he soon came back and **enrolled himself in the powerful Habshi** (Abyssinian) party which was opposed to Chand Bibi.
- **After the Fall of Ahmadnagar:** Malik Ambar found a Nizam Shahi prince and with the tacit 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 Ahmadnagar** much earlier. Malik Ambar gathered around him a **large band of Maratha troopers or bargis**.
- **Death of Akbar:** After the death of Akbar, when the position of the Mughals in the Deccan became weak due to **differences among the Mughal commanders**. Ambar unleashed a fierce campaign to **expel the Mughals from Berar, Balaghat and Ahmadnagar**.
- **Relation with Bijapur:** In this enterprise he was helped by **Ibrahim Adil Shah**, the ruler of Bijapur, who considered it necessary that the **Nizam Shahi state should continue as a buffer** between Bijapur and the Mughals. He gave Ambar the **powerful fort of Qandahar** in Telengana for the residence of his family and for storing treasures, provisions, etc.
- **Arrogant Behaviour of Ambar:** The affairs of Malik Ambar **continued to prosper** and the Mughals were **not able to re-assert themselves** as long as he had the solid support of the Marathas and other elements in the Deccan. But in course of time, Malik Ambar became **arrogant and alienated his allies**.
- **Khan-i-Khanan as Viceroy of Deccan:** The Khan-i-Khanan, who had again been posted as the Mughal Viceroy of the Deccan, **took advantage of the situation** and won over to his side a

number of **Habshis and Maratha nobles** such as Jagdev Rai, Babaji Kate, Udaji Ram, etc. With the help of the Maratha sardars, the Khan-i-Khanan inflicted a **crushing defeat** on the combined forces of **Ahmadnagar, Bijapur and Golconda in 1616**.

- **Role of Prince Khurram:** The combined Deccani forces again suffered a **severe defeat** at the hands of the Mughals. Ambar had to **restore all the Mughal territories**, and another **14 kos of adjoining territory**. The Deccani states had to **pay an indemnity of Rs 5,000,000**. The credit for these victories was given to prince Khurram.
- **Successive Defeat Lead to Internal Rivalry:** The old rivalries among the Deccan states now came to the surface. Ambar conducted a **series of campaigns against Bijapur** for the **recovery of Sholapur** which was a **bone of contention** between the two states. By a rapid movement Ambar reached the Bijapur capital, burnt the new **capital of Nauraspur** built by Ibrahim Adil Shah, and **forced him to flee** for shelter to the fort.
- **Road for Marathas:** The chief significance of the rise of Ambar, however, is that it **represented a clear recognition** of the importance of the Marathas in Deccan affairs. The success of the Marathas under the leadership of Malik Ambar gave them confidence which enabled them to **play an independent role later on**.
- **Malik Ambar's Reforms:** Malik Ambar tried to **improve the administration** of the Nizam Shahi state by introducing **Todar Mal's system of land revenue**. He abolished the **old system of giving land on contract (jam)** which was ruinous for the peasants and adopted the **zabti system**.

14.4 EXTINCTION OF AHMADNAGAR, AND ACCEPTANCE OF MUGHAL SUZERAINTY BY BIJAPUR AND GOLCONDA

- **Rise of Shah Jahan:** Shah Jahan **ascended the throne in 1628**. Having **commanded 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.
- **Recover the Lost Territories:** 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**. For this purpose, he deputed an old and experienced noble, **Khan-i-Jahan Lodi**. However, Khan-i-Jahan Lodi failed in the enterprise, and was **recalled** to the court.
- **Rebellion of Khan-i-Jahan Lodi:** Shortly afterwards, He **rebelled and joined the Nizam** who deputed him to expel the Mughals from the remaining portions of **Berar and Balaghat**. Giving asylum to a leading Mughal noble in this manner was a challenge which **Shah Jahan could not ignore**.
 - **Impact:** Shah Jahan, therefore, came to the conclusion that there **could be no peace** for the Mughals in the Deccan as long as **Ahmadnagar continued as an independent state**. This was a major departure from the policy which had been followed by Akbar and Jahangir.
- **Diplomatic Isolation of Ahmadnagar by Jahangir:** He therefore wrote to the Bijapur ruler offering to cede roughly **one-third of the Ahmadnagar state** if he would cooperate with the Mughals in the projected campaign against Ahmadnagar. This was a **shrewd move** on the part of Shah Jahan to **isolate Ahmadnagar diplomatically and militarily**. He also sent feelers to the various Maratha sardars to join Mughal service.

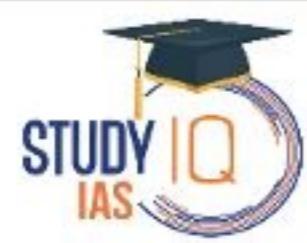
- **Support of Adil Shah:** The Adil Shah also was smarting at the humiliation of the **burning of Nauraspur** and the **annexation of Sholapur by Malik Ambar**. He, therefore, **accepted Shah Jahan's proposal**, and posted an army at the Nizam Shah border to cooperate with the Mughals Around this time.
- **Support of Marathas:** **Jadhav Rao**, was treacherously murdered on a charge of conspiring with the Mughals. As a result, **Shahji Bhonsale**, who was his son-in-law (and the father of Shivaji), defected to the Mughal side along with his relations. Shah Jahan accorded him a **mansab of 5000**, and gave him **jagirs in the Poona region**. A number of other prominent Maratha sardars also joined Shah Jahan.
- **U-Turn by Adil Shah:** 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.
- **Internal Conspiracy in Ahmadnagar:** However, the internal situation in Ahmadnagar 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**.
- **Murder of Nizam Shah:** Instead, **Fath Khan**, opened **secret negotiations with Shah Jahan** and at his instance, murdered the Nizam Shah and put a puppet on the throne. He also read the **khutba, and struck the sikka in the name** of the Mughal emperor.
- **Backout of Shahji from Mughal Side:** Favour made by **Fath Khan** toward Mughal was rewarded. Fath Khan was taken in Mughal service, and the **Jagir around Poona** previously allotted to Shahji was transferred to him. As a result, Shahji defected from the Mughal side. These **events took place in 1632**.
- **Appointment of Mahabat 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.
- **End of Nizam Shahi Dynasty:** But the combined operations of the **Bijapuri forces** and **Shahji** were of no avail. Mahabat Khan closely **invested in 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.
- **Special Attention Towards Bijapur:** Shah Jahan now decided to give **personal attention** to the problems of the Deccan. He realized 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 Ahmadnagar between Bijapur and the Mughals**.
- **New Treaty or Ahdnama:** According to this treaty, the **Adil Shah agreed** to recognise Mughal suzerainty, to **pay an indemnity of twenty lakhs of 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.
- **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. It was required to **pay two lakh huns annually** to the Mughal emperor in return for his protection.

- **Acceptance of Mughal Suzerainty:** 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. Peace with the Mughals enabled the Deccan states to **expand their territories towards the south**.
- **Territories of Bijapur and Golconda were Doubled:** A series of campaigns were conducted by Bijapur and Golconda against the states. **With the help of Shah Jahan**, they agreed to divide the territories and the spoils gained by their armies in the **proportion of 2/3 to Bijapur and 1/3 to Golconda**.

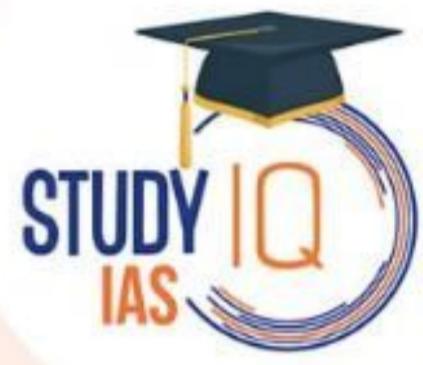
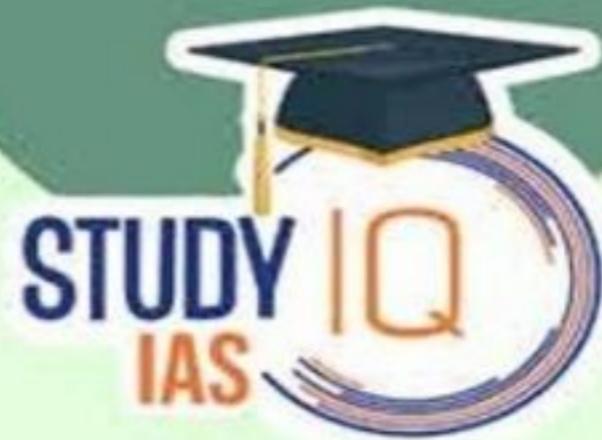
14.5 CULTURAL CONTRIBUTION OF THE DECCAN STATES

- **Contribution of Adil Shah:** The Deccan states had a number of **cultural contributions** to their credit. Ali Adil Shah (d. 1580), the ruler of Bijapur, loved to hold **discussions with Hindu and Muslim saints** and was called a Sufi. He **invited Catholic missionaries** to his court, even 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.
 - **Field of Architecture:** The rulers of Bijapur consistently maintained a high standard and an **impeccable taste in architecture**. The most famous Bijapuri buildings of the period are the **Ibrahim Rauza and the Gol Gumbaz**.
- **Role of Ibrahim Adil Shah II:** He was deeply interested in music, and composed a book called **Kitab-i-Nauras** in which songs were set to various **musical modes or ragas**. He built a new capital, **Nauraspur**, in which a large number of musicians were invited to settle.
 - **Title of Jagat Guru:** In his songs, he freely invoked the **goddess of music and learning, Saraswati**. Due to his broad approach he came to be called "Jagat Guru".
 - **Liberal Policy:** He accorded patronage to all, including **Hindu saints and temples**. This included grants to **Pandharpur**, the **worship of Vithoba**, which became the centre of the **Bhakti movement** in Maharashtra.
- **Efforts of Sultan Muhammad Quli Qutb Shah:** **Golconda** was the intellectual **resort of literary men**. Sultan Muhammad Quli Qutb Shah, a contemporary of Akbar, was **very fond of literature and architecture**. The sultan was not only a great patron of art and literature but was a poet of no mean order.
 - **He wrote in Dakhini Urdu, Persian and Telugu** and has left an extensive diwan or collection. He was the first to introduce a **secular note in poetry**. Apart from the **praise of God and the Prophet**, he wrote about nature, love, and the social life of his day.
 - **Field of Architecture:** In the field of architecture, he constructed many buildings, the most famous of which is the **Char Minar Completed in 1591-92**, it stood at the centre of the **new city of Hyderabad** founded by Muhammad Quli Qutb Shah.
- **Growth of Urdu:** 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 Bijapur court** also.



Old NCERT (Medieval India) - Satish Chandra
By SAINIL NAGARE

- The poet laureate **Nusrati** who flourished during the middle of the seventeenth century wrote a romantic tale about **Prince Manohar**, ruler of Kanak Nagar, and **Madhu Malati**. From the Deccan, Urdu came to north India in the eighteenth century.



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CHAPTER 15: INDIA IN THE FIRST HALF OF THE SEVENTEENTH CENTURY

15.1 POLITICAL AND ADMINISTRATIVE DEVELOPMENTS IN INDIA

- **The First Half of the Seventeenth Century:** During the period, the Mughal empire was ruled by two capable rulers, **Jahangir (1605-27)** and **Shah Jahan (1628-1655)**.
- **Condition in Southern India:** The states of **Bijapur and Golconda** were able to provide conditions of internal peace and cultural growth.
- **Consolidation of Administrative Structure:** The Mughal rulers consolidated the administrative system which had developed under Akbar. They maintained an **alliance with the Rajputs, the Afghans and the Marathas**.
- **Rejuvenation of Foreign Relations and Trade:** The Mughals played a positive role in stabilizing India's relations with neighboring Asian powers such as **Iran, the Uzbeks, and the Ottoman Turks**, thereby opening India's foreign trade.
- **Negative Features:** The growing prosperity of the ruling classes did not filter down to **peasants and workers**. The Mughal ruling class remained **oblivious of the growth of science and technology** in the West.
- **Problem of Succession:** **Jahangir**, the eldest son of Akbar, succeeded to the throne without any difficulty. However, shortly after Jahangir's succession, his eldest son, **Khusrau**, broke out into rebellion.
- **End of Conflicts:** Jahangir brought to an end the **conflict with Mewar** which had continued for four decades. There was **conflict in the east**, too. Although Akbar had broken the back of the **power of the Afghans** in this region, they were still powerful in various parts of east Bengal.
- **Rebellion in Bengal:** After Akbar had recalled **Raja Man Singh**, the governor of Bengal, to the court, and during his absence the Afghan chief **Usman Khan** and others found an opportunity to raise a rebellion.
 - **Appointment of New Governor:** In 1609, Jahangir posted to Bengal, **Islam Khan**, the grandson of **Shaikh Salim Chishti**, the famous Sufi saint who was the patron saint of the Mughals.
 - **Conquest of Sonargaon:** Islam Khan handled the situation with **great energy and foresight**. He first **directed his efforts** to the conquest of Sonargaon which was captured after three years of campaigning.
 - **Annexation of New Areas:** The back of the **Afghan resistance** was now broken and the other rebels soon surrendered. The principalities **Jessore and Kamrup** were annexed.
 - **Transfer of Capital:** Mughal power was **firmly entrenched** in east Bengal. To keep the area under full control, the provincial capital was transferred from **Rajmahal to Dacca** which began to develop rapidly.
 - **Peace in Bengal:** After some time, many of the **princes and zamindars of Bengal** detained at the court were released and allowed to return to Bengal. Thus after a long spell, **peace and prosperity** returned to Bengal.
- **Question of Succession:** The Persian conquest of Gandhar and the growing **failure of Jahangir's health** which unleashed the latent **struggle for succession** among the princes, and led to jockeying for power by the nobles. These developments **pitch-forked Nur of Jahan** into the political arena.

15.1.1 Nur Jahan:

- **Early Life:** The story of Nur Jahan's life, her first marriage with an Iranian, **Sher Afghan**, and his **death in a clash** with the Mughal governor of Bengal. Nur Jahan's stay in Agra with an elderly relation of Jahangir, and her **marriage with Jahangir** four years later (**1611**).
- **Favour to Nur Jahan's Family:** Itimaduddaula proved to be able, competent and loyal, and wielded considerable influence in the **affairs of the state** till his death ten years later. Nur Jahan's brother, **Asaf Khan**, was also a learned and able man. He was appointed the **khan-i-saman**, a post reserved for nobles in whom the emperor had full confidence.
- **Junta Government:** Some modern historians are of the opinion that along with her father and brother, and in **alliance with Khurram**, Nur Jahan formed a group or "junta" which "managed" Jahangir so that without its backing and support no one could advance in his career, and that this led to the **division of the court** into two factions the **Nur Jahan "junta" and its opponents**.
- **III Effects of Junta:** It is further argued that Nur Jahan's political ambitions ultimately resulted in a **breach between her and Shah Jahan**, and that this drove Shah Jahan into rebellion against his father in **1622**, since he felt that Jahangir was completely under Nur Jahan's influence.
 - **Historians Counterview:** They point out that till 1622 when Jahangir's health broke down, all the important **political decisions were taken by Jahangir himself** as is clear from his autobiography. The **precise political role** of Nur Jahan during this period is not clear.
- **Contribution in Art and Culture:** She dominated the **royal household** and set **new fashions** based on Persian traditions. On account of her position, **Persian art and culture** acquired great prestige at the court.
- **Reason for the Conflict Between Jahangir and Shah Jahan:** The rise of Shah Jahan was due to his personal **qualities and achievements** rather than the backing of Nur Jahan. Shah Jahan had his **own ambitions** of which Jahangir was not unaware. In any case, in those times, no ruler could afford to **allow a noble or a prince** to become too powerful lest he **challenge his authority**.

15.1.2 Shah Jahan's Rebellion:

- **Immediate Cause:** The immediate cause of the rebellion was Shah Jahan's **refusal to proceed to Gandhar** which had been besieged by the Persians. Shah Jahan was afraid that the campaign would be a long and difficult one and that intrigues would be **hatched against him** during his **absence from the court**.
- **Demand Put Forward by Shah Jahan:** He put forward a **number of demands** such as full command of the army which included the veterans of the Deccan, complete sway over the Punjab, control over a number of important forts, etc. Jahangir was **enraged by this attitude**.
- **Defeated by Mahabat Khan:** Shah Jahan had the full **backing of the Deccan army** and all the nobles posted there. **Gujarat and Malwa** had declared for him, and he had the support of his father-in-law, Asaf Khan, and a number of important nobles at the court. However, in the **battle near Delhi**, Shah Jahan was defeated by the forces led by Mahabat Khan.
- **Helped by Mewar:** He was saved from a complete defeat by the valiant **stand of the Mewar contingent**. Another army was **sent to wrest Gujarat** from Shah Jahan. Shah Jahan was hounded out of the Mughal territories and **compelled to take shelter** with his erstwhile enemies, the Deccani rulers.

- **Setback for Shah Jahan:** He crossed the Deccan into Orissa, took the governor by surprise, and soon **Bengal and Bihar** were under his control. **Mahabat Khan** was again pressed into service. He took **energetic steps**, and hence, Shah Jahan had to retreat to the Deccan again.
- **Alliance with Malik Ambar:** This time he made an alliance with Malik Ambar who was once again at war with the Mughals.
- **Agreement:** Soon Shah Jahan **wrote abject letters of apology** to Jahangir. Jahangir also felt that it was time to pardon and conciliate his ablest and most energetic son. As part of the agreement, two of Shah Jahan's sons, **Dara and Aurangzeb, were sent to the court as hostages**, and a **tract in the Deccan was assigned for Shah Jahan's expenses**. This was in 1626.

15.1.3 Mahabat Khan:

- **Drawback of Shah Jahan's Rebellion:** Shah Jahan's rebellion kept the empire distracted for four years, resulted in the **loss of gandhar**, and emboldened the Deccanis to recover all the territories **surrendered to the Mughals** during Akbar's time and in subsequent campaigns.
- **Allegation by Shah Jahan:** Shah Jahan's constant charge was that following Jahangir's falling health, **all effective power** had slipped into the hands of **Nur Jahan Begum**, a charge which is **difficult to accept** since Shah Jahan's father-in-law, **Asaf Khan, was the imperial diwan**.
- **Nur Jahan's Tactics:** Nur Jahan now tried other ways. She **surrendered** herself to Mahabat Khan in order to be close to Jahangir. **Within six months**, taking advantage of the **mistakes committed** by Mahabat Khan, who was a soldier but not a **diplomat or an administrator**, and due to the **growing unpopularity** of his Rajput soldiers. Nur Jahan was able to wean away most of the nobles from Mahabat Khan's site, Realising his **precarious position**.
- **Joined Shah Jahan:** Mahabat Khan **abandoned Jahangir** and fled from the court. Sometime later, he joined Shah Jahan who was **biding his time**.
- **Defeat of Mahabat Khan:** The defeat of Mahabat Khan was the **greatest victory** attained by Nur Jahan, and it was due, in no small measure, to her **cool courage and sagacity**. However, Nur Jahan's triumph was short-lived for in less than a year's time, Jahangir breathed his last, not far from **Lahore (1627)**.
- **Role of Asaf Khan in Succession:** The **wily and shrewd** Asaf Khan who had been appointed **wakil** by Jahangir, and who had been carefully preparing the **ground for the succession** of his son-in-law, Shah Jahan, now came into the open. **Supported by the diwan**, the chief nobles and the army, he made **Nur Jahan a virtual prisoner** and sent an **urgent summons to Shah Jahan** in the Deccan.
- **III Effects of Succession Nature:** This precedent and the earlier precedent of a **son rebelling against his father**, which was begun by Jahan and was followed by Shah Jahan, was to lead to **bitter consequences** for the Mughal dynasty.

15.2 FOREIGN POLICY OF THE MUGHALS

- **After Fall of the Timurid Empire:** We have seen how following the breakup of the Timurid empire in the second half of the fifteenth century, three powerful empires the **Uzbek, the Safavid and the Ottoman**-established themselves in **Trans-Oxiana (Central Asia), Iran and Turkey**.
- **Natural Enemy of Mughal:** The Uzbeks were the natural enemies of the Mughals, having been responsible for the **expulsion of Babur and the other Timurid princes from Samarkand and**

the adjoining area, including **Khorasan**. At the same time, the Uzbeks clashed with the **rising power of the Safavids** who claimed Khorasan.

- **Different from Uzbeks:** Both the Uzbek and the Mughal rulers were Sunnis. But the Mughals were too broadminded to be swayed by **sectarian differences**. Annoyed at the alliance of the Mughals with a Shia power, Iran, the Uzbeks **occasionally stirred** up the fanatic Afghan and **Baluchi tribesmen** living in the north west frontier tracts between **Peshawar and Kabul** against the Mughals.
- **Ottoman Turks:** The most **powerful empire in West Asia** at the time was that of the Ottoman Turks. The **Ottoman or the Usmanali Turks**, so called after the name of their first ruler, Usman (d. 1326), had overrun Asia Minor and eastern Europe, and also **conquered Syria, Egypt and Arabta by 1529**.
 - **Adoption of Title:** They had received the **title "Sultan of Rum"** from the shadowy Caliph living at **Cairo**. Later, they also assumed the **title of Padshah-Islam**.
- **Ottoman's Policy of Extension:** The Ottomans clashed with Iran for the **control of Baghdad**, and also for the areas in north Iran, around Erivan. They gradually **extended their control** on the coastal areas around Arabia and made a **bid to oust the Portuguese** from the Persian Gulf and the Indian waters.
- **Naval Relations with Turkey:** If the Mughals had a stronger navy, they might, perhaps, have sought a **closer alliance with Turkey** which was also a naval power and was **engaged in a struggle** against the navies of the European powers in the **Mediterranean**.

15.2.1 Akbar and The Uzbeks:

- **Background:** In **1510**, following the defeat of the Uzbek chief, **Shaibani Khan**, by the Safavids, Babur had briefly **regained Samarkand**. Although Babur had to leave the city after the Uzbeks had inflicted a **sharp defeat on the Persians**.
- **Relations with Safavids:** The help extended to him by the Persian monarch established a **tradition of friendship** between the **Mughals and the Safavids**. Later, Humayun too, received help from the Safavid monarch, **Shah Tahmasp**, when he had sought refuge at his court after being ousted from India by **Sher Shah**.
- **Territorial Expansion of Uzbeks:** The territorial power of the **Uzbeks grew rapidly** in the seventies under Abdullah Khan Uzbek in **1572-73**. Abdullah Khan Uzbek seized Balkh which, **along with Badakhshan**, had served as a kind of **buffer** between the **Mughals and the Uzbeks**. In 1577, Abdullah Khan sent an embassy to Akbar, **proposing to partition Iran**.
- **Instability in Iran:** After the **death of Shah Tahmasp (1576)**, Iran was passing through a phase of anarchy and disorder. A strong Iran was **essential** to keep the **restless Uzbeks** in their place.
- **Akbar's Attitude:** Akbar had no desire to get **embroiled** with the Uzbeks, unless they directly threatened **Kabul** or the **Indian possessions**. Akbar sent a return embassy to Abdullah Uzbek in which it was pointed out that **differences in law and religion** could not be regarded as sufficient ground for conquest of Iran.
- **Alternative Route to Mecca:** As if in reply to this, regarding difficulties faced by pilgrims to Mecca, he pointed out that with the **conquest of Gujarat**, a new route had been opened.
- **Interest in Central Asia:** Akbar's growing interest in Central Asian affairs was reflected in his giving refuge at his court to the **Timurid prince, Mirza Sulaiman**, who had been **ousted from Badakhshan** by his grandson. **Abul Fazl** says that the **Khyber Pass** was made fit for wheeled traffic, and that due to fear of the Mughals, the **gates of Balkh** were usually kept closed.

- **Conquest of Badakhshan by Uzbeks:** In 1585. Abdullah Uzbek suddenly conquered Badakhshan. Both Mirza Sulaiman and his grandson sought **refuge at Akbar's court** and were given suitable mansabs. Meanwhile, with the death of his half-brother, **Mirza Hakim (1585)**, Akbar **annexed Kabul** to his dominions. Thus, the Mughal and the Uzbek frontiers ran side by side.
- **Akbar's Threat and Capture of Areas of Iran:** Akbar's continued presence so near the frontier had made **Abdullah Uzbek uneasy**. After considerable **manoeuvrings**, and despite a **Mughal threat** to come to the aid of Iran, the Uzbeks **succeeded in capturing** from Iran most of the areas they had **coveted in Khorasan**.
- **Agreement:** It seems that an agreement was made defining the **Hindukush as the boundary between** the two. It implied the **Mughals** giving up their interest in **Badakhshan and Balkh** which had been ruled by Timurid princes till 1585. But it also implied the **Uzbeks** were not claiming **Kabul and Qandhar**.
- **Death of Abdullah Khan Uzbek:** From 1586 Akbar stayed at Lahore in order to watch the situation. He **left for Agra** only after the death of Abdullah Khan Uzbek in 1598. After the death of Abdullah, the Uzbeks broke up into **warring principalities**, and ceased to be a **threat to the Mughals** for a considerable time.

15.2.2 Relations with Iran and the Question of Qandhar:

- **Background:** The **dread of Uzbek power** was the most potent factor which brought the Safavids and the Mughals together, despite the Uzbek attempt to **raise anti-Shia sentiments** against Iran and the Mughal dislike of the **intolerant policies** adopted by the Safavid rulers.
- **History of Qandhar:** The **only trouble spot between** the two was Qandhar, the possession of which was claimed by both on **strategic and economic grounds**, as well as for considerations of **sentiment and prestige**. Gandhar had been a part of the Timurid empire and had been ruled over by Babur's cousins, the **rulers of Herat**, till they were ousted by the Uzbeks in 1507.
- **Importance of Qandhar:** **Strategically**, Gandhar was vital for the **defence of Kabul**. The fort of Qandhar was considered to be one of the **strongest forts in the region**, and was well provided with water. Situated at the Junction of roads **leading to Kabul and Herat**, Qandhar dominated the whole southern Afghanistan, and occupied a **position of immense strategic importance**.
- **Importance of Qandhar for Mughal:** The **trade from Central Asia to Multan** via Qandhar, and then down the river Indus to the sea steadily gained in Importance, because the **roads across Iran were frequently disturbed** due to wars and internal commotions.
- **Conquest of Qandhar by Babur:** Qandhar came under Babur's control in 1522 when the Uzbeks were **threatening Khorasan** once again. **No serious objection** to the Mughal conquest of Gandhar was **raised by the Persians** in view of the situation.
- **Reason for Mughal Conquest of Qandhar (1595):** The Mughal conquest of Qandhar (1595) was **not a part of an agreement** between Akbar and the Uzbeks to partition the Persian empire as some modern historians have argued, it was more to **establish a viable defensive line** in the north-west against **possible Uzbek invasion**, since Khorasan had passed under Uzbek control by that time, and **Gandhar was cut off from Persia**.
- **Mughal Relations with Iran:** Relations between Iran and the Mughals **continued to be cordial**, despite the Mughal conquest of Qandhar. **Shah Abbas I (ruled 1588- 1629)**, who was perhaps

the greatest of the Safavid rulers, was keen to **maintain good relations with Jahangir**. There was a **regular exchange of embassies** and costly gifts, including rarities, between the two.

- **Efforts of Shah Jahan:** After the death of Shah Abbas (1629), there were **disturbances in Iran**. Taking advantage of this, and after being **free of Deccan affairs**, Shah Jahan induced Ali Mardan Khan, the Persian governor of Gandhar, to **defect to the side of the Mughals (1638)**.

15.2.3 Shah Jahan's Balkh Campaign:

- **Appeal from Nazr Muhammad:** At the time, both **Bokhara and Balkh** had come under the control of **Nazr Muhammad**. However, soon **Abdul Aziz** headed a rebellion against his father. and **only Balkh** remained **under the control** of Nazr Muhammad who **appealed to Shah Jahan** for help, Secure from the side of the Persians. Shah Jahan **accepted the appeal** with alacrity.
- **Impatient Nature of Prince Murad:** Shah Jahan had **carefully instructed** prince Murad to treat Nazr Muhammad with great consideration and **to restore Balkh** to him if he behaved with modesty and submission. Obviously, Shah Jahan **wanted a friendly ruler at Bokhara** who looked to the Mughals for help and support, But Murad's impetuosity **ruined the plan**.
- **Role of Abdul Aziz:** Abdul Aziz, son of Nazr Muhammad, **raised the Uzbek tribes** against the Mughals in **Trans-Oxiana**, and **mustered** an army of 1,20,000 men across the river Oxus.
- **Defeat of Uzbeks:** The Mughals were well **positioned**. Abdul Aziz **crossed the Oxus**, but soon found himself **face to face with a large Mughal army**. In a running battle, the Mughals **routed the Uzbeks** outside the gates of Balkh (1647).
- **Setback for Mughals:** The Mughals left Balkh in October 1647 since winter was fast approaching and there were **no supplies in Balkh**. The retreat nearly turned into a rout with **hostile bands of Uzbeks** hovering around. Though the Mughals **suffered grievous losses**, the firmness of Aurangzeb **prevented a disaster**.
- **Outcome of Balkh Campaign:** The campaign was a **success in the military sense**, the Mughals conquered Balkh, and defeated Uzbek attempts to oust them. This was the **first significant victory of Indian arms** in the region, and Shah Jahan had reason to celebrate it.

15.2.4 Mughal-Persian Relations – The Last Phase:

- **Revival of Uzbeks:** The setback in Balkh led to a revival of Uzbek hostility in the Kabul region and Afghan tribal unrest in the **Khyber- Ghazni area**, and emboldened the Persians to attack and **conquer Qandhar (1649)**.
- **Campaigns by Shah Jahan:** This was a **big blow to Shah Jahan's pride** and he launched **three major campaigns**, one by one, under princes of blood to try and recover Gandhar.
 - The **first attack** was launched by **Aurangzeb**, the hero of Balkh, with an army of 50,000. Though the Mughals **defeated the Persians** outside the fort, they **could not conquer** it in the face of determined Persian opposition.
 - A **second attempt** led by Aurangzeb three years later also **failed**.
 - The **most grandiloquent effort** was made the following year (1653) **under Dara**, the favourite son of Shah Jahan. Dara had made many boastful claims, but he was **unable to starve the fort into surrender** with the help of his large army, and an attempt at capturing it with the help of two of the biggest guns in the empire which had been **towed to Qandhar** was also of no avail.
- **Reason for Failure of Mughals at Qandhar:** The failure of the Mughals at gandhar did not reflect the weakness of Mughal artillery, as has been asserted by some historians. It rather

showed the inherent strength of Gandhar fort if held by a determined commander, and the ineffectiveness of medieval artillery against strong forts.

- **After the Death of Shah Abbas II:** In 1668, Shah Abbas II, the ruler of Iran, insulted the Mughal envoy, made disparaging remarks against Aurangzeb, and even threatened an invasion. But before any action could take place, Shah Abbas II died. His successors were non-entities, and all Persian danger to the Indian frontier disappeared till a new ruler, Nadir Shah, came to power more than fifty years later.
- **Diplomatic Relations:** The Mughals insisted on relations of equality with leading Asian nations of the time, both with the Safavids who claimed a special position by virtue of their relationship with the Prophet, and with the Ottoman sultans who had assumed the title of Padshah.
- **Commercial in Nature:** The Mughals used their foreign policy to promote India's commercial interests. Kabul and Qandhar were the twin gateways of India's trade with Central Asia. The economic importance of this trade for the Mughal empire has yet to be fully assessed.

15.3 GROWTH OF ADMINISTRATION - MANSABDARI SYSTEM AND THE MUGHAL ARMY

- **Change and Continuity:** The administrative machinery and revenue system developed by Akbar were maintained under Jahangir and Shah Jahan with minor modifications. Important changes were, however, effected in the functioning of the mansabdari system.
- **Difference in Salary:** Under Akbar, for the maintenance of his contingent, the mansabdar was paid at the average rate of Rs 240 per annum per sawar. Later, in the time of Jahangir it was reduced to Rs 200 per annum.
- **Racial Discrimination:** Individual sawars were paid according to their nationality, Mughal got more than an Indian Muslim or a Rajput and the quality of their mount.
- **Compositions of Contingents:** The Mughals favoured mixed contingents, with men drawn in fixed proportions from Iran and Turani Mughals, Indians, Afghans and Rajputs. This was to break the spirit of tribal or ethnic exclusiveness. However, in special circumstances, a Mughal or a Rajput mansabdar was allowed to have a contingent drawn exclusively from Mughals or Rajputs.
- **Du-aspah Sih-aspah System:** Jahangir also introduced a system whereby selected nobles could be allowed to maintain a large quota of troopers, without raising their zat rank. This was the du-aspah sih-aspah system (literally, trooper with 2 or 3 horses) which implied that a mansabdar holding this rank had to maintain and was paid for double the quota of troopers indicated by his sawar rank.
- **Modification under Shah Jahan:** A further modification, which comes to our notice during Shah Jahan's reign, was aimed at drastically reducing the number of sawars a noble was required to maintain. Thus, a noble was expected to maintain a quota of only one-third of his sawar rank, and in some circumstances, one-fourth.
- **Mansabdars Preference for Jagirs:** Although the salaries of the mansabdars were stated in rupees, they were generally not paid in cash, but by assigning them a jagir. Mansabdars preferred a jagir because cash payments were likely to be delayed and sometimes entailed a lot of harassment. Also, control over land was a mark of social prestige.
- **Jama-Dami:** For purposes of assigning jagirs the revenue department had to maintain a register indicating the assessed income (jama) of various areas. The account, however, was

not indicated in rupees but in dams which was calculated at the **rate of 40 dams to a rupee**. This document was called the jama-dami or **assessed income based on dams**.

- **Unsatisfied Nobles:** As the number of mansabdars kept growing and the financial resources of the state were strained on account of a **number of reasons**, even the above modifications were not found adequate. **Drastic cuts in salaries** all round would have **created disaffection** among the nobles which the rulers could ill afford.
- **Concept of Inflation:** During Shah Jahan's reign, the **area under cultivation increased**. Production of **cash crops also increased**. The jama-dami, that is, the income of the jagir also increased. But the increase kept pace broadly with the **price rise** during the period.
- **Inefficiency of the Mughal cavalry:** The availability of remounts was, as we have seen, vital for an efficient cavalry force. The **drastic reduction of remounts** during Shah Jahan's reign must, therefore, have adversely affected the efficiency of the Mughal cavalry as a whole.
- **Reason of Efficiency of Mansabdari System:** The efficient functioning depended upon a number of factors, including the proper **functioning of the dagh (branding system)** and of the **jagirdari systems**.
- **Appointment on the Basis of Merit:** On balance the mansabdari system worked properly under Shah Jahan, on account of his **meticulous attention to administration and selection** of men including the **appointment of highly competent persons as wazirs**.

15.4 THE MUGHAL ARMY

- **Cavalry as the Basis:** The cavalry, as we have noted, was the **principal arm** of the Mughal army and the mansabdars provided the **overwhelming proportion** of it. In addition to the mansabdars, the Mughal emperors used to entertain **Individual troopers, called ahadis**.
- **Features of Ahadis:** The ahadis have been called **gentlemen troopers** and received **much higher salaries** than other troopers. They were a **highly trusted corps**, being recruited directly by the emperors and having their **own muster-master**. An ahadi mustered up to five horses, though sometimes two of them shared a horse. The duties of ahadis were of a **miscellaneous character**.
- **Walashahis:** In addition to the ahadis, the emperors maintained a **corps of royal bodyguards** (walashahis) and armed palace guards. They were **cavalrymen** but served on foot in the citadel and the palace.
- **Piyadgan:** The **footmen (piyadgan)** formed a numerous but miscellaneous body. Many of them consisted of **matchlock- bearers (banduqchi)** and received salaries ranging between three and seven rupees a month. Sometimes a slave could become a **gentleman trooper**. But generally, foot soldiers had a **low status**.
- **Division of Artillery:** The artillery consisted of two sections, **heavy guns** which were used for defending or assaulting forts; these were often clumsy and difficult to move. The second was the **light artillery** which was highly mobile and moved with the emperor whenever he wanted.
- **Influence of Outsiders on Artillery:** The Mughals were **solicitous of improving** their artillery and, at first, many **Ottomans and Portuguese** were employed in the artillery department. By the time of Aurangzeb, Mughal artillery had improved considerably, and **foreigners found employment** in the artillery department with difficulty.
- **Difference of Opinion Among Historians:** The **big guns** were sometimes **extravagantly large** in size but, as a **modern writer says**, "These huge guns made **more noise** than they did harm;

they could not be fired many times in a day, and were very liable to **burst and destroy** the men in charge.

- However, the **Frenchman, Bernier**, who accompanied **Shah Jahan to Lahore and Kashmir**, found the light artillery, called "**artillery of the stirrup**", to be extremely well appointed.
- **Strength of the Army:** It consisted, under **Shah Jahan**, of about **2,00,000 cavalry**, excluding the men working in the districts and with faujdars, It rose to **2,40,000 under Aurangzeb**. The infantry under Shah Jahan excluding the **non-lighting people**, was placed at **40,000** and may have been maintained at a similar figure under Aurangzeb.
- **Bernier's remarks on the efficiency of the Mughal Army:** A careful analysis shows that his remarks were really directed towards the **Mughal infantry**, which had **no drill or discipline**, was **ill-organised and ill-led**, and resembled a rabble.
 - The **success of the Mughals** against the Uzbeks who could match themselves with the Persians at the time of the **Balkh campaigns** suggests that the Mughal army was **not inferior** to the Central Asian and Persian armies in an open contest. Its major **weakness was in the naval sphere**, particularly in the field of sea-warfare.

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CHAPTER 16: ECONOMIC AND SOCIAL LIFE UNDER THE MUGHALS

16.1 INTRODUCTION

- The Mughal empire **reached its territorial zenith** by the end of the seventeenth century. During the period it had to face many **political and administrative problems**, and in the **economic and social spheres**, the period from the **advent of Akbar** to the end of the seventeenth century may, however, be treated as one since there were **no fundamental changes**.

16.2 STANDARD OF LIVING, PATTERN OF VILLAGE LIFE: THE MASSES

- Account of Travellers:** During the period, many European **traders and travellers** came to India, and many of them have left accounts about the **social and economic conditions** of the country.
- Condition of Ruling and Working Class:** In general, they have emphasised the wealth and prosperity of India and the **ostentatious lifestyle** of the ruling classes, on the one hand, and on the other the **grinding poverty of the ordinary people**, the peasants, the artisans and the labourers.
- Babur's Statement:** Babur was struck by the scanty clothes worn by the ordinary people. He **observed that** "peasants and people of low standing go about naked." He then goes on to describe the **langota** or decency cloth worn by men, and the sort worn by women.
- Observation of Ralph Fitch:** His impression has been corroborated by later European travellers. Ralph Fitch, who came to India towards the end of the 16th century, says that at Banaras "the people go naked save a little cloth bound about their middle."
- Views on Cloth:** De Laet wrote that the labourers had **insufficient clothing** to keep themselves warm and cozy during winter. However, Fitch observed. "**In the winter which is our May, the men wear quilted gowns of cotton, and quilted caps.**"
- Remarks on the Use of Footwear:** Nikitin observed that the people of the Deccan went barefooted. A modern author, **Moreland**, says that he did not find a shoe mentioned anywhere north of the Narmada river, **except Bengal**, and ascribes it to the high cost of leather.
- Furniture Used by Masses:** The mud houses in which the villagers lived were not different from those at present. They had hardly any furniture **except cots and bamboo mats**, and **earthen utensils** which were made by the village potter.
- Food Culture:** Regarding food, rice, millets and pulses (what Pelsaert and De Laet call **khicheri**) formed the staple diet, with fish in Bengal, and the coasts, and meat in the **south of the Peninsula in north India**, chapatis made of wheat at coarse grains, with pulses and green vegetables were common.
- Tradition of Barter System:** The **standard of living** ultimately depended upon income and wages. It is difficult to determine the **income of the large mass** of the peasants in real terms, for money hardly **entered into transactions** in the villages. The village artisans were paid for their services by means of commodities which were **fixed by custom**.
- Inequality in Terms of Landholdings:** It is **difficult to compute** the average size of the holding of the peasant. The information available to us shows that there was a great deal of Inequality in the villages. The peasant who did not have his **own ploughs and bullocks** often tilled the land of the **zamindars or the upper castes**.

- **Kamin:** The **landless peasants** and **labourers** often belonged to the class of people called "untouchables" or "kamin". Whenever there was a famine frequent and famines were It was this **class of peasants** and the **village artisans** who suffered the most.
- **Khudkas:** The peasants who **owned the land** they tilled were called khudkas. They paid land revenue at **customary rates**. Some of them had many ploughs and bullocks which they let out to their poorer brethren, the **tenants or muzarian** who generally paid land revenue at a higher rate.
- **Exploitation of Peasants:** The **khudkasht** who claimed to be the original settlers of the village often belonged to a single dominant caste or castes. These cases not only dominated the village society, they **exploited the poorer or weaker sections**. In turn, they were often exploited by the zamindars.
- **Availability of Cultivable Land:** It has been **estimated** that the **population of India** at the beginning of the 17th century was about **125 million**. Hence, there was plenty of cultivable land available, and it may be surmised that a peasant would **cultivate as much land as his means and family circumstances** would allow.
- **Different Varieties of Crops:** These were cotton, indigo, chay (the red dye), sugarcane, oil-seeds, etc. These crops paid land **revenue at a higher rate**, and had to be **paid for in cash**. Hence, they are often called **cash crops or superior crops**.
- **Introduction of New Crops:** During the 17th century, two new crops were added **tobacco and maize**. **Silk and tusser** cultivation became so widespread in Bengal during the period that there was no need to import silk from China. The adoption of **potato and red chillies** followed during the 18th century.
- **Mughal Efforts in Cultivations:** The Mughal state provided **incentives and loans (taccavi)** to the peasants for **expansion and improvement** of cultivation. But the expansion and growth would hardly have been possible without local efforts, **initiative and investment**.
- **Rights of Peasants:** In medieval times, a peasant was **not dispossessed** from his land as long as he paid the land revenue, He **could also sell his land** if he could find a buyer and the rest of the **community raised no objections**. His children **inherited his land** as a matter of right after his death.
- **High Demand from the State:** The state **dues were heavy**, sometimes amounting to nearly half of his produce, so that the ordinary peasant was **left only with enough to keep body and soul together**, and was in **no position to invest** anything for the improvement of land or extension of cultivation.
- **Salary of Labour Class:** The salary of the **lowest grade of a servant**, according to European travellers was **less than two rupees a month**. The bulk of the **menials and foot soldiers** began at **less than three rupees a month**. It has been calculated that a man could feed his family on two rupees a month.

16.3 THE RULING CLASSES – THE NOBLES AND THE ZAMINDARS

- **Compositions:** The bulk of the Mughal nobles were drawn from the homeland of the **Mughals, Turan and from its neighbouring areas, Tajikistan Khorasan, Iran, etc.**
- **Conflict Between Mughals and Afghans:** Although Babur was a Turk, the Mughal rulers **never followed a narrow racist policy**. Babur tried to win the leading Afghan nobles to his side, but they proved to be **restless and untrustworthy** and soon defected.

- **During Jahangir's Reign:** At the time of Jahangir, Afghans also began to be **recruited in the nobility**. Indian Muslims who were called **Shaikhzadas** or Hindustani were also given service from the **time of Akbar**.
- **Favour to Hindus:** From the **time of Akbar**, Hindus also began to be **inducted into the nobility** on a regular basis. The largest section among them was that of the **Rajputs**. Among the Rajputs also, the **Kachliwahas** predominated. Both **Raja Man Singh** and **Raja Birbal** were the personal friends and boon companions of Akbar, while in the **spheres of revenue administration**.
- **Role of Jahangir and Shah Jahan:** The nobility attained a considerable measure of stability under them. Both these monarchs **paid careful attention** to the **organisation** of the nobility (the mansabdari system), and on orderly promotions, **discipline and the recruitment** of competent people into the **imperial service**.
- **Importance of Marathas:** A new section among the Hindus which entered the nobility during the period consisted of Marathas. **Jahangir** was the first monarch who **realised that the Marathas were "the hub of affairs"** In the Deccan, and tried to win them over to his side. The policy was **continued by Shah Jahan**.
- **Rise of Marathas in Numbers:** However, it may be noted that while the Hindus formed roughly **24 per cent of the nobility under Shah Jahan**, they accounted for about **33 per cent of the nobles during the second half of Aurangzeb's reign**, while their total number rose by one and half times of the Hindu nobles, the **Marathas formed more than half**.
- **Luxurious Life of Nobles:** Although the Mughal nobles received extremely **high salaries**, their **expenses were also very high**. Each noble **maintained** a large train of servants and attendants, and a large stable of horses, elephants, etc., and transport of all types. Many of them maintained a **large harem of women**, which was considered normal for a man of status in those times.
- **Misuse of Positions:** Sometimes, some nobles, even royal princes, tried to misuse their position to engross the **sale and purchase of certain commodities**, or to **force the artisans and traders** to sell their services and commodities cheap.
- **Commercial Features:** Though essentially **feudal in character**, since land was its main source of income, the nobility had developed many **characteristics of a bureaucracy**, It was also becoming more commerce and **money-minded**.
- **III Effects of Growth of Nobility:** Rapid growth in the number of the nobility during the 17th century, **tensions between different groups** individuals and sections, and a **crisis in the working of the jagirdari system** had a serious effect on the discipline and proper functioning of the nobility under Aurangzeb and during the **reign of his successors**.

16.3.1 Zamindars and the Rural Gentry:

- **Old and New Types of Ownership of Lands:** From the writings of **Abul Fazl** and other contemporary authors, it is clear that **personal ownership of land** was very old in India. The right of ownership in land **depended mainly on succession**.
 - But new rights of ownership in land were being created all the time. The tradition was that **anyone who first brought land under cultivation** was considered its owner.
- **Zamindari Rights:** In addition to owning the lands they cultivated, a considerable section of the zamindars had the **hereditary right of collecting land revenue** from a number of villages. This was called his **talluqa or his zamindari**.

- **Society was Hierarchical in Nature:** Above the zamindars were the rajas who dominated larger or smaller tracts and enjoyed **varied degrees of Internal autonomy**. These rajas are also called zamindars by the Persian writers to **emphasise their subordinate status**, but their position was **superior to that of the zamindars** who collected land revenue.
- **Connected to Local Peoples:** The zamindars generally had **close connections** on a caste, clan or tribal basis with the peasants settled in their zamindaris. They had **considerable local information** also about the productivity of land.
- **Status of Zamindars:** Compared to the nobles, their **income was limited**; the **smaller ones** may have lived **more or less like the peasants**. However, the living standards of the **larger zamindars** might have approached those of **petty rajas or nobles**.
- **Contributions of Zamindars:** Many of the zamindars had **close caste and kinship ties** with the land-owning cultivating castes in their zamindari. These zamindars not only set social standards, they also **provided capital and organisation** for settling new villages, or extending and improving cultivation.

16.4 THE MIDDLE STRATA

- **Historian Views:** The Frenchman, Bernier, said that in India there was no "middle state", a person was **either extremely rich, or lived miserably**. It is, however, not possible to agree with this statement.
- **Middle Class Consists of:** The word "middle class" means **traders and shopkeepers**. India had a large class of rich traders and merchants, some of them being amongst the richest merchants of the world at that time.
 - **They Included the** small mansabdars, petty shopkeepers and a small, but important section of master craftsmen. It **also included** the class of professional hakims, leading musicians and artists, historians, scholars, qazis and theologians.
- **Madadd- Imaash:** While the **petty officials** were generally **paid in cash**, and supplemented their income by means of corruption, many of the others, especially the scholars, religious divines, etc., were **granted small tracts of land** for maintenance, such grants were called madadd- Imaash.

16.5 ORGANISATION OF TRADE AND COMMERCE

- **Features of Trading Classes:** The Indian trading classes were large in numbers, spread out all over the country, well **organized and highly professional**. Some specialized in long distance, **inter-regional trade**, and some in local, retail trade.
- **Banjaras:** There was a special class of traders, the banjaras, who **specialized in carrying bulk goods**. The banjaras used to move long distances, sometimes with thousands of oxen carrying grain pulses, ghee, salt, etc. The more **expensive goods such as** textiles, silks etc. were laden on camels and mules, or in carts.
- **Important Products for Intra-Regional Trade:** The **trade in foodstuffs** and a wide **range of textile products** were the most important components of inter-regional trade during the period.
- **Famous Regions:** Bengal exported **sugar and rice** as well as delicate muslin and silk. The coast of **Coromandal** had become a centre for textile production, and had a **brisk trade with Gujarat**, both along the coast and across the Deccan. It **exported fine textiles and silks (patola)** to north India, with **Burhanpur and Agra** as the two-nodal points of trade.

- **System of Organisations:** The movement of these goods was made possible by a **complex network**, linking wholesalers with merchants down to the regional and local levels through **agents (gumashtas)** and **commission agents (dalals)**. There was **keen competition** for inside information, and whenever there was demand for goods in one part of the country, it was rapidly made good.
- **Hundi System:** Movement of goods was also facilitated by the **growth of a financial system** which permitted **easy transmission** of money from one part of the country to another. This was done through the use of hundis. The hundi was a **letter of credit payable** after a period of time at a discount.
 - The hundis often **included insurance** which was charged at different rates on the basis of value of the goods, destination, means of transport (land, river or sea), etc. The **sarrafs** (shroffs) who specialized in changing money, also **specialised in dealing with hundis**.
- **House of Merchants:** European travellers mention the **commodious** and well built houses in which the **wealthy merchants of Agra and Delhi** lived. But the ordinary sorts lived in houses above their shops.
- **Safety and Security:** Despite complaints by some European travellers, **safety on the roads was satisfactory**, and could be covered by insurance. The means of travel with sarais at the distance of **5 kos** on the principal highways was **as good as in Europe** at the time.
- **Political Influence of Merchants:** Each community of merchants had its leader or **nagarseth** who could have interceded with the local officials on their behalf. We do have **instances of strikes** by **merchants in Ahmedabad** and elsewhere to stress their points of view. We have also noted the **involvement of members** of the Mughal royal family, and prominent nobles, such as **Mir Jumla, in trade**.
- **Reasons for Expansions of Trade:** An important factor was the **political integration** of the country under Mughal rule and establishment of conditions of **law and order** over extensive areas. The Mughals **paid attention to roads and sarais** which made communication easier.
 - A **uniform tax** was levied on goods at the point of their entry into the empire. **Road cesses or rahdari** was declared illegal, though it continued to be collected by some of the local rajahs.
 - The Mughals **minted silver rupees of high purity** which became a standard coin in India and abroad and this helped India's trade.
- **Commercialization of Agriculture:** Some of the Mughal policies also helped the commercialization of the economy or the **growth of a money economy**. **Salaries** to the standing army as well as to many of the administrative personnel (but not to the nobles) **were paid in cash**. Under the **zabti system**, the land revenue was assessed and required to be paid in cash.
- **Historian Views on Major Towns:**
 - According to **Ralph Fitch**, Agra and Fatehpur Sikri were larger than London, then one of the biggest towns in Europe.
 - **Monserrate, the Jesuit priest** who came to Akbar's court, says that Lahore was second to none of the cities in Europe or Asia.
 - **Bernier**, who wrote in the middle of the 17th century, says that Delhi was not less than Paris, and that Agra was bigger than Delhi.

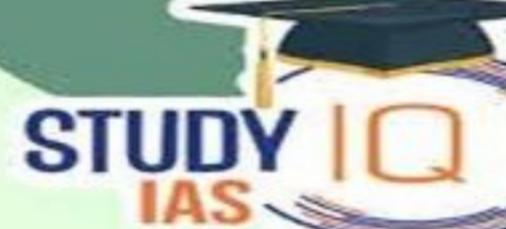
- **Intervention of Government:** The growth of **arms manufactures guns** of all types, cannons, armour, etc, and of **shipping** are two primary examples of the result of direct government intervention in the matter. Both **Akbar** and **Aurangzeb** were deeply interested in the manufacture of guns of all types.
- **Shipbuilding Programmes:** In **1651**, Shah Jahan initiated a programme of **building sea going vessels**, and four to six ships were built for voyages to West Asia. In the following year, six ships were put into commission. This was part of a ship-building programme of many **wealthy merchants and nobles**.

16.5.1 Foreign Trade and the European Traders:

- **Superior in Textile Region:** Indian textiles played a **very important role** in the trade of the region. As an English agent observed, "From **Aden to Achin**, from head to foot, everyone was clothed in Indian textiles". This statement, even though a little exaggerated, was **essentially true**. It was this which made India the **virtual manufactory** of the Asian world (excluding China).
- **Balance of Trade:** The favorable balance of trade was met **by import of gold and silver**. As a result of the **expansion of India's foreign trade**, the import of silver and gold into India increased during the 17th century, so much so that **Bernier** says that "gold and silver, after circulating over every part of the world, is **finally buried in India** which is the **sink of gold and silver**."
- **Dutch in Spice Trade:** Despite vehement **Portuguese opposition**, the Dutch established themselves at **Masulipatam**, obtaining a **farman from the ruler of Golconda in 1606**. They quickly realised that spices could be obtained most easily against Indian textiles.
- **Farman from Jahangir:** After **defeating a Portuguese fleet outside Surat**, they were able, at last, to **set up a factory there in 1612**. This was confirmed in **1618** by a farman from Jahangir, obtained with the help of **Sir Thomas Roe**. The Dutch followed, and soon established a **factory at Surat**.
- **Importance of Gujarat:** The English quickly realised the importance of Gujarat as a **centre for India's export trade** in textiles. They tried to break into India's trade with the **Red Sea and the Persian Gulf ports**. In **1622**, with the help of the **Persian forces**, they **captured Ormuz**, the **Portuguese base at the head of the Persian Gulf**.
- **Favouring Mughals:** The **Dutch and the English** found that they could not trade in India, or even feed the people in their factories without the **cooperation of the Mughal government** and Indian traders.
- **Growth of India's Foreign Trade:** In order to reduce their cost of operations, they started **freighting the goods** of Indian merchants on their ships. The Indian traders had little objection to this for it made their **own operations safer**.
 - **Importance of Shipping Industries:** At the same time, Indian shipping grew so that from about **50 ships** in the middle of the century at Surat, many of them well built, its numbers **rise to at least 112** by the end of the century. This was **another index** of the growth of India's foreign trade and manufactures.
- **Focus on Products for Export:** The English and Dutch searched for articles which could be exported from India to Europe. At first, "**the prime trade**", apart from **pepper**, was **indigo** which was used to **colour the woollens**. The indigo found most suitable was that produced at

Sarkhej in Gujarat and Bayana near Agra. Soon the English developed the export of Indian textiles, called "calicoes", to Europe.

- **Balancing Demand and Supply:** At first, the **produce of Gujarat** was sufficient for the purpose. As the **demand grew**, the English sought the **cloth produced in Agra** and its neighbourhood. Even this was not enough. Hence, the **Coromandal** was developed as an **alternate source of supply**.
- **Rise in Exports from Eastern Areas:** However, by **1650**, the English had set themselves up at Hoogly and at Balasore in Orissa, exporting from there raw silk and sugar in addition to textiles. After item which was developed was the **export of salt petre** which supplemented the European **sources for gunpowder** and which was also used a ballast for ships going to Europe. The best quality salt petre was **found in Bihar**.
- **III Effects of Money Economy:** Money economy began to penetrate village life more than before and led to **increased village inequalities**. It also may have been a cause for greater **growth of corruption**, with the nobility becoming more **greedy and oppressive**.
- **Alternative to Export of Gold and Silver:** The European nations searched for alternatives to the export of gold and silver to India. **One method** was to **enter the Asian trade network** by trying to monopolise the spice trade and trying to **capture the Indian trade in textiles**. As we have seen, they had **only limited success** in these fields.
 - **Acquisition of India:** Hence, they **tried to acquire empires in India** and its neighbourhood so that they could pay from the revenues of these territories for the imports into Europe. They could only succeed when **internal and external factors weakened** even these states.


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CHAPTER 17: CULTURAL AND RELIGIOUS DEVELOPMENTS

17.1 INTRODUCTION

- **Second Classical Age:** The traditions in the field of architecture, painting, literature and music created during this Mughal period set a norm and deeply influenced the succeeding generations. In this sense, the Mughal period can be called a second classical age following the Gupta age in northern India.
- **Influence of Different Cultures:** In this cultural development, Indian traditions were amalgamated with the **Turko Iranian culture** brought to the country by the Mughals. The **Timurid court at Samarkand** had developed as the cultural centre of **West and Central Asia**.
- **Foundation of National Culture:** The cultural efflorescence of the Mughal age would hardly have been possible, but People from different areas of India, as well as people belonging to different **faiths and races** contributed to this cultural development in various ways.

17.2 ARCHITECTURE

- **Unique Features:** The **Mughals** built **magnificent** forts, palaces, gates, public buildings, mosques, baolis (water tank or well), etc. They also **laid out many formal gardens** with running water. In fact, use of running water even in their **palaces and pleasure resorts** was a special feature of the Mughals.
- **Development of Garden:** **Babur** was very fond of gardens and laid out a few in the neighbourhood of Agra and Lahore. Some of the Mughal gardens, such as the **Nishat Bagh** in **Kashmir**, the **Shalimar** at **Lahore**, the **Pinjore garden** in the **Punjab** foothills, etc. have survived to this day.
- **Contribution of Sher Shah:** A new impetus to architecture was given by Sher Shah. His famous **mausoleum at Sasaram (Bihar)** and his mosque in the old fort at Delhi are considered architectural marvels. They form the climax of the **pre Mughal style of architecture**, and the starting point for the new.
- **Reign of Akbar:** Akbar was the first Mughal ruler who had the time and means to undertake construction on a large scale. He **built a series of forts**, the most famous of which is the **fort at Agra, built in red sandstone**, this massive fort had many magnificent gates.
- **Fatehpur Sikri:** In 1572, Akbar commenced a **palace cum-fort complex** at **Fatehpur Sikri**, 36 kilometres from Agra, which he completed in eight years. Built atop a hill, along with a **large artificial lake**, it included many buildings in the **style of Gujarat and Bengal**.
 - **Panch Mahal:** These included **deep eaves, balconies, and fanciful kiosks**. In the Panch Mahal built for taking the air, all the types of pillars used in various temples were employed to support flat roofs. The **Gujarat style of architecture** is used most widely in the palace built probably for his Rajput wife or wives.
 - **External Influence:** Akbar took a close personal interest in the **work of construction both at Agra and Fatehpur Sikri**, Persian or Central Asian influence can be seen in the **glazed blue tiles** used for decoration in the walls or for tiling the roofs.
 - **Boland Darwaza:** The most magnificent building was the **mosque and the gateway** to it called the Boland Darwaza or the **Lofty Gate**, built to commemorate Akbar's victory in **Gujarat**. The gate is in the style of what is called a **half-dome portal**.

- **Contribution of Jahangir:** Towards the end of Jahangir's reign began the practice of putting up buildings entirely of marble and decorating the walls with **floral designs** made of **semi-precious stones**. This method of decoration, called **pietra dura**.
- **Taj Mahal:** The method of pietra dura became even more popular under **Shah Jahan** who used it on a large scale in the Taj Mahal, justly regarded as a **jewel of the builder's art**. The chief glory of the Taj is the **massive dome** and the **four slender minarets** linking the platform to the main building.
 - **Other Features:** The decorations are kept to a minimum, delicate marble screens. **pietra dura inlay work and kiosks (chhatris)** adding to the effect. The building gains by being placed in the midst of a formal garden.
 - **Precursor of Taj:** Humayun's tomb built at Delhi towards the **beginning of Akbar's reign**, and which had a **massive dome of marble**, may be considered a precursor of the Taj. The **double dome** was another feature of this building.
- **Shah Jahan's Contributions:** Mosque-building also reached its climax under Shah Jahan, the **two most noteworthy** ones being the **Moti Masjid in the Agra fort** built like the Taj entirely in marble, and the other **Jama Masjid at Delhi** built in red sandstone.
- **Influence on Provincial and Local kingdoms:** The **Harmandir of the Sikhs**, called the **Golden Temple at Amritsar** which was rebuilt several times during the period, was built on the **arch and dome principle** and incorporated many features of the Mughal traditions of architecture.

17.3 PAINTING

- **Introduction of New Forms and Themes:** The Mughals made a **distinctive contribution** in the field of painting. They introduced new themes **depicting the court, battle scenes** and the chase, and added **new colours and new forms**. They created a living tradition of painting which continued to work in different parts of the country long after the **glory of the Mughals** had disappeared.
- **Presence of Old and Stagnant Form of Painting:** The **richness of the style** again, was due to the fact that India had an old tradition of painting. The **wall paintings of Ajanta** are an eloquent indication of its vigour. **Apart from the Jains**, some of the provincial kingdoms, such as **Malwa and Gujarat**, extended their patronage to painting during the fifteenth century.
- **Akbar's Role:** A **vigorous revival** began only under Akbar, while at the court of the **Shah of Iran, Humayun** had taken into his service **two master painters** who accompanied him to India. Under their leadership, during the reign of Akbar, painting was organised in one of the **imperial establishments (karkhanas)**.
 - **Compositions of Karkhanas:** A large **number of painters** from different parts of the country were invited, many of them from lowly castes. From the beginning, **both Hindus and Muslims** joined in the work. Thus, **Daswant and Basawan** were two of the famous painters of Akbar's court.
- **Adoption of Indian Themes:** The painters were soon assigned the task of illustrating the **Persian text of the Mahabharata**, the historical work **Akbar Nama**, and others Indian themes and Indian **scenes and landscapes**, thus, came in vogue and helped to free the **school from Persian influence**.
- **Introduction of European Painting:** Under Akbar, European painting was introduced at the court by the **Portuguese priests**. Under their influence, the **principles of foreshortening**,

whereby near and distant people and things could be placed in perspective, was **quietly adopted**.

- **Contribution by Jahangir:** Mughal painting **reached a climax** under Jahangir who had a very discriminating eye. It was a fashion in the Mughal school for the **faces, bodies and feet** of the people in a single picture to be painted by different artists.
 - Apart from painting hunting, battle and court scenes, under Jahangir special progress was made in **portrait painting and paintings of animals**. **Mansur** was a great name in this field. **Portrait painting** also became fashionable.
- **Emergence of Provincial Painting:** The **Rajasthan style of painting** combined the themes and earlier **traditions of western India** or Jain school of painting with Mughal forms and styles. Thus, in addition to hunting and court scenes, it had paintings on **mythological themes**, such as the dalliance of Krishna with Radha, or the **Barah masa**, that is, the seasons, and Ragas (melodies).

17.4 LANGUAGE AND LITERATURE

- **Reason for the Rise of Regional Languages:** The Important role of **Persian and Sanskrit** as vehicles of thought and government at the all India level, and the development of regional languages largely as a result of the **growth of the Bhakti Movement** and also patronage extended to them by **local and regional rulers**.
- **Development of Persian Languages:** Persian prose and poetry reached a climax under Akbar's reign. **Abul Fazl** who was a great scholar and a stylist, as well as the leading historian of the age, set a **style of prose-writing** which was emulated for many generations.
- **Translation Department:** The leading poet of the age was **Faizi** who also helped in Akbar's translation department. The **translation of the Mahabharata** was carried out under his supervision. **Utbi and Naziri** were the two other leading Persian poets.
- **Regional Languages:** Regional languages acquired **stability and maturity** and some of the finest lyrical poetry was produced during this period. The **dalliance of Krishna with Radha** and the milkmaids, pranks of the child Krishna and stories from **Bhagawat figure** largely in lyrical poetry in Bengali Oriya, Hindi, Rajasthani and Gujarati during this period.
- **Hindi Language:** In Hindi, the **Padmavat**, the story written by the Sufi saint, **Malik Muhammad Jaisi**, used the attack of Alauddin Khalji on Chittor as an allegory to expound Sufi ideas on the **relations of soul with God**, along with Hindu ideas about maya. But the **most influential Hindi poet was Tulsidas** whose hero was Rama and who used a dialect of Hindi spoken in the eastern parts of Uttar Pradesh.
- **Marathi at its Peak:** Marathi reached its apogee at the hands of **Eknath and Tukaram**. Asserting the importance of Marathi, **Eknath claims**, "If Sanskrit was made by God, was Prakrit born of thieves and knaves? Let these errings of vanity alone. **God is no partisan of tongues**. To Him **Prakrit and Sanskrit** are alike. My language Marathi is worthy of expressing the highest sentiments and is rich, laden with the **fruits of divine knowledge**."

17.5 MUSIC

- **Area of Cooperation Between Hindus and Muslims:** Another branch of cultural life in which Hindus and Muslims cooperated was music. Akbar patronised **Tansen of Gwalior** who is credited with composing many **new melodies (ragas)**. **Jahangir and Shah Jahan** as well as many Mughal nobles followed this example.

- **Role of Aurangzeb:** Music in all forms continued to be **patronized by Aurangzeb's queens** in the harem and by the nobles and the princes. That is why the largest number of **books on classical Indian music** in Persian were written during Aurangzeb's reign.
- **Patronized by Later Mughals:** Some of the most important developments in the field of music took place later on in the eighteenth century during the **reign of Muhammad Shah (1719-48)**.

17.6 RELIGIOUS IDEAS AND BELIEFS, AND PROBLEMS OF INTEGRATION

- **Impact of Bhakti Movement:** The Bhakti Movement continued apace during the sixteenth and seventeenth centuries. Amongst the new movements was the **Sikh movement in the Punjab** and what is called **Maharashtra Dharma in Maharashtra**.
- **Rise of Sikh Movement:** The Sikh movement had its origin with the **preaching's of Nanak**. But its development is closely linked with the **institution of Guruship**. The first four Gurus continued the tradition of **quiet meditation and scholarship**.
 - **Granth Sahib:** The fifth Guru, Arjun Dev completed the compilation of the Sikh scriptures called the **Adi Granth or Granth Sahib**. To emphasize that the Guru combined both spiritual and worldly leadership in his person, he began to live in **an aristocratic style**.
 - **Death of Guru Arjun Dev:** Akbar had been **deeply impressed** with the Sikh Gurus and, it is said, visited them at Amritsar. However, a clash began with the **imprisonment and death of Guru Arjun by Jahangir** on a charge of helping **rebel prince Khusrau** with money and prayers.
 - **Conflict of Guru Har Govind and Shah Jahan:** He came into clash with Shah Jahan on a hunting incident, While the Emperor was **hunting near Amritsar**, one of his favourite **hawks flew into the Guru's camp**, and his refusal to give it up led to a **series of clashes**.
 - **Guru Assuming Title:** The Guru's assuming a rich lifestyle and being called **sachcha padshah or "true sovereign"** by his followers does not seem to have been a cause of concern to the rulers because some of the **sufi saints** led a rich life style and were given similar titles by their followers to emphasize their **spiritual eminence**.
- **Contribution of Dara Sikoh:** Dara, the eldest son of Shah Jahan, was by temperament a **scholar and a Sufi** who loved to discourse with **religious divines**. With the help of brahmanas of Kasi, he got the **Gitta translated into Persian**. But his most significant work was an **anthology of the Vedas**.
- **Dadu's Ideology:** Dadu, born in Gujarat but who seems to have lived mostly in Rajasthan preached a **non sectarian (nipakh) path**. He refused to identify himself with either the Hindus or the Muslims, or to bother with the revealed scriptures of the two, asserting the **indivisibility of the Brahma or the Supreme Reality**.
- **Bhakti Movement in Maharashtra:** The same liberal trend can be seen in the life and works of **Tukaram**, the supreme exponent of Bhakti in Maharashtra at **Pandharpur**, which had become the centre of the Maharashtra Dharma and where **worship of Vithoba**, a form of Vishnu, had become popular. Tukaram, who states that he was born a sudra, **used to do puja to the god** with his own hand.
- **Orthodox Movements:** The sentiments of the orthodox Hindus were echoed by **Raghunandan of Navadvipa (Nadia)** in Bengal, considered to be the most **influential writer on the Dharmashastras** during the medieval period, Raghunandan asserted the privileges of the

brahmanas stating that none other **except the brahmanas** had the right to read the scriptures or to preach.

- **Naqshbandi School:** The most renowned figure in the Muslim **orthodox and revivalist movement** of the time was **Shaikh Ahmad Sirhindi**. A follower of the orthodox Naqshbandi school of Sufis which had been introduced in India **during Akbar's reign**. They also **denounced the liberal policies of Akbar**.

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The language style and nature of the questions are in line with the questions asked by the Union Public Service Commission and based on deep understanding and knowledge.

2

Total number of Tests - 12 Tests

3

8 sectional tests and 4 Full Length tests will be conducted.

4

The evaluation of papers will be done in 4-5 days after the student uploads the paper.

5

Discussion of each paper would be done thoroughly.

6

Synopsis of each test will be provided after the student attempts the paper.

7

Previous Year Questions and high-yielding topics would be covered comprehensively.

CHAPTER 18: CLIMAX AND DISINTEGRATION OF THE MUGHAL EMPIRE – I

18.1 PROBLEMS OF SUCCESSION

- **No Proper Rule of Succession:** The last years of Shah Jahan's reign were clouded by a bitter war of succession among his sons. There was **no clear tradition** of succession among the Timurids. The **right of nomination** by the ruler had been accepted by some of the Muslim political thinkers. The **Timurid tradition of partitioning** had not been successful either and was **never applied in India**.
- **War of Succession:** After some time, Shah Jahan slowly made **his way to Agra**. Meanwhile, the princes, **Shuja in Bengal, Murad in Gujarat and Aurangzeb in the Deccan**, had either been persuaded that these rumours were true, or pretended to believe them, and made preparations for the **inevitable war of succession**.
- **Favour to Dara:** Anxious to avert a conflict between his sons, which might spell ruin to the empire, and **anticipating his speedy end**, Shah Jahan now decided to **nominate Dara** as his **successor (waliyahd)**. He raised Dara's mansab from 40,000 zat to the unprecedented **rank of 60,000**.
- **Reasons of Success for Aurangzeb:** There were many reasons for Aurangzeb's success. **Divided counsel** and **under-estimation of his opponents by Dara** were two of the major factors responsible for Dara's defeat. The **victory of Aurangzeb at Dharmat (15 April 1658)** emboldened his supporters and raised his prestige, while it dispirited Dara and his supporters.
- **Rana Joined Aurangzeb:** The Rana had been won over by Aurangzeb with a **promise of a rank of 7000** and the return of the **parganas seized by Shah Jahan and Dara** from him in 1654 following a dispute over the **re-fortification of Chittor**.
- **Dara's Failure:** Aurangzeb also held out to the Rana a **promise of religious freedom** and **"favours equal to those of Rana Sanga."** Thus, Dara failed to win over even the important **Rajput rajas** to his side.
- **Battle of Samugarh:** The battle of Samugarh (29 May 1658) was basically a **battle of good generalship**, the two sides being almost equally matched in numbers (about 50,000 to 60,000 on each side). In this field, **Dara was no match for Aurangzeb**. After the defeat and flight of Dara, **Shah Jahan was besieged in the fort of Agra**.
- **Aurangzeb Favour to Jahanara:** She **re-emerged into public life** after Shah Jahan's death and was accorded great honour by Aurangzeb who restored her to the **position of the first lady** of the realm. He also raised her **annual pension** from twelve lakh rupees to **seventeen lakhs**.
- **Against Aurang Agreement:** According to the terms of Aurang agreement with Murad, the kingdom was to be **partitioned between** the two. But Aurangzeb had no intention of sharing the empire. Hence, he **treacherously imprisoned** Murad and sent him to the Gwalior jail. He was killed two years later.
- **Battle of Deorai:** The battle of Deoral near Ajmer (March 1659) was the last major **battle Dara fought against Aurangzeb**, Dara might well have escaped into Iran, but he wanted to try his luck again in Afghanistan. On the way, in the **Bolan Pass**, a treacherous Afghan chief made him a **prisoner and handed him over to his dreaded enemy, Aurangzeb**.
- **Struggle with Shuja:** Aurangzeb had **defeated Shuja at Khajwah** near Allahabad (December 1658). Further campaigning against him was entrusted to **Mir Jumla** who steadily exerted pressure till Shuja was **hounded out of India into Arakan** (April 1660).

- **Civil War:** The civil war which kept the empire distracted for **more than two years** showed that neither **nomination by the ruler**, nor **plans of division of the empire** were likely to be accepted by the contenders for the throne. **Military force** became the only arbiter for succession and the civil wars became steadily **more destructive**.

18.2 AURANGZEB'S REIGN - HIS RELIGIOUS POLICY

- **Geographical Extension of Empire:** Aurangzeb ruled for almost 50 years. During his long reign, the Mughal empire reached its **territorial climax**. At its height, it stretched **from Kashmir in the north to Jinji in the south, and from the Hindukush in the west to Chittagong in the east**.
- **Disciplinary in Nature:** He was a strict disciplinarian who did not spare his own sons. In **1686**, he **imprisoned prince Muazzam** on a charge of intriguing with the **ruler of Golconda**, and kept him in prison for 12 long years. His other sons also had to face his wrath on various occasions.
- **Shift from Traditional Policy:** According to some historians, he **reversed Akbar's policy of religious toleration** and thus undermined the loyalty of the Hindus to the empire. According to them, this, in turn, **led to popular uprisings** which sapped the vitality of the empire.
- **Secular Policy:** Aurangzeb did not hesitate in issuing **secular decrees**, called **zawabit**. A compendium of his decrees has been collected in a work called **Zawabit-i-Alamgiri**. Theoretically, the **zawabits supplemented the shara**. In practice, however, they often **modified the shara, in view of the conditions** obtaining in India which were not provided for in the shara.
- **Initial Reforms:** At the beginning of his reign, he **forbade the kalma** being inscribed on coins—least a coin be trampled underfoot or be defiled while passing from hand to hand. He discontinued the **festival of Nauroz** as it was considered a **Zoroastrian practice** favoured by the Safavid rulers of Iran.
- **Appointed Muhtasibs:** Muhtasibs were appointed **in all the provinces**. These officials were asked to see that people lived their lives in **accordance with the shara**. Thus, it was the business of these officials to see that **wine and intoxicants such as bhang were not consumed** in public places.
- **Field of Music:** He **forbade singing** in the court and the **official musicians were pensioned off**. Instrumental **music and naubat** (the royal band) were, however, continued. **Singing** also continued to be **patronised by the ladies** in the harem, and by princes and individual nobles and the largest number of **Persian works on classical Indian music** were written in Aurangzeb's reign.
- **Discontinuity of Policy:** Aurangzeb discontinued the **practice of jharoka darshan** or showing himself to the public from the balcony since he considered it a superstitious practice and against Islam. Similarly, he forbade the **ceremony of weighing the emperor against gold and silver** and other articles on his birthdays.
- **Economic Measures:** The throne room was to be furnished in a **cheap and simple style**; clerks were to use **porcelain ink-stands** instead of silver ones, silk clothes were frowned upon, the gold railings in the **diwan-i-am** were replaced by those of **lapis lazuli set on gold**. Even the official **department of history-writing** was discontinued as a measure of economy.
- **Re-imposition of Cess on Muslim Traders:** Aurangzeb at first largely **exempted Muslim traders** from the payment of cess. But he soon found that the **Muslim traders were abusing** it, even passing off the goods of Hindu merchants as their own to **cheat the state**. So

Aurangzeb re-imposed the cess on Muslim traders, but kept it at half of what was charged from others.

- **Discriminatory Policy:** The most important was Aurangzeb's attitude towards temples and the levying of jizyah. At the outset of his reign, Aurangzeb reiterated the position of the shara regarding temples, synagogues, churches, etc. that "long standing temple should not be demolished but no new temples allowed to be built."
- **Reasons for Destruction of Temples:** He began to look upon temples as centres of spreading subversive ideas, that is, ideas which were not acceptable to the orthodox elements. Thus, he took strict action when he learnt in 1669 that in some of the temples in Thatta, Multan and especially at Banaras, both Hindus and Muslims used to come from great distances to learn from the brahmanas.
- **Actual Destructions:** A number of temples such as the famous temple of Vishwanath at Banaras and the temple of Keshava Rai at Mathura built by Bir Singh Deo Bundela in the reign of Jahangir were destroyed and mosques erected in their place.
- **Later Policy:** Aurangzeb's policy towards Hindu temples was bound to create serious disquiet among Hindus. It seems that Aurangzeb's zeal for the destruction of temples abated after 1679, for we do not hear of any large-scale destruction of temples in the south between 1681 and his death in 1707.
- **Imposition of Jizyah:** According to the shara, in a Muslim state, the payment of jizyah was obligatory (wajib) for the non-Muslims. Aurangzeb contemplated revival of the jizyah on a number of occasions but did not do so for fear of political opposition. Ultimately, in 1679, in the twenty-second year of his reign, he finally re-imposed it.
- **Reason for Reimposition of Jizyah:** The reimposition of jizyah was, in fact, both political and ideological in nature. It was meant to rally the Muslims for the defence of the state against the Marathas and the Rajputs who were up in arms, and possibly against the Muslim states of the Deccan especially Golconda which was in alliance with the infidels.
- **Abolition of Jizyah:** He had to suspend jizyah in 1705 for the duration of the war in the south (for which no end was in sight). This could hardly influence his negotiations with the Marathas, but gradually fell into disuse all over the country. It was formally abolished in 1712.
- **Hindus as Nobles:** A recent study has shown that the number of Hindus in the nobility during the second half of Aurangzeb's reign steadily increased till the Hindus including Marathas formed about one-third of the nobility as against one fourth under Shah Jahan.
- **Negative Impacts of his Religious Ideas:** He did not want to lose the support of the Hindus to the extent possible. However, his religious ideas and beliefs clashed with his political or public policies on many occasions and Aurangzeb was faced with difficult choices and his policies harmed the empire.

18.3 POLITICAL DEVELOPMENTS

18.3.1 North India:

- **Instability Due to War of Succession:** During the war of succession, many local zamindars and rajas had withheld revenue, or started plundering the neighbouring areas including Mughal territories and royal highways. After seating himself on the throne formally, Aurangzeb embarked upon an era of strong rule.

- **Policy of Consolidation:** He sent an **army to Bikaner** to enforce obedience to the Mughal emperor, but made no effort to annex it. But in another case, such as **Palamau in Bihar**, the ruler who was **accused of disloyalty** was dispossessed and the bulk of his state annexed.
 - The **rebel Bundela chief, Champat Rai** who had been an ally of Aurangzeb at first but had taken to a life of plunder, was **relentlessly hunted down**. But Bundela lands were not annexed.

18.3.2 North-East and East India:

- **Rise of Kingdom of Kuch:** 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 which continued the **policy of conflict** with the Ahoms.
- **Drawback of Internal Rivalry:** Internal disputes led to the division of the kingdom in the early seventeenth century and to the **entry of the Mughals in Assam** at the instance of the Kuch ruler. The Mughals defeated the **split away kingdom** and in 1612 occupied the western Assam valley up to the Har Nadi with the help of Kuch armies. The Kuch ruler became a **Mughal vassal** and Bar **Nadi** as the boundary between them and the Mughals.
- **Role of Mir Jumla:** He invaded the Ahom kingdom and **occupied the Ahom capital, Garhgaon**, and held it for six months. Next, he penetrated up to the limit of the Ahom kingdom, finally forcing the Ahom king to make a **humiliating treaty (1663)**. The Mughal boundary was extended from the Bar Nadi to the **Bharali river**.
- **Appointment of Shaista Khan:** Shaista Khan, who **succeeded Mir Jumla** as the governor of Bengal after his **setback at the hands of Shivaji**, proved to be a good administrator and an able general. He **modified Mir Jumla's forward policy**. Shaista Khan **built up a navy** to meet the **Arakanese pirates** and won the Firingis to his side by **inducements of money and favours**.

18.4 POPULAR REVOLTS AND MOVEMENTS FOR REGIONAL INDEPENDENCE – JATS, AFGHANS AND SIKHS

- **Regional Movements:** Within the empire, Aurangzeb had to deal with a number of difficult political problems, such as the problems of the **Marathas in the Deccan**, the **Jats and Rajputs in north India** and that of the **Afghans and Sikhs in the north-west**.
- **Nature of Movements:** The nature of these movements also varied. In the case of the **Rajputs**, it was basically a **problem of succession**. In the case of the **Marathas**, it was a **question of local independence**. The clash with the **Jats** had a **peasant agrarian** background. The only movement in which **religion** played a major role was the **Sikh movement**. The struggle of the **Afghans** was **tribal in character**.

18.4.1 Jats and Satnamis:

- **Region Affected and Leader:** In 1669, the **Jats of the Mathura region** broke out in rebellion under the leadership of a **local zamindar, Gokla**. The rebellion spread rapidly among the peasants of the area and Aurangzeb decided to march in person from Delhi to quell it. In a stiff battle the **Jats were defeated**, Gokla was captured and executed.
- **Revolt with Satnamis:** The Satnamis were mostly **peasants, artisans and low caste people**, called "goldsmiths, carpenters, sweepers, farmers and other ignoble beings" by a contemporary writer. In **1672**, Starting from a clash with a **local official**, it soon assumed the character of an open rebellion. Again, the emperor had to march in person to crush it.

- **Uprising Under Jats:** In 1685, there was a second uprising of the Jats under the leadership of **Rajaram**. The Jats were better organised this time and adopted the **methods of guerrilla warfare**, combining it with plunder. Aurangzeb approached **Raja Bishan Singh**, the **Kachhwaha** ruler to crush the uprising.
- **Separate Jat States:** Later on, in the eighteenth century, taking advantage of **Mughal civil wars** and **weakness** in the central government. **Churaman** was able to carve out a separate Jat principality in the area and to oust the Rajput zamindars. Thus, what apparently started as a **peasants' uprising**, was diverted from its character, and **culminated in a state** in which Jat chiefs formed the ruling class.

18.4.2 The Afghans:

- **Background:** Akbar had to fight against the Afghans and in the process, lost the life of his close friend and confidant, **Raja Birbal**. Conflict with the Afghan tribesmen had taken place during the **reign of Shah Jahan** also.
- **Leader of the Movement:** In 1667, **Bhagu**, the **leader of the Yusufazai tribe** proclaimed as king a person named **Muhammad Shah** who claimed descent from an **ancient royal lineage**, and proclaimed himself his **wazir**.
- **Impact of Raushanai Movement:** A **religious revivalist movement** called the Raushanai, which emphasised a **strict ethical life** and devotion to a chosen pir had provided an **intellectual and moral background** to the movement.
- **Setback for Afghans:** To clear the Khyber and crush the uprising. Aurangzeb deputed the **Chief Bakhshi, Amir Khan**. A Rajput contingent was posted with him. After a series of hard-fought battles, the **Afghan resistance was broken**. But to watch over them, in 1671, **Maharaja Jaswant Singh, the ruler of Marwar**, was appointed as thanedar of Jamrud.
- **Rise of Afghans:** There was a second Afghan uprising in 1672. The leader of the opposition this time was the Afridi leader, **Akmal Khan**, who proclaimed **himself king and read khutba** and **struck sikka in his name**. He declared war against the Mughals and summoned all the Afghans to join him and **Amir Khan** advanced too far and suffered a disastrous defeat.
- **Impact on Deccan Policy:** The Afghan uprising helped to **relax Mughal pressure on Shivaji** during a crucial period. It also made difficult, if not impossible, a **forward policy by the Mughals** in the Deccan till 1676 by which time Shivaji had crowned himself and entered into an **alliance with Bijapur and Golconda**.

18.4.3 The Sikhs:

- **Initial Phase:** Although there had been some **clashes between the Sikh Guru and the Mughals** under Shah Jahan, there was no clash between the Sikhs and Aurangzeb till 1675. In fact, conscious of the growing importance of the Sikhs, Aurangzeb had tried to engage the Guru, and a son of **Guru Har Rai** had remained at the Court.
- **Execution of Guru Tegh Bahadur:** Guru Tegh Bahadur **journeyed to Bihar** to support the Sikh centres there. He then joined **Raja Ram Singh of Amber in the Assam campaign**. However, In 1675. Guru Tegh Bahadur was arrested in Punjab with five of his followers, brought to Delhi, and **beheaded**.
- **Reason for Execution:** There is evidence to show that the Guru **received a delegation of brahmans from Kashmir** and promised to support them. According to other Persian

Chroniclers whenever the **peasants of the area were oppressed** by the local officials, zamindars etc., they took **refuge with the Guru** who fed them, irrespective of their numbers.

- **Impact of Execution:** It led to the Sikh movement gradually turning into a **military brotherhood**. A major contribution in this sphere was made by **Guru Gobind Singh**. He showed considerable organisational ability and founded the **military brotherhood or the khalsa in 1999**.
- **Execution of Guru's Sons:** The Mughal forces assaulted Anandpur but the Sikhs fought bravely and beat off all assaults. **Wazir Khan's forces** suddenly attacked. Two of the Guru's sons were captured, and on their **refusal to embrace Islam**, were beheaded at Sirhind.
- **Movement for Regional Independence:** Although Guru Gobind Singh was not able to withstand Mughal might, he created a **tradition for fight against oppression**, and upholding cherished principles. It also showed how an **egalitarian religious movement** could, under certain circumstances, turn into a **political and militaristic movement** and subtly move towards **regional independence**.

18.5 RELATIONS WITH THE RAJPUTS: BREACH WITH MARWAR AND MEWAR

- **Background:** Jahangir settled in 1613 the long drawn out conflict with Mewar. Jahangir continued **Akbar's policy of giving favours** to the leading Rajput rajas and of entering into matrimonial relations with them. **Shah Jahan maintained the alliance** with the Rajputs.
- **High Mansabs to Rajput Rulers:** Raja Jaswant Singh, the ruler of Marwar, was high in Shah Jahan's favour. Both he and **Jai Singh** held the **ranks of 7000/7000** at the time of Aurangzeb's accession. Aurangzeb tried to secure the active support of the **Maharana of Mewar** and raised his mansab from **5000/5000 to 6000/6000**.
- **Death of Jaswant Singh:** The Maharaja had no surviving male issue and hence the question of succession to the **gaddi immediately arose**. There was a longstanding Mughal tradition that in case of a disputed succession, the state was brought under **Mughal administration (khalsa)** to ensure law and order, and then handed over to the chosen successor.
- **Submission of Jodhpur:** Rani Hadi, the chief queen of Jaswant Singh, who had been objecting to handing over charge of Jodhpur to the Mughals, since it was the **watan (homeland)** of the Rathors, had **no option but to submit**.
- **Destruction of Marwar:** A diligent search was now made for any **hidden treasures** that Jaswant Singh might have possessed. Mughal officials were **posted all over Marwar** and orders were issued that all temples **should be demolished** or at least closed down. Thus, the Mughals behaved as conquerors and treated **Marwar as hostile territory**.
- **Defeat of Rathor Resistance:** Strong forces were summoned from all parts of the empire and, once again **Aurangzeb marched to Ajmer**. The Rathor resistance was crushed and **Jodhpur occupied**. Durgadas fled with Ajit Singh to Mewar where the Rana sent him to a **secret hide-out**.
- **Entry of Mewar:** Mewar entered the war **on the side of Ajit Singh**. Rana Raj Singh, who at one stage had supported Aurangzeb, had been **gradually alienated**. He had sent a force of 5000 men under one of his leading men to Jodhpur to **back up the claim of Rani Hadi**.
- **Attack on Mewar:** Aurangzeb struck the first blow, In **November 1679** he attacked Mewar. A strong Mughal **detachment reached Udaipur** and even raided the camp of the Rana who had retreated deep into the hills to conduct a **harassing warfare against the Mughals**. The war soon reached a stalemate.



- Betrayal by Prince Akbar:** Eldest son of Aurangzeb, prince Akbar, tried to take advantage of this situation by **turning his arms against his father**. In alliance with the **Rathor chief, Durgadas**, he **marched on Ajmer** (January 1681) where Aurangzeb was helpless, all his best troops being engaged elsewhere.
- Treaty with Rana Jagat Singh:** Aurangzeb patched up a treaty with Rana Jagat Singh in the meantime. The new Rana was forced to surrender some of his **parganas in lieu of jizyah** and was granted a **mansab of 5000** on a promise of loyalty and of not supporting Ajit Singh.
- Recognition of Ajit Singh as a Ruler:** This **agreement and the promise** regarding Ajit Singh satisfied none of the Rajputs. The Mughals kept their **control on Marwar** and **desultory warfare** continued till **1698** when at last, Ajit Singh was recognised as the ruler of Marwar.
- Impact of Policy Towards Marwar and Mewar:** The breach with Marwar and Mewar **weakened the Mughal alliance with the Rajputs** at a crucial time. Above all, it created doubts about the firmness of Mughal support to **old and trusted allies** and the ulterior motives of Aurangzeb. While it showed the **rigid and obstinate nature of Aurangzeb**.

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CHAPTER 19: CLIMAX AND DISINTEGRATION OF THE MUGHAL EMPIRE – II

19.1 THE RISE OF THE MARATHAS

- **Background:** Marathas had important positions in the **administrative and military systems** of **Ahmadnagar and Bijapur**, and that their power and influence in the affairs of government had grown as the **Mughals advanced towards the Deccan**.
- **Formation of State:** The credit for setting up such a large state goes to **Shahji Bhonsale** and his son, **Shivaji**. As we have seen, for some time. Shahji acted as the **kingmaker in Ahmadnagar**, and defied the Mughals.

19.1.1 Early Career of Shivaji:

- **Rise of Shivaji:** He overran a number of hill forts near Poona- Rajgarh, Kondana and Torna, in the years **1645-47**. With the death of his guardian, **Dadaji Kondadeo in 1647**, Shivaji became his own master and the **full control of his father's jagir** passed under him.
- **Conquest of Javli:** Shivaji began his real career of **conquest in 1656** when he conquered Javli from the Maratha chief, **Chandra Rao More**. The conquest of Javli made him the undisputed master of the Mavala area or the highlands and freed his path to the **Satara area** and to the **coastal strip, the Konkan**.
- **Impact of Mughal Invasion of Bijapur:** The Mughal invasion of Bijapur in **1657 saved Shivaji** from Bijapuri reprisal. Shivaji first entered into **negotiations with Aurangzeb**, then changed sides and made deep inroads into Mughal areas, seizing rich booty.
- **Resume Conquest Policy:** With Aurangzeb away in the north, Shivaji resumed his career of **conquest at the expense of Bijapur**. He burst into the **Konkan**, the coastal strip between the Ghats and the sea, and seized the northern part of it. He also **overran a number of other hill forts**.
- **Murder of Afzal Khan:** Afzal Khan sent an Invitation to Shivaji for a personal Interview, promising to get him **pardon from the Bijapuri court**. Convinced that this was a **trap**, Shivaji went prepared, and **murdered the Khan (1659)** in a cunning but daring manner.
- **Capture of Panhala Fort:** Shivaji put Afzal Khan's **leaderless army to rout** and **captured** his goods and equipment including his artillery. **Flushed with victory**, the Maratha troops overran the powerful fort of Panhala and poured into south Konkan and the Kolhapur districts making **extensive conquests**.
- **Popularity of Maratha Army:** Shivaji's exploits made him a **legendary figure**. His name passed from house to house and he was **credited with magical powers**. People flocked to him from the Maratha areas to **join his army**, and even **Afghan mercenaries** who had been **previously in the service of Bijapur**, joined his army.
- **Aurangzeb Sent Shaista Khan:** At first, the war went badly for Shivaji, Shaista Khan **occupied Poona (1669)** and made it his **headquarters**. He then **sent detachments** to wrest control of the Konkan from Shivaji. Despite harassing attacks from Shivaji, and the **bravery of Maratha defenders**, the Mughals secured their control on north Konkan.
- **Counter-Attack by Shivaji:** He **infiltrated** into the camp of Shaista Khan at Poona, and at night **attacked the Khan in his harem (1663)**, killing his son and one of his captains and wounding the Khan. This daring attack **put the Khan into disgrace** and Shivaji's stock rose once again.

19.1.2 Treaty of Purandar and Shivaji's Visit to Agra:

- **Appointment of Jai Singh:** After the **failure of Shaista Khan**, Aurangzeb deputed Raja Jai Singh of Amber, who was one of the most trusted advisers of Aurangzeb, to **deal with Shivaji**. Full **military and administrative authority** was conferred on Jai Singh so that he was not in any way dependent on the Mughal viceroy in the Deccan, and **dealt directly with the emperor**.
- **Fall of Purandar Fort:** Jai Singh decided to strike at the **heart of Shivaji's territories**, fort Purandar where Shivaji had lodged his family and his treasure. Jai Singh closely **besieged Purandar (1665)**, beating off all Maratha attempts to relieve it. With the fall of the fort in sight, and no relief likely from any quarter, Shivaji **opened negotiations** with Jai Singh.
- **Treaty of Purandar:** After hard bargaining, the following terms were agreed upon;
 - Out of 35 forts held by Shivaji, **23 forts with surrounding territory** which yielded a revenue of four lakhs of huns every year were to be surrendered to the Mughals. while the remaining 12 forts with an **annual income of one lakh of huns** were to be left to Shivaji "on condition of service and loyalty to the throne."
 - Territory worth **four lakhs of huns a year** in the Bijapuri Konkan, which Shivaji had already held. was granted to him. In addition, Bijapur territory worth **five lakhs of huns a year** in the uplands (**Balaghat**), which Shivaji was to conquer, was also granted to him. In return for these. he was to **pay 40 lakhs huns in installments** to the Mughals.
- **Mughal Maratha Alliance:** The Mughal-Maratha **expedition against Bijapur failed**. Shivaji who had been deputed to **capture fort Panhala** was also unsuccessful. Seeing his **grandiose scheme** collapsing before his eyes, Jai Singh persuaded Shivaji to **visit the emperor at Agra**.
- **Escaped from Agra:** A strong group at the court argued that **exemplary punishment** should be meted out to Shivaji in order to maintain and assert **imperial dignity**. Since Shivaji had come to Agra on Jai Singh's assurances, Aurangzeb wrote to Jai Singh for advice. Jai Singh strongly argued for a **lenient treatment for Shivaji**. But before any decision could be taken, **Shivaji escaped from detention (1666)**.

19.1.3 Final Breach with Shivaji – Shivaji's Administration and Achievements:

- **Recovering of Forts:** He renewed the contest with the Mughals, **sacking Surat** a second time in **1670**. During the next four years, he recovered a large number of his forts including **Purandar**, from the Mughals and made deep inroads into Mughal territories, **especially Berar and Khandesh**.
- **Benefits of External Factors:** Mughal preoccupation with the Afghan uprising in the northwest helped Shivaji. He also **renewed his contest with Bijapur**, securing Panhala and Satara by means of bribes, and raiding the Kanara country at leisure.
- **Coronation of Shivaji:** In **1674**, Shivaji crowned himself formally at **Raigarh**, Shivaji had travelled far from being a petty jagirdar at Poona. He was by now the **most powerful** among the Maratha chiefs, and by virtue of the **extent of his dominions** and the **size of his army**, could claim a status equal to the effete Deccan sultans.
- **Growth of Maratha National Sentiments:** A formal declaration was also made by the priest presiding over the function, **Gaga Bhatta**, that Shivaji was a **high class kshatriya**. Finally, as an **independent ruler**, it now became possible for Shivaji to enter into **treaties with the Deccani sultans** on a footing of equality and not as a rebel. It was also an **important step** in the further growth of Maratha national sentiment.

- **Agreement with Qutb Shah:** The Qutb Shahi agreed to **pay a subsidy of one lakh huns** (five lakhs of rupees) annually to Shivaji and a Maratha ambassador was to live at his court. The territory and the booty **gained in Karnataka was to be shared.**
- **Karnataka Expedition:** The Karnataka expedition was the last **major expedition of Shivaji**. The **base at Jinji** built up by Shivaji proved to be a haven of refuge for his son, **Rajaram**, during Aurangzeb's all-out war on the Marathas
- **Administration of Shivaji:** He had laid the **foundations** of a sound system of administration. Shivaji's system of administration was largely **borrowed** from the **administrative practices of the Deccani states**. Although he designated **eight ministers**, sometimes called the **Ashtapradhan**.
 - The most important ministers were the **Peshwa** who looked after the finances and general administration, and
 - the **sar-i-naubat (senapati)** which was a post of honour and was generally given to one of the leading Maratha chiefs
 - The **Majumdar** was the accountant, while
 - **Wakenavis** was responsible for intelligence, posts and household affairs.
 - The **Surunavis or Chitnis** helped the king with his correspondence.
 - The **dabir** was master of ceremonies and also helped the king in his dealings with foreign powers.
 - The **nyayadhisthan and panditrao** were in charge of justice and charitable grants.
- **Organisations of the Army:** Shivaji preferred to give **cash salaries** to the regular soldiers, though sometimes the chiefs received **revenue grants (saranjam)**. The **regular army** consisting of about **30,000 to 40,000 cavalry**, as distinct from the loose auxiliaries (silahdars), were supervised by havaldars who **received fixed salaries**.
- **Revenue System:** The revenue system seems to have been patterned on the **system of Malik Ambar**. A new revenue assessment was completed by **Anni Datto in 1679**, it is not correct to think that Shivaji abolished the **zamindars (deshmukhi) system**, or that he did not award **jagirs (mokasa)** to his officials. However, Shivaji strictly supervised the **mirasdars**, that to those with hereditary rights in land.
- **Additional Income:** Shivaji supplemented his income by **levying a contribution** on the neighbouring Mughal territories. This contribution which came to one-fourth of the land revenue, began to be called **chauthai (one-fourth) or chauth**.

19.2 AURANGZEB AND THE DECCANI STATES (1658 – 1687)

19.2.1 Introduction:

- **Divided in Three Phases:** It is possible to trace **three phases** in the relations of Aurangzeb with the Deccani states:
 - **First phase:** The first phase **lasted till 1668** during which the main attempt was to **recover from Bijapur** the territories belonging to the **Ahmadnagar state** surrendered to it by the **treaty of 1636**.
 - **Second Phase:** The second phase **lasted till 1684** during which the major danger in the Deccan was **considered to be the Marathas**, and efforts were made to **pressurize Bijapur and Golconda** into joining hands with the Mughals **against Shivaji** and then against his son, **Sambhaji**.

- **Last Phase:** The last phase began when Aurangzeb despaired of getting the cooperation of Bijapur and Golconda against the Marathas and decided that to destroy the Marathas it was necessary first to conquer Bijapur and Golconda.
- **Violation of Treaty of 1636:** The treaty of 1636, by which Shah Jahan had given one-third of the territories of Ahmadnagar state as a bribe for withdrawing support to the Marathas, and promised that the Mughals would never conquer Bijapur and Golconda, had been abandoned by Shah Jahan himself.

19.2.2 The First Phase (1658 – 1668):

- **Problem in Front of Aurangzeb:** On coming to the throne, Aurangzeb had two problems in the Deccan; the problem posed by the rising power of Shivaji, and the problem of persuading Bijapur to part with the territories ceded to it by the treaty of 1636.
- **Jai Singh's Policy:** Jai Singh was the only Mughal politician who advocated an all-out forward policy in the Deccan during this period. Jai Singh was of the opinion that the Maratha problem could not be solved without a forward policy in the Deccan-a conclusion to which Aurangzeb finally came 20 years later.
- **Failure of Conquest of Bijapur:** Jai Singh had written to Aurangzeb, "The conquest of Bijapur is the preface to the conquest of all Deccan and Karnataka. With his limited resources, Jai Singh's Bijapur campaign (1665) was bound to fail. The campaign recreated the united front of the Deccan states against the Mughals, for the Quth Shah sent a large force to aid Bijapur.

19.2.3 The Second Phase (1668 – 1684):

- **Tripartite Alliance:** The two gifted brothers, Madanna and Akhanna virtually ruled Golconda from 1672 almost till the extinction of the state in 1687. The brothers followed a policy of trying to establish a tripartite alliance between Golconda, Bijapur and Shivaji.
- **Effort of Diler Khan:** A last desperate effort of Diler Khan, the Mughal Viceroy, to capture Bijapur in 1679-80 also failed, largely because no Mughal viceroy had the means to contend against the united forces of the Deccani states.

19.2.4 The Third Phase (1684 – 1687):

- **Appeal from Adil Shah:** Aurangzeb now decided to force the issue. He called upon the Adil Shah as a vassal to supply provision to the imperial army, to allow the Mughal armies free passage through his territory and to supply a contingent of 5000 to 6000 cavalry for the war against the Marathas. The Adil Shah appealed for help both to Golconda and Sambhaji, which was promptly given.
- **Fall of Bijapur:** The combined forces of the Deccani States could not withstand the full strength of the Mughal army, particularly when it was commanded by the Mughal emperor himself. Even then, it took 18 months of siege, with Aurangzeb being personally present during the final stages, before Bijapur fell (1686). This provides an ample justification for the earlier failure of Jai Singh (1665), and Diler Khan (1679 – 1680).
- **Siege of Golconda:** After the fall of Bijapur, Aurangzeb decided to settle scores with the Qutb Shah. The siege opened early in 1687 and after more than six months of campaigning the fort fell on account of treachery and bribery.

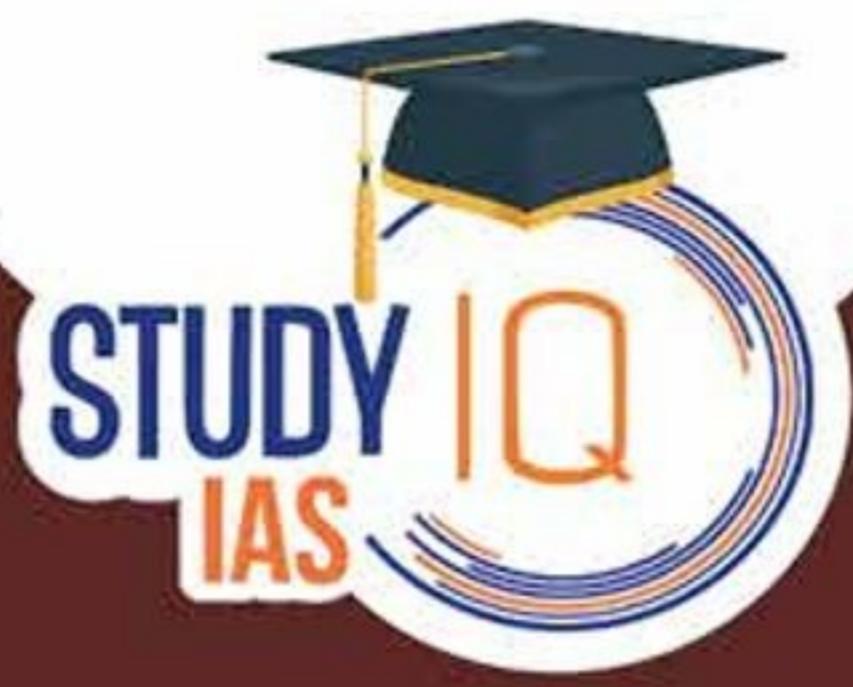
19.2.5 Aurangzeb, the Marathas and the Deccan – the Last Phase (1687 – 1707):

- **Execution of Sambhaji:** By executing Sambhaji, he not only threw away the chance of Conquering Marathas, but provided the Marathas a cause. In the absence of a single rallying point, the Maratha sardars were **left free to plunder the Mughal territories.**
- **No Negotiation:** During the period between 1690 and 1703, Aurangzeb **stubbornly refused** to negotiate with the Marathas. **Rajaram was besieged at Jinji**, but the siege proved to be long drawn out. **Jinji fell in 1698**, but the chief prize, Rajaram, escaped.
- **Dissatisfaction Among the Army and Nobles:** Aurangzeb dragged his weary and ailing body from the siege of one fort to another. **Floods, disease and the Maratha** roving bands took fearful toll of the Mughal army. **Weariness and disaffection** steadily grew among the nobles and the army.
- **Secret Pact of Nobles with Marathas:** **Demoralisation** set in and many jagirdars made secret pacts with the **Marathas** and agreed to **pay chauth** if the Marathas did not disturb their jagirs.
- **Sudden Cancel of Arrangement:** In **1703**, Aurangzeb **opened negotiations** with the Marathas. He was prepared to release Shahu, the son of Sambhaji, who had been captured at Satara along with his mother. But Aurangzeb cancelled the arrangements at the last minute being **uncertain about the intentions of the Marathas.**
- **Death of Aurangzeb:** when Aurangzeb breathed his last at Aurangabad in 1707, he left behind an empire which was **sorely distracted**, and in which all the **various internal problems** of the empire were coming to a head.

19.3 DECLINE OF THE MUGHAL EMPIRE – RESPONSIBILITY OF AURANGZEB:

- **Death of Aurangzeb:** After the death of Aurangzeb, **ambitious provincial governors** began to behave in an independent manner. The **Maratha depredations** extended from the Deccan to the **heartland** of the empire, the Gangetic plains. The **weakness of the empire** was proclaimed to the world when Nadir Shah imprisoned the Mughal emperor and looted Delhi in 1739.
- **Stagnant Agricultural Production:** Agricultural productions were stagnating, that is, they were **not expanding as rapidly** as the situation required. This was due to a number of factors; no new methods of cultivation were available to counter the **trend of declining production** as the soil became exhausted. The land revenue was heavy.
- **Reason of Limited Expansion:** The basic reasons for limiting expansion, it appears, were **social and partly administrative**. Since the **population** of the country during the period is estimated to be about **125 million**, there was plenty of surplus cultivable land available.
- **Increase in the Numbers of Mansabs:** While production increased slowly, the demands and expectations of the ruling classes expanded rapidly. Thus, the number of mansabdars rose from **2069 at the time of Jahangir's accession in 1605**, to **8000 in 1637** during Shah Jahan's reign, and to **11,456 during the latter half of Aurangzeb's reign.**
- **Importance of Zamindars:** While on the one hand, the zamindars were considered the main **threat to the internal stability of the empire**, on the other hand, efforts were made to draw them into the task of local administration. Many of them **Rajputs, Marathas** and others were given mansabs and political offices in an effort to **broaden the political base** of the empire.
- **Jagirdari Crisis:** At the administrative level, it led to **growing dissatisfaction and factionalism** in the nobility and to the growth of what has been called the crisis of the Jagirdari system. The nobles were **unable to get from their jagirs** the income indicated on paper. In consequence, many of them were **unable to maintain** their stipulated quota of troops.

- **Shortage of Jagirs:** For political purposes, many of the old **Deccani nobles and Maratha sardars** had to be granted mansabs and jagirs. Hence, there was an acute shortage of jagers for the **sons and sons-in-law of the old nobles**.
- **Indo-Mughal Culture:** As we have seen, the nobles who came from abroad had **few links left with the country of their origin** and shared the Indo-Mughal cultural values and outlook.
- **System of Check and Balance:** The Mughals had devised a careful system of checks and balances at various levels in the **administrative machinery** and tried to balance various **ethnic and religious groups** in such a way that the **ambitions of individual nobles** or groups of them could be kept under control.
- **Failure of Administrative System:** The Mughal administrative system was **highly centralised** and needed a competent monarch to run it. In the absence of such monarchs, **wazirs** tried to fill the bill, but they failed. Thus, **individual failures** and the **breakdown of the system** reacted on each other.
- **Mistakes Committed by Aurangzeb:** His **inability** to understand the true nature of the Maratha movement and his **disregard of Jai Singh's advice** to befriend Shivaji. The **execution of Sambhaji** was another mistake, for it deprived Aurangzeb of a recognised Maratha head to negotiate with.
- **Trust Deficit with Marathas:** Unlike the Rajputs, they were **never given offices** of trust and responsibility. Thus, the Marathas could **not be integrated** into the Mughal political system. Here again, a political settlement with Shivaji, or Sambhaji or Shahu might have made a big difference.
- **Master in Artillery:** Thirty or forty years after Aurangzeb's death, when the Mughal artillery had declined considerably in strength and efficiency, the Marathas could still not face it in the field of battle.
- **Influence of Mughal:** Politically, despite the **military reverses and the mistakes of Aurangzeb**, the Mughal dynasty still retained a **powerful hold on the mind and imagination** of the people.
- **Religious Policy:** His failure to respect the **susceptibilities of his non-Muslim subjects** on many occasions, his reversion to a **rigid and harsh policy** towards temples and **reimposition of jizya** alienated large segments of the Hindus and strengthened the hands of those sections which were **opposed to the Mughal empire** for political or other reasons.
- **Lacked Statesmanship Qualities:** By the time Aurangzeb came to the throne, the **socio-economic forces of disintegration** were already strong. Aurangzeb **lacked the foresight** and statesmanship necessary to **effect fundamental changes** in the structure or to pursue policies which could, for the time being, **reconcile the various competing elements**.



•UPSC IAS (Mains)•

HISTORY Optional

July Batch 2024



Classes & Test Series

By Sainil Nagare



17th July'23



1:00 PM

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05

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06

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TIMETABLE

Note :- First few classes will be orientation sessions and class timings may be at 11a.m. This will be informed to the students.
This is a tentative schedule for this plan.

DATE

17th July' 23

TOPICS

Introduction and orientation sessions

20th July' 23

PAPER 2 SECTION A - MODERN INDIA

- 18th century background + European Penetration into India
- British Expansion in India
- Socio - Reform Movements
- Indian Response to British Rule - Peasant and Tribal Uprising in 18th and 19th century
- REVOLT OF 1857
- Early Structure of the British Raj (Regulating Act 1773 to CA 1853)
- Misc topics - British Company Raj
- INC Before Gandhi - Pre INC Parties to Home Rule League Movement
- Gandhi Phase 1 - Champaran Satyagraha to Swarajist
- Gandhi Phase 2 - Swarajist to Retirement of Gandhi
- Gandhi Phase 3 - 1939 to 1947
- Constitutional Developments in the Colonial India between 1858 and 1935
- Other strands in the National Movement - The Revolutionary Extremism & Leftist Developments in India
- Politics of Separatism: Development of Communalism and Nationalism
- Post Independence

DATE

7th Sep' 23

TOPICS

PAPER 2 SECTION B – MODERN WORLD HISTORY

- Enlightenment and Modern ideas
- Origins of Modern Politics : American Revolution and Constitution
- Origins of Modern Politics : American Civil War & British Democratic politics
- Origins of Modern Politics: French Revolution and Aftermath, 1789–1815
- French Revolution and Napoleon- Historiography and debates
- Industrial Revolution
- Nation state system-19th Century revolutions
- Nation state System-Italy
- Nation state System-Germany
- Russian Revolution
- Chinese Revolution
- World War 1
- Fascism, Interwar periods
- World War 2
- EMERGENCE OF POWER BLOCS + THIRD WORLD + NAM + COLD WAR + COLLAPSE OF USSR
- EMERGENCE OF POWER BLOCS + THIRD WORLD + NAM + COLD WAR + COLLAPSE OF USSR
- UNO AND ITS DISPUTES- Political Changes in East Europe 1989–2001 + US ASCENDANCY
- Imperialism and Colonialism + Liberation from Colonial rule
- Decolonization and Underdevelopment

16th Oct' 23

PAPER 1 SECTION A – ANCIENT

- Sources
- Pre History – Paleolithic and Mesolithic
- Indus Valley Civilisation
- Vedic Age
- Mahajanpada
- Emergence of Magadha
- Mauryans
- Post Mauryans

DATE

TOPICS

13th Nov' 23

- Guptas
- Vakatakas and Vardhanas
- Regional State
- Themes in Early Indian Cultural History

PAPER 1 SECTION B – MEDIEVAL

- Early Medieval India, 750-1200
- The Thirteenth Century
- The Fourteenth Century
- 13th and 14th Century – Society, Culture and Economy
- Regional Kingdoms of 15th Century
- 16th Century – Mughals
- 17th Century – Mughals
- 17th Century – Marathas and Ahoms
- 15th to 17th Century – Economy, Society and Culture –
- 15th to 17th Century – Culture
- 18th century

*** Please note that this is a tentative plan for the batch and the dates may vary**

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3 8 sectional tests and 4 Full Length tests will be conducted.

4 The evaluation of papers will be done in 4–5 days after the student uploads the paper.

5 Discussion of each paper would be done thoroughly.

6 Synopsis of each test will be provided after the student attempts the paper.

7 Previous Year Questions and high-yielding topics would be covered comprehensively.

Time Table

DATE	TEST NO.	PAPER	Test Discussion Date
15th Aug'23	Sectional Test - 1	Modern India Paper 1	19th Aug'23
29th Aug'23	Sectional Test - 2	Modern India Paper 2	2nd Sep'23
3rd Oct'23	Sectional Test - 3	Modern World Paper 1	7th Oct'23
10th Oct'23	Sectional Test - 4	Modern World Paper 2	14th Oct'23
7th Nov'23	Sectional Test - 5	Ancient History 1	11th Nov'23
14th Nov'23	Sectional Test - 6	Ancient History 1	18th Nov'23
28th Nov'23	Sectional Test - 7	Medieval Indian Paper 1	2nd Dec'23
19th Dec'23	Sectional Test - 8	Medieval Indian Paper 2	23rd Dec'23
24th Dec'23	Full Length Paper - 1	History Optional Paper 1	29th Dec'23
24th Dec'23	Full Length Paper - 2	History Optional Paper 2	30th Dec'23
7th Jan'24	Full Length Paper - 3	History Optional Paper 1	12th Jan'24
7th Jan'24	Full Length Paper - 4	History Optional Paper 2	13th Jan'24

* Please note that the test dates and discussion dates are subjective and may vary.

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