



# **GS FOUNDATION BATCH FOR CSE 2024**

**Ancient history - 04  
(Guptas and Post Gupta)**

## Guptas (4th - 6th centuries CE)

The Guptas originated from the Magadha region.

Many Brahminical sources inform us that they were of Vaishya descent.

### IMPORTANT KINGS AND THEIR CONTRIBUTIONS

#### SRIGUPTA (270 - 300 CE)

Srigupta was the **founder** of the dynasty but was a **vassal** of the Kushanas.

#### GHATOTKACHA (300 CE-319 CE)

He was also **not a sovereign king**.

#### CHANDRAGUPTA I (319 - 335 CE)

He was the **first sovereign king** of the dynasty.

- He overthrew the yoke of the Kushanas and established his **capital at Pataliputra**.

He married Kumaradevi, a **princess of the Lichhavi clan** of Vaishali (a kshatriya clan) in order to enhance his social prestige and legitimise his rule.

- He also issued **gold coins carrying his image alongside that of the queen**.

Upon his coronation, he introduced a new calendar called the '**Gupta Samvat**' in 319 CE.

**No inscription** belonging to this period has been discovered.

#### SAMUDRAGUPTA (335- 375 CE)

He is considered to be the greatest Gupta king and warrior.

His exploits have been recorded in the '**Prayag Prashasti**' found on the **Allahabad Pillar**, composed by his court poet, **Harisena**, in Sanskrit using the Brahmi script.

- According to this inscription, he defeated.
  - 9 kings of Aryavarta (North India) including the Naga dynasty,
  - 18 kings of Central India including the Atvika tribe, and
  - 12 kings of South India including the Pallavas.

Samudraputra's followed a **conscious policy of imperialism** -

- He established **direct control over the areas surrounding Magadha**, such as Bihar, UP, MP, Bengal, etc.
- However, he established **indirect control over his South Indian conquests**.
  - Most of the defeated kings were restored on the fulfilment of 3 conditions.
    - The defeated king had to pay an annual tribute.
    - The defeated king had to personally appear in Samudraputra's court, generally on his birthday.
    - The defeated king had to marry his daughter to Samudragupta

Samudragupta emphasised upon the **divine nature of kingship**.

- He claimed to be an **incarnation of Vishnu**.

- He struck a number of **Lakshmi type coins** (carrying Goddess Lakshmi's image with his own)
  - He assumed high-sounding titles, such as '**Mahrajadiraja**' and '**Parambhattaraka**'
- Samudraputra's cultivated his image as a **warrior-poet**
- This conquest of Bengal is commemorated in the **Tiger-Slayer coins**.
  - He assumed the title '**Kaviraj**' as he was a great patron of the arts.
  - He was himself an accomplished Veena player as is commemorated in his **Veena-Player coins**, carrying an image of him playing the Veena.

The **prominence of Varnashrama Dharma system** is reflected in Samudraputa's activities.

- He is believed to have performed the Ashwamedha Yajna, which he commemorated by striking the **Ashvamedha type coins** (an image of him performing the Yajna).
- He also adopted the title '**Lichchavi Dauhitra**' to emphasise upon his Kshatriya heritage.

He was a **great patron of Vaishnavism**.

- Samudragupta also issued **Garuda type coins** carrying the image of a 'Garuda' both associated with Vaishnavism and the royal Gupta emblem.

The first evidence of Sati belongs to the Gupta period (Eran inscription of 510 CE).

The practice of untouchability also emerged during the Gupta period.

### **RAMAGUPTA (375- 380 CE)**

The Sanskrit drama, '**Devichandraguptam**' written by **Vishakhadutta**, has portrayed Ramagupta as a weak king.

- According to this play, the Saka king, **Rudra Simha III**, defeated Ramagupta and conquered his empire.
  - Ramagupta was restored after he agreed to hand over his wife, **Dhruvadevi**, to the invader.
  - His younger brother, **Chandragupta II**, defeated Rudra Simha III, overthrew Ramagupta, and married Dhruvadevi, thus restoring Gupta 'honour'.

Most historians believe that this play was used by Chandragupta II to justify his usurpation of the throne.

### **CHANDRAGUPTA II 'VIKRAMADITYA' (380- 415 CE)**

**Sources -**

#### **1. Inscriptions**

- a) His **inscriptions at Sanchi and Udaygiri (Odisha)** were composed by his court poet, **Ravisena**, in Sanskrit using Brahmi script.
- b) The **Mehrauli iron pillar inscription** mentions a king called 'Chandra' who claims to have defeated some Saka kings.
  - Most historians attribute it to Chandragupta II and believe that he adopted the title 'Vikramaditya' after defeating the Sakas.

- He established his **second capital at Ujjain** in order to maintain effective control over the western reaches of his empire.

## 2. Coins

In order to commemorate his victory over the Sakas, he issued silver coins known as '**Rupaka**', thus becoming the first Gupta king to issue silver coins.

- He continued the practice of issuing a large number of 'Dinars' (gold coins).
- In addition to Samudraputra's coins, he issued the **Archer Type** and **Lion-Slayer type** of gold coins.

### Navratnas -

Chandragupta II was a great patron of arts, and is believed to have patronised 9 great scholars (Navratnas), including:

- Kalidasa
- Dhanvantari
- Shanku
- Vararuchi
- Ghatkharpar
- Varahamihira
- Amarasimha
- Kshapanaka
- Vetala-Bhatta

However, historical evidence to show that these scholars were contemporaries of Chandragupta II is debatable.

### Fa Hien -

The famous Chinese traveller Fa Hien visited India between **399-412 CE**.

- He arrived via the land route (through central Asia) and returned via the sea route (including Sri Lanka and Java).

The purpose of his visit was to:-

- **Visit Holy Buddhist sites** such as Gaya Lumbini, Sarnath, Sanchi Kushinagar, etc.
- **To collect Holy Buddhist scripture.**

His book, '**Fu-Kyo-Ki**' contains valuable accounts of his travels, describing Indian culture, society, customs, and economic life.

He learnt Sanskrit and translated several Buddhist scrolls and scriptures.

According to him, **Buddhism flourished in southern and western India, but was declining in the Gangetic plains.**

- In fact, he has lamented the **dilapidated state of prominent sites** such as Lumbini and Kushinagar.
- He says that the **gangetic plains** were the '**land of Brahmanism**'.

**He praised:-**

- The beauty of Pataliputra, especially the king's wooden throne
- India's colourful festivals.
- The high moral character of Indians.
- Indian tradition of time-keeping.
- Indian sense of cleanliness and hygiene.
- The law and order situation

However, he was **shocked to see the practice of untouchability**.

He **does not appear to have been interested in India's political affairs**, because he has not mentioned any Indian king by name. This indicates that his accounts are largely unbiased.

### KUMARAGUPTA (415- 455CE)

Most inscriptions of the Guptas period are attributed to him, the most famous being the **Mandsore and Mathura inscriptions**.

During his reign, the **Nalanda Buddhist Monastery** was built, to which he donated one village.

The **Huns**, a war-like tribal group from Central Asia, **began invading** India during his reign.

### Other important ancient educational institutions

**Taxila Monastery** was established around 1000 BCE.

- It flourished under the Achaemenid (Persian) rule during the 6th century BCE.
- It was also patronised by Mauryan, Bactrians, Sakas and Kushanas.
- Famous alumni include Chanakya, Charaka and Panini.

**Nalanda Monastery**

- It was patronised by the Guptas, Harshavardhana and the Palas
- Balaputradeva, a king of Suvarnadwipa also patronised it.
- Famous alumni include Huien Tsang, Dharampal and Aryabhatta.

**Mahaviharas established by the Palas -**

- Odantapuri (Gopal I)
- Vikrampura (Dharampala)
- Sompura (Dharampal)
- Jagdalla (Rampala)

**Other educational institutions -**

- **Vallabhi** (Gujarat) - Jain centre of learning patronised by rulers of Maitraka dynasty.

- **Pushpagiri** (Odisha) - Jain - Chethis
- **Latagiri** (Odisha) - Jain - Chettis
- **Manyakheta/ Malkhed** (Karnataka) - Rashtrakutas
- **Nagarjunakonda** (Andhra Pradesh) - Buddhist Mahavihara patronised by Satavaharas, Ikshavakus, Kakatias
- **Sharda Peeth** (Pok) - Lalitaditya of the Karkota Dynasty

### SKANDAGUPTA (445- 467 CE)

His **Junagarh rock inscription** tells us that he defeated the Hunas.

He also donated one village to the Nalanda Mahavihara.

### GUPTA ADMINISTRATION

#### Centralised monarchy

- The king was an **absolute monarch**, considered to possess **divine powers**.
- Adjoining areas were in their direct control, while South India was under their indirect control.

#### Matrimonial alliances

- To **strengthen their rule**.
  - Chandragupta I - married a Lichhavi princess to legitimise his rule.
  - Samudragupta - married the daughters of defeated kings to ensure their loyalty.
  - Chandragupta II - married his daughter Prabhavatigupta to the Vakataka ruler Rudrasena II.

#### Succession

- The Guptas followed the notion of **primogeniture**, but it was **not rigid**.
  - This led to wars of succession, such as the conflict between Ramagupta and Chandragupta II.

#### Central Bureaucracy

They **continued the Mauryan tradition of appointing top central officials** to assist the king, such as -

- **Mahamatya** - Chief secretary/ minister to the king
- **Mahasenepati** - Commander - in - Chief
- **Mahashvarohi** - In-charge of cavalry
- **Mahapilupati** - in - charge of elephants
- **Mahadandanayak** - officer in-charge of law and order
- **Mahanyayadhish** - Chief Justice

- **Mahasandhivigrahaka** - in-charge of foreign affairs/ war and peace

However, it was **also different from Mauryan bureaucracy** because.

- Some Gupta officials held **more than one position**. E.g.: Harisena was the Court Poet, Mahamatys and Mahasandhivignahake of Samudragupta .
- Some positions were **hereditary**. E.g.: Harisena and his son, Ravisena, both served as court poets
- It was **not as large** as the Mayryan bureaucracy because.
  - The tax net was not a wide
  - The empire was not as large since only North India was under its direct control.
  - State regulation was not as complete.
- **Senior Gupta officials were paid in land grants.**
  - Priests and religious institutions also received land grants.
  - The people receiving land grants were authorised to -
    - Administer justice upon people under their jurisdiction.
    - Extract forced labour called "Vrishti / Vishti ".

## Taxation

- '**Udaranga**' was the hand revenue, the most important source of State income.
  - According to contemporary Sanskrit sources, it was collected at the rate of 1/6 of the produce.
- The Guptas also taxed other economic activities, such as trade, commerce, crafts production, and services.

## Provincial / sub - provincial administration

It was a close approximation of the Mauryan system-

- The empire was divided into **Bhuktis** (provinces), governed by **Rajyapals/ Uparikas** who were generally members of the royal family or the king's most-trusted advisors.
- The provinces were divided into **Vishayas**, needed by **Vishayapati**.
- These were subdivided into **Sthaniya** headed by **Sthanika**.
- The **Grams** were headed by **Gramini**.

## City Administration

An **element of local administration** was visible in urban administration, state officials were assisted by a Council of notable citizens -

- **Sarthavaha** - head of the overseas trading guild
- **Prathamkulika** - chief of the artisan guild
- **Prathamkayastha** - representative of government officials
- **Nagar Sresthin / Pratham Sresthin** - chief of the banking guild.

## GUPTA LITERATURE

### Religious texts -

#### Dharmashastra/ Smritis

- These are **ancient Indian law books**, composed by prominent jurists.
- **Manusmriti** is the oldest, most comprehensive, and most popular, composed by sage Manu.
- Others: -
  - Yajnavalka Smriti
  - Parashar Smriti
  - Brihaspati Smriti
  - Narada Smriti
  - Gautam Smriti
- They **fix the rules of social interaction and individual behaviour** in accordance with age, caste, and gender.
  - Most of these rules favour upper caste males, who enjoy rights and privileges, while most duties and obligations are reserved for lower castes and women.

#### Puranas

- They are my **mythological accounts of gods and goddesses**.
- They also contain the **genealogical and dynastic records of kings**.
- The **18 Maha Puranas** were written in different periods, i.e., before, during and after the Gupta age.
  - Vishnu Purana
  - Shiva Purana
  - Parvati Purana
  - Garuda Purana
  - Vayu Purana
  - Agni Purana
  - Bhagavata Purana
  - Matsya Purana i
  - Adi Purana
  - Bhavishya Purana
- They are valuable as they **illuminate contemporary culture, societal norms, and technology**, as well as the **chronology** of kings and dynasties.
- However, they must be critically treated as they have the following **limitations**-
  - They are **primarily religious** texts, where mythology is often enmeshed with fact making it difficult to tell them apart.

- They lack a proper sense of chronology because their **authorship** is unclear and there is no mention of **dates**.
- They are written in the **future tense**. Thus, the correct sense of history is often lost.

## Secular Literature

The Gupta period saw **unprecedented progress in sanskrit literature** -

- 'Daridra Charudatta' - Drama - Bhasa.
- 'Mrichchakatikam' (little clay cart) - Drama - Shudraka
- 'Devichandraguptam' - Drama - Vishakhadatta
- 'Mudrarakshasa' - Drama - Vishakhadatta
- 'Malvikagnimitram' - Drama - Kalidasa
- 'Vikramorvasiyam' - Drama - Kalidasa
- 'Abhijnana Shakuntalam' - Drama - Kalidasa
- 'Kumarasambhavam' - Epic - Kalidasa
- 'Raghuvansham' - Epic - Kalidasa
- 'Ritusamhara' - Poetic Work - Kalidasa
- 'Meghdutam' - Poetic Work - Kalidasa
- 'Panchasiddhantika' - Astronomy and Astrology - Varahamihira
- 'Aryabhatika/ Aryabhatiyam' - Astronomy and Mathematics - Aryabhatta
- 'Amarkosh'a - Sanskrit lexicon - Amarasimha
- 'Panchatantra' - Collection of short stories - Vishnu Sharma
- 'Kamasutra' - a description of 64 arts and crafts including music, dance, makeup, decoration, drama, love-making, etc. - Vatsayana
- 'Nitisara' - Statecraft - Kamandaka
- 'Sushruta Samhita' - Surgery - Sushruta

## GUPTA SCHOOL OF SCULPTURE

Found from various parts of **North and Central India**.

- It was sculpted **both independently and structurally**.
- Its subjects are varied, covering **Buddhism, Jainism, Vaishnavism, and Shaivism**.
- The materials used are **marble, sandstone, mud, and terracotta**.

Gupta sculptures were **indigenously developed** having **no foreign influence**.

- The facial features of Buddha are **highly expressive**.
- The element of divinity is depicted with a **Halo** behind the head.
- Buddha's **clothes are also indigenous** and much more decent than the Gandhara school.

Gupta sculpture is unique due to the importance of '**Hasta Mudras**'

- **Abhay mudra** - It represents **fearlessness**, i.e., the Buddha **reassuring** the devotee.
- **Dhyan mudra** - It represents the Buddha in **Meditation**.
- **Bhumisparsh mudra** - It represents the **Buddha calling the Earth to witness his steadfastness** and enlightenment despite Mara's disruptive schemes.
- **Varada mudra** - It represents the Buddha giving a **blessing** or granting a wish.
- **Karan mudra** - It represents the Buddha **warding off evil**.
- **Vajra mudra** - It represents the **self-confidence** of Buddha due to the **union of 6 elements** in his being - earth, fire, air, water, metal, and spirit.
- **Vitaraka mudra** - It represents the Buddha while **teaching or discussing**.
- **Dharma chakra mudra** - Associated with the **first sermon**, it represents the continuous motion of the cosmic order.
- **Uttarabodhini mudra** - It signifies his **supreme enlightenment** and perfection.
- **Anjali mudra** - If represents the **Buddha in prayer / greeting / adoration**.

Prominent sculptures of Buddha - Considered to be life-size images of Buddha.

- Sarnath Buddha - sandstone, standing position, over 7 feet tall.
- Mathura Buddha - sandstone, seated position, roughly 4.5 feet tall.
- Sultanganj Buddha - copper, standing position, over 7 feet tall.

**Vaishnavite sculptures** - The most famous one is found on the walls of the **Dashavatara temple, Deogarh, near Jhansi**.

**Jain sculptures** - are mostly of Pasasvanath and Mahavira.

**Shaivite sculptures** - statues of Shiva, depicted as having 4 heads.

### **Harshavardhana (606- 647 CE)**

#### **SOURCES**

**Archaeological evidence –**

- **Coins and inscriptions** from NW India, especially Haryana.
- **Banskhera inscription** - tells us that he was a prolific writer.
  - Harsha was also known as '**Siladitya**'.
- **Aihole Inscription** - refers to his defeat at the hands of Pulakesin II

**Literary evidence-**

- **Huien Tsang's 'Si-Yu-ki'**
- **Banabhatta** - the court poet of Harshavardhana

- ‘**Harshacharita**’ - biography, in Sanskrit
- ‘**Kadambari**’ - a romantic novel in Sanskrit
- **Harshavardhana composed 3 Sanskrit plays.**
  - ‘**Priyadarshika**’
  - ‘**Ratnavali**’
  - ‘**Nagananda**’

## PERSONAL DETAILS

He belonged to the **Pushyabhuti/ Vardhana dynasty**, with its capital at **Thaneshwar/Sthaneshwar** (Haryana).

- Father - Prabhakar Vardhan
- Brother - Rajyavardhan
- Sister - Rajyashree
- Brother-in-law - Grihavaraman (ruler of the **Maukhari** dynasty at **Kanyakubja**)

## Conquests

- He was **forced to accede the throne at the age of 16** after Rajyavardhen and Grihavarman were assassinated by Shashank the king of Gauda.
- Harsha **united the Maukhari and Pushyabhuti kingdoms, shifted his capital to Kannauj**, and joined hands with **Bhaskarvarman**, the ruler of Ahom.
- He **defeated Shashanka** in his second expedition, and thereafter Magadha and Gaud were divided between Harsha and Bhaskarvarman.
- Harsha was an **ambitious** king.
  - He expanded his kingdom from the **Himalayas to the Vindhyas** and from **Sindh to Bengal**, with the exception of Kashmir and Ahom.
  - However, on the banks of the Narmada, he was **defeated by Pulakesin II**.

## Religious Works

- Harsha was a follower of the Sun God, Shiva as well as Mahayana Buddhism.
- According to Buddhist sources, he divided his kingdom into 4 equal parts for different purposes -
  - For the royal family
  - Religious institutions
  - Army and administration
  - Charity among the poor.
  - However, this arrangement seems to be an exaggeration.
- During his reign, the famous religious festival called ‘**Makamokshaparishad**’ was organised every 5 years at Prayag, lasting for 4 days.
  - On the first 3 days, Ganesh, Shiva, and Buddha were worshipped.

- The 4th day was reserved for charitable purposes.
- Harsha also organised an **all-religions' conference at Kannauj**, presided over by Hiuen Tsang.
  - However, violence erupted, and the conclave was burnt down.
  - Hiuen Tsang wrote that 500 Brahmins were held responsible and exiled.

### **HUIEN TSANG / YUAN CHANG (631- 645 CE)**

He arrived in India via the land route through central Asia and returned the same way.

The purpose of his visit was to: -

- Collect Buddhist scriptures.
- Visit Holy Buddhist places.
- Study at the Nalanda Mahavihara
  - He spent 2 years here learning Yoga Shastra and 9 more years as an instructor.
  - He mentions that almost 10,000 monks resided and studied at the monastery, and admission was granted through an extremely tough entrance exam.

Hiuen Tsang mentions **3 kings**

- Harshavardhan
- Pulakesin II (Badami)
- Narasimhavarman (Kanchipuram)

According to him, India's **law and order situation was excellent**.

- There was no theft and Indians had a high moral character.
- He writes that strict laws were enforced against thieves and robbers, and the cities were so secure that an old woman could travel unmolested with a basket of gold on her head in the middle of the night.
- Further, highways were protected by royal troops to ensure the safety of travellers and long-distance travellers.
- However, he contradicts himself, saying that he himself was robbed 4 times in Harsha's territory.

According to Hiuen Tsang, **18 Buddhist sects** flourished in India.

His accounts have been recorded in the '**Si-Yu-ki**' while his biography was written by his friend, Whee Lee.

He returned to China with a number of Buddhist texts and gifts.

He helped in spreading the Indian culture in China, and is thus, considered to be a good interlocutor between the two civilisations.

### **CHALUKYAS**

- Ruled over the Deccan Region (6th-8th C)
- **3 branches** of Chalukyas –

- The Chalukyas of Badami
- The Western Chalukyas of Kalyani
- The Eastern Chalukyas of Vengi
- Most Famous Ruler - **Pulakesin II**
  - **Aihole inscription - Ravikirti - Sanskrit language - Kannada script - Victory over Harsha on the Banks of the Narmada.**
  - Clashed with the Pallavas of Kanchi
    - Defeated Mahendravarman I
    - **Defeated by the Pallava King Narsimhavarman I** - Badami was captured and destroyed.
  - **Huien Tsang** visited his kingdom and lamented the decline of Buddhism in the Deccan
- Patronised the **Vesara Style** of Temple Architecture

## PALLAVAS

- Ruled over Andhra Pradesh and Northern Tamil Nadu upto the Kaveri River (7th-9th C)
- **Capital - Kanchipuram**
- **Pioneers of the Dravidian Style** of Temple Architecture.
- **Mahendravarman I**
  - **Began construction of the Mamallapuram Monolithic Rathas**
  - Patronised learning - Famous '**Ghatika**' at Kanchi
  - Defeated by Pulakesin II
- **Narsimhavarman I (Mamalla)**
  - **Mamallapuram Monolithic Rathas were completed.**
  - **Huien Tsang** visited Kanchi during his reign.
  - Defeated Pulakesin II
- **Narsimhavarman II (Rajاسimha)**
  - **Shore Temple at Mamallapuram** and Kailashnath Temple at Kanchipuram
  - Sent embassies to China - Alliance with the Tang Dynasty - **General of South China**
  - Patronised the Sanskrit scholar **Dandin**

## IMPERIAL CHOLAS

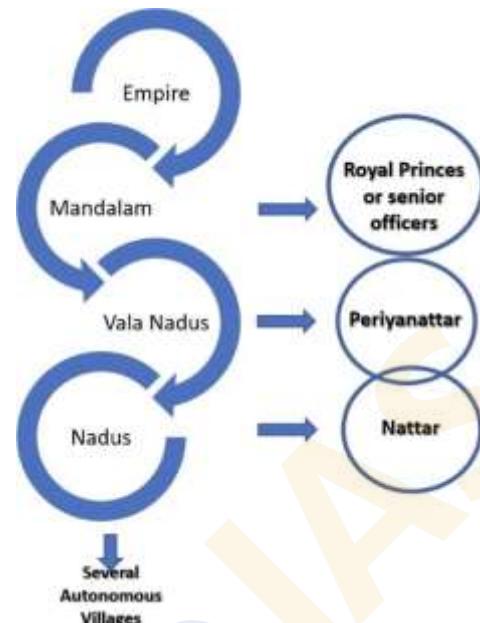
- Created a huge empire covering Sri Lanka, South East Asia and parts of North India with the Tamil country as its core (9th-12th C)
- **Founder - Vijayala**
- **Capital - Tanjore and later Gangaikondacholapuram**
- **Parantaka I**

- Great Builder
- Completed the famous Nataraja temple Chidambaram with a golden roof
- The two famous **Uttaramerur inscriptions** that give a detailed account of the **village administration** under the Cholas belong to his reign.
- **Raja Raja I (985-1014)**
  - Real founder of the Chola Empire.
  - Conquered the **Deep South** by defeating the Cheras and the Pandyas
  - Conquered **Northern Sri Lanka**
  - Conquered the **Maldives**
  - Constructed the **Rajarajeswara/Brihadishwara temple** at Tanjore.
  - Buddhist Monastery at Nagapattinam
- **Rajendra Chola I (1012-1044)**
  - Extended the empire upto the **Tungabhadra** by defeating the Chalukyas of Kalyani
  - Completely annexed Sri Lanka
  - Annexed several regions of Srivijaya/Kadaram (South East Asia) after a successful naval expedition.
  - Defeated the Palas of Bengal after crossing the Ganga.
  - New Capital - Gangaikondacholapuram
  - Built the **Gangaikondacholapuram/Brihadeeswara Temple**
  - Built the **Airavateswarar Temple at Tanjore**
- **Dravidian Style** of Temples reached a new peak and emerged in its full glory with all essential elements fully developed.
- **Metal sculpture** also reached a new high with the development of the world-famous **Bronze Chola Natraj**
- The **weaving industry, particularly the silk- weaving at Kanchi** flourished.
- **Commercial contacts** between the **Chola Empire and China, Sumatra, Java, and Arabia** were extensively prevalent.
- **Arabian horses** were imported in large numbers to strengthen the cavalry.
- The **Ramayana** composed by **Kamban** and the **Periyapuram or Thiruthondar Puranam** by **Sekkilar** are the two master-pieces of this age.

#### CHOLA LOCAL SELF GOVERNMENT

- The **Uttaramerur inscriptions**.
- **3 Types of General Assemblies**
  - **Ur:** a general assembly of the village consisting of the taxpaying residents.

- **Sabha or Mahabhasa:** Its membership was restricted to the Brahmins of the village. Found in Brahmadeya and Agrahara villages.
- **Nagaram:** was found more commonly in trade centres such as cities and towns.
- Each village was divided into **thirty wards** and each was to nominate its members to the village council.
- From the persons duly nominated, one was to be chosen for each ward by the '**Kudavolai**' system for a year.
  - The names of eligible persons were written on palm-leaves and put into a pot.
  - A young boy or girl would take out thirty names, each for one ward.
- After being elected, they were assigned various portfolios under different committees. The committee members were called '**Variya Perumakkal**'.
- They usually met in the temple or under a tree and passed resolutions.
- The number of committees and ward members varied from village to village.





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## **GS FOUNDATION BATCH FOR CSE 2024**

### **Ancient history - 05 (Indian Paintings)**

## INDIAN PAINTINGS

- Painting is one of the most delicate forms of art giving expression to human thoughts and feelings through the media of line and colour.
- Many thousands of years before the dawn of history, when man was only a cave dweller, he painted his rock shelters to satisfy his aesthetic sensitivity and creative urges.
- Among Indians, the love of colour and design is so deeply ingrained that they created paintings and drawings even during

the earliest periods of history for which we have no direct evidence.

## Prehistoric Paintings

- Prehistory can be defined as **events that occurred before the existence of written records** in a given culture or society.
- **Painting and drawing were the oldest art forms** practised by human beings to express themselves, using the cave walls as their canvas.
- Prehistoric paintings have been found in many parts of the world.
- We do not really know if Lower Palaeolithic people ever produced any art objects.

- But by the Upper Palaeolithic times we see a proliferation of artistic activities.
- The subjects of their drawings were human and animal figures, human activities, geometric designs, and symbols.
- **In India, the earliest paintings have been reported from the Upper Palaeolithic times.**
  - Remnants of rock paintings have been found on the walls of the caves situated in several districts of Madhya Pradesh, Uttar Pradesh, Andhra Pradesh, Karnataka, Uttarakhand, and Bihar.

## Upper Palaeolithic Period Paintings

- The paintings of the Upper Palaeolithic phase are linear representations.
- The paintings are, generally, in **green and dark red**.
- **Huge animal figures**, such as bison, elephants, tigers, rhinos and boars besides **stick-like human figures** are mainly depicted in paintings.
- Mostly they are filled with geometric patterns.

## Mesolithic Period

- The **largest number** of paintings belong to this period.
- During this period the themes are **diverse** but the paintings are **smaller** in size.
- **Hunting scenes** predominate in the paintings.
  - The hunting scenes depict **people hunting in groups**, armed with barbed spears, pointed sticks, arrows and bows.
- The Mesolithic artists loved to paint animals.
  - In some pictures, animals are chasing men.

- In others, they are being chased and hunted by men.
- Though the **animals** were painted in a **naturalistic** style, **humans** were depicted only in a **stylistic** manner.
- Women are painted both in the nude and clothed.
- The young and the old equally find a place in these paintings.
- Children are painted running, jumping, and playing.
- Community dances provide a common theme.

### Chalcolithic Period

- The paintings of this period reveal the **association, contact, and mutual exchange** of the cave dwellers of this area with settled **agricultural communities**.
- Many a time Chalcolithic ceramics and rock paintings bear common motifs, e.g., cross-hatched squares, lattices.
- Pottery and metal tools are also shown.

## Contribution of Prehistoric Man to Painting

- The paintings, though from the remote past, do not lack pictorial quality.
- Despite the various limitations such as acute working conditions, inadequate tools, materials, etc., there is a **charm of simple rendering** of scenes of the environment in which the artists lived.
- The **men** shown in them appear **adventurous and rejoicing** in their lives.

- The **animals** are shown more **youthful and majestic** than perhaps they actually were.
- Both, **proportion, and tonal effect** are realistically maintained in them.
- The primitive artists seem to possess an intrinsic passion for **storytelling**.
  - These pictures depict, in a dramatic way, both **men and animals engaged in the struggle for survival**.
- These prehistoric paintings help us to understand about early human beings, their lifestyle, their food habits, their daily

activities and, above all, they **help us understand their mind-the way they thought**.

- The prehistoric period remains a great witness to the evolution of human civilisation, through the numerous rock weapons, tools, ceramics, and bones.
- More than anything else, the rock paintings are the greatest wealth the primitive human beings of this period left behind.

### Indian Painting Principles: Shadangas

- India of the 1<sup>st</sup> century BCE saw the evolution of the 'Shadanga' or the **Six Limbs** of painting, which are considered as the **prime principles** of the art even today.
- So strong were these principles, that they have found a place even in **Vatsyayana's Kamasutra**.
- These limbs were actually six elements which emphasised what all artists needed to infuse in their artworks to achieve greater effectiveness and appeal.

- **The Six Limbs are:**

- **Rupabhedam**: The knowledge of appearances.
- **Pramanam**: Correct perception, measure and structure.
- **Bhava**: Action of feelings on forms.
- **Lavanya Yojanam**: Infusion of grace and artistic representation.
- **Sadrisyam**: Similitude.
- **Varnikabhanga**: Artistic manner of using the brush and colours.

## Mural Painting

### What is a Mural?

- A mural is **any piece of artwork that is painted or applied directly on a wall**.
- More broadly, mural art also appears on **ceilings or any other large permanent surface**.
- Mural paintings usually have the distinguishing characteristic of having the **architectural elements** of the space they are painted on being **harmoniously incorporated into the picture**.

- There are **many techniques** used for mural painting, of which the **fresco** is just one.
  - A mural, therefore, is a general term for a wall painting, whilst a fresco is a specific term.

### Types of Fresco

There are **three main types** of fresco technique:

1. **Buon fresco**, the most common fresco method, involves the use of pigments mixed with water (without a binding agent) on a thin layer of wet, fresh, lime mortar or plaster.
2. **Secco-fresco** is done on dry plaster and therefore requires a binding medium, (egg tempera, glue, or oil) to attach the pigment to the wall.
3. **Mezzo-fresco** involves painting onto almost but not quite dry so that the pigment only penetrates slightly into the plaster.

## Indian Murals

- Indian Murals were made on the walls of caves and palaces.
- The earliest examples of murals are the beautiful frescoes on the walls of the **Ajanta, Ellora, Bagh and Sittanavasal** caves.
- In old manuscripts, there is much evidence of murals.
  - According to **Vinaya Pitaka**, the noted courtesan of Vaishali - **Amrapali** employed painters to paint the images of kings, traders, and merchants of that time on the walls of her palace.

## Technique

- The technique and process of making Indian wall paintings has been discussed in the '**Vishnudharamotaram**', a Sanskrit text of the 5th/6th century CE.
- The **process of these paintings appears to have been the same** in all the early examples that have survived with an only **exception** in the **Rajarajeshwara temple at Tanjore** which is supposed to be done in a **true fresco method**.
- The wall was **coated with an exceedingly thin layer of lime plaster** over which paintings were drawn in water colours.

- In the true fresco method, the paintings are done when the surface wall is still wet, so that the pigments go deep inside the wall surface.
- The other method of painting which was followed in most of the cases of Indian painting is known as **tempora**.
- It is a method of painting on the lime plastered surface which has been allowed to dry first and then drenched with fresh lime water.
- On the surface, thus obtained, the artist proceeded to sketch.

- The principal colours in use were red ochre, vivid red (vermilion), yellow ochre, indigo blue, lapis lazuli, lamp black (Kajjal), chalk white, terraverde and green.
- Most of the colours were locally available.
- Brushes were made up from the hair of animals, such as goat, camel, mongoose, etc.

## Mural Paintings at Different Locations

### Ajanta Caves

The world-famous paintings at Ajanta fall into **two phases**.

- The **earliest** is noticed in the form of fragmentary specimens in cave nos. 9 & 10, which are datable to the **second century BCE**.
  - The headgear and other ornaments of the images in these paintings resemble the sculpture of Sanchi and Bharhut.
- The **second phase** of paintings belongs to the **5th-8th centuries CE**.

- The specimen of these exemplary paintings of Vakataka period could be noticed in cave nos. 1, 2, 16 and 17.

The main theme of the paintings is the depiction of various **Jataka stories**, different **incidents associated with the life of Buddha**, and the **contemporary events and social life** also.

- The ceiling decoration invariably consists of decorative patterns, geometrical as well as floral.

The paintings were executed after an **elaborate preparation of the rock surface**.

- The rock surface was left with **chisel marks and grooves** so that the layer applied over it can be held in an effective manner.
- The colours and shades utilised also vary from red and yellow ochre and terraverde to lime, kaolin, gypsum, lamp black and lapis lazuli.
- The chief binding material used here was **glue**.
- The paintings at Ajanta are **not true frescoes** as they are painted with the aid of a binding agent, whereas in fresco the paintings are executed while the lime wash is still wet which, thereby acts as an intrinsic binding agent.

- **Centrality** is one of the main features so that attention is at once drawn to the most important person in each scene.
  - The painters of Ajanta had realised the true glory of the Buddha, the story of whose life was employed here by them as a motif to explain the eternal pattern of human life.
- The **adaptation of line** is the chief character of all oriental paintings and one of the greatest achievements of the Ajanta artists.

- Emotion and pathos are expressed by the controlled turn and poise of the body and the eloquent gestures of the hands.
- Shaddanta Jataka along the right wall of cave No.10 belongs to the 1<sup>st</sup> century CE.
- The Dying Princess in cave No. 16 was painted in the early part of the 5<sup>th</sup> century CE.
- The painting of Bodhisattva Padmapani from cave 1 is one of the masterpieces of Ajanta Painting executed in the late 6th century CE.

- The scenes of Mahajanaka Jataka in cave No.1 are the best surviving examples of Ajanta paintings belonging to 6th-7th century CE.

### Ellora Caves

- Wall-paintings at Ellora, are of great importance and sanctity.
- A number of **Hindu, Buddhist and Jain** temples were excavated **between the 8th and 10th centuries CE** from the living rocks.
- The most impressive of these is the **Kailashnath temple**.

- There are several fragments of paintings on the ceiling of the different parts of this temple and on the walls of some Jain cave temples.
- The composition of the paintings at Ellora is in **rectangular panels with thick borders**.
  - They have thus been conceived within the given limits of frames that hold the paintings.
  - The space, in the sense of Ajanta, therefore, does not exist at Ellora.

- So far as the **style** is concerned, Ellora painting is a **departure from the classical norm of Ajanta** paintings.
  - The most important characteristic features of Ellora painting are the **sharp twist of the head, painted angular bents of the arms, the concave curve of the close limbs, the sharp projected nose, and the long drawn open eyes**, which can very well be considered as the **medieval character** of Indian paintings.
  - It is perhaps a product of the transitional period.

### Bagh Caves

- The paintings from Bagh caves in Madhya Pradesh **correspond to those paintings of Ajanta in cave no. 1 and 2.**
- Stylistically both belong to the same form, but Bagh figures are more tightly modelled, and are stronger in outline.
- They are **more earthly and human** than those at Ajanta.
- These were executed in **tempera**.
- These paintings are **materialistic** rather than spiritualistic.

### Badami Caves

- The **earliest Brahmanical paintings** so far known are the fragments found in Badami caves, in cave no. 3 belonging to the 6th century CE.
- The Chalukyan king, **Mangalesha**, younger son of Pulakeshin I, patronised the excavation of Badami caves.
- The most remarkable pieces of Badami art are '**Siva and Parvati**' and the mural in cave no. 4, dedicated to **Adinatha Thirthankara**, depicts Jain saint relinquishing the world for the attainment of knowledge.

- Though the technique follows that of Ajanta and Bagh, the modelling is much more sensitive in texture and expression and the outline is soft and elastic.

### Sittannavasal

- The paintings of Sittannavasal are intimately connected with **Jain** themes but enjoy the **same norm and technique as that of Ajanta**.
- The technique employed is what is known as **fresco-secco**, that is, the painting is done on dry plaster.

- The **contours** of these paintings are **firmly drawn dark on a light red background**.
- On the ceiling of the Verandah is painted a large decorative scene of great beauty, a lotus pool with birds, elephants, buffaloes, and a young man plucking flowers.

### Vijayanagara Murals

- The paintings at **Tiruparakunaram**, near Trichy, done in the 14<sup>th</sup> century represent the **early phase** of the Vijayanagara style.

- In Hampi, the **Virupaksha temple** has paintings on the ceiling of its mandapa narrating events from **dynastic history** and episodes from the Ramayana and the Mahabharata.
  - Among the important panels are the ones which show **Vidyaranya**, the spiritual teacher of Bukkaraya I, being carried in a palanquin in a procession and the incarnations of Vishnu.
  - The faces of the figures are shown in profile, with large frontal eyes.
  - The figures have narrow waists.

### Lepakshi Paintings

- In Lepakshi, Andhra Pradesh, there are glorious examples of **Vijayanagara** paintings.
- These are characterised by **earth tones** and the **nearly complete absence of blue-in fact primary colours in general**.
- The forms of the figure and the details of their costume are outlined in black.
- The Lepakshi temple also has the **finest specimens of mural paintings of the Vijayanagar kings**.

- The **Boar hunt** from this temple is also an example of **two-dimensional painting** which almost **becomes characteristic** of **late medieval paintings** either on wall or on palm leaf or paper.

### Nayaka Paintings

- Nayaka paintings of the 17<sup>th</sup> and 18<sup>th</sup> centuries are seen in Thiruparakunram.
- **Early** paintings depict scenes from the **life of Vardhaman Mahavira**.

- The **late phase** of Nayaka paintings depict episodes from the **Mahabharata, Ramayana** and scenes from **Krishna-leela**.
- In the Sri Krishna temple at Chengam (Arcot) there are 26 panels narrating the Ramayana, which demonstrates the end phase of the Nayaka paintings.
- Nayaka paintings were **more or less an extension of Vijayanagara style** with minor regional modifications and incorporations.

- The figures are mostly set against a flat background and the male figures are shown with slim waist but with less heavy abdomen as compared to those in Vijayanagara.

### Kerala Murals

- Kerala painters (during the period from the 16<sup>th</sup> to the 18<sup>th</sup> century) evolved a pictorial language and **technique of their own** while discriminately adopting certain stylistic elements from **Nayaka and Vijayanagara schools**.

- The painters evolved a style taking cues from contemporary traditions like **Kathakali** using vibrant and luminous colours, representing human figures in **three-dimension**.
- Thematically too, paintings from Kerala stand apart.
  - Most of the narrations are based on those episodes from **Hindu mythology which were popular in Kerala**.
- The important palaces where mural paintings can be found are: Dutch Palace, Kochi, Krishna Puram Palace, Kayamkulam etc.

## Rangmahal of Chamba palace

- The wall paintings, belonging to the **Kangra School**, that adorn Rang Mahal of the Chamba palace in Himachal Pradesh are splendid and represent one of the most extensive hill collections.
- The paintings follow the stories of Lord Krishna.

## Miniature Paintings

Miniature paintings are beautiful handmade paintings, which are quite **colourful but small** in size.

- The highlight of these paintings is the intricate and delicate brushwork, which lends them a unique identity.
- The colours are handmade, from minerals, vegetables, precious stones, indigo, conch shells, pure gold, and silver.

The different schools of the Miniature paintings of India include the **Pala, the Mughal, the Deccani, the Rajput and the Odisha**.

## Pala School

The earliest examples of miniature painting in India exist in the form of illustrations to the religious texts on **Buddhism** executed under the **Palas of eastern India** and the **Jain** texts executed in **western India** during the 11<sup>th</sup>-12<sup>th</sup> centuries CE.

- The Buddhist **monasteries** (mahaviharas) of Nalanda, Odantapuri, Vikramshila and Somarupa were great centres of Buddhist learning and art.
  - Students and pilgrims from all over South-East Asia gathered there for education and religious instruction.

- A large number of **manuscripts** were written **on palm-leaf**, relating to the Buddhist themes and illustrated with the images of Buddhist deities at these centres which also had workshops for the casting of bronze images.

The Pala painting is characterised by **sinuous lines and subdued tones of colour**.

- It is a **naturalistic style** which resembles the ideal forms of contemporary bronze and stone sculpture and reflects some feeling of the classical art of Ajanta.

- The Pala art **came to a sudden end** after the destruction of the Buddhist monasteries at the hands of Muslim invaders in the **first half of the 13<sup>th</sup> century**.
- The **surviving examples** of the Pala illustrated manuscripts mostly belong to the **Vajrayana School of Buddhism**.



## Mughal School

Mughal paintings are generally confined to miniatures which emerged from Persian miniature painting, with Indian Hindu, Jain and Buddhist influences, and developed largely in the court of the Mughals between the 16<sup>th</sup> to 18<sup>th</sup> centuries.

- The Mughal style is marked by supple naturalism based on close observation of nature and fine and delicate drawing.
- It is primarily aristocratic (court art) and secular.
  - The subjects treated consisted of illustrations of historical works and Persian and Indian literature, portraits of the emperor and his court, studies of natural life, and genre scenes.
- In its initial phases it showed some indebtedness to the Safavid school of Persian painting, but rapidly moved away from Persian ideals.
  - The Safavid dynasty was one of the most significant ruling dynasties of Iran, often considered the beginning of modern Iranian history.
  - The Safavids were the last sovereigns to promote a Persian national art.

- Probably the earliest example of Mughal painting is the illustrated folktale **Tuti-nameh** (Tales of a Parrot).

### Humayun

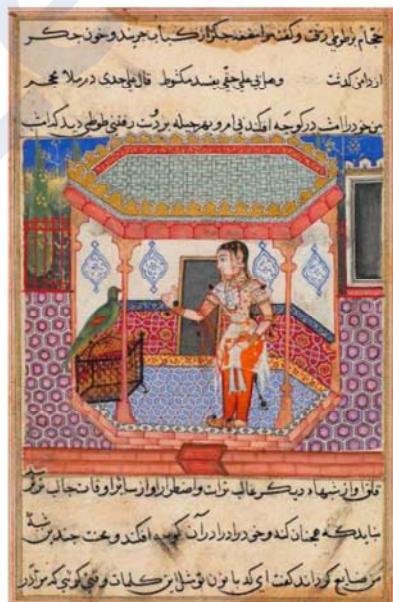
- The school had its beginnings during the reign of the emperor Humayun (1530-40 and 1555- 56).
- When Humayun returned to India, he brought two accomplished Persian artists **Abd al-Samad** and **Mir Sayyid Ali** with him.

- Mughal painting developed and flourished during the reigns of Akbar, Jahangir, and Shah Jahan.

### Akbar (1556-1605)

- During the reign of Akbar, the imperial court, apart from being the centre of administrative authority to manage and rule the vast Mughal empire, also emerged as a centre of cultural excellence.
- Akbar inherited and **expanded his father's library and atelier of court painters**, and paid close personal attention to its output.

- He had studied painting in his youth under Abd al-Samad.
- The *Tutinama* (Tales of a Parrot), shows the stylistic components of the imperial Mughal style at a formative stage.





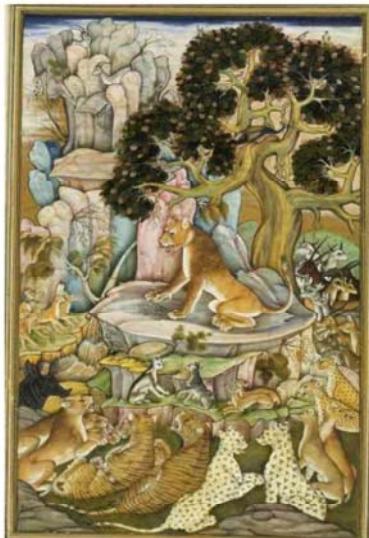
An illustrated manuscript of the Hamzanama consists of 1,400 canvas folios.

Though retaining the upright format, general setting, and flat aerial perspective of Persian painting, the Indian artists of Akbar's court exhibited an **increasing naturalism and detailed observation of the world around them**.

**Empathy for animals** is evident in the illustrations of the animal fables, particularly the Kalīlah wa Dimna and the Anwar-e Suhayli.

Other outstanding series are the illustrations of the **Razm-nameh** (the Persian name for the Hindu epic the Mahabharata).

- Outstanding painters of the period were **Dasvant and Basavan**.



### Jahangir (1605-25)

Jahangir had an artistic inclination and during his reign Mughal painting developed further.

Brushwork became finer and the colours lighter.

Jahangir was also deeply influenced by European painting.



- During his reign he came into direct contact with the English Crown and was sent gifts of oil paintings, which included portraits of the King and Queen.
- He encouraged his royal atelier to take up the **single point perspective** favoured by European artists, unlike the flattened.

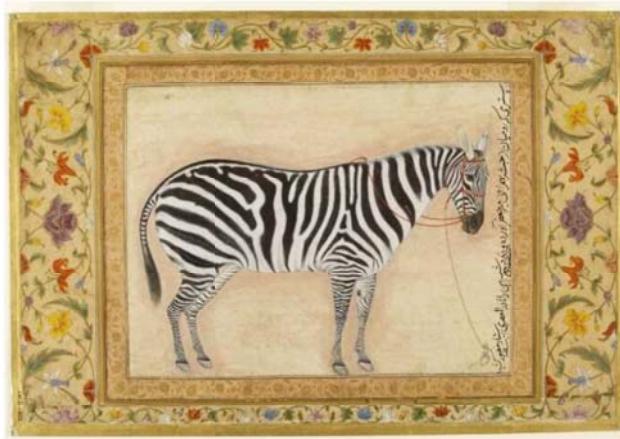


- multi-layered style used in traditional miniatures.

He particularly encouraged **paintings depicting events of his own life, individual portraits, and studies of birds, flowers, and animals.**

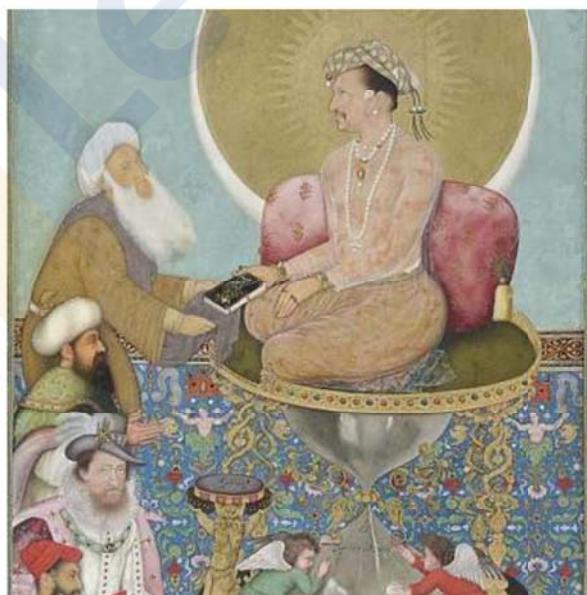
The **Jahangirnama**, written during his lifetime, which is an autobiographical account of Jahangir's reign, has several paintings, including some unusual subjects such as the union of a saint with a tigress, and fights between spiders.

Noted painters of the period were **Abu al- Hasan**, called the "Wonder of the Age": **Bishandās**, praised for his portraiture, and **Ustad Mansur**, who excelled in animal studies.

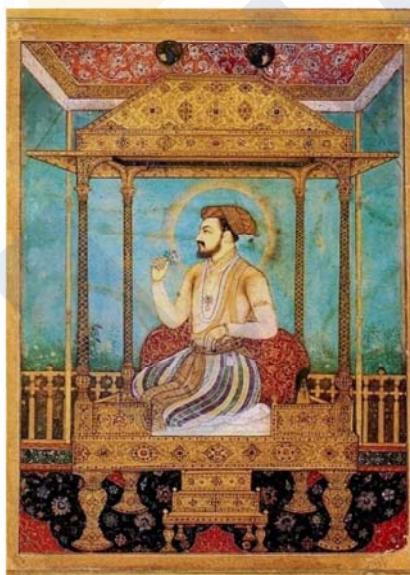


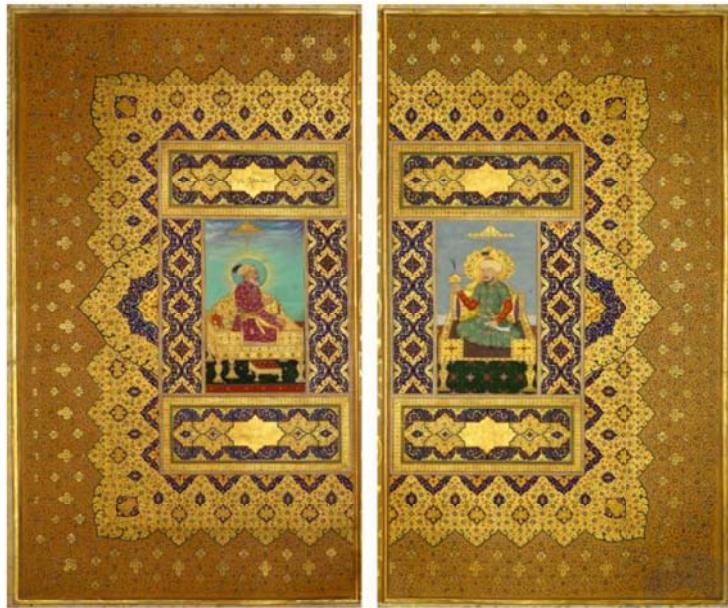
### **Shah Jahan (1628-59)**

The elegance and richness of the Jahangir period style continued during the reign of Shah Jahan (1628-58) but with an **increasing tendency to become cold and rigid.**



Themes including **musical parties**; **lovers**, sometimes in intimate positions, on terraces and gardens; and **ascetics** gathered around a fire, abound in the Mughal paintings of this period.





### **Later Stage**

Aurangzeb (1658-1707) did not actively encourage Mughal paintings, but as this art form had gathered momentum and had a number of patrons, **Mughal paintings continued to survive, but the decline had set in.**

There was a **brief revival during the reign of Muhammad Shah 'Rangeela'** (1719-48), but by the time of Shah Alam II (1759-1806), the art of Mughal painting had lost its glory.

By that time, **other schools** of Indian painting had developed, including, in the royal courts of the Rajput kingdoms of Rajputana.

## Deccani School

Deccan painting style is **contemporary of the Mughal paintings**, and can safely be presumed as a **sophisticated** school of painting.

Early centres of painting in the Deccan, during the 16<sup>th</sup> and 17<sup>th</sup> centuries were **Ahmednagar, Bijapur and Golconda**.

In the Deccan, painting continued to develop **independently of the Mughal style in the beginning**.

- However, later in the 17<sup>th</sup> and 18<sup>th</sup> centuries, it was increasingly influenced by the Mughal style.

## Ahmednagar

The earliest examples of the Ahmednagar painting are contained in poems written in praise of Hussain Nizam Shah I of Ahmednagar and his queen.

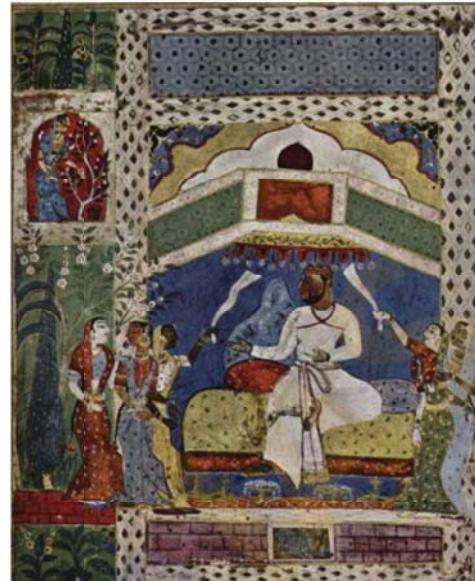
- This manuscript is known as the **Tarif-i-Hussain Shahi** and assigned to a period 1565- 69.

Women in the **Choli** (bodice) and **long pigtails braided and ending in a tassel** are the **northern costume**.

But the long scarf passing round the body is in the southern fashion.

The colours used in the painting being rich and brilliant are different from those used in the northern paintings.

Another fine example of the Ahmednagar painting is the "**Hindola Raga**".



### Bijapur

In Bijapur, painting was patronised by **Ali Adil Shah I** (1558-80 CE.) and his successor **Ibrahim II** (1580-1627 CE.).

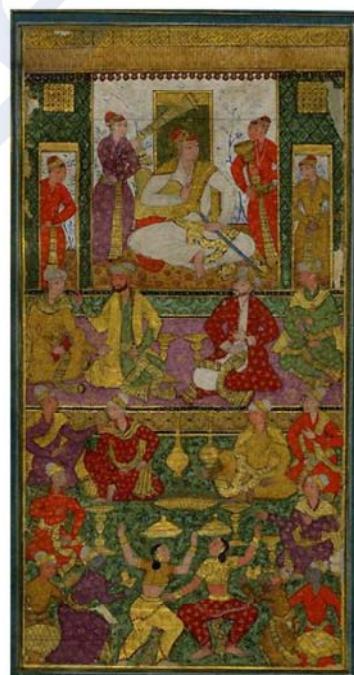
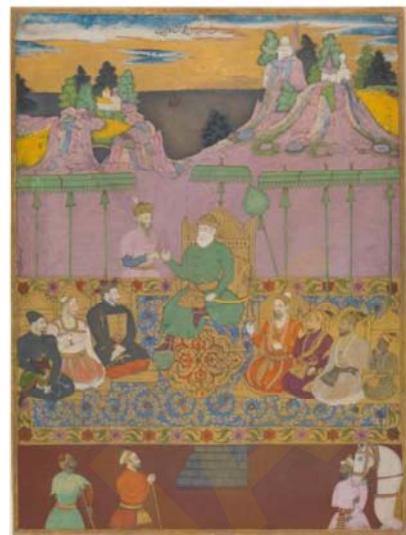
Features of painting were:

The ladies appearing in the illustrations are tall and slender and are wearing the **South Indian dress**.



The rich colour scheme, the palm trees, animals and men and women all belong to the **Deccani tradition**.

The profuse use of gold colour, some flowering plants and arabesque on the top of the throne are derived from the **Persian tradition**.



## Golconda

The earliest paintings identified as Golconda work are a group of five charming paintings painted during the reign of **Muhammad Quli Qutb Shah** (1580-1611).

They show dancing girls entertaining the company.

One of the miniatures illustrated shows the king in his court watching a dance performance.

He wears the white muslin coat with embroidered vertical band, a typical costume associated with the Golconda court.

Gold colour has been lavishly used in painting the architecture, costume, jewellery, vessels etc.

## Central Indian & Rajput School

Unlike Mughal painting which is primarily secular, the art of painting in Central India, Rajasthan, Pahari region, etc, is **deeply rooted in the Indian traditions**, taking inspiration from the Indian epics, religious texts like the Puranas, love poems in Sanskrit and other Indian languages, Indian folk-lore and works on musical themes.

The cults of **Vaishnavism, Saivism and Sakti** exercised tremendous influence on the pictorial art of these places.

- Among these the cult of Krishna was the most popular one which inspired the patrons and artists.
- The themes from the Ramayana, the Mahabharata, the Bhagavata, the Siva Purana, the Gita Govinda of Jayadeva, and the Ragamala etc., provided a very rich field to the painter who with his artistic skill and devotion made a significant contribution to the development of Indian painting.

In the 16<sup>th</sup> century there already existed in Central India and Rajasthan the primitive art traditions in the form of the '**Chaurapanchasika**' style which served as a base for the origin and growth of various schools of painting during the 17<sup>th</sup> century.

### **Chaurapanchasika Style**

- The Chaurapanchasika (Fifty stanzas of the Thief) by the Kashmir poet **Bilhana** (late 11<sup>th</sup> or early 12<sup>th</sup> century), was a favourite theme of Rajput painters.

- Chaurapanchasika styles are adopted in many other illustrated manuscripts with slight variation in its usage.
- The best examples of the above mentioned are **Bhagavat Purana and Gita Govinda**.
- The same style can also be seen in the earliest **Ragamala series made in Chawand by Nasiruddin**.



## Ragamala Paintings

- These are a series of illustrative paintings from medieval India based on Ragamala or the "Garland of Ragas" depicting various Indian musical modes called Ragas.
- They stand as a classic example of the **amalgamation of art, poetry, and classical music** in medieval India.
- Ragamala paintings were created in most schools of Indian painting, starting in the 16th and 17th centuries, and are today named accordingly as **Pahari Ragamala, Rajasthan or Rajput Ragamala, Deccan Ragamala, and Mughal Ragamala**.

- In these paintings, **each raga is personified by a colour, mood and a verse describing a story of a hero and heroine (nayaka and nayika)**.
- It also elucidates the **season and the time of day and night** in which a Particular raga is to be sung.
- And finally most paintings also **demarcate the specific Hindu deities attached with the raga**, like Bhairava or Bhairavi to Shiva, Sri to Devi etc.

## Rajput Paintings

- Rajput painting, the art of the independent Hindu feudal states in India, was different from the court art of the Mughal emperors.
- Whereas Mughal painting was contemporary in style, Rajput was **traditional and romantic**.
- It developed in the **16th and early 17th centuries**.
- Rajput painting is further divided into **Rajasthani painting**, or the schools of Rajasthan and central India, and **Pahari painting**, or the art of the Himalayan kingdoms.

## Schools of Rajasthani Painting

- Rajasthani painting evolved and flourished in the royal courts of Rajputana in India.
- Each Rajputana kingdom evolved a distinct style, but with certain common features.
- In the late 16th Century, Rajput art schools began to develop distinctive styles, **combining indigenous as well as foreign influences such as Persian, Mughal, Chinese and European**.
- The economic prosperity of the commercial community and the revival of "**Vaishnavism**" and the growth of Bhakti Cult were the

major factors that contributed greatly to the development of Rajasthani paintings.

- In the beginning this style was greatly influenced by religious followers like Ramanuja, Meerabai, Tulsidas, Sri Chaitanya, Kabir and Ramanand.

### **Amber School**

- These paintings show a **strong influence of Mughal art**.
- However, at the same time, the **bold compositions** and use of **abstractions** reflected regional characteristics.
- The 18th and early 19th century saw Rajput paintings illustrating episodes from the life of Krishna.
- The other popular themes of the 19th century were Ragamala and devotional subjects.

## Bundi School

- Originated in Bundi around the late 16th century and **reflects a huge Mughal impact**.
- **Wall paintings**, dating back to the reign of **Rao Ratan Singh** (1607-1631), are good examples of Bundi style of paintings.
- The time of **Rao Chattar Sal** (1631-1658) and **Bhao Singh** (1658-1681) saw great emphasis on **court scenes** as themes.
- Other themes include those based on the **lives of nobles, lovers and ladies**.

## Kota School

- Kota paintings look very **natural** in their appearance and are **calligraphic** in their execution.
- The reign of Jagat Singh (1658-1684) saw **vivacious colours and bold lines being used in portraits**.
- With the arrival of Arjun Singh (1720-1723), the painting started depicting **males with a long hooked nose**.
- 18th century was also the time for **hunting scenes, Ragamalas, and portraits** as the themes.

- Ram Singh II (1827-1866) ordered the depiction of **worship, hunting, darbar and processions** in paintings.

### Kishangarh School

- It is basically a **fusion of Mughal and regional style**.
- The most common theme of this style consisted of the **depiction of the love between Krishna and Radha**.
- Other popular themes included the **poetry of Sawant Singh, Shahnama and court scenes**, etc.
- Kishangarh School is best known for its **Bani Thani** paintings.



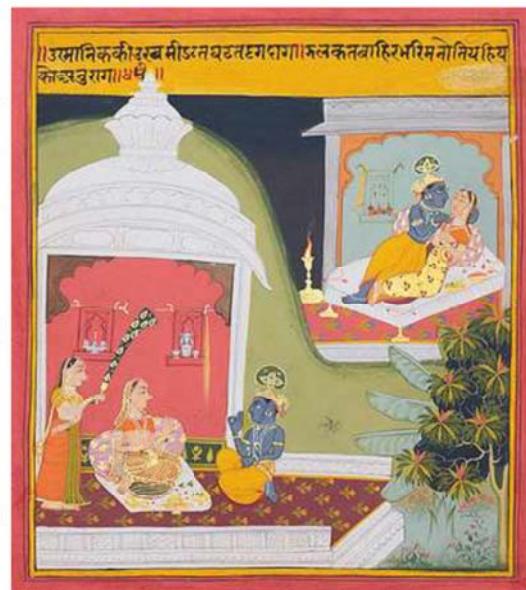
## Malwa School

- One of the most conservative Rajput Painting Schools of the 17th century, Malwa was highly influenced by Chaurpanchhasika style.
- The emphasis was laid on strong colours and bold lines.
- At times, one can also observe a remote deccani influence on these paintings.



## Mewar School

- Concentrated on its conservative style, trying to avoid the dominance of the Mughals.
- Characterised by simple, bright colour and direct emotional appeal.
- The earliest-dated examples come from a ragamala (musical



modes) series painted in 1605 at Chawand, an early capital of the state.

- One can observe heavy **similarity with the Chaurapanchasika style, especially the flatness, the bright colours, and even common motifs.**
- Towards the end of the 17th century and the early 18th century, Mewar style saw a revival.

### Pahari Paintings

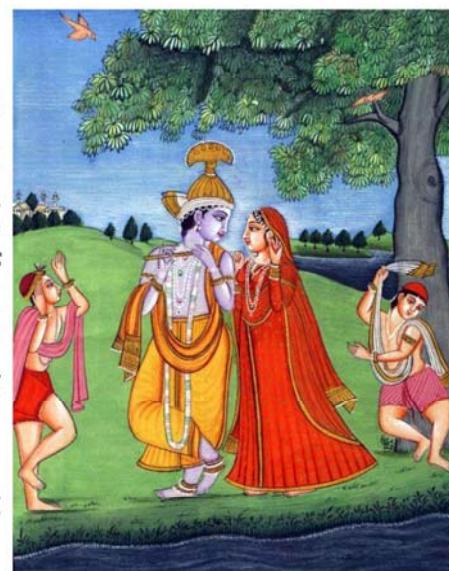
- The Pahari region comprises the present State of Himachal Pradesh, some adjoining areas of the Punjab, the area of Jammu in the Jammu and Kashmir State and Garhwal in Uttarakhand.
- The whole of this area was divided into small States ruled by the Rajput princes and were often engaged in warfare.
- These States were centres of great artistic activity from the latter half of the 17th to nearly the middle of the 19th century.

## Basohli School

- The earliest centre of painting in the Pahari region was **Basohli** where under the patronage of **Raja Kripal Pal**, an artist named **Devidasa** executed miniatures in the form of the **Rasamanjari** illustrations in 1694 CE.
- The Basohli style of painting is characterised by **vigorous and bold line**.
- **Strong glowing colours** are used in the paintings.
  - The Basohli style spread to the various neighbouring states and continued till the middle of the 18th century.

## Guler School

- The last phase of the Basohli style was closely followed by the Jammu group of paintings mainly consisting of portraits of **Raja Balwant Singh of Jasrota** (a small place near Jammu) by **Nainsukh**, an artist who originally belonged to Guler.
- He **worked both at Jasrota and at Guler**.



- The colours used are soft and cool.
- The style appears to have been inspired by the naturalistic style of the Mughal painting marking a departure from Basohli art.
- The finest group of miniatures in the Pahari region also include the famous series of the Bhagavad Gita, the Gita Govinda, the Bihari Satsai, the Baramasa and the Ragamala.
- The females in these paintings are delicate with well-modelled faces, small and slightly upturned nose and the hair done minutely.

### Kangra School

- The Kangra style developed out of the Guler style.
- The name Kangra style is given as they are identical in style to the portraits of Raja Sansar Chand of Kangra.
  - It possesses the main characteristics of the



Guler style, like the delicacy of drawing and quality of naturalism.

- In these paintings, the **faces of women in profile have the nose almost in line with the forehead, the eyes are long and narrow and the chin is sharp.**
- There is, however, **no modelling of figures and hair is treated as a flat mass.**
- Paintings of the Kangra style are attributed mainly to the **Nainsukh family.**

### Kullu-Mandi School

- It flourished as a **folk style** in the Kullu-Mandi area, mainly inspired by the **local tradition.**
- The style is marked by **bold drawing and the use of dark and dull colours.**
- A large number of portraits of the Kulu and Mandi rulers and miniature son other themes are available in this style.

## Traditional Paintings

- Every region in India has its own style and pattern of art, which is known as **folk art**.
- Other than folk art, there is yet another form of traditional art practised by several tribes or rural population, which is classified as **tribal art**.
- **Folk art is the art form created by the rural people** for the rural people, which are centred around different kinds of ritual, traditions, and festivals.

- The rural folk paintings of India bear distinctive colourful designs, which are treated with religious and mystical motifs.
- Some of the most famous folk paintings of India are the **Madhubani** paintings of Bihar, **Patachitra** paintings from the state of Odisha, the **Nirmal** paintings of Andhra Pradesh, and other such folk-art forms.
- **Tribal art generally reflects the creative energy found in tribal areas** that acts as an undercurrent to the craftsmanship of the tribal people.

- The treatment of each type of painting vastly **differs** in the different parts of India. So do the colours and combinations used and even the general approach to the art itself.
- For instance, **Warli** art used **clever stick figures** to depict **everyday life** in rural Maharashtra.
- **Madhubani** paintings, on the other hand, mostly depicted **mythological figures**, the different **seasons**, and major **events** such as marriages and so on.

### **Paintings with Geographical Indication (GI) Tag**

- Thanjavur Paintings (Tamil Nadu)
- Madhubani Paintings (Bihar)
- Pattachitra (Odisha)
- Kalamkari (Andhra Pradesh)
- Cheriyal Paintings (Telengana)
- Kangra Paintings (Himachal Pradesh)
- Warli Paintings (Maharashtra)

## Patachitra

- The most impressive of the living traditions of painting are the **narrative scroll painting** or patachitra.
- This special painting on cloth is a special art form of **Odisha**.
- Patachitra can be dated back to the **5th century BCE**.
- 'Pata' indicates clothing, and 'chitra' means painting.

### **Technique:**

- To make the **canvas**, the painters use fine gauze-like cloth, which they fortify with tamarind paste, chalk powder and gum.
- After drying the canvas, the patachitra painters **draw** the most intricate designs on it and colour it with natural dyes.

### **Themes:**

- The patachitra paintings adorn the stories of the epic **Ramayana and the Mahabharata**, and those of the local deity **Lord Jagannath**.

- It is developed by the locals of Raghurajpur, Puri, Sonepur, etc.
- It became widespread with the construction of the great temples of Puri, Konark and Bhubaneswar.

### Madhubani paintings

- Madhubani/Mithila painting originated in small villages in Bihar.
- Initially, **village women** painted their **home walls**, illustrating their thoughts, hopes and dreams.

- Gradually paintings **became part of occasions of celebration**, like marriage.
- And finally, art is now famous globally.
- The **traditional base of freshly plastered mud wall** of huts has now been **replaced by cloth, handmade paper, and canvas**.
- Themes revolve around **Hindu deities** like Krishna, Rama, Lakshmi, Shiva, Durga, and Saraswati.

### Themes:

- The **natural themes** that are used include the Sun, the Moon and the religious plants like tulsi.
- One can also find paintings based on scenes from the **royal courts and social events**, like weddings.

### Making:

- **Brush** of cotton, wrapped around a bamboo stick is used.

- **Black** colour is produced from soot, plus cow dung; **yellow** from mixing turmeric with the banyan leaves milk; **blue** from indigo; **green** from the leaves of the wood apple tree; **white** from rice powder and **orange** from palasha flowers.
- There is **no shading** in the application of colours.
- A **double line** is drawn for outlines and the gap is filled with either cross or straight tiny lines.

## Alpana

- Alpana, the **form of Rangoli practiced in Bengal**, is a natural representation of the artistic sensibility of the people.
- Practised usually by the **women** of the state, the art form represents an amalgamation of the past experience as well as the contemporary designs.
- The **changing moods of the seasons** are also very much reflected in the Alpana designs of India.
- The patterns are made with the help of a **small piece of cloth drenched in a blend of powdered rice**.

- All the ritualistic and traditional folk arts of Bengal, including Alpana, are believed to have been used by the agricultural communities of the region **for driving out evil spirits**.
- The art form of Alpana has been used since ages for religious and ceremonial purposes and is usually **done on the floor**.

## Kolam

- **Kolam Rangoli** is the name given to the art of Rangoli in southern parts of the country, mainly the states of **Kerala and Tamil Nadu**.

- The Hindus residing in these parts make use of this art form on a large scale.
- The **female** members of the house usually draw Kolam designs in front of their homes, with the help of **rice powder**.
- **Limestone and red brick powder** are also used on special occasions.
- Kolam is regarded as a **sort of painted prayer** in South India.
- The design usually comprises a **symmetric line drawing**, which comprises curved loops, drawn around a crisscross pattern of dots.

### Gond

- Characterised by a **sense of belonging with nature**, the Gondi tribe in Madhya Pradesh created these **bold, vibrantly coloured paintings**, depicting mainly flora and fauna.
- The **colours** come from charcoal, cow dung, leaves, and coloured soil.
- If you look closely, it is **made up of dots and lines**.
- **Today**, these styles are imitated, but with **acrylic paints**.

### Cheriyal Scrolls

- Originating in present-day **Telangana**, this dying art form is practised by the **Nakashi family only**, where it has been passed down for many generations.
- The **tradition of long scrolls and Kalamkari art influenced the Cheriyal scrolls**, a much more stylised version of Nakashi art.
- Depicting **puranas and epics**, these **40-45 feet scrolls** were an essential visual accompaniment as saints wandered around singing or narrating the epics.

- They **resemble modern-day comic panels**, with about 50 scenes on each scroll.
- They **use primary colours** and a vivid imagination, a stark contrast from the traditional rigour of Tanjore or Mysore paintings.

### Warli Painting

- Originated by the **Warli tribes** from the **Western Ghats** of India, in **2500 BCE**, this is one of the oldest art forms of India.

- There is mainly the use of **circles, triangles, and squares** to form numerous shapes and depict daily life activities like fishing, hunting, festivals, dance and more.
- What sets it apart is the **human shape**; a **circle and two triangles**.
- All the paintings are done on a **red ochre or dark background**, while the **shapes** are **white** in colour.

### Kalamkari

- It literally means, Kalam-pen & kari - work, i.e., **art work done using a pen**.
- The **outlines and main features** are made by **hand carved blocks**.
- The **finer details** are later done using the pen.
- **Vegetable dyes** are used to colour the designs applied on cloth.
- This style of Kalamkari flourished at **Srikalahasti** and at **Masulipatnam** in Andhra Pradesh.

- In **Masulipatnam**, the weavers were involved in the **block printing art** owing to **Muslim rule** in Golconda.
  - Here, Kalamkari was influenced by **Persian motifs**, widely adapted to suit their taste.
- While at **Srikalahasti**, the **Balojas** (a caste involved in making bangles) took to this art.
  - The Srikalahasti tradition which developed in the **temple region**, mostly concentrated on themes from **Hindu mythology**, epics (Ramayana, Mahabharatha) and images of Gods and heroes.

### Tanjore Painting

- It is an art form that flourished in Tanjore.
- This school was an **offshoot of the Vijayanagar School** and is known for vibrant colours, opulent surface and immense use of gold foils.
- The patrons of this art were the **Nayakas of Tanjore**.
- These paintings are created on **wooden plank**, so also known as **palagaipadam** (palagai- wooden plank, padam-picture) in local parlance.

- The paintings are made with **semi-precious stones, glass and gold**.
- The characters of these paintings are mainly gods and goddesses with **large round faces and embellished designs**.

### Kalighat Painting

- Kalighat Paintings refer to the class of paintings and drawings produced by a group of artists called '**Patuas**' in the neighbourhood of the famous Kali temple at Kalighat in Bengal in between **19<sup>th</sup> and early 20<sup>th</sup> Century**.

- The patuas would travel from village to village, unrolling the scroll, a section at a time and singing the stories to their audiences.
- Selling these paintings as cheap religious souvenirs to the temple visitors, helped in popularising the art.
- The charm of the Kalighat paintings lies in the fact that they **captured the essence of daily life**.

## Paitkar Painting

- The Paitkar paintings of Jharkhand are scroll paintings.
- It is one of the most ancient schools of painting in India, and it is practised by the tribal people of the state.
- Paitkar painting may be considered as the variable of Pata painting.
- The cultural heritage of this painting has associations with goddesses in the Bengali household, Maa Mansa.
- The Paitkar paintings of Jharkhand have links with the socio-religious custom of holding yajnas and giving alms.

- Scroll painting also mirrors the Bengali and Jharkhandi daily life.
- The paintings have a common subject-what happens to human life post death.
- Unfortunately, the art form is in decline.

## Kohvar and Sohrai paintings

- The Kohvar and Sohrai paintings from Jharkhand are delicate and beautiful, but the art form faces the threat of extinction.

- These paintings **may be religious or secular** but are **relevant to a woman's world**.
- This painting is practised **exclusively by married women**, during **weddings and at harvest time**.
- The traditional skill is passed on to younger females of the clan.
- Comb-cut or finger-painted, **Kohvar art celebrates marriage**.
- The wall-painted **Sohrai celebrates bumper crops**.
- Elaborate design motifs, animal and plant forms, and fertility motifs are abundant and often reflect the ancient cave art found in the region.

- The colours used are all natural neutral earth shades, red oxide from stone, red ochre, kaolin white, manganese black earth etc.
- Blue and green colours are not prominent.

### Thangka Paintings

- The typical paintings of **Sikkim (as well as Tibet)** are the thangkas, originally a medium of reverence through which the highest ideals of Buddhism were evoked.

- Thangkas are created on **cotton canvas** and often framed with **silk**.
- They depict **images of different deities and philosophies related to Buddhism**.
- Thangkas were **traditionally made by Buddhist priests and monks** and specific ethnic groups, the skills being passed from generation to generation.
- Now this art form has **spread among a larger group of people** and has assumed a **commercial aspect as well**.
- There are **three types** of thangkas:

- One **depicts the life of Buddha**, his birth, his disillusionment with life, his search for enlightenment and his understanding of life.
- The **second is more abstract, representing Buddhist beliefs about life and death**; one example could be the Wheel of Life, which symbolises the Buddhist belief of trans-migratory existence.
- The **third type consists of paintings that are often used as a tool for meditation** or as offerings to the deities.
- These paintings are **usually done against a white background**.

- The **colours** used in thangkas have **special significance**.
- **White** stands for serenity, **gold** for the birth or life, enlightenment and parinirvana, **red** for the intensity of passion-both love and hatred, **black** for anger, **yellow** for compassion and green for consciousness.
- The colours used in making a thangka are all vegetable or mineral dyes extracted from nature.

### **Phad Painting**

- Originating in Rajasthan, Phad is mainly a **religious form of scroll painting** depicting **folk deities Pabuji or Devnarayan**.
- The **30 or 15 feet long canvas or cloth** that it is painted is called **phad**.
- **Vegetable colours** and a **running narrative of the lives and heroic deeds of deities** characterise these paintings.
- Influence of the scenes of **Ramayana, Mahabharata, Purana, Gita - govinda and daily life** of human beings can be seen.
- They also depict **birds and animal figures** in their paintings.

- Village artisans use **organic or natural colours** which are easily available in the village.
- Lamp soot, leaves of different trees, flower, etc., are the natural sources of colours.
- **Tamarind seeds and fruits are used for the purpose of binding the colours.**
- **Line** remains the basic elements of these paintings.
- They use the **finger as a brush**.

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# **GS FOUNDATION BATCH FOR CSE 2024**

**Ancient, Medieval & Culture - 06  
(Early Medieval Age)**

## Early Medieval Age (8th - 12th C. CE)

### Tripartite struggle (8th - 10th C. CE)

It was a **struggle for supremacy** among three early medieval empires. The major factors for the struggle were as follows:

- To acquire control over the rich resources of the **Ganga Valley**.
- To assert supremacy over **Kannauj**, a symbol of prestige and power since the period of Harshvardhan.
- To acquire control over the lucrative **trade routes** of Gujarat and Malwa.
- To acquire **war booty**, which was important for maintaining a large army.

### Powers Involved

#### 1. The Palas – they ruled over Bengal and Bihar. Notable kings include:

- **Gopala** – he was **elected** as king in 750 CE.
  - He brought stability to Bengal, which had been facing anarchy since the defeat of Shashanka.
  - He was a patron of Buddhism and established the ■ **Odantapuri Mahavihara** (Bihar Sharif).
- **Dharampal** – he temporarily established control over Kannauj but lost to the Rashtrakutas. He built the
  - **Vikramshila Mahavihara** (Bhagalpur, Bihar), and
  - **Somapura Mahavihara** (Bangladesh)
- **Devpala** – he conquered Pragjyotishpur and parts of Odisha.
  - During his reign the Nalanda monastery was expanded through donations made by Balaputradeva (the Shailendra king of Suvarnadwipa).
- **Rampala** – he established the **Jagaddala Mahavihara** (Bangladesh)

#### 2. The Gurjara-Pratiharas:

It is believed that their ancestors belonged to the Gurjara tribe of Central Asia, who settled in south-west Rajasthan and Gujarat. The process of state formation gradually propelled them to power.

They **claimed Kshatriya status as Rajputs** and also claimed to be the descendants of Lakshman. Their empire included Avanti, Ujjain and Jalore.

They are notable kings were:

- **Nagabhatta I** – the first ruler who **successfully resisted Arab expansion** from Sindh.
- **Nagabhatta II** – he gained control of Kannauj by defeating the Palas but was himself defeated by the Rashtrakutas.
- **Mihir Bhoja** – considered to be the greatest Pratihara ruler.
  - He was **praised by Arab travellers** for his military prowess and patronage of the arts and literature.

- According to them, the Pratiharas **imported horses from Arabia** and had the best cavalry in India.
- **Mahendrapal** – he expanded his empire to Bihar and north Bengal.
  - His inscriptions have been found from Kathiawar, Punjab and Awadh.
  - He also fought against the king of Kashmir but had to return empty-handed.
- **Mahipal** – he patronised the famous Sanskrit poet **Rajashekhar** who composed the ‘Kapuramanjari’, the ‘Kavyamimanasa’, the ‘Bala-Ramayan’ and the ‘Bala-Bharat’.

### 3. The Rashtrakutas

They were of Kannada origin and hailed from Lattaluru/Latur (Maharashtra). Their empire extended over the Deccan with their capital at Manyakheta/Malkhed (Karnataka). Their important Kings included:

- **Dantidurga** – he began his career as a feudatory of the Chalukyas.
  - He overthrew them and established his **capital at Manyakheta**.
- **Krishna I** – he was Dantidurga’s uncle.
  - He constructed the **Kailashnath Temple** (Ellora cave complex).
- **Dhruva III** – he was the **first south Indian king to successfully invade north India**.
  - He defeated the Palas and Pratiharas to establish his supremacy over Kannauj.
- **Govinda III** – he lost all the gains made by Dhruva III and was driven out of North India.
- **Amoghavarsha** – considered to be the greatest of the Rashtrakutas. He preferred literature over warfare. Three important works are attributed to him.
  - ‘**Kavirajmarga**’ – first book of Kannada poetry.
  - ‘**Ratnamalika**’ and ‘**Prasnotaramalika**’ – moral treatises in Sanskrit.
- **Indira III** – he established Rashtrakuta power in North India and acquired control of Kannauj and Gujarat.
- **Krishna III** – he defeated the Pratiharas and Parantaka I (Chola ruler), thus annexing the northern part of the Chola empire.
  - He erected a **victory pillar** and constructed a **temple at Rameswaram**.

#### Outcome

- The tripartite struggle continued for almost 2 centuries.
  - Frequent wars became a characteristic of this period. The fortune of the parties kept shifting continuously.
  - However, **no single power could emerge as the clear winner**.
- The intense warfare **sapped the strength and vitality** of the contenders, exhausting their human and economic resources.
- Although the **Pratiharas** finally established control over Kannauj, this was a **pyrrhic victory**.

- The three powers **disintegrated almost simultaneously** towards the end of the 10th century CE.
  - This left India without a dominant central authority.
- As a result, India was **unable to resist the Turkish invasions** from the 10th century onwards.

### Arab Invasion of Sind

- Arabs are a group of people with a **shared language and culture** living in the Arabic world i.e., west of Iran up to north Africa.
- The Arabs had had **trading contacts with India** since the early Christian centuries. The first Arabs to come to India were thus non-Muslims.
- **Islam** spread among the Arabs during the **7th century CE** and India's first contact with the Muslim world also took place through Arab traders.
- As **invaders**, the Arabs came to Sindh in the beginning of the 8th century CE (**711–712CE**).
- The text '**Futuh-ul-Abdan**' by Al-Biladuri and '**Chachnama**' by an unknown author are important sources for the study of this period.
- **Mohammed bin Qasim** defeated King Dahir of the Chach Dynasty.
  - He was sent to establish control over the Sindh region by the Caliph at Baghdad.
  - The justification for this invasion was to punish the ruler of Sindh where some Arab merchants had reportedly been looted while returning from Kerala.
  - The Arab hold over Sind lasted for the next 300 years, influencing the local culture heavily.
  - However, their influence could not expand further into the subcontinent beyond Sind due to the presence of the Pratiharas to the east.

### Cultural impact of Arab conquest on Sind

- **Islam** spread rapidly and became the most popular religion in Sindh.
- The development of **Sindhi language** was also influenced by the introduction of several **Arabic words**.
- The **Arabic script** became popular and today Sindhi is written both in Arabic as well as Devanagari script.
- **Geography, history, medicine, astronomy** received a huge boost due to Arab influence, who had developed advanced knowledge in these fields.
- The Arabs were also great **interlocutors of culture**. They transmitted many new inventions from China and Greece to the rest of the world. e.g., paper, soap, gun powder, the magnetic compass etc.

### Cultural impact on Arabs

- In the field of **mathematics**, they learnt the **Hindsa** (the Indian numeral system including zero) and the use of decimals.
  - This revolutionised the development of science and commerce.
- They learnt **yoga** from the great Indian physician **Manak**, who was appointed as the chief surgeon at Baghdad.
- The great Indian physicist **Hala** was also invited to Baghdad. He contributed to the development of **physics** in the Arab world.
- The Arabs also learnt **Chaturanga/ Shatranj** from India.

### Political impact of the Arab Conquest of Sind

- It was due to military success against Arab invaders that certain Indian dynasties like Gurjar-Pratiharas and Rashtrakutas gained legitimacy.
- Arabs were the first to establish an Islamic state in India, which became a template for the Turkish rulers later.

### Rajputs

Due to their persistent mutual conflict, both Pala and Pratihara powers declined, and they were supplanted by smaller states that have been identified as Rajput states.

Some of the important Rajput dynasties were as following:

- Chauhans of the Delhi-Ajmer region
- Gahadavalas of the Kannauj region
- Solankis of Gujarat
- Paramaras of Malwa
- Kalachuris of Tripuri
- Chandellas of the Khajuraho-Kalinjar-Mahoba area, etc.

### Political system of the Rajputs

- **Multi-state system** was a feature of the Rajput polity.
  - It had developed since some old states had fragmented and, due to the expansion of agrarian economy and land grants, some new states had emerged.
- The **deification of kingship** continued.
  - Gahadwala rulers like Chandradeva and Govindchandra took the titles of 'Gopal' and 'Hari' respectively.
  - Rajput rulers also adopted pompous titles like Parmeshwara, Bhateshwara etc.
- Rajput states were divided into **Bhuktis**, which in turn, were divided into **Mandalas** and **Vishayas**, in that order. **Grama (Village)** was the smallest unit of administration.

## Feudalism

- In the Rajput states, land was divided between '**home provinces**' and '**jagirs**'.
  - In the home province, the king enjoyed direct rule and appointed officials.
  - But, jagirs were divided among his Samantas.
    - Villages were grouped together in the multiples of 10, 12 and 16 and allotted to the feudatories.
    - In return, these feudatories paid military service.
- **Feudalisation of bureaucracy** took place i.e. some important feudatories were given royal offices and, on the other hand, considering the significance of some royal officials they were given status of a feudatory.
  - A whole chain of subordinate rulers and feudatories had developed under them viz. Mandlik, Mandaleshwar, Mahamandaleshwar, Samanta, Mahasamanta, etc.
- Rajput **armies were made up of feudal levies**.
  - Thus, they did not have a strong centralised command, due to which they lacked cohesion and coordination.
- Rajputs had deep attachment to their **area, their lineage, and their blood relations**.
  - Due to this, they could not establish an all-Indian alliance, even in the face of repeated Turkish invasions.
- Neighbouring kingdoms were treated as obvious enemies and this resulted in the emergence of a **ritualised martial tradition**.
  - The most ideal king was one who attacked his neighbour on the day after Vijayadashami.
  - As a result, war was treated as a sport.
  - Several rules of war were observed such as
    - not fighting after dusk,
    - not attacking an unarmed enemy,
    - not retreating even in the face of certain death and
    - not attacking a surrendered enemy.
- The notion of a glorious death was popularised.
  - **Martyrdom** was coveted and Veergathas (eulogies) were written in honour of martyrs.
- In contrast, the Turks had no such scruples. They treated war as a means to an end rather than an end in itself.
  - Thus, they could easily overcome the Rajputs during their invasions.

## Social system of the Rajputs

- The Rajput society was **extremely hierarchical** and the **Varnashrama Dharma** system was rigidly observed.
  - Brahmins occupied the supreme position and received lavish gifts in the form of precious metals, cattle, and land from both the state and lay people.
  - The right to rule was strictly in the hands of the Kshatriyas.
  - Further, only Kshatriyas had the right to take up arms.
  - The ruling class depended upon the priests to legitimise their rule.
- In his book '**Kitab ul Hind**', Al-Biruni observes that there was no discernible difference between the condition of the **shudras and the Vaishyas**.
  - This was due to the decline of trade and the increasing importance of agriculture.
  - Al-Biruni says that neither of them had the right to recite or to listen to the Vedas.
- **Proliferation of castes and emergence of sub-jatis** due to the peasantization of various tribal groups as a result of the expansion of agrarian economy.
  - Occupational groups turned into caste groups.
    - Kalhana mentions 64 jatis
    - Al-Biruni mentions 4 varnas and 8 antyaja castes.
    - Brahmavaivarta Purana mentioned 100 mixed jatis.
- The practice of **untouchability** was widespread and outcasts were heavily ostracised against.
  - The number of untouchables consistently increased. Al-Biruni mentions the presence of 8 antyaja castes (outcasts). It was because-
    - Some of the tribal groups that were enrolled into the “caste based settled agrarian societies” were relegated to an untouchable status.
    - Due to the revival of Brahmanism, some of the occupational groups lost their social status and were pushed into the category of untouchables.
- **Theoretically, some improvement in women's social status** is visible.
  - E.g. In the '**Mitakshara**', Vigyaneshwara's commentary on Yajnavalkya Smriti, women were given the **right to inherit property**.
  - Similarly, in the **Swayamvara** tradition of Rajputs, women had the right to choose their own husbands.
- **But, in practice, their social status declined further.**
  - According to Al-Biruni, the condition of women was extremely poor. They had to face several social evils.
    - Purdah
    - Female infanticide
    - Denial of education
    - Child marriage

- Denial of inheritance
- Sati
- Jauhar
- **Education** was entirely controlled by the temples and the priestly class.
  - Al-Biruni reports that the right to receive education was **exclusive** to upper caste males.
  - He mentions that Indians had **advanced** knowledge of mathematics and astronomy. However, Indian learning had **stagnated** due to the superiority complex and inward looking attitude of Indians.
    - He says that the Hindus (people of India) believe that their country is the best of all countries; their king is the best of all kings and their science is the best of all sciences.
    - But he clarifies that their ancestors were not so narrow minded.
  - He further blames **Brahmins** as being **insulators** of knowledge.
- **Peasants** formed the bulk of the population and bore the maximum burden of taxation. Both Vaishyas and shudras were engaged in cultivation.
- Al-Biruni further informs us that **common masses lived in extreme poverty** and were heavily taxed.
  - Meanwhile, **temples had become fabulously rich** due to large donations and tax-free land grants.
  - Thus, they had emerged as soft targets for invaders.
- Al-Biruni talks in detail about **fasting and pilgrimage** in India. Kannauj, Kurukshetra and Benaras were important pilgrim centres.
- Al-Biruni mentions some **peculiar habits of Indians** viz.
  - no shaving of hair and not trimming nails,
  - drinking alcohol before eating,
  - eating betel leaves and
  - riding horses without a saddle.

### Turkish Invasions

- The Turks were a collection of **ethnically and religiously diverse warlike tribes of nomadic herders spread across the Steppes of Central Asia**.
  - They were driven out of their homeland in the 8th and 9th centuries due the rise of other groups.
- Being excellent horsemen, they entered the service of the growing **Caliphate** in which they served as both **mercenaries and regular soldiers**. They also **accepted Islam**.
- Gradually, they rose to power under the increasingly **Persianised Caliphate** and spread to different parts of Central and Western Asia to establish **powerful kingdoms** such as:-
  - The Seljuk Sultanate of Anatolia

- The Ghaznavid Empire of Afghanistan
- Beginning from the 10th century, the Ghaznavids mounted several invasions of India under:
  - Alaptagin (948-973 CE)
  - Sabuktigin (973-998 CE)
  - Mahmud Ghazni (998-1030 CE)

### Mahmud of Ghazni

- Also known as '**Butshikan**' (idol breaker), he is said to have invaded India 17 times.
- His first attack came in 1000 CE against **Jaipala**, the Hindu **Shahi** ruler of Northwestern Punjab and Southeastern Afghanistan.
- His most famous attack was on **Somnath** in 1025-26 CE, in which the Solanki ruler, Bhima I fled instead of facing the invader.
- **Firdausi's 'Shahnameh'**, considered to be a jewel of Persian literature, consists of a mythological and historical account of Persian kings. It covers both the pre-Islamic and Islamic phases of Persian history.
  - It also includes a Qaseeda (eulogy written in praise of a living subject) dedicated to Mahmood.
- **Abu Rehan Al-Biruni** – originally from Khwarizm, he found his way to the court of Mahmud. He was a polymath who excelled in various disciplines such as philosophy, science, mathematics, theology and linguistics.
  - After accompanying Mahmud to India, he stayed at Banaras for two years where he learnt Sanskrit and researched about India by conversing with learned men and reading ancient scriptures.
  - His work '**Kitab ul Hind**'/ '**Tahqiq-i Hind**' is regarded as a mirror of 11th century India. It is the first true historical work on India written in Persian.
- The early invaders did not want to establish an empire in India, nor did they try to spread Islam.
  - Their main motive was to **plunder** Indian wealth, especially temple wealth, to fund their own wars in Central Asia.

### Rise of the Ghurid Empire

- After the decline of the Ghaznavid Empire two empires emerged in Central Asia to fill the vacuum- the **Khwarizmi Empire and Ghurid Empire**.
- **Mohammed-bin-Sam**, popularly known as Mohammed Ghori, took the throne at Ghur in 1173 and looked towards India.
  - His larger objective was to **expand in Central Asia** while using the resources of India.
  - But unlike Mahmud of Ghazni, he wanted to establish **direct control over Hindustan as well**.

- Initially he tried to enter India through Bolan pass (Balochistan), looking to avoid confrontation with Ghazani's successor in Punjab.
  - But he received a setback as he was **defeated by Bhima II of Gujarat in 1178**.
- Then he turned towards **Punjab**, finally **conquering it by 1190**. Now he wanted to expand further to the south-east.
- On the other hand, **Prithviraj Chauhan III was looking towards the north-west**.
  - Ghori was defeated in the First Battle of Tarain (1191) by a confederacy of Rajput Kings led by Prithviraj Chauhan III, who established his control over Bhatinda (Tabarhind).
- But this victory did not last long. Ghori invaded again and defeated the Chauhans in the **Second Battle of Tarain in 1192**, capturing Delhi and Ajmer.
  - Thus, Turkish Rule was established in north India.
- In **1194**, Ghori defeated the Gahadavala ruler of Kannauj, **Jaichandra** in the Battle of **Chandawar**.
  - But Ghori was **unable to consolidate** his Indian conquests as his main interest lay in expansion in Central Asia at the cost of Khwarizm.
- Having laid down the foundations of an empire straddling North India, Afghanistan and Sindh, he appointed **three governors**
  - Qutubuddin Aibak - Lahore
  - Tajuddin Yaldoz - Ghur
  - Nasiruddin Qabacha - Sind
- **After Ghori's death (1206), his empire broke apart**, with each of the three governors declaring independence and competing against each other.



## **GS FOUNDATION BATCH FOR CSE 2024**

**Ancient, Medieval & Culture - 07  
(Impact of Turkish Rule)**

## Impact of Turkish Rule

- Political Changes
- Military Changes
- Economic Changes
- Socio-Cultural Changes

### Political Changes

- With the establishment of Turkish rule in India, the age of **feudalism ended** and a **strong central authority was established**.
- **Political unity** and integrity was introduced initially in North India and later over Peninsular India.
- A number of **new institutions and administrative practices** were introduced by the Turks.
- These systems witnessed **constant evolution**.

### Position of the Sultan

- **Theoretically**, the Delhi sultanate was an **absolute centralised monarchy** with the Sultan at its centre.
- However in **practical terms**, the **level of despotism varied** from ruler to ruler.
  - Weaker Sultans such as Nasiruddin Mahmud and Feroz Shah Tughlaq had to share power with the clergy and nobility.
  - Strong sultans like Balban, Alauddin and Mohammed bin Tughlaq exercised absolute authority.
  - Further, the **Lodis** followed the Afghan theory of Kingship, under which, the king was considered to be the **first among equals**.
    - However, once again the position of the sultan under different rulers.
- **Rebellions** by provincial governors and strong military officials were a regular affair, even during the reign of strong sultans.
- **Wars of succession** were frequent as the Turks had no fixed rule of succession.

### Iqta System

- The Iqta system was **introduced by Iltutmish**.
- Iqtas were **land revenue assignments** given to sultanate officials, commanders, noblemen and soldiers **in lieu of cash salary**. Iqta holders were known as Iqtadars.
- Iqta assignments were **temporary** and Iqtadars were **frequently transferred**.
- Further, they were **non-hereditary and non-transferable** in nature.
- The entire territory was divided into –
  - **Khalisa land** – Crown land, whose revenue went directly to the royal treasury.
  - **Paibaqi land** – land reserved to be distributed as Iqtas.

- ‘Fawazil’ was the difference between the revenue collected and the expenditure incurred within the Iqta. It was remitted to the royal treasury.
- Turkish Sultans also made a number of **tax-free land grants** such as
  - **Inam** – given as reward for service to the Sultanate.
  - **Milk** – hereditary titles given to scholars and priestly class
  - **Waqf** – given to religious institutions such as mosques
  - **Idrar** – charitable grant
- The Iqta System also underwent significant change under different sultans.
  - **Iltutmish** - Iqtadars enjoyed tax exemptions.
  - **Balban** - In order to have better supervision of the income of the Iqta he appointed an officer 'Khwaja' in the Iqtas.
  - **Alauddin Khilji** - All revenue concessions and tax-free grants were abolished and all Iqtadars were required to pay tax at the normal rate
  - **Feroz Shah Tughlaq** - Iqtas became hereditary

### **Provincial and sub-provincial administration**

- **Muqti/Wali** were large Iqtadars who acted as **provincial governors** with the responsibility of general administration, maintaining law and order, collecting revenue and maintaining groups.
- The units of the provincial administration were
  - **Shiq** – analogous to districts – under **Shiqdar** (administrative and military official)
  - **Parganas** – revenue unit headed by **Amil** (revenue officials)
  - **Gaon** – village headed by village headman known as **Khut** (Hindu) and **Muqaddam** (Muslim)
    - **Patwari** was the village accountant

### **Departments and Portfolio Administration**

- **Iltutmish** introduced the ‘**Turkan-i-Chihalgani**’/ ‘**Chalisa**’, giving important duties of state to his most trustworthy and capable slaves.
  - However, after his death, the Chalisa became unruly and power hungry and began undermining the Sultan’s authority.
- Thus, **Balban** disbanded the Chalisa and introduced the **portfolio system** of administration, under which different subjects of administration were organised into different departments. It became the backbone of the Sultanate administration.
- Different sultans introduced different departments.
  - **Balban**
    - Diwan-i-Wazir ----- Finance
    - Diwan-i-Arz ----- Military
    - Diwan-i-Risalat ----- Foreign affairs and Appeals

- Diwan-i-Insha ----- Royal Correspondence
- **Alauddin**
  - Diwan-i-Mustakhraj ----- Arrears
  - Diwan-i-Riyasat ----- Market Controls
- **Mohammed bin Tughlaq**
  - Diwan-i-Amir Kohi ----- Agriculture
- **Feroz Shah Tughlaq**
  - Diwan-i-Ishtiaq ----- Relief and rehabilitation
  - Diwan-i-Khairat ----- Charity
  - Diwan-i-Bandagan ----- Slaves

### Military Changes

- The Turks introduced new weapons such as the Persian short bow '**Navak**'. They also introduced the **iron horseshoe and iron stirrup**.
- New military strategies such as maintaining a **reserve force** and **feint attacks** during military engagements were also introduced.
- They revived the tradition of maintaining a **standing army** after a long period in the Indian subcontinent.
  - **Iltutmish** introduced the practice of maintaining royal bodyguards paid directly from the imperial treasury, called the **Sar-i-Jahandar**, this was the precursor to a standing army.
    - He also introduced the permanent cavalry called the **Hashm-i Qalb**.
  - **Balban** introduced a full-fledged **standing army** and created a new Department of military affairs called **Diwan-i-Arz**.
- **Allauddin** maintained a large standing army numbering over 3.5 lakh soldiers.
  - He also introduced the **decimal system** of military command.
    - Khan - commander of 10000 soldiers
    - Malik - commander of 1000 soldiers
    - Amir - commander of 100 soldiers
    - Sipahsalar - commander of 10 soldiers
    - Sharkheel - footsoldier
  - Instead of paying soldiers with Iqta assignments, he began giving them **cash salaries**.
  - He also introduced the practice of '**Dagh**' and '**Huliya/Chehra**' to maintain the quality of horses and troops.
- '**Dagh**' and '**Huliya/Chehra**' were **discarded under Feroz Shah Tughlaq**.

### Economic Changes

Contemporary Persian literature such as '**Khazain ul Futuh**' (Amir Khusro) '**Miftah ul Fuzala'** (Mohammed Daud) and contemporary Chinese sources of travellers such as **It Sing** inform us that the Turks introduced several new technologies which revolutionised the economy:

#### Textile

- **Superior ginning technique** was introduced to India from Persia.
- The Turks also brought the Persian Carding Bow '**Naddaf**'.
- The spinning wheel or '**Charkha**' introduced by the Turks replaces the traditional spindle and whorl.
- **Charkha with a handle** was introduced later.
- **Pit and treadle loom** replaced the traditional loom.
- The technique of **block printing** was introduced from Central Asia.

#### Paper Manufacturing

- Before the Turks, paper was imported into India and was extremely expensive.
- Gradually, paper manufacturing was brought to India from Central Asia under Turkish influence.
- Amir Khusro tells us that by the 14th century, it was so cheap that it was being used by sweet sellers to package their goods.

#### Irrigation

- The Turks brought the Persian water wheel '**Sakiya**' which replaced the 'Charsa' (rope and bucket) and 'Dhenkali' (lever) mechanisms.
- Gears were added to the Sakiya and it came to be known as the '**Rahat/ Arghatta**'. As a result, animal power could be used to lift water.

#### Navigation

- The Turks introduced the **Qutub Nama** (magnetic compass) to India.

#### Gunpowder

- They also brought gunpowder to India. However, during the Sultanate period, it was not used for warfare or mining. Rather, it was used for **pyrotechny**.

### Social-Cultural Changes

- Introduction of Turkish rule was accompanied by **Islam and Islamic culture**. At first, it was received with **hostility** and considered to be a **challenge to the indigenous way of life**.
  - Al-Biruni informs us that Hindus viewed Islam with suspicion primarily due to the **violent history of Islamic invasions**.

- The animosity also increased due to the policy of **forceful conversion** and **destruction of temples** followed by some rulers.
- Muslims and in fact all foreigners were referred to as '**Malechchas**'. Contact with them was deliberately avoided.
- On the other hand, the process of **assimilation** of the Indian and Islamic cultures went on simultaneously, leading to the emergence of the typical Indo-Islamic syncretic culture or '**Ganga-Jamuni Tehzeeb**' of the subcontinent.
  - The Bhakti and Sufi movements played an important role in this process of assimilation.
- **Caste and class relations** also underwent a **radical change** with the advent of Islam.
  - The **idea of equality** was especially attractive to the lower castes and untouchables.
  - It allowed them to **shed** their historical identities and the attached **stigma**.
  - It also allowed them to benefit from the **new economic opportunities** which had emerged under Turkish rule.
    - The revival of trade, lifting of restrictions on occupation, greater physical and social mobility, end of feudalism and the establishment of political unity with a strong centralised authority led to the emergence of **new economic groups** such as **artisans, craftsmen and traders**.
    - Many of them belong to the **hitherto marginalised sections** who had been trapped under forced subservience as agriculturalists.
- These classes formed the **core of the new urban population** and a **trade revolution** began occurring from the 12th century CE onwards.
- India traded extensively with the Islamic world, resulting in the emergence of new cities. This phase is regarded as India's **third urbanisation**.
- The Turks also introduced **Persian and Arabic**, which interacted with regional dialects to give birth to **Urdu/ Rekhta/ Hindustani**. Different versions of the language are spoken in almost all over the subcontinent.
- **Amir Khusro** was a pioneer in this field.
  - He was a prolific writer known for his **Diwans** (collection of short poems), **Masnavis** (long poems with rhyming couplets), **Khamsas** (5 epic poems composed in Masnavi form), **dramas, chronicles and Malfuzat** texts.
  - Some of his important compositions include:
    - **Qiran us Sadain** - historical masnavi about the meeting of Sultan Qaiqabad and his father Sultan Nasir-ud-din (Bughra Khan).
    - **Miftah ul Futuh** - an account of Jalaluddin Khilji's victories
    - **Khazain ul Futuh** - an account of Alauddin's victories
    - **Tughlaqnama** - rise of Ghiasuddin Tughlaq
    - **Nuh Siphr** - masnavi written in praise of Mubarak Shah Khilji
    - **Dewal Rani-Khizr Khan** - love story of Dewal Rani and Khizr Khan

- **Chhap Tilak**
- **Hasht Bihisht**

- He also introduced a new form of Persian poetry called the '**Sabak-i-Hind**'.
- Great progress was also visible in the development of **Hindustani music**.
  - Amir **Khusro** is credited with introducing the **Khyal** and **Tarana** styles of Hindustani music.
  - He's also regarded as the inventor of the **Tabla**.
- The Turks also introduced the **Rabab** and **Sarangi**.
- Music also witnessed development within the Sufi tradition, especially **Qawwali** (devotional songs).
- With the introduction of Turkish rule, **new festivals, art forms, architectural traditions, fashion, and cuisine** were introduced to India. Gradually, they were assimilated to create a syncretic tradition.
- The Turks also introduced **historiography** to India. Thus, the history of the Delhi Sultanate has been scientifically and chronologically recorded by numerous Persian authors.
- '**Shahnama**' of **Firdausi**
- '**Kitab ul Hind**' of **Al-Biruni**
- '**Tarikh-i-Nasiri**' of **Siraj** covers the history of Islamic rule up to the reign of Naseeruddin Mahmud.
- The '**Rahela**' is an Arabic travelogue written by the Moroccan traveller **Ibn Batuta**. It gives important details about the reign of Mohammed bin Tughlaq.
- **Ziauddin Barani** wrote.
  - '**Tarikh-i-Firuzshahi**', a chronicle of Feroz Shah's Reign which contains important details about the policies of previous Sultans as well.
  - '**Fatwa-i-Jahandari**', a work on statecraft written in the form of advice to the king, in which Barni introduces the concept of the 'Ideal Muslim King' and discusses his qualities. He further concludes that Feroz Shah Tughlaq had these qualities.
- **Afif** continued the '**Tarikh-i-Firuzshahi**' Barni's death. His work includes an account of Amir Tumur's sack of Delhi.
- The '**Tarikh-i-Mubarakshahi**' of **Sirhindī** covers the history of the Sayyid Dynasty.



# **GS FOUNDATION BATCH FOR CSE 2024**

**Ancient, Medieval & Culture - 8  
(Delhi Sultanate - Important Rulers)**

## Important Rulers and their Contributions

### Mamluk/ Ilbari Dynasty (1206-90)

#### Qutubuddin Aibak (1206-10)

After the death of Mohammed Ghori, Aibak, his **governor at Lahore** claimed his Indian territories.

However, before he could resolve the conflict against Yaldoz and Qabacha, he **died accidentally while playing Chaugan (Polo)** in 1210 and thus could not consolidate his power.

- It is generally held that in spite of the title of Sultan and the manumission received from Ghori, Aibak should not be regarded as a sovereign of Delhi Sultanate. This is due to the following factors -
  - **No coins** has yet been discovered bearing his name
  - **Khutba** was not read in his name
  - **Ibn Battuta** does not consider him as the first independent sovereign of Delhi
  - His name is **not included in the list of Delhi** sultans that Firuz Shah Tughlag ordered to be inserted in the Friday Khutba.

#### Important details:

- He made **Lahore** as his capital.
- He was popularly known as '**Quran Khawan**' and '**Lakh Baksh**'.
- He constructed the **Quwwat-ul Islam Mosque** (1st mosque in India) at Mehrauli, over the destroyed remains of a Vaishnavite temple, which was earlier a Jain Temple.
- He built the **Adhai Din Ka Jhonpra Mosque** (2nd mosque in India) at Ajmer over the remains of an old Buddhist monastery.
- He **started construction on the Qutub Minar** and was able to complete the first storey.
  - The second, third and fourth stories were built by Iltutmish.
  - It was repaired by Feroz Shah Tughlaq after being destroyed by lightning and a fifth story was added.
  - The Qutub Minar was built as a **victory tower** symbolising Turkish victory over India.
  - It was dedicated to **Qutbuddin Bakhtiyar Kaki** (a Chishti Sufi saint).

#### Iltutmish (1211-36)

He is considered to be the **real founder** of the Delhi Sultanate. He provided a solid administrative, military, economic and cultural foundation to the Empire in its infancy and protected it from external challenges also.

#### Challenges Before Iltutmish

We can evaluate the achievements of Iltutmish in context of the problems which Iltutmish had to face in his career.

- Almost all the **Rajput states rebelled successfully** during the weak rule of Aram Shah.

- The **governor of Bengal, Iwaz, declared his freedom** and became the independent ruler in the name of Giyasuddin Iwaz Shah.
- The threat of the **Mongol invasion** was looming large over the newly founded Delhi Sultanate.
- **Yalduz and Qabacha** continued to threaten Delhi's independence.
- The Sultanate lacked the support of an efficient **administrative structure**.
- Further, the newly founded Delhi Sultanate still lacked **legitimacy and acceptance from the caliph**.

### Measures taken by Iltutmish

- He shifted his capital to **Delhi** from Lahore.
- After the death of Qutubuddin Aibak, several **Rajput states had declared independence**. But Iltutmish quickly **subjugated** them again. These included:
  - Kannauj
  - Katihar
  - Badaun
  - Banaras
  - Ranthambore
  - Jalore
- He **eliminated Yalduz and Qabacha** as well.
- With his astute diplomacy, he was able to **prevent a Mongol invasion** of India under Genghis Khan.
- He was the first Sultan to have a permanent royal bodyguard called the **Sar-i-Jahandar**, the precursor to a standing army.
- He also introduced the permanent cavalry called the **Hashm-i Qalb**.
- He provided an **efficient administrative structure** to this newly founded state.
  - He selected some important slaves from the long list of slaves of Muhammad Ghori and formed a group of officers known as '**Turkan-e-Chihalgani**'.
  - Most of the slaves were of Turkish origin but Iltutmish selected some Tajik slaves as well to put create a proper system of **checks and balance**. All the important posts were given to the members of the Chahalgani.
- He also introduced the **Iqta system**. Among the sultans of Delhi, Iltutmish was the first sultan who recognized the **economic importance of Gangetic Doab**.
  - He divided a large area from Multan to Lakhnauti into administrative iqtaas and allocated them to the nobles.
  - Similarly, he gave small villages in the Ganga Yamuna Doab area to about 2000 Shamsi chiefs in return for military service rendered to the state. Thus he also organised the military system.
- He was the first Sultan to introduce **standard Arabic currency**.
  - **Silver Tanka**
  - **Copper Jital**

- Earlier, coins issued by Mohammed Ghori were simply the defaced and restruck coins of Prithivraj III. They carried the image of the Goddess Lakshmi and the name of Ghori in Devanagari script written as 'Sri Muhammad bin Sam Suratan'
- He built two colleges at Delhi
  - Nasiria
  - Muzia
- He also built the '**Agrasen ki Baoli**' / '**Gandhak ki Baoli**'.
- He was the first Sultan to receive the **Mansur** (letter of investiture from the Caliph). After this, he adopted the title 'Amin-ul Mominu Khalifa' (deputy of the leader of the faithful).
- During his reign, Delhi became the **cultural centre of the Islamic world**.
  - The sacking of Baghdad, Damascus, Samarkand, Samana, Aleppo, etc. by the Mongols had suddenly uprooted the developed Islamic culture of West Asia. A large number of Muslim scholars, artists, architects, engineers and craftsmen migrated to Delhi as the last refuge of Islam.
  - Thus, Delhi witnessed unprecedented cultural progress and became famous as '**Hazrat-i-Delhi**'.

### Limitations

- He didn't create a strong base of administration.
  - The 'Turkan-e- Chahalgani' was just an **ad-hoc arrangement**. Furthermore, his successors had to pay a heavy price as this Chalisa turned to be a **Frankenstein's monster**.
- From the very beginning itself Iltutmish seems to have **encouraged the ambition of Muslim nobility through linking them to landed property**.

### Conclusion

- But in spite of the limitations mentioned above we can't diminish the achievements of Iltutmish in the history of the Delhi Sultanate.
- In fact he was the **real founder** of this state and in one sense it was Iltutmish who prepared the base for the strong rule of Balban and the imperialistic expansion of Alauddin Khilji.

### Razia Sultan (1236-1240)

- The only capable son of Iltutmish, Mohammad had already died during his lifetime. The rest of his sons were incapable.
- **Iltutmish** tried to break precedence by **nominating Razia as his successor**, but the members of 'Turkan-e-Chahalgani' selected an incompetent prince **Ruknud-din-Firuz**.
  - Shah Turkan, his mother, emerged as the real power behind the throne.
- **Corruption was encouraged, law and order deteriorated and anarchy prevailed**.

- Taking advantage of this anarchy, **Razia seized power with the support of the people and a section of the army.** In 1236 AD, she declared herself the sultan of Delhi.

### Challenges before Razia Sultan

Unlike ambitious Mughal women like Maham Anga and Nurjahan who worked from behind the scene, Razia occupied the throne and ruled directly. But she had to face several challenges.

- The **Chihalgani** felt threatened by her popularity and independence:
  - Razia was **chosen by the people of Delhi**. This was unacceptable to the nobility, because they wanted a puppet installed by them.
  - Further, Razia was a **competent and efficient ruler**, therefore Turkish nobles feared that their power would be curtailed.
- **Orthodox Muslims and ulemas** considered it against their dignity to be ruled by a woman.
- With a view to take advantage of the chaos during Razia's revolt, **some nobles had laid siege to the capital** with a view to control the outcome.
- Some **Rajput states rebelled** again.

### Razia's Response

- She **lifted the siege of the nobles without bloodshed** by sowing the seeds of mistrust and mutual suspicion among them.
- Razia proved to be an **excellent administrator** and quickly brought the anarchy in Delhi under control. Law and order was restored and corruption was curtailed.
  - Minhaj-us-Siraj writes that all the nobles and Maliks from Deval to Lakhnauti bowed before Razia.
- She **started promoting non-Turks** to break the monopoly of Turkish nobles.
  - An Abyssinian noble Yakut, earlier a simple Amir-i-Akhur (Lord of the stables), he became Amir-ul-Umra (Chief of the Nobles).
  - Similarly Hasan Ghori was made chief commander.
- Razia sent Hasan Ghori to **suppress the rebellious Rajputs**. He was able to do so successfully.

### Downfall

- The **jealous Turkish nobility and Ulemas** tried to tarnish her image by spreading the rumour of an illicit relationship between Razia and Yakut.
- Then a **series of revolts** were orchestrated. The nobles at Delhi entered into a secret arrangement with the nobles at the provinces.
- As Razia enjoyed the support of the people of Delhi, the nobles compelled her to fight them outside the capital. Ultimately she was defeated.

### Reasons for her Downfall

- Many historians try to emphasise that Razia's biggest weakness was her **gender**.

- **Minhaj-us-Siraj** writes that Razia had all the qualities of an efficient ruler; She had only one weakness and that was her womanhood.
- However, this is an **over-simplistic** explanation of her downfall.
- The real reason behind the Shamsi nobility's opposition to Razia was her **independence and ability**. It threatened their unbridled ambition.
  - Razia **refused to become a puppet** in their hands. Infact, she took effective measures to check their power.
  - This, above all, was the main reason for her downfall.

### Balban (1266-86)

Balban began his career as a **mamluk foot soldier** in Ghori's army. The Sultan realised his potential and groomed him for command. He displayed a natural spark for leadership and rose quickly through the ranks.

- During the **Shamsi period** (Iltutmish's reign), he was a **leading member of the Chihalgani, later serving as Naib** (prime minister) during the reign of his son-in-law Nasiruddin Mahmud.
  - Since the king was weak and irresolute, Balban emerged as the **de facto ruler**.
- After serving as Wazir for almost 20 years, it is believed that **he had the Sultan poisoned to death** and took up the mantle of kingship himself.

### Challenges before Balban

A proper evaluation of the achievements of Balban can be done in context of problems that Balban had to face. During the time of his coronation Balban had to face a number of problems -

- During the period following Iltutmish's reign, the **crown's power and prestige had deteriorated considerably**.
  - The Shamsi nobility had emerged as **kingmakers**
  - During the weak rule of Nasiruddin Mahmud, they had become over ambitious and unruly, openly defying the Sultan.
  - This resulted in **frequent revolts and rebellions**. Eg. Turghil Khan, the governor of Bengal had rebelled and declared independence.
- **Rajput Rebellions and Meo Issue**
  - The breakdown of political machinery was reflected in the deteriorating law and order situation.
  - Robbery became commonplace and fear of the law had virtually evaporated.
  - Many Rajput states of the Gangetic valley were also in open rebellion.
- The problem of **continuous Mongol invasions** on the North- West border of India.
  - The army was in shambles. As a result, the empire's frontiers were poorly defended.
  - The Mongols repeatedly raided Lahore and Multan and reached the outskirts of Delhi on several occasions.

## Balban's Response

- **Despotism** became a central feature of his policy. In order to prevent the empire's disintegration, Balban realised that the **crown's prestige** and **respect for authority** must be restored.
- The Sultanate needed to be **strengthened from within** to protect it from foreign threats.
- Further, he required a **legitimising principle** to justify his accession to the throne.

## Theory of Kingship

He propounded a new theory of kingship in order to tackle the problem of the

**Turkan-i-Chahalgani, legitimise his rule and ensure dynastic succession.**

- Balban claimed that kingship had a **semi-divine origin**.
  - According to him, the office of the Sultan was '**Niyabat-i-Khudai**' (gift of God). No ordinary person can receive this gift. It requires a man of extraordinary capability and piety.
    - Thus, he took the title '**Zilullah**' (shadow of God).
  - In order to inspire high respect for the Crown, Balban also adopted Persian court rituals such as the '**Sijda**' and '**Paibos**'.
  - Nobles had to maintain the proper **decorum** in the court. They had to appear in court in proper dress.
    - An official **Amir-e-Hajib** was appointed to strictly implement court discipline.
- Balban also insisted on the principle that '**Kingship knows no kinship**' i.e. impartial justice.
  - To gain the support of common masses he gave emphasis over justice. Through this measure he tried to give a human face to his despotic regime.
- He adopted a **two-pronged policy towards the Chalisa**
  - '**Blood and Iron**' was a reflection of Balban's despotism.
    - To break the power of the Turkan-i-chahalgani, he transferred some of the members from one region to another. He also killed some of them and punished some others.
    - All political opposition was ruthlessly suppressed and rebellion was subdued with extreme prejudice.
    - Any opposition to the Sultan's rule was regarded as high treason and as a violation to the will of God.
  - The idea of **racial superiority** of the Turkish blood was also an important feature of his theory of kinship.
    - According to him, Turks had the exclusive right to rule.
  - Thus, in the same instance, he emerged as the protector and destroyer of the Shamsi nobility.
- Balban also insisted on **dynastic succession**. Baban claimed to have descended from Afrasiyab (a mythical Persian hero).

- Further, in the style of Persian royalty, he named his sons and grandsons after great Persian Kings such as Qaiqubad and Kaykhusraw.
- To portray himself as superior to ordinary men, he also affected a **remarkable change in his appearance and habits.**

### Military Reforms

- To maintain and perfect the **despotic and coercive instrument** in the authority of the crown, it was essential to maintain a **strong centralised army.**
  - Therefore, he increased the numerical strength of his army.
  - He also enhanced the soldiers' pay and gave some of them the assignment of villages as salary.
  - Military exercises were more regular.
  - Changes in strategy, like keeping the objects of campaigns a close secret, were also implemented.
- In order to create a powerful military base he created a new department '**Diwan-e-Arz**' under an official '**Ariz-e-Mumalik**' responsible for military administration.

### Mongol Policy

- He laid the foundation of the Mongol policy of the Delhi Sultanate. In fact he adopted a **two pronged strategy** against them-
  - He exchanged embassies with the Mongol courts.
  - He created two defence lines in order to repulse Mongol invasion.
    - The first defense line was created along the regions of Lahore, Multan and Dipalpur. He appointed his son prince Muhammad as the warden of the marches.
    - The second defence line was laid in Samana, Sunam and Bhatinda. Buhgra Khan, his youngest son, was appointed on this defence line.

### Office of Khwaja

- In order to have better supervision of the income of the Iqta he appointed an officer '**Khwaja**' in the Iqtas.

### Spy System

- He organised the espionage system. This department was placed under an officer '**Barid-i-Mumalik**'.

### Response to the Law and Order and Rajput Problems

- In order to restore the law and order situation he **constructed some forts** in Delhi and nearby regions and **appointed Afghan mercenaries** on these forts.
- Likewise, **in the Gangetic basin he repaired some old forts and constructed some new ones** at Jalali, Patiali and Gopalpur etc., so that the revolt of Rajputs and Meo menace could be suppressed.

- In this way he restored the law and order situation in the vast region of North India.

### Response to the revolt of Tughil Khan

- The revolt by the governor of Bengal, Tughril Khan was a big challenge to him because it was associated with the relation between the monarchy and the nobility.
- Earlier he sent two military expeditions against Tughril. But these were unsuccessful. So he himself took the command against Bengal.
- He adopted the **policy of terror** against Tughril. Tughril Khan was killed with the members of his family. It was meant as a lesson to the recalcitrant provincial governors. The Bengal campaign to subjugate Tughril ultimately led to the **consolidation** of the empire.

### Limitations

- In spite of his best efforts he **couldn't stabilize his dynasty** and just three years after his death his dynasty was uprooted.
- He gave too much emphasis over **racial exclusiveness**. As a result of this the social basis of the state just shrunk.
- Overall the **Mongol policy** was also not successful because the state frontier in the northwest receded from Indus river to Beas river.
- In the course of implementation of his policies he showed **excessive cruelty**.

### Conclusion

- In spite of the limitations mentioned above we can't downsize his achievements. He was the **real consolidator** of Delhi Sultanate.
- **It is true that he didn't take interest in political expansion** and rather gave priority to the consolidation of his state but it was equally true that it was **due to this consolidation that the future expansion of Delhi Sultanate became possible**.
  - He **restored law and order** in the Gangetic basin that was one of the most productive regions in the world.
    - So it led to **economic growth** in the region.
  - That's why we can not deny that **it was Balban who laid the foundation of Khilji imperialism**.

## Khilji Dynasty (1290-1320)

### Khilji Revolution

It is a term that denotes the replacement of the Ilbari dynasty by the Khilji dynasty. But it was **not simply a change of government**, rather it was something more than that. It involved the following aspects -

- Khiljis came to power not due to the support of the nobility or Ulema or the common people but by **dint of their military strength**.
- It was a **rejection of the racial policy of Ilbari Turks**.

- The Khiljis opened the gate of the nobility class not simply to non-Turks but also to Indian Muslims.
- Alauddin Khilji made a declaration that 'kingship knows no kinship'. So the social basis of the state broadened.
- Khilji revolution implied a revolt of the lower class Muslims against the established Muslim aristocracy.
- In one sense it was a revolt against those who were looking to Ghazni and Ghur region for their pedigree.
- The Khilji revolution emphasised the **separation of religion from politics**.
- The Khilji revolution had a **negative side** as well.
  - It gave too much emphasis on the military aspect of government, but in spite of that limitation Khilji revolution implies the beginning of a new era.

### Jalaluddin Khilji (1290-96)

- He founded the Khilji dynasty by overthrowing the last Mamluk king. He was 70 at the time of his accession to the throne.
- His rise to power **ended the monopoly of Turks in high offices**. The Khilji's were an Afghan tribe who could not claim the nobility of pure Turkish blood.
- He also **tried to mitigate some of the harsh aspects of Balban's rule**.
  - He believed that the state should be based on the willing support of the governed, and that any state in India could not be a truly Islamic State due to the Hindu majority.
  - Thus, he tried to win the goodwill of all his subjects by following a policy of tolerance.
    - For this reason, he was considered a weak ruler.
- His forgiveness of Balban's nephew, Malik Chajju's revolt for the second time in 1292 was seen as a sign of weakness, leading to his ultimate assassination by Alauddin Khilji, his nephew and son-in-law.

### Alauddin Khilji (1296-1316)

- He had helped Jalaluddin in his rise to power and was appointed ○ **Amir-i-Tuzuk** (master of ceremonies) and **Ariz-i- Mumalik** (commander-in-chief).
- During his predecessor's reign he had gained the reputation for **military conquest** due to his two victorious campaigns against:
  - Bhilsa/Vidisha (1292)
  - Devagiri (1296) - The first Turkish expedition to South India.
- In 1296, he assassinated Jalaluddin, crowned himself Sultan, and propounded his own theory of kingship

### Theory of kingship

He borrowed some elements from Balban's theory and introduced some unique elements of his own.

- The **principle of strength** was emphasised upon, according to which any person of strength and capability could become Sultan.
  - Qualifications like legitimate kingship were purely academic and all questions regarding the legality of the Crown were futile.
  - Alauddin believed that the crown is justification in itself.
- **Despotism** was central to his theory, even more so than Balban's.
  - According to Alauddin, the **king is answerable only to God**. There should be no secular or religious check on his authority.
- **Secularism** was an extension of Alauddin's despotism.
  - He maintained a **strict separation between the state and religion**. He prohibited the ulema from interfering in state affairs.
  - Thus, he frequently issued '**Zawabits**' (secular decrees).
- **Racism was absent** and Alauddin did not discriminate on the basis of ethnicity, language or ancestry.
  - This was a reflection of his Afghan origin, as unlike Balban, he could not claim pure Turkish nobility.
  - He promoted capable people on the basis of **merit**, including Turks, Afghans, Persians, Tajiks and even Indian Musalmans.
- **Imperialism** was another central feature. Alauddin believed that neighbouring states are necessarily antagonistic. Thus, it was the duty of a strong Sultan to subjugate his neighbours. His dream of conquest is reflected in his title, '**Sikander-i-sani**' (Second Alexander).
  - He was the first Sultan of Delhi to have a conscious policy of imperialism. ○ In **North India**, he followed the policy of **direct control**:
    - 1299 – Gujarat
    - 1301 – Ranthambore
    - 1303 – Mewar
    - 1305 – Malwa
    - 1308 – Jalore
  - In **South India**, he followed the policy of **indirect control**. Defeated rulers were restored on the condition of annual **tribute** and **recognition of overlordship** of the Sultan. The south Indian campaigns were led by his trusted general, **Malik Kafur**, who subjugated:
    - 1306 – Devagiri
    - 1308 – Warangal
    - 1309 – Dwara Samudra
    - 1310 – Madurai
  - Thus, Allauddin transformed the Sultanate from a north Indian principality into a pan Indian empire.

## Military Reforms

- In order to fulfil his imperialistic ambitions, Alauddin maintained a **huge standing army of 3,50,000 soldiers**.
- He organised his army on the **decimal pattern**.
- He introduced the practice of **Dagh and Huliya**.
- He discontinued the practice of being soldiers through Iqtas. Instead, they received regular **cash salaries**.
  - Cavalrymen were paid 238 Tankas per annum
  - An additional allowance of 75 Tankas was given for the maintenance of a horse.
  - Infantrymen were paid 75 Tankas per year.

## Administrative Reforms

Alauddin Khilji was concerned about the possibility of rebellions, which were the most serious challenge to the health of the Sultanate.

After deep introspection and consultation, he came to the conclusion that these rebellions had the following root causes:

- Excessive wealth with the people
- Negligence of the Sultan's
- Intermarriage among nobles
- Alcohol

In response he proclaimed **four ordinances**:

- To **confiscate all tax-free land grants** such as Inaam, Milk and Waqf; and abolish all tax exemptions enjoyed by the upper and lower nobility.
- To **reorganise the spy system**, with a large number of regular spies (Barid) and irregular spies (Muhiyan).
- All nobles must seek prior permission from the Sultan before intermarrying.
- To **prohibit consumption of alcohol**.
  - According to Barni, he gave it up himself. However, people started fermenting their own wine.
  - Therefore, he modified the order and allowed private consumption.

## Revenue reforms

These were part of his larger internal reforms and restructuring, through which he wanted to fill the state treasury so that he could raise a large army.

He was also determined to take away the excess wealth from his subjects to prevent the possibility of a rebellion.

- He introduced the **Mashahat system** of survey and measurement.
  - A new unit of land measurement known as the **Wafa-i-Biswa** was introduced to measure farm area.
  - Produce was estimated by applying the average yield to the farm area.
  - The rate of land revenue was fixed at 50% of the produce.

- All **intermediaries** such as Khut, Muqaddam and Iqtadars were **deprived of their revenue collection duties**.
  - They were also **ordered to pay land revenue at the prevailing rate**. Their tax exemptions were abolished.
  - **Diwan-i-Mustakhraj** was created to collect accumulated revenue from the upper and lower nobility on a retrospective basis
- All **tax-free land grants were confiscated**.
- **Ghari** (house tax) and **Charai** (grazing tax) were imposed.
- The rate of **Khums** (states share in war booty) was increased to 4/5.
- The **Patwari's accounts were frequently inspected** in order to prevent embezzlement.
  - Irregularities were punished severely.

### Market Reforms/ Price Controls

- These were an elaborate system of price controls **designed to allow him to raise and maintain a large army** to fulfil his imperialistic ambitions of a pan Indian empire.
- The Empire was divided into:
  - **Free zone**
  - **Control zone** – Price control was implemented only here.
    - It stretched from Lahore to Allahabad.
    - This was the most populous region of the Empire.
    - The control of the Sultan was strongest here.
    - The majority of the army was garrisoned in cities within the zone.
- A new department called **Diwan-i-Riyasat** was created to implement these reforms.
- **Three different kinds of markets** for established:
  - **Mandi** for food items
  - **Sardar Adl** for essential goods such as sugar, salt, oil and cloth
  - **Market for living beings** such as horses and slaves
- **Prices of all commodities were fixed by the state**.
  - A strict system of weights and measures was introduced.
    - Underweighing, overpricing and black marketing were punished severely.
    - Spies employed by the state used to report such activities. ■ Surprise inspections were also conducted.
- Steps were taken to **ensure the availability** of important commodities:
  - Half the revenue from the Doab was collected in kind.
  - Licences were issued to Banjaras (nomadic grain traders) to transport grains from the countryside to the cities.
  - Only licensed traders were allowed to set up shop inside the market.
  - Luxury goods were rationed
  - The state subsidised imported items.
- A police official known as the **Shahna-i-Mandi** was appointed to maintain law and order.

### Impact of Price Controls

- Alauddin's price controls were remarkably successful. He was able to raise a large army at a low-cost.
- According to Barni, city dwellers benefited from the low prices and easy availability of goods.
- However, food producers/farmers outside cities suffered.
  - They were not able to drive the benefit of price controls themselves.
  - Moreover, their bargaining power with respect to grain traders also suffered.

### Tughlaq Dynasty (1320-1412)

#### Ghiasuddin Tughlaq (1321-25)

- Originally called 'Ghazi Malik', he was an important commander under Alauddin.
- He ascended to the throne as Ghiasuddin Tughlaq in 1321, thus becoming the founder of his dynasty.
- He laid the foundations of Tughlaqabad near Delhi.

#### Mohammed bin Tughlaq (1325-51 CE)

Originally called **Jauna Khan**, he assassinated his father and ascended the throne as Mohammed bin Tughlaq.

- In history, he is looked upon as a **paradox** - a mixture of opposites; a generous and at the same time a pitiless ruler; a 'Mad King,' and the 'Wisest Fool'.
  - This was mostly due to his ambitious schemes and the novel experiments which were all far ahead of their time.
- He was the only Delhi sultan to have received **comprehensive literary, religious and philosophical education**.
- **Very tolerant religiously**, he heavily patronised non-Muslims:
  - He promoted a number of Hindus to high office, both in civilian as well as military capacities.
  - Jina Prabha Suri (Jain scholar) was his close personal friend and trusted advisor.
  - He celebrated the festival of Holi with great fanfare.
  - He even visited the Hindu and Jain Temples of Mt. Abu and made donations towards them.
- He maintained **diplomatic relations with Egypt, Persian, China**.
- As a Prince he led an expedition against the Kakatiya ruler Rai Rudra Dev and brought **Warangal** under the **direct control** of the Delhi Sultanate.
- In 1324 he also defeated Bhanu Dev II, the ruler of **Janjnagar** (Odisha), who had helped Rai Rudra Dev and annexed his territory as well.

#### Muhammad bin Tughlaq is famous for his 6 experiments

#### Transfer of capital (1327–1328)

- The capital was shifted from Delhi to **Daulatabad**.

- He had established **direct control over South India** and Daulatabad was better suited to govern the new territory.
- Moreover, it was **relatively safer than Delhi**, which was constantly under Mongol threat.
- According to **Barni**, all residents of Delhi were forced to make the long journey in the height of summer, on foot. Not even cats and dogs had been left behind.
- Soon after reaching Daulatabad, the Sultan was forced to reconsider the transfer due to **shifting political currents** in South India.
  - Many newly acquired territories had **rebelled** against the Sultanate and his position in Daulatabad had become precarious.
- Further, most historians suggest that **Delhi was never deserted completely**. Coins struck in 1329 have been discovered, along with 2 Sanskrit inscriptions from Naraina in Delhi, belonging to 1327 & 1328.

### **Token Concurrency (1329–1333)**

- Mohammed bin Tughlaq issued **base metal coins** of copper and bronze instead of gold and silver coins.
- This experiment had to be **abandoned due to widespread forgery**.
- As a result of forgery, public confidence declined and the state was forced to replace them with precious metal coins.
- Barni says that peasants used forged coins to pay revenue and rebels used them to buy horses and arms.

### **Khorasan explanation (1333–1334)**

- Muhammad bin Tughlaq wanted to capture the Khurasan region (Central Asia).
- According to **Barni**, the **flattery** of some Khorasani nobles had filled the Sultan's head with lofty ideas.
  - Other **contemporary sources** suggest that the plan was the outcome of the prevailing **political chaos** in Khurasan after the death of Tamarshin Khan.
- He raised a **3.7 Lakh strong army** and paid them 1 year's salary in advance.
- However after waiting for six months the **plan was abandoned**.
  - **Barni** says that the Sultan realised his mistake and came to his senses.
  - According to him the treasury had been emptied completely and the soldiers turned to highway robbery.
- However, other contemporary sources inform that **Abu Said** (a powerful ruler), had established control over Khorasan before the Sultan's plan could materialise.

### **Qarachil expedition (1333–1334)**

- Qarachil was a **small Himalayan tributary state** of the sultanate, along the Indo-Tibetan frontier.
  - During Muhammad bin Tughlaq's reign, it **declared independence** and stopped paying the annual tribute.

- The Sultan in turn, sent a force of 10,000 soldiers to subdue the recalcitrant state.
- According to **Barni** the hasty campaign was disastrous.
  - The men were poorly supplied and the Sultan had made the mistake of appointing Hindu commanders.
  - Thus, the forces were soundly defeated, and only 10 men returned to Delhi, empty handed.
  - In a fit of rage, the Sultan executed them on the spot.
- However, **other contemporary sources** suggest that it was **successful**, and Qarachil was brought back into the fold.
  - However, it was also **costly** due to the unfamiliar terrain and inclement weather.
  - While returning there was heavy rainfall and many soldiers were lost in landslides.

#### Taxation in the Doab (1333–1334)

- Due to expensive military campaigns and disastrous policy experiments, the imperial treasury was critically depleted and in order to replenish it, the Sultan introduced a new tax policy in the Ganga Yamuna doab.
  - According to **Barni** the burden of taxation was increased by **10-20 times**.
  - **Sirhindī** informs us that it was increased by more than **20 times**. ○ **Isami** says that it was **doubled**.
- **Modern** historical research suggests that the official rate of the taxation was the **same** as **Alauddin's reign (50%)**.
- However, the policy failed due to the **insensitivity and corruption** of state officials in collecting revenue from helpless peasants.
  - The very year that the policy was implemented, a **severe drought** affected north India, resulting in widespread crop failure.
  - However, tax officials **forced peasants to pay** the increased land revenue.
  - Further, they also collected '**Abwabs**' (illegal cases) from the already distressed peasants.
- Many peasants abandoned their fields, let their cattle loose and fled to the forests. **Agriculture collapsed** completely and contemporary sources inform us that **famine affected north India for the next eight years**.
- When the Sultan learnt of the situation, he immediately suspended tax collection and introduced **rehabilitative measures**.
  - A new department of agriculture known as the **Diwan-i-Amir Kohi** was established, through which the state made rehabilitative loans known as '**Sondhar/Taqavvi' loans** to peasants so that they may purchase seeds, agricultural implements, animals, and fodder. The state also provided assistance in digging wells.

- A new **famine code** was also promulgated, consisting of guidelines regarding the state's response to famine.

### **Model Agricultural Farm (1337–38)**

The disastrous Taxation experiment in the Doab had resulted in a complete collapse of agriculture.

- To **revive** it, the Sultan created a model agricultural farm, from which **new methods, techniques and practices** could be taken to the general population.
- Further, the farm was also meant to **expand agriculture** in order to replenish the state treasury.
- A parcel of land measuring roughly **100 square kilometres** was selected and a sum of **70 Lakh Tankas** was set aside for distribution among peasants to expand agriculture.
- According to Barni, **not a single inch of additional land** was brought under the plough.
  - The Sultan had envisaged expansion of agriculture by bringing uncultivated fertile land under the plough. However, the plot of land selected was **completely barren**.
  - Much of the money set aside to expand agriculture was **misappropriated** by the bureaucracy.
  - Finally, the money which reached the peasants was used by them to **fulfil their basic needs since they had still not recovered from the long years of famine**.

As a result of these disastrous policies, **revolts and rebellions** were frequent.

- **1335 – Madurai** broke away from the Sultanate
- **1336** – Harihara and Bukka declared independence and established the **Vijaynagar Empire**.
- **1338** – Rebellion erupted in **Bengal** which declared its independence.
- **1347** – Deccan slipped out of the grasp of the Sultanate and Alauddin Bahman Shah established the **Bahmani Sultanate**.

### **Feroz Shah Tughlaq (1351-88)**

- After the death of Muhammad bin Tughluq, his cousin Feroz Shah Tughlaq was elevated to the position of Sultan by the nobles.
- Feroz Shah Tughlaq ascended to the throne at a time of **great crisis**. His predecessor's policies had extracted a heavy cost.
  - The Sultanate had lost much of its **territory** and been reduced to a north Indian principality.
  - **Agriculture** was in ruins and was yet to recover from the disastrous taxation policy. **Unrest** among the peasants was high and they were on the verge of rebellion.
  - Likewise, the **nobility and clergy** had seen their power and privilege disappear under Muhammad bin Tughluq and were looking to retaliate.
  - The **treasury** was completely depleted due to Muhammad bin Tughluq's adventurism.

- **Rebellions** were frequent, with **Bengal and Sind** being the most problematic.
- The situation demanded an able administrator and gifted general. Feroz Shah Tughlaq lacked both these qualities. Therefore, he adopted a **policy of appeasement**, both internally and externally.

### External Policy

- In the early part of his reign, Feroz Shah Tughlaq undertook **four military campaigns**.
  - He **successfully raided Nagarkot** (HP), destroyed the Jwalamukhi temple there, and extracted tribute from its ruler.
  - The **other three** campaigns ended in **complete failure**, two against Bengal and one against Sind.
    - The **Sind invasion could not even materialise** because the Sultan and his army lost its way in the Rann of Kutch and had to be rescued by his Prime Minister Khan-i-Jahan.
- Following this, the Sultan **abandoned the policy of war**. He declared that he did not wish to gain territory by shedding the blood of innocent Muslims.
- However, most modern historians believe that his pacifism was a result of his **military ineptitude**.

### Internal/ Domestic Policy

Feroz Shah Tughlaq's reign was more notable for his internal administration, to which he also applied his **policy of appeasement**, and to restore normalcy after the turbulent rule of his predecessor.

- **Revenue Reforms**
  - A **detailed survey** was conducted under Khan-i-Jahan (Prime Minister). The revenue of the entire Sultanate was permanently fixed at 6.5 Crore Tankas.
  - Feroz Shah Tughlaq abolished 21 non-Shariat taxes and replaced them with the **5 Shariat taxes**.
    - Kharaj - Land revenue collected from non-Muslims
    - Ushr - Land revenue collected from Muslims
    - Khums - The share of the state in war booty - it was restored to the prescribed proportion of  $\frac{1}{5}$ .
    - Zakat - Charitable donation made by Muslims.
    - Jizya - Poll tax imposed on Non-Muslims. He was the first Sultan to collect it separately from Kharaj. He also imposed it upon Brahmins, who had been exempted till now.
  - **Barni** informs us that as a result of these reforms, agriculture flourished and the imperial treasury was refilled. There was no shortage or famine, the peasants were happy and new land was brought under the plough.
- **Agrarian Reforms**
  - **Small experimental farms** were set up in the vicinity of Delhi.

- **1200 orchards** and gardens were laid around Delhi, which yielded an annual income of 1.8 Lakh Tankas.
  - The state also encouraged the cultivation of **superior crops** such as wheat instead of millets and rice instead of paddy.
  - The **Taqavi loans** made during Mohammed bin Tughlaq's reign were **written off**.
  - A network of **five major canals** was constructed around Delhi - Two from the Yamuna, and one each from the Ghaggar, the Sutlej and the Kali Sindh.
  - An irrigation tax of 10%, known as '**Haq-i-Sharb**' was also introduced.
  - **Barni** reports that these reforms were highly successful and that there was no shortage of food during his reign.
    - The prices of food grains and fruits were low
    - Even the poor could afford rich fare including fruits and ghee.
- **Judicial Reforms**
    - The **penal code was made milder** and inhumane practices such as torture and amputations were prohibited.
  - **Welfare Initiatives**
    - Firoz Shah Tughlaq used the state machinery for the welfare of his subjects.
      - **Diwan-i-Ishtiaq** - Created to help those who had suffered under the reign of Muhammad bin Tughluq by giving them state pensions.
      - **Diwan-i-Khairat** - Established to help poor parents marry their daughters.
      - **Diwan-i-Bandagan** - You look after the welfare of slaves. The Sultan himself and more than 1.8 lakh slaves.
      - **Dar-ul Shifa/ Dawakhana** - These were hospitals/ infirmaries overseen by competent physicians employed by the state. Treatment was provided free of cost.
      - **Free Kitchens** - The state organised Langars to provide free meals to the poor.
      - **Travellers' Welfare** - A number of measures were initiated for the welfare of travellers, such as maintenance of state owned rest houses and inns, plantation of shady trees along roads and digging of wells along state highways at state expense.
    - It must be kept in mind that under Feroz Shah Tughlaq, these welfare programmes were aimed not only to provide relief to subjects but also as a **means of promoting Islam**. They were available only to Muslims and were meant to act as inducements to non-Muslims to convert to Islam.
  - **Public Works**
    - Firoz Shah Tughlaq was the most prolific builder among all the Sultan's of Delhi.
      - He built five cities
        - Feroz Shah Kotla/ Firozabad (Delhi)
        - Fatehabad (Haryana)

- Hisar Firoza (Haryana)
  - Firozabad (UP)
  - Jaunpur (UP)
  - He also constructed a network of **five major canals** around Delhi.
  - He **repaired the Hauz-i-Shamsi** (built by Iltutmish) and the **Hauz-i-Alai/Hauz Khas** (built by Alauddin Khilji)
  - He **repaired the Qutub Minar**, which had been destroyed by lightning, and added its fifth story.
  - He **transported 2 Ashokan pillars** to Delhi from Meerut and Topara.
  - He designed an astronomical calendar called '**Utsarlab**' in order to better detect the onset of seasons.
  - The concept of clock towers was introduced by him. These were known as '**Tas-i-Gharial**'.
  - He also constructed a number of saris, palaces, bridges, mosques, madrasas and pleasure resorts.
- **Patronage to Learning**
    - Feroz Shah Tughlaq was a gifted scholar and the only Sultan to write an autobiography called '**Futuhat-i-Firoz Shahi**'.
    - He also patronised accomplished **scholars** such as Barni and Afif, among others.
    - During the plunder of the Jwalamukhi Temple (Nagarkot), 1300 rare Sanskrit manuscripts were confiscated. Firoz Shah had them translated to Persian in 3 different compilations.
      - 'Ragdarpan' - A work on music
      - 'Tib-i-Firuzshahi' - A work on medicine
      - 'Dalil-i-Firuzshahi' - A work on philosophy

#### **Firozshah Tughlaq as the 'Ideal Muslim King'**

**Barni** in his '**Fatwa-i-Jahandari**', has highlighted the qualities of an ideal Muslim king. In his judgement, Firoz Shah Tughlaq fulfils these qualities.

- Firoz Shah followed an **orthodox religious policy** in accordance with the Shariat.
- He showed utmost respect to the **ulema**, who became immensely influential during his reign.
- He tried to **promote Islam as a matter of state policy**. For this, the **carrot and stick approach** was adopted.
  - Converted Hindus were rewarded with government appointments, tax exemptions and welfare measures.
  - On the other hand, those who resisted conversion were punished with tools such as Jizya, pilgrimage tax and destruction of temples.
  - He separated Jizya from Kharaj for the first time and also imposed it on Brahmins.

- In his own words, he **abandoned the policy of violent conquest** to avoid shedding the blood of innocent Muslims.
- **Forcible conversions** were also carried out even during peacetime.
- **Persecution of non-Muslims** was also common. He once had a Brahmin burnt alive for merely suggestions that Hinduism is superior to Islam.

Although Barni has portrayed Firoz Shah as an Ideal Muslim King, who not only followed the Islamic law in letter and spirit, but also made it a state priority to promote Islam, many of the **Sultan's personal traits contradict this notion**.

- He was **addicted to gambling and drinking**, which are both prohibited under Islam. He also did not make any efforts to prohibit these practices.
- **Music** is prohibited by orthodox Islamists however, Feroz Shah himself was an accomplished musician and generously patronised musicians.
- Islam permits a man to have a **maximum of 4 wives**. The sultan had many more than that number.
- Although he abolished several non-Shariat taxes, he also introduced the **Haq-i-Sharb**, which does not have any recognition under Shariat.
- While writing off **Taqavi loans**, he did not differentiate between Muslims and Non-Muslims.

A closer examination of his reign reveals that his religious policy was shaped not only by his **personal outlook** but also by his **political compulsions**.

- Many historians believe that:
  - Through his orthodox policy, he was **trying to compensate for having a Hindu mother**.
  - Due to his **weak nature and the political turmoil** within the Sultanate, he was forced to seek the support of the Ulemas and orthodox Muslims, which pulled the state towards greater orthodoxy.

As such, it would be safe to conclude that his religious policy was an more an outcome of his own weakness as a Sultan and the political compulsions of his time, rather than any desire to live up to the model of an Ideal Muslim King.

### Invasion of Amir Timur (1398)

**Afif**, in his '*Tarikh-i-Firuzshahi*', has recounted the horror of the Turkish invasion and the sack of Delhi under Amir Timur, during the reign of **Naseeruddin Mohammad Tughlaq**.

- According to him, the invading forces **slaughtered the entire population of Delhi**, not sparing even the elderly and crippled.
- A **large number of Indians were enslaved** and sent to Central Asia in jeans.
- There was **large-scale plunder** and the Sultan was forced to pay a sum amounting to **3 years of revenue** to purchase peace.
- The invasion had a **lasting political impact** on the Delhi Sultanate:

- The prestige of the Tughlaqs was completely destroyed leading to its ultimate downfall.
- Frequent rebellions destabilised the empire from
- Punjab slipped out of the grasp of the Sultan. Amir Timur appointed Khizr Khan, as the governor of Punjab. He regularly interfered in the political affairs at Delhi.
- This became the background for the emergence of the Sayyid Dynasty founded by Khizr Khan. It replaced the Tughlaqs in 1414.
- Delhi also **lost its place as the cultural centre** of the Islamic world. Timur also carried off the learned men, artists, architects, poets, musicians, scientists, philosophers, and theologians of Delhi to Samarkand.



# **GS FOUNDATION BATCH FOR CSE 2024**

**Ancient, Medieval & Culture - 9  
(Vijayanagar + Bahmani)**

## VIJAYANAGAR EMPIRE (1336-1565)

### SANGAM DYNASTY (1336-1485)

- Harihara and Bukka were feudatories of the Hoysalas at Kampili (Karnataka).
  - In 1326, the armies of Muhammad bin Tughlaq overran the Deccan.
  - Harihara and Bukka were defeated, arrested and brought to Delhi, where they were converted to Islam.
  - They were restored to Kampili to rule in the name of Delhi's Sultan.
- According to legend, they were re-converted by their guru, Vidyaranya, and in 1336, they declared independence from the Sultanate.
  - They built a new capital at Vijayanagar (present day Hampi) on the banks of Tungabhadra.
  - They ruled jointly and assumed titles such as 'Hindu Suratana'.

The most famous Sangam kings were-

- Devaraya I
  - During his reign, NICCOLO CONTI (Italian traveller) visited Vijayanagara.
    - He has given a detailed account of the city of Vijayanagar, which according to him, was "as large and as beautiful as Rome".
    - He has also commented on the prevalence of Sati.
- Devaraya II
  - During his reign, the Persian traveller ABDUR RAZZAQ visited India. He first visited the Zamorin of Calicut and then went to the Vijaygnara empire.
    - He was a historian and scholar from Herat, sent to Vijayanagar as an ambassador of the ruler of Khurasan, Shah Rukh Mirza, to the court of Deva Raya II.
    - He has described the time period of Deva Raya II in his travelogue, 'Matla-us-Sadain wa Majma-ul-Bahrain'.
    - He specially describes the wealth and splendour of the capital. He vouches that Vijayanagar's market was ten times the size of Herat's market.
      - He says Vijayanagar was the largest and the most well provisioned city in the world.
      - According to him, traders of precious metals and jewels flocked its streets and bazaars, and the market sold every commodity imaginable.
      - He mentions that the Vijayanagara treasury was filled with molten gold nuggets.

- According to him, Vijayanagara had **seven fortification walls** within which there were provisions of all year water supply and agriculture fields.
- He mentions that the **Sati** system prevailed in Vijayanagara.
- According to him, state derived taxation income from **prostitution and brothels**.
- He pegs the strength of Vijayanagara **army** at 11 lakh and counts the number of **ports** at 300.

### SULUVA DYNASTY (1485-1506)

Founder - **Suluva Narsimha**

### TULUVA DYNASTY (1506-1565)

Founder - **Vir Narsimha**

### Krishna Deva Raya (1509-1529)

- He is the most famous king of Vijayanagar. He was also mentioned by Babur in '**Tuzuk-i-Baburi**'. Babur has referred to him as the most capable ruler in India.
- He was a **great warrior** who made territorial gains at the cost of Bijapur and the Gajpatis of Odisha.
- He was also a **great patron of the arts**.
  - He himself was an accomplished writer, and wrote:
    - '**Amukta Malyada**' - a Telugu work on statecraft.
    - '**Jambavati Kalyanam**' - a Sanskrit play.
  - His court was adorned with 8 accomplished scholars and poets called the **Ashtadiggajas**, the most famous being Tenali Raman.
  - During his period, Telugu literature emerged out of the shadow of Sanskrit literature.
  - He also patronised Tamil and Kannada literature.
- During his reign, **2 Portuguese travellers** visited the empire-
  - **DURATE BARBOSA** -
    - He describes the **ship building and sati** system.
    - He mentions that diamond and precious stones were imported from Pegu and silk was imported from China, whereas, black pepper came from Malabar coast.

- **DOMINGO PAES**
  - He was received by Krishnadeva Raya at his court.
  - He has described the beauty of Vijayanagar and the king's personal attributes.
  - According to him, Krishna deva raya was a warrior king, whose body was covered in battlescars.
- During Krishnadeva Raya's reign the Vijaygnara empire **gained strategic edge over the Adil Shahis of Bijapur.**
  - He **helped the Portuguese in capturing Goa**, and secured a **monopoly on war horses**.

### Achyuta Raya

During his reign, the Portuguese horse trader, **FERNANDO NUNIZ**, visited the empire.

- He has mainly described the social and cultural aspects of Vijayanagara in his travelogue.
  - He says that there were **women scribes, wrestlers, astronomers, musicians and fortune tellers** in Vijayanagara.
  - He also mentions the **social evils like dowry, Sati and child marriage** which prevailed in the Vijayanagara society.
  - He praises the **Brahmins** of Vijayanagara as **honest** people who were **good scribes** also.
  - According to Nuniz, the **rulers of Quilon, Sri Lanka, Pulicat, Pegu, Tennasserim and Malaya paid tribute** to the Vijayanagara King.
  - He also describes the **Nayakara system** and says that the **rate of land revenue was 1/10th**.

### Administration

#### Kingship

- The Vijayanagara empire was ruled by the **absolute monarch**, who assumed high sounding titles such as 'Maharajadhiraja', 'Andrabhoja', 'Hindu Suratana', etc.
- The element of **divine origin** of kingship was also a peasant.
  - The kings ruled in the name of Lord Virupaksha.
- Despite being an absolute monarchy, there were some **customary checks** on the kings which made their rule **benevolent** in nature.
- The empire had a **fixed rule of succession**.

- The king would nominate his heir and successor during his own lifetime. It was usually his brother or eldest son.
- The empire would be ruled by the **King and the Yuvraj simultaneously**, as such, the transition of power was usually smooth and peaceful.
- Thus, unlike north India, it was able to escape the disastrous effects of frequent wars of succession.
  
- However, **powerful feudal elements** were also present, complicating both the internal and external politics of the state.

### Central Administration

- The central government was organised in the form of a **Mantri Parishad** (cabinet). The King was the chief executive and was advised by his top mantris (ministers).
  
- The mantri parishad was assisted by **Sachivalaya** (Secretariat).
  - It looked after the day to day administration and implementation of policy directives from the king and mantri parishad.
  - It consisted of representatives from the
    - central government,
    - provincial governments and
    - feudal lords, called Amarnyakas.

### Taxation

- **Land revenue** was the most important source of state income. It was collected at the variable rate, from **1/6th to 1/4th**, of the produce, based on the quality of land.
  
- There were **no exemptions or exceptions** in the collection.
  - It was collected even from priests and temples, albeit at the concessional rate.
    - ‘Brahmadeya’ land (granted to priests) - 1/20th of the produce.
    - ‘Devadana’ land (granted to temples) - 1/30th of produce.
  
- Various economic activities such as **trade, commerce, mining, forestry, gambling and even marriages** were also taxed.
  - However, **widow remarriages were exempted** from marriage tax.
  
- **Prostitution** was legal and the state collected **taxes from brothels**.

### Provincial Administration

The empire was divided into Several ‘**Rajyas/ Mandalams**’ (provinces), headed by a Rajayapala, who usually belonged to the royal family. Rajyapals enjoyed the following rights:

- Could collect taxes
- Could autonomously levy or abolish taxes
- Could issue their own currency in their own name.
- Could maintain their own armies

## Nayakara System

It was a system of **military feudalism**.

- The **Nayakas/Amarnayakas (top military officials)** were paid in the form of Land grants known as '**Amarams**'.
- Gradually these grants became hereditary and Amarnayakas became participants in sharing state power.
- They enjoyed the following powers:
  - Could maintain their own armies.
  - Could collect taxes.
  - However, they had no rights to abolish/ levy taxes or to issue their own currency.
- Thus the Vijayanagar administration was a synthesis of centralised monarchy and feudalism.

## Ayagar System

It was a system of **local government in villages**.

- Each village had **12 officials nominated by the state**, called **Ayagars**.
- They were chosen primarily from among **local Brahmins** and were paid in the form of **land grants**.
- Each Ayagar was responsible for a **different function** such as irrigation, maintenance of public spaces, organising fairs and festivals, setting prices of local goods, etc.
- The position of Ayagars was **hereditary and saleable** i.e. they could sell it to someone else.
- This system closely resembled Chola village administration except that the element of election, which was missing.

## Society

The society was caste based and hierarchical, however, unlike north India, there was not a four-fold Varna division, rather the society had Brahmins and Non-Brahmins.

- **Brahmins** held the supreme position and enjoyed both political power and social prestige.
  - The kings, top officials, ministers, army commanders, etc. were Brahmin.
  - Brahmin priests received lightly taxed land grants.

- Educational institutions were completely under their control
- Religious life was characterised by regimented ritualism due to which their importance increased.
- The Non-Brahmins were divided into the **Valangai (right handed) and Idangai (left handed) castes**.
  - The Valangai group consisted of castes with an agricultural basis, whereas,
  - The Idangai group consisted of castes which were involved in manufacturing, craft and trading etc.
- The **society was not divided along blood relations but on the basis of geography**.
  - So, it was common that blood relatives living in separate geographical areas establish marital relations.
- Due to Brahmanical orthodoxy prevalent in the Vijayanagara society, the **condition of women** in the Vijayanagara society was no better than north India.
  - **Child Marriage and Polygamy** were common.
  - **Widow remarriages** were considered **taboo**.
    - However, the **rulers encouraged it** through tax exemptions.
  - **Tippadiyal (Sati)** was also popular.
    - At the same time, we also find evidence of male Royal bodyguards jumping onto the funeral pyres of deceased kings.
  - In temples, **Devadasis** were heavily exploited but the condition of **Ganikas** was far better.
- Although the Varnashrama Dharma system was rigidly observed, the **Vijayanagara kings were remarkably liberal and practical in their outlook**.
  - They readily **patronised** skilled artisans, workmen, scholars and **promoted** able administrators and military commanders **from all backgrounds, including Muslims**.
  - They **welcomed Christian missionaries** from Portugal.
  - They even **joined hands with the Golconda Sultanate against the Gajpati rulers**.

## BAHMANI SULTANATE (1347-1687)

### Unified Bahmani (1347-1482)

In 1347, **Alauddin Hassan/ Hassan Gangu/ Bahman Shah** established a new kingdom with its capital at **Gulbarga** (Karnataka) by rebelling against the Delhi Sultanate and breaking away from it.

#### Firoz Shah Bahmani

- He was a **learned ruler** with vast knowledge of history, logic, religion, grammar, astronomy, mathematics and medicine.
  - He was conversant in several languages such as Arabic, Persian, Turkish, Urdu, Kannada and Telugu.
- He was **tolerant** of other religions and had personally read both the Old and New Testament.
  - It was during his reign that **Gesu Daraz**, the famous Chishti Sufi saint established his Khanqah at Gulbarga.
- The **decline of the Delhi Sultanate** meant that many **learned men migrated** from Delhi to the Gulbarga.
- Firoz also **invited scholars and nobles from Iraq and Iran**.
  - Many of these West Asian migrants were Shiite. Under their influence, **Persian culture and Shiite doctrine** grew within the Bahmani Sultanate.
- He also **inducted a large number of Hindus in administration**, which possibly acted as a balance against the influx of foreigners called Afaqis or Gharibs.
- He built an **observatory at Daulatabad**.
- Having **initially defeated Devaraya I**, he was **later** dealt a crushing defeat by a Warangal-Vijayanagar alliance led by Devaraya I and was **forced to abdicate** in favour of his brother Ahmad Shah 'Wali'.

#### Ahmed Shah Wali

- He is remembered more for his contribution as **sufi saint** than as a ruler. He was a close associate of Gesu Daraz and his death anniversary is jointly celebrated by both Hindus and Muslims.
- He **conquered Warangal**, thus breaking the Vijayanagar-Warangal alliance. Following this, he **shifted the capital to Bidar** to better control the newly conquered territory.

- As a result, **Vijayanagar was considerably weakened**. The period after Devaraya II was a period of chaos and the frontiers of Vijayanagar shrank on all sides.

### Mahmud Gawan

He was the **Wakil-us Sultanat (Prime Minister)** of the Bahmani Sultanate during the reign of **Muhammad Shah III**.

- He carried out the administrative reorganisation of the Sultanate by dividing it into 8 provinces '**Taraf/Atrafs**'.
- He also **strengthened the military by including local Marathas** in the army.
  - He introduced the practice of making **land grants** to top commanders, thus winning Maratha loyalty.
- He introduced the system of **survey and measurement** for land revenue.
- He **patronised arts and literature**.
  - He constructed the famous **madrasa at Bidar** in the traditional Persian style called '**REGISTAN**'.

During his tenure as Wakil, the factional struggle between the **Deccanis and Aqafis/ Gharibs** peaked. As a result Muhammad Gawan was executed, shortly after which the kingdom disintegrated.

### Afanasy Nikitin

- He was possibly the first **Russian** traveller to come to India.
  - He has described both Vijayanagar and Bahamani kingdom in the 15th century.
- Nikitin calls **Mahmud Gawan**, 'Tuzzar', as Mahmud Gawan held the title of '**Malik-i-Tuzzar**'.
- According to him, the **land was very populous** and the **common people were very poor**. But the **nobles lived in great luxury**.
  - Nikitin was amazed to see the **king and the nobles ride on men**. Perhaps he refers to palanquins carried by four to twenty men on special occasions.
- It was his observation that, in India, **everyone goes naked**. All were **barefoot, walked fast and were strong**.
  - The intensity of heat possibly made people use scanty clothes. Perhaps this practice made Nikitin think that they went 'naked'.

## Successor States (1482-1687)

- **Ahmednagar** - it was ruled by the **Nizam Shahi** dynasty.
  - In **1601** it was forced to accept the Mughal suzerainty by Akbar.
  - It was finally annexed by Shah Jahan in **1636**.
- **Bidar** - it was ruled by the **Barid Shahi** Dynasty and was absorbed by the Ahmednagar Sultanate.
- **Berar** - it was ruled by the **Imad Shahi** dynasty, and was also absorbed by the Ahamednagar.
- **Bijapur** - it was ruled by the **Adil Shahi** dynasty.
  - It was forced to accept the Mughal suzerainty by the Shah Jahan in **1636** and later annexed by Aurangzeb in **1686**.
- **Golkonda** - it was ruled by the **Qutub Shahi** dynasty and suffered the same fate as Bijapur.
  - Shah Jahan established Mughal overlordship over it in **1636** and Aurangzeb annexed it in **1687**.

## Important personalities

- **Ibrahim Adil Shah** - He built the Gol Gumbaz at Bijapur, the largest dome in Asia.
  - He was also known as **Jagatguru** due to his religious tolerance, love for knowledge and music.
- **Malik Ambar** - originally a **slave from Ethiopia** named Chapu.
  - He was educated and trained in Baghdad, converted to Islam and renamed.
  - He was **sold into the service of Malik Dabir (Royal Scribe) of Ahmednagar** under whom he gained administrative and military experience.
  - After the death of his master, he was freed and became a **military leader**, raising his own force.
  - Mughal aggression towards the Deccan allowed him to quickly rise in power.
  - He became the **Prime Minister** and had his daughter married to the Sultan of Ahmednagar, becoming the **regent and de facto ruler of Ahmednagar**.
  - He joined hands with the Marathas to successfully resist Mughal encroachment.

## Bahmani - Vijayanagar Struggle

The 14<sup>th</sup> century saw the emergence of two powerful Deccani kingdoms.

- **Bahamani Sultanate** covered the linguistic region of **Telugu, Kannada and Marathi**. It was situated to the north of the Vijaynagar Empire.
- The **Vijaynagar Empire** covered the linguistic region of **Telugu, Tamil, Kannada**.
  - Their proximity led to a number of disputes between the two kingdoms and their history is rife with incessant warfare. For almost 200 years, they fought for the control of,
    - **The Konkan Coast**, including important ports such as Goa and Dabhol

- **Raichur Doab** (between the Krishna and the Tungabhadra)
- **Krishna-Godavari Delta**
- During this period, their fortunes shifted constantly.
- Finally in 1565, the combined armies of 4 successor states (Ahmednagar, Bijapur, Golconda and Bidar) defeated the Vijayanagar Empire, being led by Rama Raya, in the decisive Battle of **Talikota/ Bannihatti/ Rakshasa Tagadi**.
- The Vijayanagar empire collapsed after this.
  - However, some of its Amara Nayakas continued to rule independently.





# **GS FOUNDATION BATCH FOR CSE 2024**

**Ancient, Medieval & Culture - 10  
(Mughals)**

## Mughals/ Timurids (1526-1857)

### Sources

- **Tuzuk-i-Babari**
  - Autobiography of Babur in Chagatai Turkish.
- **Humayunnama**
  - Biography of Humayun in Persian, written by **Gulbadan Begum (sister)**.
- **Tarik-i-Shershahi**
  - Chronicles of **Sher Shah Suri's** reign in Persian, by Abbas Khan Sarwani.
- **Akbarnamah**
  - Chronicle of Akbar's reign in Persian, **by Abul Fazl**
- **Muntakhab-ul- Tawarikh**
  - By **Badayuni** in Persian.
  - It covered Akbar's reign but is critical of his policies, especially religious policy.
- **Tabaqat-i-Akbari**
  - By **Nizamuddin Ahmed** in Persian.
- **Tuzuk-i-Jahangiri**
  - Autobiography of Jahangir.
- **Padshahnama-**
  - Chronicles of Shah Jahan's reign by **Abdul Hamid Lahori** in Persian.
- **Shah Jahan Nama**
  - Illustrated chronicles by **Inayat khan**.
- **Jean Baptiste Tavernier**
  - **French jeweller** who made 6 Overseas voyages, the last 5 being to India, during Shah Jahan's reign.
  - He has **praised the Mughal crown jewels**, including the King's Peacock Throne.
  - He **visited Golconda** and has given a first hand account of its gold and diamond mines.
- **Francois Bernier**

- French physician who entered Mughal service and became part of **Dara Shikoh's retinue**. After Dara Shikoh's death, he also served Aurangzeb.
  - He has described the Battles of **Dharmat and Samugarh**.
- He also talked about **Indian textiles** and their manufacturing in Mughal Karkhanas (state run workshops).
  - He has thrown light on the '**Ustad-Shagird**' tradition of craftsmanship.
- He has also talked about the desperate **condition of Indian peasants**.
  - According to him, there was extreme inequality for which he blames the heavy burden of taxation.

## BABUR (1526-1530)

**Tuzuk-i-Babari/ Baburnama** - It is the autobiography of Babur, written as a journal in Chagatai Turk.

- It was translated into Persian by two scholars.
  - **Painda Khan**
  - **Abdul Rahim Khan-i-Khana**
- Only 18 years of his life are covered in the work.
- The language used is simple yet incisive.
  - Babur has written about himself with great candour.
    - He has not tried to hide his shortcomings.
    - Neither did he try to hide his father's weakness.
- Other than being an important source of history, Baburnamah is considered to be a literary marvel in its own right.
- The work may broadly be divided into 3 parts.

### First part-

- It deals with his **formative years and youth**.
- Babur informs us that he was born in 1483 in Ferghana.
- He inherited his kingdom at the age of 12.
- This part also covers his **struggle and defeat to his rivals in Central Asia**.
  - The battles of **Samarkand** and **Bukhara** have been mentioned.
  - Babur, informs us of his mistakes that led to the losses and his ultimate expulsion.
- He also tells us of his **conquest of Kabul (1504) and Kandhar in (1522)**.
- He informs us that he was **invited to India by the disgruntled nobles of Ibrahim Lodhi and other Indian rulers** such as,
  - Daulat Khan Lodhi
  - Adil Khan Lodhi
  - Dilawar Khan Lodhi
  - Rana Sangha

## Second Part-

- It talks about Indian rulers and Babur's clashes with them.
- Babur has mentioned 5 Indian rulers:
  - **Ibrahim Lodhi- Delhi** - Babur has praised him, but also called him novice.
  - **Bahadur Shah- Gujrat**
  - **Nusrat Shah- Bengal**
  - **Rana Sanga- Mewar**
  - **Krishna Deva Raya- Vijayanagara** - Babur has praised him the most, and called him the ablest administrator and best general among all Indian kings.

## Third Part-

- Here, Babur discusses **India, its flora, fauna, climate, people and diverse culture**. He appears to be a better writer in this part.
  - He is pleased with India's animals, especially the elephant which he encountered for the first time.
  - He was very fond of mangoes.
  - He was surprised to see India's wealth, and used the terms "lakh", "crore", and "arab" to describe it.
  - However, he did not like India's hot and humid climate.
  - According to him, Indians lack a sense of fashion, and they 'roamed around naked'.
  - He says that Indian cities did not have gardens like those in Central Asia and Persia.
  - He also misses his favourite flowers, the Jasmine and the Rose.
  - He was extremely displeased with the lack of quality wines in India

## Important battles in India-

- **1526** - Battle of **Panipat** against **Ibrahim Lodhi**.
- **1527** - Battle of **Khanwa** against **Rana Sanga**, near Fatehpur Sikri (declared as jihad).
- **1528** - Battle of **Chanderi** against **Medni Rai**, another Rajput chief.
- **1529** - Battle of **Ghaggar** (Bihar) against the **Afghans**, mainly led by Mohammed Lodhi.

## HUMAYUN (1530-1540 & 1555-1556)

### Sources

His biography '**Humayun Nama**' was written by sister Gulbadan Begum in Persian, during Akbar's reign.

### Important events

- 1532 - he defeated the Afghans near Allahabad.
- 1534 - he defeated Bahadur Shah of Gujarat, and built Dinpanah - A new city at Delhi.
- 1539 - he was defeated by Sher Shah Suri at the Battle of Chausa (Bihar)
- 1540 - he was defeated again by Sher Shah Suri at the battle of Bilgram (Kannauj)
- 1541 - he fled towards Rajasthan and married Hamida Banu Begum, a Persian lady, who gave birth to Akbar at Amakot (Sind).
  - After this, Humayun fled to Persia where he was given refuge to Shah Tamas I.
- 1555 -he returned to India with Persian help and recovered Delhi. However, he could only rule for 10 months before dying accidentally.

## SHER SHAH SURI (1540-45)

- Born as Farid Khan.
- He was given the title Sher Shah by an Afghan nobleman, Bahar Khan Nuhani.
- He was the Mughal jagirdar of Sasaram (Bihar), and he also briefly served in the Mughal army.
- His chronicles have been recorded in the **Tarik-i-Shershahi** by **Abbas khan Sarwani** in Persian.

### Administrative Reforms

- An elaborate system for **land revenue administration** known as **Zabti** was introduced.
  - It involved **survey and measurement**.
  - The rate of tax was fixed at 50% of the produce.
  - The system also **accounted for soil fertility**, according to which, land was categorised as **good, average or bad**.
    - The estimated production was adjusted as per the quality of land.
  - The Zabti System also provided for '**Patta**' (title deed) and '**Qabuliyat**' (memorandum of agreement) between the state and individual peasants.
  - Kind to cash conversion was done on the basis of **Ray** (Price list), applied uniformly throughout the empire.
  - In villages, the **state used intermediaries for collection** by giving them a commission, usually 10% of collected revenue.
  - **Zaribana**
    - A tax on the measurement of land, collected in kind at 2.5% of the total production.
    - It was stored in the village and acted as an emergency tax.
  - **Muhasilana**
    - A cess (tax on the collection of tax).
    - It was collected in kind at 5% of the produce.
- In the event of crop failure, **Sondhar loans** were given to peasants by the state.

### Roads and Sarais

- Sher Shah Suri built long **arterial roads** in India including:-
  - Sonargaon to Attock

- Agra to Chittorgarh via Jodhpur
- Multan to Attock
- Agra to Burhanpur
- On each road, **trees** were planted for shade.
- At a distance of every 2 Kos (18 Kilometres) a **Sarai** was built.
  - Approximately 1700 such Sarais were built.
- These Sarais served multiple purposes.
  - Each sarai had a **Barid** (intelligence officer)
  - Each sarai also had a well provisioned **stable and Dak Chowki**.
    - According to Sarwani a message could be relayed from Bengal to Agra in a single day.
  - Each Sarais had **2 chefs**, one Brahmin and the other Muslim.
    - Food was provided free of cost to boarders.
  - The sarais had facilities for **feeding and watering horses**.
  - Each Sarai had a **water well**, which attracted locals.
    - This resulted in the roads and sarais becoming safer.
- Gradually sarais started to serve as a **marketplace**, which eventually evolved into **towns**.
  - Thus, they helped in the growth of the market economy and contributed to urbanisation.

## AKBAR (1556-1605)

### Sources

- ‘Akbarnama’ by **Abul Fazl** (court historian) is a chronicle of Akbar’s reign. It is divided into 3 volumes-
  - Part 1- Akbar’s ancestors (Amir Timur to Humayun)
  - Part 2- Important events of Akbar’s reign.
  - Part 3- **Ain-i-Akbari**, it gives details about-
    - Akbar’s administration, household, army, revenue.
    - Geography of the empire.
    - Indian traditions and culture.
    - Statistics regarding crop yields, price, wages, revenue, etc.
    - Akbar’s Theory of Kingship
    - Doctrine of Suh-i-kul.
- **Muntakhab-al-Tawarikh-** by Badayuni, who wrote it in secret.
  - He criticises various policies of Akbar especially his tolerant policy towards Rajputs.
  - According to him, Akbar’s power hungry-attitude drove him to proclaim-secular policy, undermining the Ulema’s authority.
- **Tabaqat-i-Akbari-** A Persian chronicles by **Nizamuddin Ahmed**
- **Ralph Fitch** - an English traveller who visited India during Akbar’s reign.
  - He has described life in prominent cities, such as Delhi Agra and Surat.
  - According to him, although the government was not secular, the degree of religious freedom enjoyed by the subjects was greater than any European country or other Islamic empires, such as Turkey.
- **Monseratte and Aquaviva** - were Portuguese Jesuit missionaries, who visited Akbar’s court from Goa.
  - Their account sheds light on the early Portuguese struggle in India against the natives and other European powers.

### Important events

- **1556 - coronation at Kalanaur.**

- The year also saw a **rebellion by Hemu** (a former Hindu general of the Suris).
  - Sher Shah Suri had died in 1545, and was succeeded by his son, Islam Shah Suri, who adopted the practise of promoting Hindus to important positions.
  - In 1543, Islam Shah died and Adil Shah came to power.
  - Hemu carved out an independent principality to the north of Delhi.
  - He was executed after being defeated in the **Second Battle of Panipat** in 1556.
- In **1560** Akbar came to Delhi from Agra, and removed **Bairam Khan** from his position as regent and **Wakil-us-Sultanat**.
    - He was arrested but later released. On the way to perform Hajj, he was assassinated. This marked Akbar's real ascension to power.
  - **1568** - Akbar attacked and **besieged Chittorgarh**.
    - This battle was declared as jihad by Akbar.
  - **1572** - Akbar attacked and **conquered Gujarat** and built the **Buland Darwaza** (Fatehpur Sikri) to commemorate his victory.
  - **1574-75** - **conquered Bengal**
  - **1576** - Mewar, under the leadership of Maharana Pratap, had declared independence.
    - The **Battle of Haldighati** was fought between Maharana Pratap on one side, and the Mughal commanders Abdul Fazl and Raja Man Singh (Rajput chief of Ajmer)
    - Akbar by himself was not present.
    - Maharana Pratap was defeated.
  - **1585** - **conquered Kabul**
  - **1586** - **conquered Kashmir**
  - **1601** - The **Battle of Asirgarh** - Allowed the Mughals to annex **Khandesh** (present day MP)

During Akbar's long reign of almost half a century, he expanded his empire continuously and transformed it from north Indian principality into a pan Indian empire, stretching from Afghanistan to the Deccan and from Bengal to Sindh.

### Rajput Policy

His Rajput policy involved **collaboration and compromise**.

## Objectives

- It was an outcome of his **imperialistic ambition**.
  - He wanted to establish a pan-Indian empire and realised its difficulty, if the Rajputs remained hostile to Mughal rule.
  - Further he wanted to use them as his empire's **sword arm** to overcome other opponents.

## Elements

- Akbar entered several **matrimonial alliances** with the Rajputs.
- Important Rajput chiefs were given **high ranks** within the Mughal military aristocracy (**Mansabdari System**) and **important posts** within the officialdom.
- They were also given **leadership of important campaigns**.
- They were the only group within the Mughal nobility to be given **Watan Jagirs**.
- **Complete religious freedom** was also granted to them.

## Outcome

- Akbar's Rajput policy was **highly successful**-
  - He was able to avoid any large-scale war against them, except for Mewar.
  - Rajput soldiers and commanders played a major role in expansion of the empire thus, using this policy, Akbar could transform formidable opponents into loyal collaborators.

## Religious Policy

### Akbar's religious policy was characterised by

- pluralism,
- freedom of religion,
- separation of religion from politics,
- religious peace and tolerance and
- the idea of universal brotherhood.

### This was outcome of Akbar's

- **Personal views**
  - He held **liberal religious beliefs** under the influence of **Sheikh Salim Chishti, Abul Fazl and Faizi**.

- The latter 2 were brothers and poets who followed the liberal Sufi tradition of Islam.

- **Political calculations**

- Since a majority of his subjects were non-Muslim, he realised that a secular policy would allow him to **win the loyalty of a wide spectrum of his subjects**.
- He also wanted to **secure Rajput support**, for which a liberal policy was imperative.

### **Religious Policy Initiatives**

- **1562-** he abolished the practice of **forcibly converting prisoners of war**.
- **1563-** he abolished the **Pilgrimage Tax**.
- **1564-** he abolished the **Jizya**.
- **1575-1582- Ibadatkhana discussions** (Fatehpur Sikri)
  - Akbar wanted clarity on the finer points of religious philosophy.
  - He was also looking for ways to end the influence of the Ulema (Islamic clergy) in political affairs.
  - For this, he invited religious scholars from different faiths to the Ibadatkhana and held discussion with them-
    - **Aquaviva and Monasratte**- Portuguese Jesuits
    - **Hira Vijaya Suri** - Jain scholar, who became Akbar's close personal friend. Akbar conferred the title of 'Jagat Guru' on him.
    - **Purushottam and Devi** - Hindu scholars
    - **Sheikh Abdul Lavi and Abdullah Sultanpuri** - Orthodox Islamic scholars
    - **Abul Fazl and Faizi** - Liberal Islamic scholars

- **Maharaji Rana** – Parsi scholar.
- Akbar was **not fully satisfied** with the explanation offered by the experts of any single religion.
  - Thus, he concluded that the **basic truth of all religions is the same** and no single religion has monopoly over the truth.
- Simultaneously, he concluded that **religious scholars tend to give partisan and often imperfect interpretations**, and hence, should not be allowed to do so.
- **1579** - he issued the '**Mazharnama**' (Infallibility Decree), through which he declared himself the **chief interpreter of the faith and Caliph**.
  - Thus, he was able to oust the Ulema influence from politics.
  - It also allowed him to cement his position as not only the secular leader but also the empire's religious head.
  - Many modern scholars consider the Ibadatkhana discussions and Mazarnama to be an **expression of Akbar's secularism as well as despotism**.
- **1582** - Akbar introduced the **Din-i-Illahi/ Tauheed-i-Illahi** , a syncretic creed intended to merge the best elements of various religions.
  - It was characterised by monotheism, tolerance, the spirit of kindness and sun worship.
  - It prohibited the sins of lust, pride and slander.
  - In contrast to popular view, most historians don't consider it to be a new religion.
    - Rather, according to them, it was an ethical moral compact between Akbar and his followers.
  - It lacked the traditional characteristics required to qualify as a religion.
    - There was **no religious scripture**

- There was **no clergy** ( priestly hierarchy)
- There was **no scared place of worship or pilgrimage**
- There were **no rituals and ceremonies** through which it could be practised
- It was **never imposed** or officially promoted by Akbar
  
- Volunteers who accepted it **recognised Akbar as their Pir/Guru** and would observe **complete devotion**, including sacrifice of property, life, honour and even religion, in service of their Guru.
  
- The acceptance of the Din-i-Illahi **did not grant any special privileges**.
  - In fact, only 15 of his important Rajput nobles ever accepted it.

### Sulh-i-Kul

- It was the guiding principle of Akbar's Religious philosophy. It refers to the doctrine of **universal peace**, and also served as an essential pillar of his theory of kingship.
- According to it-
  - **All religions had equal rights** to prosper and flourish within the empire.
  - There was to be **no discrimination** on the basis of religion.
  - **It was the emperor who was holding the empire together**, and in his absence, various religious communities would descend into communal violence.
- Thus, it was designed to achieve **stability** and **religious peace** as well as to **reinforce the despotic authority of the emperor**.

### Central Administration

### Kingship

- The Mughal Polity was based on the element of **absolute monarchy**, wherein the emperor was the fountainhead of all authority.
  
- Akbar introduced the element of **semi divine origin of kingship**, by introducing concepts such as-

- **Farr-i-Izidi (Divine light)** - According to him, the emperor's heart was the repository of divine light. Thus, he assumed the title of '**Zill-i-Ilahi**' (Shadow of God)
- **Insan-i-Kamil** (Best among all men) - this notion emphasises that the Emperor has extraordinary capabilities, and is superior to the other man.
- **Imam-i-Adil** (Leader of Justice) - The Emperor is inherently a fair and just ruler.
- Akbar Also introduced some **new practices** to emphasise the Emperor's semi-divine status, such as:
  - **Sijda** - prostration
  - **Paibos** - kissing the emperor's feet
  - **Navroz** - Festival to celebrate the Persian new year
  - **Tuladan** - Borrowed from the Krishnite legends - on special occasions, the emperor was weighed against different things to be distributed among the poor.
  - **Jharoka Darshan** - Borrowed from Hinduism, the king would appear in his window every morning and bless his subjects.
- **Succession** - there was **no fixed rule** of succession.
  - The rule of primogeniture was not followed and succession was decided by competition among contenders for the throne, leading to frequent and destructive war of succession.

### Nature of the State

- **War State**
  - Such a state is built by conquest and preserved by armed might.
  - It has a large military establishment and there is no distinction between civil and military officials. The same official performs both duties.

- **Paper State**
  - The large empire required a large efficient bureaucracy to manage its affairs.
  - Official business was conducted through written documents, records of which were meticulously maintained.
  
- **Portfolio system of administration** - Different subjects of administration were placed under different departments.

DEPARTMENT	HEADS	IN CHARGE OF
Diwan-i-Wazirat	Wazir/Diwan	Revenue
Diwan-i-Arz	Mir Bakshi	Military
Diwan-i-Rasalat Muhatsib	Muhtasib	Foreign affairs and censor of public morals
Diwan-i-Quza	Qazi-ul-Quzat	Judiciary
Diwan-i-Insha	Mir Manshi	Government papers and royal correspondence
Diwan-i-Saman	Mir-us-Saman	Imperial household and Mughal karkhanas
Sadr-us-Sudur	Sadar-i-Jahan	Charitable and religious endowments (ecclesiastical department)

## Provincial Administration

- **Subas (Provinces)**
  - They were headed by the **Subedar/ Sipahsalar** (provincial governor), whose main duty was to maintain law and order.
  - **Diwan** was the chief finance officer.
  - **Bakshi** was the chief military official.
  - Judicial administration was overseen by the **Qazi**.

- **Sarakars (Districts)**

- Headed by **Faujdars** responsible for the maintenance of law and order.
- **Amalguzars** were in charge of revenue administration.

- **Praganas (Revenue Circles)**

- Revenue units headed by **Shiqdar** responsible for the maintenance of law and order
- **Amil/ Karori** was in charge of revenue collection.
- **Fotedar** was the treasury official. His responsibility was to oversee the smooth remission of the revenue collected to the imperial treasury.

- **Gaon (Village)**

- **Zamindars** were local landowners who acted as **intermediaries** between the state and the villages.
- They **collected revenue** in the exchange for a commission and enjoyed tax exemptions.
- As Chaudhris they also had **policing powers**.
- However, they were **not part of the Mughal bureaucracy**.

During Akbar's period, there were 15 subas. By the time of Shahjahan, the empire had expanded and there were 22 subas. During Aurangzeb's reign, there were 21 subas.

### Revenue administration

Different systems of land revenue assessment and collection were used in different parts of the Mughal empire. This was done to account for the vastness of the empire and its geographical and cultural diversity.

- **Nasq/ Nasaq** - The revenue demand was raised on the basis of previous year's production.
- **Batai/ Galla Bakshi** - Revenue was collected, based on the current year's production.
  - **Khet Batai** - Standing groups were divided.

- **Lank Batai** - The crops were harvested and stocked before being divided
  - **Ras Batai** - Grain was beaten and collected before being divided.
- 
- **Zabti** - Introduced by Sher Shah Suri.
    - Revenue was estimated on the basis of **measurement of sown area and assessment of the quality** of land.
    - **Jama** was the estimated revenue while **Hasil** was the realised revenue.
    - The fluctuations between Jama and Hasil was a major concern for the crown.

### Todarmal Bandobast/ Ain-i-Dahsala

Akbar introduced the Todarmal Bandobast/ Ain-i-Dahsala designed by Raja Todarmal to minimise the gap between Jama and Hasil.

The Features of this arrangement were-

- The system was based on the **survey and measurement** of the sown area.
- The rate of land revenue was fixed at **half of the estimated production**.
- Revenue was collected in **cash**.
- The **average production of the previous 10 years** was taken to estimate the current year's production.
- Land was divided into **3 categories on the basis of frequency of cultivation** –
  - **Polaj**- Cultivated every year
  - **Parauti**- left fallow of 1-2 year after every crop
  - **Chachar**- left fallow for 3-4 years after every crop
- Each of these categories was subdivided into **three subclasses of Good, Average and Bad, based on soil fertility**.
  - The **average production** from these subclasses was applied to make an estimate of production.

- **Dasturs** (regional price circles) were created to convert the revenue demand into cash form.
  - Price lists called the **Dastur-i-Amal** were created for each Dastur by taking an average of the prevailing price over the previous 10 years.
- Akbar continued the policy of issuing **Patta and Qabuliyat** to farmers.
- Ain-i-Dahsala- System **incentivised the expansion of agriculture**
  - 4-5 year tax holiday was given for Banjar land (culturable wasteland).
  - Further, at least 50% of donated land was to be Banjar land.
- **Sondhar loans** were given to farmers in times of famine.

### Significance

- The Ain-i-Dahsala System allowed Akbar to maintain a **large standing army** which could be used to expand the empire and maintain border security.
- It also allowed the state to undertake **massive construction projects**, further, it helped in the **integration of zamindars into the state**, thus, reducing the possibility of rebellion.
- However, the **breakdown of the compact** between the state and the peasantry due to the sudden rise in revenue burden later led to frequent **agrarian revolts** by groups such as the Jats, Sikhs, Satnamis.

### Mansabdari System

#### Objectives

- This system was originally created by Chengis Khan and was modified for Indian conditions by Akbar.
- Its objective was to provide effective administration by **arranging Mughal military aristocracy and bureaucracy into merit based hierarchy**.
- It was also designed to **strengthen the emperor's centrality and streamline military administration**.

#### Elements

- It was a dual rank system, that is, each Mughal official was assigned 2 ranks

- **Zat**- it denoted the **personal rank** of the Mansabdar, varying from 10 to 5000. It determined the Mansabdar's seniority and salary.
- **Sawar**- It represented the **military duties** of the Mansabdars in terms of the number of horsemen they maintained, ranging from 10 to 5000.
- During Akbar's reign, 33 grades of Mansabdars were arranged in a hierarchy of 10 Zat - 10 Sawar to 5000 Zat to 5000 Sawar.
- Each rank had 3 grades-
  - Sawar rank = Zat rank
    - eg. 5000 Zat - 5000 Sawar
  - $\frac{1}{2}$  Zat rank < Sawar rank < Zat rank
    - eg. 5000 Zat - 3000 Sawar
  - Sawar rank <  $\frac{1}{2}$  Zat rank
    - eg. 5000 Zat - 2000 Sawar.
  
- **Dah-Bishti System** - It was used to determine the ranks of common cavalrymen/ footsoldiers.
  - On average, each horseman had to have two horses, to ensure a contingency mount.
  - There were three ranks for every unit of 10 cavalrymen-
    - Seniormost three soldiers had to maintain three horses each.
    - Intermediate 4 soldiers had to maintain two horses each.
    - Junior-most 3 soldiers had to maintain one horse each.
  - Thus, there were to be 20 horses for 10 men.
  
- **Salaries** - Mansabdars could either be paid in cash or jagirs - land revenue assignments.
  - Those paid in cash were called **Naqadi** Mansabdars.
  - While those who paid through jagirs were called **Jagirdar**.
  - Jagirs were of two kinds-
    - **Tankha Jagirs** – It was non- hereditary and non transferable, and always situated outside of Mansabdar's jurisdiction.
    - **Watan Jagirs**- It was hereditary and transferable, and situated within the Mansabdar's jurisdiction.

- These were exclusively given to Rajput.
- The Mughal Mansabdari was quite **heterogeneous**, consisting of several ethnic, religious and linguistic groups, such as-
  - Turanis – Turkish noblemen belonging to Central Asia
  - Iranis – Persian nobleman
  - Afghans
  - Hindustanis/ Shaikhzadas – Indian Muslim converts
  - Deccanis
  - Rajputs
- The system strengthened the Emperor's position by ensuring the loyalty of the nobility.
  - All important assignments, transfers, promotions, demotions and dismissals were done by the emperor.
- The success of system depended upon-
  - The Emperor's personal qualities
  - The constant expansion of empire so that more land could be distributed as jagirs
- During Akbar's reign the Mansabdari had only 5000 members, with very few having ranks more than 1000.
  - By the time of Shahjahan, the total number of Jagirdar had increased to 14,000 and were being given ranks as high as 40,000 Zat - 40,000 Sawar.
  - This led to increasing shortage of Jagirs which gradually precipitated the Jagirdari crisis.
- To addresses this issue, some innovations were introduced-
  - **Du-Aspa — Si-Aspa** (2 horse- 3 horse)

- Under **Jahangir**, some Mansabdars were given an additional rank of Du-Aspa — Si-Aspa and would have to maintain twice or thrice horses customarily required.
  - This was done so that a large number of horses could be maintained without giving a higher Zat rank to Mansabdars.
  - Additional cash payment was made to provide for the added expense.
- **Monthly Scale**
    - Introduced by Shahjahan, under which Mansabdars were categorised as 6 months, 9 months or 12 months Jagirdar.
    - Jagirs were assigned proportionally with reduction in Sawar duties.
  - However, the problem assumed crisis proportions during Aurangzeb's reign and ultimately led to the empire's disintegration.

### Mughal Currency

- **Rupaya** – it was a silver coin which served as a standard Mughal currency. It was initially issued by Sher Shah Suri
  - **Muhar**- It was the Mughal gold coin. 1 Muhar = 10 Rupaya.
  - **Dam**- It was made of copper and bronze. 40 Dams = 1 Rupaya.
  - **Adhela**- It was a silver coin. Adhela =  $\frac{1}{2}$  Rupaya.
  - **Ana**- It was a copper or bronze coin. Ana =  $\frac{1}{16}$  of a Rupaya.
- 
- The Mughals issued coins which carried not only **verses from the Quran** , but in some cases, **symbols and portraits of rulers**, along with their **names** and **date of issue**.
  - A unique feature of Mughal coins was the **depreciating value**, that is, recent coins were worth more than older coins, which were worth less due to loss of weight and defacement.
  - This state maintained strict control over the issue of coins, which were minted in heavily regulated royal mints at Agra and Delhi.

## JAHANGIR (1605-1627)

- **Tuzuk-i-Jahangiri** - the autobiography of Jahangir is an important source for learning about the history of Jahangir's reign.
- Towards the end of Akbar's reign, **Jahangir rebelled** and established a **parallel court** at Allahabad.
  - It is reported that the emperor and prince **reconciled** before the former's death. Jahangir was finally crowned in 1605.
- He began his reign with issuing **12 Firmans (Royal edicts/ ordinances)** for the general welfare and better government.
  - One of them **banned the consumption of alcohol**.
    - He was the first Mughal emperor to do so.
  - He adopted our **liberal policy towards Hindus**, by continuing to celebrate Hindu festivals, banning cow slaughter in some parts, and continuing the ban on Jizya.
  - He ordered the **abolition of inhumane corporal punishment** and ordered the preparation of the fabled '**Zanjir-i-Adl**' (the chain of justice, made off pure gold) to hear public grievances against the high handedness and oppression of government officials.

### Important Political Events

- His son Khusro, rebelled against him and fled to Punjab, where he was given refuge by Guru Arjun Dev, the 5th Sikh Guru.
  - Jahangir arrested and tortured the Guru, leading to his death, while Khusro was arrested and blinded.
- In 1614, Mewar, the most difficult Rajput state, joined hands with the Mughal Empire through diplomacy. Its King, Rana Amar Singh accepted Mughal terms and condition-
  - In return, Jahangir honoured his son, Karan Singh by making him a Mansabdar of 5000 Zat — 5000 Sawar.
  - The Chittorgarh Fort, which was previously under Mughal control, was returned on the condition that it would not be repaired.
  - Further, Jahangir did not insist on Amar Singh personally attending his court .
- In 1608 and 1615, to English EIC representatives, Captain William Hawkins and Thomas Roe visited Jahangir's court respectively.
- In 1622, Kalandar was lost to the Persians.
- In 1622, Jahangir was arrested by the rebellious governor of Bengal, Mahabat Khan.
  - Nur Jahan negotiated his release.
- In 1624, Khurram (later Shah Jahan) rebelled.

## SHAH JAHAN (1627- 1657CE)

### Sources

- Padshahnama-
  - Chronicles of Shah Jahan's reign by Abdul Hamid Lahori in Persian.

- **Shah Jahan Nama**
  - Illustrated chronicles by **Inayat khan**.
- **Jean Baptiste Tavernier**
  - **French jeweller** who made 6 Overseas voyages, the last 5 being to India, during Shah Jahan's reign.
  - He has **praised the Mughal crown jewels**, including the King's Peacock Throne.
  - He **visited Golconda** and has given a first hand account of its gold and diamond mines.

His **religious policy** was marked by a **mixture of liberalism and orthodoxy**.

- He **banned mixed marriages in Kashmir**, between Hindu and Muslims.
- He **reimposed the pilgrimage tax, but withdrew it** upon opposition by Hindus.
- He **continued giving grants to Hindu institutions** such as the Vaishnava Temple at Vrindavan.
- Ban was imposed on the **construction of new temples** but it was **never strictly implemented**.
- **Ravindra Acharya**, a Banarsi Hindu scholar was his close friend.
- He continued a practise of appointing **Hindu Mansabdars**:
  - Jai Singh was appointed as governor of Agra in 1631.
  - Jaswant Singh was appointed as joint governor of Ajmer.

### Important Political Events

- Shajahaan fought a **battle against Guru Hargobind Singh at Kartarpur in 1631**, following which, the guru retreated to the Kashmir hills.

- He ousted the Portuguese from Hugli and occupied it in 1632.
  
- 1636 - Ahmednagar was annexed by Aurangzeb (then governor of Deccan)
  - Bijapur and Golconda accepted Mughal overlordship.

### War of Succession (1657-59)

- In 1657 - when news of Shah Jahan's death reached different parts of the empire, a bitter war of succession broke out among four princes –
  - **Dara Shikoh** - Shah John's eldest son.
    - He was a liberal scholar who authored the 'Majma-ul-Bahrain'
  - **Murad** - Second eldest and governor of Gujarat
  - **Moinuddin Muhammad** - Third eldest son, and governor of Deccan (later Aurangzeb/Alamgir).
  - **Shuja** - governor of Bengal

This war of succession had two famous battles-

- **Battle of Dharmat (1658)** - Aurangzeb defeated Dara Shikoh's forces, which were led by Jaswant Singh.
- **Battle of Samugarh (1659)** - Aurangzeb defeated, arrested and executed Dara Shikoh.
- Shuja was killed in Bengal while fighting the Arakanis.
- Murad was defeated and died in captivity.

- **Francois Bernier**

- French physician who entered Mughal service and became part of **Dara Shikoh's retinue**. After Dara Shikoh's death, he also served Aurangzeb.
  - He has described the Battles of **Dharmat and Samugarh**.
- He also talked about **Indian textiles** and their manufacturing in Mughal karkhanas (state run workshops).
  - He has thrown light on the **ustad-shagird** tradition of craftsmanship.
- He has also talked about the desperate **condition of Indian peasants**.

- According to him, there was extreme inequality for which he blames the heavy burden of taxation.
- **Niccolo Mannucci**
  - An Italian soldier, who arrived in India in 1656 at the age of 17 at Surat and joined the Dara Shikoh's forces.
  - He has given a first hand account of Dara Shikoh's defeat and execution.

## AURANGZEB (1657-1707)

- After assuming power, he was coronated twice, first at Agra and then at Delhi.
- He adopted the titles of Alamgir (Conquer of the World,) Badshah (Emperor) and Ghazi (Holy Warrior).

## Religious Policy

The religious policy of Aurangzeb represented a marked departure from the liberal policy of his predecessors. This was a result of the following factors:

- Aurangzeb was an **orthodox Sunni Muslim**, who is said to have offered Namaz five times a day even on the battlefield.
- In his war of succession against Dara Shikoh, he was supported by orthodox elements.

## Important Religious Policy Actions

- 1659 - Ordered the **demolition of new Hindu temples**.
- 1670 - Reimposed **Jizya**
- He **abolished** un-Islamic court rituals such as **Tuladan, Jharoka Darshan, Sijda, Paibos and Navroz**.
- He banded **music and painting** from his court.
- He forbade the cultivation of **bhang**.
- He **abolished** the practice of issuing **Zawabits**.
- He began appointing **Mutasibs** (censor of public morals) to ensure that things forbidden by Sharia were not done.
- He appointed a board of Ulemas to compile the '**Fatwa-i-Alamgiri**' (law digest).
- In an attempt to bring the state's taxation policy in line with the Sharia, he **abolished**
  - **Rahdari** (inland transit duties), **Pandari** (octroi) and **Abwabs** (illegal cesses)

- He discontinued the practice of inscribing **Kalima** (Islamic confession of faith) on coins because he did not want it to be trampled underfoot.

## Imperial Relations

- **1674** - Imprisoned and executed Guru Teg Bahadur (9th Sikh Guru).
- **1674** - His interference in the succession issue at Jodhpur, that is, his refusal to recognise late Jaswant Singh's posthumous son, Ajit Singh, as his legal heir, led to a prolonged war between the Mughals and combined forces of Mewar and Marwar.
- **1683-84** - His son, Prince Akbar, the governor of Deccan rebelled. Aurangzeb pursued him and became preoccupied with Deccani politics.
- **1686-87** - He annexed Bijapur and Golconda.
  - However, by this time, Maratha power had emerged in force under Shivaji.
  - Aurangzeb neglected the North Indian affairs in order to suppress the Marathas.
  - This led to wastage of valuable resources and men, causing a huge drain on the economy, and led to frequent agrarian revolts in other parts of the empire, which harmed the empire's stability.
- **1690** - He executed Sambhaji, the son of Shivaji.

## Rebellions

- **Jats** - under Gokal, Rajaram and Churaman successively.
- **Satnamis/Mundiyas** - by followers of Birbhan .
- **Sikh** - after the execution of Guru Teg Bahadur, led by Guru Govind Singh.
- **Marathas** - after imprisonment and execution of Sambhaji.
- **Marwar and Mewar** - due to succession issue.

- **Bundelas** - led by Champat Rai and Chhatrasal.

## MUGHAL MILITARY ORGANIZATION

- **Ahdis** - They were gentlemen troopers directly recruited and paid by the state.
- **Ashkan** - Infantry soldiers.
- **Bargirs** - Cavalry soldiers, mounted and equipped by the state.
- **Silehdars** - Cavalrymen who brought their own horses and arms, and were paid higher salaries than Bargirs.
- **Dasti** - Light artillery.
- **Dakhilis** - They were supplementary troops, recruited by the state and paid from the state treasury in times of war.
- **Jinsi** - Heavy artillery.
- **Seh-bandis** - Infantry soldier serving as civil police.

## DOWNFALL OF THE MUGHAL EMPIRE

The Mughal empire had reached the high-watermark of its territorial extent under Aurangzeb. However, it started crumbling after his death, in the first half of the 18<sup>th</sup> century. The empire eventually shrank to a few square miles around Delhi and by 1803, the EIC had captured Delhi and reduced the Emperor to a mere pensioner.

This decline of the erstwhile glorious empire can be attributed to the following

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### Mistakes of Aurangzeb –

Aurangzeb possessed great ability. However, he undermined the great empire of his forefathers due to his **lack of political, social and economic insight, and his refusal to subordinate his religious zeal to the art of statesmanship.**

#### 1. Religious orthodoxy –

- Aurangzeb abandoned Akbar's policy of religious tolerance, thus **alienating the support and sympathy of Hindus.**
  - He **reintroduced Jizya and pilgrimage tax.**
  - He **dismissed Hindu officials** from service and allowed only those Hindus to continue serving who were prepared to convert, i.e. forcible conversions.
  - He **banned the building of new Hindu temples** and **destroyed the old ones**, including
    - The Kashi Vishwanath Temple and
    - The Keshav Rai Temple of Mathura built by Bir Singh Deo.
  - Thus, **resentment** started to brew amongst non-Muslims.

#### 2. Rajput policy –

- Aurangzeb abandoned close relations with the Rajputs, who had been loyal allies of the Mughal empire so far.
- His interference in the **succession dispute at Jodhpur** and **demand of Jizya at Mewar** led to a costly dispute with the Rajputs, lasting more than 20 years.

- It also revived the political consciousness of Rajputs.

### 3. Deccan Campaign –

- Aurangzeb was bent upon crushing the Marathas and dominating the Deccan.
  - Thus, a futile and arduous campaign ensued.
- Bijapur and Golconda were suppressed and annexed owing to their Shia rule as well as military and financial sponsorship of the Marathas.
  - He should instead have followed a buffer policy towards them and saved expense, energy and resources.
- Moreover, in pursuance of his Deccan policy, Aurangzeb was absent from the north for over 25 years, resulting in –
  - Deterioration in Mughal central administration.
  - Undermining of military prestige.
  - Neglect of vital north western frontier, and
  - Emergence of local provincial leaders to defy central authority, especially in Bengal and Awadh, who wanted to establish their autocracy.

### 4. Sikh policy –

- Aurangzeb's execution of Guru Teg Bahadur led to the alienation of the Sikhs.
- They became a strong military power under Guru Gobind Singh, and were ultimately able to drive the Mughals out of Punjab.

### Crisis of Personality –

- The Mughal empire was top heavy and highly centralised, needing an emperor with qualities of a skilled general and an able administrator.
  - Aurangzeb's successors lacked both.

- Aurangzeb maintained **strict personal supervision** over the entire administrative machinery, **depriving his sons of the necessary training** and practical experience required in the art of administration.
- Moreover, due to **absence of a law of primogeniture**, frequent and ruinous wars of succession occurred after Aurangzeb's death.
  - Within 50 years, 9 Mughal emperors occupied the throne in quick succession without being able to provide effective governance.

### **Mansabdari Crisis / Degeneration of Nobility –**

The Mansabdari system was introduced by Akbar as a means to organise his nobility into a merit-based hierarchy to provide effective military and civil administration.

The Mansabdari crisis refers to the problems created by rising **factionalism and group politics** amongst the Mughal nobility.

- The nobility was **heterogeneous**, composed of Irani, Turanis, Hindustanis, Rajputs, Deccanis and Afghanis. Its success depended upon –
  - **Constant expansion** of the empire's resources through conquests.
  - **Functional relationship** between the emperor and the mansabdar.
- **Aurangzeb's weak successors fell prey to court politics** and the **empire stopped expanding** after his death, creating chaos and confusion, advantage of which was taken by the Marthas, Jats etc. to interfere in court politics.
- The **causes** for this factionalism were –
  - Struggle for jagirs and personal advancement.
  - Struggle for supremacy between the wazir and the monarch.
- This **weakened the empire from within**.
  - The emperor was prevented from following a consistent policy.
- The **nobility also gradually became a closed corporation** as other classes had no opportunity of promotion and offices became hereditary.

### **Jagirdari crisis –**

- It refers to tensions within the Mughal empire due to the **shortage of Jagirs**.

- Mughal territory was classified into –
  - **Paibaqi lands** – distributed as jagirs
  - **Khalisa lands** – crown's land, the revenue from which went directly to the imperial treasury.
- There were 2 kinds of Mughal mansabdars –
  - **Naqdi** – Those who were paid cash salaries.
  - **Jagirdars** – Those who were given land revenue assignments in lieu of cash.
- During **Akbar's** reign there were roughly **5000** Jagirdars, which increased to **14,000** by **Aurangzeb's** reign.
  - The territorial expansion of the empire was unable to keep up with the demand for new jagirs.
- The system was also marked by **unequal distribution** –
  - 16% of the jagirdars held 61% of jagirs.
- A basic flaw in the Mughal Revenue system was the **difference between Jama (estimated revenue) and Hasil (actual revenue)**. As the shortage of Jagirs intensified, the gap widened.
  - This shortfall implied that the **jagirdar was unable to perform his military functions** and be remunerated for his services, leading to military weakness.
- The shortage of jagirs reached crisis proportions when, after **annexing Bijapur (1686) and Golkonda (1687)**, Aurangzeb categorised their **entire territory as Khalisa**.
  - On the one hand, the local nobility was incorporated into the empire, thus swelling the ranks of the jagirdars, but on the other hand, there was no growth of jagir lands.
- This **increased the sense of competition and insecurity** amongst the nobility.
- Jagirdars also began **extracting illegal cesses (Abwabs)** from the peasants.

## Agrarian Crisis –

It refers to **increasing frequency and intensity of agrarian revolts** during the 18<sup>th</sup> century in the Mughal empire, as a result of the exploitative practices of the Mughal state and its functionaries.

- The **burden of taxation** on peasants had increased greatly.
  - Jagirdars had started collecting **abwabs**.
  - The **state had also increased its revenue demand** to fund the Deccan campaign.
  - The **Ijaradari system** or the practice of revenue farming i.e. the auctioning of land revenue collection rights to the highest bidder, had been introduced by Aurangzeb's due to his preoccupation with the Deccan.
- The **growing religious intolerance** served to further mobilise the peasants.
- **Zamindars** who had caste and religious affiliations with the peasants emerged as their natural leaders in these revolts.
  - A few prominent examples included the revolts of the Sikhs, Satnamis and Jats.
  - The Jats were even able to carve out their own kingdom at Bharatpur, which was a huge blow to the Mughal empire.

## Technological Backwardness –

Since the 16<sup>th</sup> century, Indian knowledge of science and technology had stagnated.

- The growth of **Indian trade was hampered by poor communication** and by the **self-sufficient nature of the village economy**.
- States used **outdated weapons** and systems of warfare, along with heavy dependence on cavalry.
- The **neglect of naval development** proved suicidal in the face of European powers who were experts in naval tactics of war.
- On the other hand, **Europe underwent the Age of Enlightenment** accompanied by tremendous **scientific discoveries and inventions**.
  - The greatest benefit of this progress was derived by the **European military and industry**. By the 18<sup>th</sup> century, the Europeans held a significant technological edge over the Indians.
- Thus, the Europeans **were able to easily defeat large traditional Indian armies** due to their technological superiority.
  - e.g., the First Carnatic War (Battle of St. Thome), Second Carnatic War (Siege of Arcot), Battle of Buxar (1764) etc.

## Foreign Invasions –

- The easy victory of **Nadir Shah** and the repeated invasions of **Ahmed Shah Abdali** exposed the weaknesses of the Mughal military.
- They **emboldened other challengers** such as European companies.
- All this led to a **further drain of Mughal resources**, thus restricting its ability to provide effective government and defend its subjects.

## Emergence of New Powers –

- The 18<sup>th</sup> century also witnessed the emergence of **powerful challengers** such as the **European companies and domestic powers** such as Sikhs and Marathas.
- The greatly diminished Mughal empire could not withstand these challenges.



# **GS FOUNDATION BATCH FOR CSE 2024**

**Ancient and Medieval Indian  
History and Culture- 11**

**(Bhakti Movement and Vedantic  
Philosophy – Part 1)**

GS Foundation 2023-24  
Ancient and Medieval Indian history and Culture  
**Bhakti Movement and Vedantic Philosophy – Part 1**  
Nikhil Sheth

Bhakti is inherent in Indian culture. However, at a particular turn of history, Bhakti took the form of a socio-religious movement, and soon it became the largest cultural movement in India. From the viewpoint of the time period, it covered more than 1000 years and it lingers even today.

It is an inclusive cultural phenomenon. It assimilated within itself both high Brahmanic culture and lower tribal culture, orthodoxy as well as liberalism, and elitism as well as popular elements. So, it was heterogenous in character.

#### **Meaning of the term - Devotion?**

The term **Bhakti-marga** is one of the three ways to achieve moksha.

- **Karma**
  - Yajna, Japa, Tapa, Anushthana, Vratas etc.
- **Jnana**
  - Knowledge, as described in Upanishads
  - Spiritual practices like Shravana, Manana, Nididhyasa
- **Bhakti**
  - The root is **Bhaj**. It means attachment, participation, fondness for. It may be a devotion towards **Guru, a king, and a god**.
  - In religious sense, it is a mode of worship, where there is an intense emotional love/devotion for a personal god. It may be Vishnu/Shiva, Vyankatesha, Vithoba, Ram/Krishna/Radha/Durga.

#### **Basic Concepts:**

- (a) Saguna/Nirguna:** Two alternative ways of imaging the nature of the divine (Brahman) –
- Saguna Brahman was envisioned and developed as with form, attributes and quality.
  - Nirguna Brahman was the concept of the Ultimate Reality as formless, without attributes or quality.
- (b) Panth and Sampradaya:** Each of the major divinities of Hinduism—Vishnu, Shiva, and the various forms of the Goddess—have distinct devotional traditions.
- (c) Vidha:** Various devotional practices like reciting the name of the god, singing hymns in praise of the deity, wearing or carrying identifying emblems, and undertaking pilgrimages to sacred places associated with the deity.
- (d) Bhav:** In Bhakti, there is an emotional relationship between the god and the devotee.
- Different local traditions explored various possible relationships like servant-master, a friend-friend, a parent-child, a child-parent, and a woman-beloved.

### Evolutionary Background:

(a) Although **Vedic religion** was primarily worship through Yajna and Mantras, some elements of Bhakti can be seen even in ancient texts like Vedas and Upanishads. Bhakti has been inherently present in the Indian culture. The term bhakti first time appears in **Shvetashvatara Upanishad**. But it only appears once there.

(b) However, as a social-religious ideology, we find the full extent exposition of Bhaktism in the text, **Bhagvat Gita**, first. It explicitly uses the word "bhakti" to designate a religious path (marga). In fact, by the **post-Maurya period**, Bhakti emerged because of assimilation between higher Brahmanic culture and lower tribal culture.

Challenges to Hinduism during the **post-Mauryan period**:

- Influx of many foreign rulers.
- Greeks were primarily idol-worshippers.
- Emergence of Mahayana Buddhism.
- There was rising Avadana literature.

To counter/because of all these, Hindu Synthesis took place in which:

- Non-Aryan/tribal elements were assimilated by **Sanskritizing many local deities into Aryan pantheon** through the practice of land-grants (process of cultural integration)
- The idea of **avataravat** was accepted.
- Reduction in complex sacrificial **rituals**
- Various **Buddhist influences** were incorporated.
- Emergence of **Shaivism and Vaishnavism**
- Started the **cult of temple**.
- Composition of **smriti, epics and Puranic literature** which form the basis of the ideas and practices of classical Hinduism.

(c) All this change reached its zenith during the **Gupta period** which was characterized as the zenith of classical Hinduism. As the focus was towards assimilation, it was broadly characterized by tolerance, acceptance, and synthesis.

(d) Trends in north India during post-Gupta and Early Medieval period:

- **Tantricism** became dominant and it overpowered Bhakti for some time.
- Emergence of **Nathpanthi** reaction to Tantricism
- Development of **Shaiva Tantra in Kashmir**

Meanwhile, in the **post-Gupta era** (6<sup>th</sup> and 7<sup>th</sup> centuries), Bhakti appeared in **South India** as a popular movement.

- Here the initiative was taken by 12 **Alwar** and 63 **Nayanar saints**.

- Alwar and Nayanar saints made a demand not simply of religious equality but also of social equality. That's why initially Bhakti movement in south India was also a **social movement**, apart from being a **religious movement**.
- There is emergence of **Shankar's philosophy of Advaita Vedanta** at the same time.

In the **Early Medieval period**, there was a fundamental re-orientation.

- Brahmanic elements started to penetrate the Bhakti movement. They were known as **Vaishnava Acharya**.
- **Association with monarchy and temple cult**
  - Simultaneously, there was the rise of **Imperial Cholas**. There emerged a religious structure based on an **alliance between monarchy and Brahmins** who were being **supported by idol worship and temple cult**.
  - In parts of North India, Bhaktism got associated with **feudalism**.



Matsyah Kurmo Varahas-cha  
 Narasimhas-cha Vamana  
 Ramo Ramas-cha Ramas-cha Buddha  
 Kalki-cha te dasa  
 —Adivaraha cave (7th century),  
 Mahabalipuram;

#### (e) North India in Medieval Times:

- The establishment of the **Delhi Sultanate** in the early 13th century witnessed great outburst of many diverse and widespread socio-religious movements in various parts of the country drawing upon the concepts of bhakti.
- These movements have been seen as **a continuation or revival of the older South Indian bhakti movement**. However,
  - Each one of the later movements which grew in the Sultanate period had a **historical context of its own** and its own peculiarities.
  - Moreover, **non-conformist monotheistic movement** (e.g. Kabir and other 'low-caste' saints) bears only superficial resemblance to the variants of the movement.

In view of these wide and at times even basic differences among various bhakti movements, they must be discussed individually in order to clearly bring out the characteristics of each one of them and also to discover elements of unity and diversity among them.



## Tamil Bhakti Tradition

Bhakti as a movement arose in **South India** in the 7<sup>th</sup> -10<sup>th</sup> centuries in poems that the Alvars (12 Vaishnav saints) and the Nayanars (63 Shaiva saints) composed in Tamil to the gods. The Tamil word that is used by Alvars and Nayanmars to express their devotion to their god was **anbu**, which means love.

### **Bhakti changed its complexion when it reached south India:**

- Sangam intense love poetry + Northern Puranic Bhakti → **Northern bhakti element transformed into intense emotional movement.**
  - By this time, the Sanskritic/Puranic Tradition - had reached Tamil region. It drew on earlier Tamil secular traditions of love poetry of Sangam era and was deeply rooted in Tamil tradition and ethos.
  - It became a social movement with a popular base.
- **Vishnu and Shiva** became the primary focus of Alwar and Nayanar bhakti.
- **The interaction between the Sangam and Puranic elements** introduced various themes from the **Puranic myths**.
  - Skanda became Murugan.
  - Mayon and Krishna themes were identified with each other.

### **Important features of Tamil bhakti:**

- It contained the **element of social radicalism**, against Brahmanical social order.
  - They rejected caste-based discrimination and subordinate position of women.
  - The saints themselves **came from varied backgrounds**.
  - While the lower castes had been excluded from Vedic scholarship and Vedic worship, the path of bhakti advocated by these saints was open to all, irrespective of caste.
- They were **hostile to Buddhism and Jainism** for their corrupt practices and elitism. At that time, Jainism and Buddhism enjoyed a privileged status with court patronage in South India and had become rigid and formal.
  - Bhakti movement not only won to the fold of Hinduism many adherents of Buddhism and Jainism, but they also won over many tribals.
- Efforts to make people more **ethical, sensitive, egalitarian, compassionate and spiritual**.
- They composed in **Tamil language** to reach the popular base. Tamil language for devotion emerged as alternative to Sanskrit.
- The idea of bhakti was soon **introduced in the temple**.
  - **By the Chola era**, the nexus between court-priest was created through the network of land-grants and temple institution. It helped in political centralization and social integration. With it, Tamil bhakti **lost its radical anti-brahmanism and temple-cult emerged as the most important manifestation**.
- The temple situation also marked out a **sacred geography** for the first time. This also provided a network for future religious interaction.

	Alvars	Nayanars
<b>Meaning</b>	Those who dive deep, absorbed in the divine, immersed in God	Nayanmar is an honorific. Never used by themselves.
<b>Saints</b>	12 Vaishnav saints	63 Shaiva saints
<b>Nature of Bhakti</b>	Initially: Prominence of Krishna avatara (Mayon/Mal). Later: Emergence of Vaishnav Sampradayas  Developed the notion of <b>prapatti</b> (complete surrender) later developed in the Srivaishnavism	Initially, Shaivism was not very popular in cities (Pashupat, Kapalik, Kalamukhas, Aghora). But Nayanars provided popular acceptance.
<b>Visualization of God in Poetry</b>	Lover–beloved Mother–child (less prominent)  Devotional songs of love, longing, ecstasy, and service. “Madness” of religious exaltation: “run, jump, cry, laugh, and sing, and let everyone witness it.”	Master and slave. Nayanars described themselves as atiyar (servant) or tontar (slave).  Poems frequently refer to the experience of ‘melting’ before the lord, descriptions of ecstatic worship, where the devotee stammers, tears pour out, when he dances.
<b>Extra Facts</b>	108 Divya Desams	Term: <b>Siddhar</b>
<b>Books</b>	<p><b>Nalayira Divya Prabandham</b> (4000 verses)</p> <ul style="list-style-type: none"> <li>Composed by <b>Nathmuni</b> (leader of Srivaishnavism) He collected and systematised the teachings of the Alvars and declared them equivalent to the Vedas.</li> <li>Status of Tamil Veda due to Ramanuja (Tamil Vaishnav = Ubhav Vedantins)</li> <li>Srirangam Temple (South), Badrinath (North): daily chanting of hymns today</li> </ul> <p>Hagiography: <b>Divyasuricharitam</b> by Garudavahana (12<sup>th</sup> c)</p>	Three Books: Tirumurai, Vedas and Shaiva agamas  <p><b>Canonization of Tirumurai</b> (anthology of 12 books)</p> <ul style="list-style-type: none"> <li><b>1-7 books:</b> Nambiyandar Nambi compiled <b>Tevaram</b> (Sambandar, Appar and Sundarar) in 10th c. It is sung in temples since Rajaraja Chola era (10th c)</li> <li><b>12th book:</b> <b>Sekkizhar's Periya Puranam</b> (Great Purana, life depiction of 63 Nayamars)</li> </ul>

### Some important saints:

Alvar	Nayanars
<p><b>Nammalvar</b></p> <ul style="list-style-type: none"> <li>• Greatest of the 12</li> <li>• 1352/4000 compositions</li> <li>• Developed the notion of prapatti.</li> </ul> <p><b>Madhurkavi:</b></p> <ul style="list-style-type: none"> <li>• Disciple of Nammalvar, recorded and compiled his works</li> </ul> <p><b>Kulshekharar</b> (Belonged to royal Chera family)</p> <ul style="list-style-type: none"> <li>• Author of Perumal Tirumoli (Tamil) and Mukundamala (Sanskrit)</li> <li>• Imp role in reviving <b>Koodiyattam</b></li> </ul>	<p><b>Three Muvar</b></p> <ul style="list-style-type: none"> <li>• <b>Sambandar:</b> Koon Pandian was converted.</li> <li>• <b>Appar:</b> Mahendravarman I was converted.</li> <li>• <b>Sundarar</b></li> </ul> <p><b>Manikkavacakar</b></p> <ul style="list-style-type: none"> <li>• Not in 63 Nayanars but associated with them.</li> <li>• Works included in Tirumurai.</li> <li>• <b>Tiruvachakam:</b> Collection of hymns</li> </ul>
<p><b>Andal</b> (the one who rules)</p> <ul style="list-style-type: none"> <li>• Only female Alvar, Queen of Tamil Bhakti.</li> <li>• Her poetry on Krishna-Gopis was laced with pangs of separation and longing for union with the lord. Highly emotional and erotic.</li> <li>• Tradition: married to Ranganathaswamy and later merged into the idol.</li> </ul>	<p><b>Three female saints</b></p> <ul style="list-style-type: none"> <li>• Karaikkal Ammaiyan</li> <li>• Mangaiyarkkarasiyan</li> <li>• Isainaniyan</li> </ul>

## Adi Shankaracharya

(Also called as Hindudharmoddhakara)

*I do not think that I know it well. Nor do I know that I do not know it.  
Among us those who know, know it; even they do not know that they do not know.*

— Kena Upanishad

Very little is known about his personal life. Shankara Digvijaya (life of Adi Shankara) by Anandigiri was written during the Vijayanagar era, and established Shankaracharya as the rallying symbol. He is often considered to be the founder of the Advaita Vedanta school, but was actually a systematizer, not a founder.

### **Background:**

- The Upanishads form the basic texts and Vedanta philosophy gives an interpretation.
- **Badarayana** (4<sup>th</sup>-5<sup>th</sup> century) wrote **Brahma Sutra** to systematize and summarize the philosophical and spiritual ideas in the Upanishads.
- **Gaudapada** (6<sup>th</sup> century) was a grand teacher of Shankaracharya. He wrote **Mandukya Karika** commentary on the one of the shortest Upanishads called Mandukya. Shankaracharya's commentary on it is at the core of his Advaita philosophy.

**Adi Shankara** tried to revive Hinduism through Vedantic philosophy, which was used as a cohesive idea to unite all strands, based on the Vedic dictum of 'One Truth, Many Expositions'.

To justify and promote his idea, he wrote **commentaries on Prasthana-trayi (10 Upanishads, Brahmasutra and Bhagvad Gita)** and tried to reinvigorate the Upanishadic thought. He gave a new interpretation to Upanishadic philosophy. Such philosophy was attractive for the scholars/elites. Shankaracharya **systematized Advaita by as jnanamarga**

- **Brahma Satyam Jagan Mithya Jivo Brahmaiv Naparaha.**
  - **Brahma Sat** – it exists.
    - The supreme truth of Brahman is Nirguna, sat-chit-ananda (truth-consciousness-bliss). It is **neti, neti**.
  - **Jagat Mithya** – all creation is mithya. (Mayavada)
    - In his view, this **world** is nothing but illusion or **maya**. Brahman, the spirit that suffuses the cosmos, is the sole reality; other than Brahman, everything else, including the universe, material objects and individuals, is ever changing, transient and illusory (maya).
  - **Jivo Brahmaiva Napara** – both are the same. Atman-Brahman is one and the same. There is nothing else. (*eka Brahmo dwitiyo nasti*)
    - Thus, Brahman is Paramarthika Satyam, Absolute Truth, and one's atman or self is identical to it. Shankara's Hinduism does not see God as external to the universe. God dwells in the universe, but God is not the universe; He is in it and beyond it. The world is in God, and the two are indivisible.

- Know that Atman-Brahman is one and the same, which is Satchitanand. Realising this and accepting the true self, pure consciousness, as the only reality (sat), leads to **moksha** or salvation, defined by some as a state of bliss (ananda).
- **Jnanamarga:** Sa Vidya Ya Vimuktaye.
  - Adi Shankara gave primary importance to jnana yoga. It is knowledge which gives Moksha, or spiritual release while alive (jivanmukti) or after death (videhamukti). **Once you get moksha, you become Brahma, you experience being Brahma.**
- To justify his stand, he focused on **four Mahavakyas** from Upanishads.
  - Aham Brahmasmi
  - Tat Tvam Asi
  - Ayam Atma Brahma
  - Prajnanam Brahma (Consciousness is Brahma)
- For common people, he authorized **idol-worship** to popularize gods among them.
  - To Adi Shankara, bhakti yoga (the practice of worship) was an important step towards jnana yoga (the cultivation of knowledge).
- **Compositions**
  - Commentary on Prasthanatrayi
  - Upadesha-sahasri
  - Vivekachudamani
  - Saundarya Lahari
  - Over 100 Stotrams
    - Bhaj Govindam
    - Nirvan Shatakam
    - Kashi Panchakam

Adi Shankara was not merely a philosophical thinker who reconciled the doctrines and traditions of the ancients with a robust interpretation for the future; he was also a practical reformer.

- **Smart Puja:** Five Hindu gods (Shiva, Vishnu, Shakti, Ganesh, Surya), include a sixth impersonal nirguna god in their practice.
- He **purified the worship of the Goddess**, which had become somewhat questionable thanks to dubious practices introduced by the tantrics, and introduced the samayachara form of Devi worship, involving hymns of exquisite beauty like the Soundarya Lahari
- **Travelled widely** in South and North (Shankar Digvijay) He was engaged in spirited debates and refuted opposing ideas.
  - Famous debate with **Mandan Mishra**
- In order to give **ideological-institutional unity to Hinduism**
  - He **established 4 mathas** in 4 directions to create religious boundary and envelope whole India.
    - Jyotirmath at Badrinath
    - Govardhan Math at Puri
    - Kalika Math at Dwaraka

- Sharada Peetham at Shringeri
- Kanchi Kamakoti Peetham in Kanchipuram (became important later)
- **Dashnami Sect** of wandering monks: Shankara also created his disciples sannyasis (Hindu ascetic youth) who took learned shastras, travelled across, and debated with other religious groups across India. They took the message of his faith all across India.
- **Kumbha Mela**
- His ready acceptance of many Buddhist principles and practices so narrowed the gap between the two faiths as to make the **absorption of Buddhism** by the parent faith inevitable in India.
- **Social Commentary**
  - Despite such ideas being seen by many as Brahminical and elitist, Advaita Vedanta, by conceiving of Oneness in this manner, lays the philosophical groundwork for the fundamental equality of all human beings. Advaita Vedanta realises that all living beings are essentially one, and thus essentially equal.
  - In Upadeshsahasri, Shankara states that any bheda (discrimination) based on class or caste or parentage is a lack of liberating knowledge. Shankara's liberated individual understands and practises the ethics of non-discrimination, since the high-born and the low are all part of the same Oneness.

## Vaishnava Acharya Tradition

### **Various Schools of Vedanta:**

Shankaracharya (8 <sup>th</sup> c)	Advaita Vedanta
Ramanujacharya (11 <sup>th</sup> c)	Vishishtadvaita
Madhvacharya (13 <sup>th</sup> c)	Dvaita Vedanta
Nimbarkacharya (13 <sup>th</sup> c)	Dvaitadvaita
Vallabhacharya (16 <sup>th</sup> c)	Shuddha Advaita
Chaitanya Mahaprabhu (16 <sup>th</sup> c)	Achintya Bhedabhedha

### Vishishtadvaita (Srivaishnava) Sect:

- Founder: **Nathamuni**
- Real founder: **Yamunacharya** was the real founder.
- Most salient contribution: **Ramanujacharya** (1017-1137, 120 years)
  - Ramanuja succeeded Yamunacharya at **Srirangam** as the head of the temple.
  - Initially, he was a pupil of advaita philosopher **Yadava-Prakasha** at Kanchipura. However, soon he got disillusioned with the philosophy of advaita.
- **Vishishtadvaita of Ramanuja:**
  - Ramanuja speaks about three 'eternal' principles:
    - **chit** (the individual soul)
    - **achit** (the material world)
    - **Ishvara** (the Supreme soul).
  - His commentaries on the Gita and on the Brahma Sutras contested Adi Shankara's interpretations of those scriptures.
    - Shankara's Nirguna Brahman was criticized by Ramanuja.
      - He argued when there is knowledge, there must be a knower [thus refuting Shankara]
      - Thus, Brahman cannot be nirguna, it cannot be without 'quality', because we can experience it. It in itself is an attribute.
    - Ramanuja also rejects that atman (chit) and paramatman (Ishvara) are identical.
  - Ramanuja's conception
    - Chit and Achit are both parts of Ishvara. Chit is its atma and achit is its body. So, they are part of Ishvara, but not identical.
    - So, Ramanuja in a way supported Advaita, that everything is Brahman. But he rejects Mayavada. Jagat is not mithya, it's a part of Brahman.
      - Brahman is the same as Vishnu, as per Ramanuja.
    - Further, for Ramanuja, against Shankara, **knowledge** alone is not enough to save a soul. It has to be followed by devotion (**bhakti**) to attain salvation.
  - Thus, Ramanuja's chief contribution was to mingle Vedic Brahman with 'bhakti' which became the chief component of all Vaishnava movements.

- He gave philosophical justification to Bhakti and helped in its popularization.
  - However, the idea of Krishna, Radha and cowherds are absent from Ramanuja's Vaishnavism.
- **Persecution?**
  - According to Vaishnavite tradition, Vaishnавites were persecuted by a Chola king and Ramanuja was made to flee to Karnataka.
  - **Bittideva**, a Jain Hoyasala ruler of Belur in Karnataka. Ramanuja converted Bittideva into Vaishnavism and christened him **Vishnu Vardhana**. He built a very ornate and sculpturally magnificent temple dedicated to Lord Vishnu, **Channa Kesava, in Belur**.
- **Social aspect:**
  - He brought organisational energy into the faith, conducting daily pujas and annual temple festivals, **allowing image-worship and more inclusive temple-based rituals** at the Srirangam Mutt he headed and in other nearby temples.
  - **Pancharatra Tradition**
    - It is a temple ritual which deals with the construction of temples, rituals in temples, idols, initiation of vaishnavites, their religious marks, etc.
  - Ramanuja tried to establish **a careful balance between orthodox Brahmanism and popular bhakti** which was open to all.
  - He advocated bhakti as a mode of worship accessible to all including the **Sudras and even the outcastes**. While propagating bhakti, he did not observe caste distinctions and even tried to eradicate untouchability. He **permitted women and worshippers of the lower castes** to participate in temple worship, a privilege they had been denied.
  - Ramanuja also allowed the **chanting of the popular Alvar hymns**, which were sung in **Tamil**, the language of the people, rather than in the arcane Sanskrit.
  - Ramanuja's reforms spread across southern India to other major Vaishnavite temples and can be seen in many ways as a **reinvention of Hinduism, taking Shankara's work to the masses**.
- **Literature**
  - Vedantasara, Vedantadipa, and his commentaries on Bhagavad-Gita and Brahma-Sutra.



Statue of Equality, Hyderabad

# A proponent of social equality

E. RAJESH PATHAK

**K**nower of the self, with his divine eyes looks equally at the inner-self lying within Brahmin, cow, elephant, dog and an outcaste', says the Bhagavad Gita. The one who emulated this message and worked upon it throughout his life was Sri Ramanujacharya. The 'Statue of Equality', unveiled recently in Hyderabad, is part of the 'Sri Ramanuja Sahasrabdi Samarohanam' that concludes on February 14.

Not just in the realm of spirituality, but the initiatives of Ramanuja, who lived a thousand years ago, for social equality were equally notable. He made it mandatory to sing in temples the songs written by saints belonging to oppressed castes. He had the gates of Tirunarayana Perumal temple opened to all castes and communities. Ramanuja learned different schools of dharma from five different acharyas. But it was Sri Nambi (Ghoshtipoorna) from whom he learnt the Ramayana.

Another guru from whom Ramanuja learnt the Vedas and the Nalayira Divya Prabandham was Periya Nambi, also called Mahapoorna. It is believed that Periya Nambi initiated Ramanuja into Vaishnavism. This bhakti cult reached its zenith in south India under the Azhwars, the devotees of Vishnu.

Ramanuja made this cult of devotion prominent as 'Prapatti', which is the essence of Ramanuja's Saranagati Gadya. It means seeking refuge with Vishnu and gaining moksha from the world.

Inspired by 'Prapatti', during the 14th century, Ramanand Swami pioneered the Bhakti movement in north India, thus creating a bridge between the bhakti movements of the South and the North.

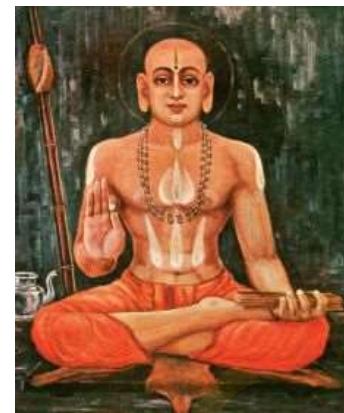


The statue of Ramanuja unveiled recently in Hyderabad. ■ PHOTO: AP

*dnyaneshwar.mobi@outlook.com  
8421928891*

### Madhvacharya's Dvaita Vedanta (13<sup>th</sup> c)

- Also known as **Anandatirtha**.
- Madhvacharya rejected advaita **completely**. He was a critic of both **Shankara** as well as **Ramanuja**. He gave the idea of dualism.
  - Atman and Brahman are fundamentally separate from each other. These are two different realities, never the same.
  - Tattvavada
    - He divides the things into two tattvas:
      - Svatantra Tattva: Ishvara/Brahman.
      - Paratantra Tattva: Jagat (achit) and Jiva/atman (chit).
    - Paratantra Tattvas are dependent, but they cannot be one with Ishvara. Thus, it is dvaita.
  - Brahma of Vedanta is not an impersonal being but another name for Vishnu or Hari. He is the object of worship and devotion. God-soul relationship is like master-servant. Liberation is achieved through only the grace of god.
- His philosophy gave support to **Krishna Bhakti**.
- His greatest work is **Anuvyakhyana**.
- **Udupi Ashta Mathas**
  - The main area of his influence was Karnataka.
  - Madhvacharya established eight mathas in Udupi, with a murti he obtained from Dwarka.
- Madhvacharya's ideas led to the founding of **Haridasa sect** of Vaishnavism in Karnataka, known for their devotional songs and music. During the rule of the Vijayanagar Empire in South India, the Haridasa movement spread out from Karnataka.



### Nimbarkacharya's Dvaitadvaita (Bhedabhed) (13<sup>th</sup> c)

He was a Telugu Brahmin, born in a **Karnataka**. Most of his life was spent in **Vrindavana**. His followers believe that he was the re-incarnation of Sudarshan chakra.

(Time: Some believe he pre-dated Shankaracharya by a century, while other believe his time was after Ramanuja. It is disputed. But his ideas were prevalent in 13<sup>th</sup> and 14<sup>th</sup> centuries.)



- His idea:
  - He accepted Dvaita part – Ishvara is different from Jiva and Jagat. But he added that Jiva/jagat also depend on Ishvara. So, they are **distinct** (dualism, dvaita, bheda) yet dependant, so they are kind of **identical** (monism, Advaita, abheda).

- Nimbarka equally emphasizes both difference (bheda) and non-difference (abheda), as against Ramanuja, who makes difference subordinate to non-difference.
- He identified Ishvara/Brahman with **Radha-Krishna**, where both are conjointly understood to be the eternal deity. He emphasized on the importance of Krishna and cowherdresses headed by Radha. Thus, Nimbarka played a major role in spreading the worship of the divine couple Radha and Krishna, and founded Nimbarka Sampradaya.
- Books: Vedanta-Parajita-Saurabh, a commentary on Brahma-sutra.

### **Vallabhacharya's Shuddhadvaita (1479-1531)**

- He was born in a Telugu Brahmin family in Varanasi. His family escaped to the Champaran of Chhattisgarh during the conflicts in the late 15th century.
- He participated in **philosophical debate at Vijayanagara** and was honoured with the **kanakabhishekam** by Krishnadevaraya on victory.
- His philosophical ideas were the culmination of philosophical thought during the Bhakti Movement.
- **Philosophy of Shuddha Advaita**
  - There is no real difference between atman and brahman. There is no question of Bhed and Abhed. Brahma is everything. Jiva and Jagat are all Brahma.
  - Individual soul is not clouded by maya. **The world of Maya is not unreal, but a power of Ishvara.** Jagat and jiva are all real.
  - His brahma is equal to Krishna personified. All things are Brahma. **Everything is Krishna's Leela.** There is absolute identity among them.
- **Krishna-bhakti**
  - **Bhakti** is the means to attain not Mukti, but eternal service of Krishna and participation along with His activities in divine Vrindavana. Focus of Vallabha's Krishna Bhakti is on
    - Krishna's childhood pranks with Yashoda (**vatsalya bhav**)
    - Youthful Krishna in relationship with gopis (**madhura bhav**)
    - Many **lilas** of Krishna (eg. Krishna's protection of the good (divine grace) and his victory over evils, all with allegory and symbolism)
  - **Nirvana** is attainable through **Pushti** (divine grace). Any personal efforts such as good deeds or religious observances are not essential.
  - He founded Krishna-centered **Pushtimarg** of Vaishnavism in the **Braj region** of India.



- **Rejected asceticism and monastic life**, suggested that through loving devotion to God Krishna, any householder could achieve salvation.
- Book – **Anubhashya, Bhagwat Tika Subodhini**
- Legacy preserved in Braj Region and in Mewar (**Nathdwara** temple of Srinathaji).
- His successor was his son **Vitthalnath** who was honoured by **Akbar**.
- **Pichwai** paintings



## Lingayat Sect (Virashaivas)

- **Why is it called Lingayat?**
  - They considered Shiva to be supreme god and worshipped him in the linga form.
  - As a mark of devotion, a small linga is worn around shoulder.
- It thrived in northern Karnataka during the Vijayanagara Empire (14th-18th century). From the Karnataka region, the Virashaiva movement spread to other parts of South India.
- **Saints**
  - The main proponent of the sect is **Basavanna** (not the founder). He served in the court of Kalachuri king Bijnala II (1157-67). In his memory, the capital of Kalyani Chalukyas today is called as Basavakalyana, which is in North Karnataka.
  - Other important saints are Allama Prabhu, Channabasavanna and Akka Mahadevi. **Akka Mahadevi** was one of the early female poets of Kannada language of the 12th c.
- Royal Patronage
  - There was growing popularity and numbers in this new community whose membership was open and inclusive.
  - Soon it led to royal patronage in some Deccan kingdoms like Vijayanagara, particularly during the reign of **Devaraya II** (r. 1422–46 CE).
  - Later important royal dynasties in Karnataka became followers of Lingayatism.
  - One of the most remembered is the Lingayat queen **Rani Chennamma of Kittur** (1778–1829), known for her inspiring role in the anti-colonial struggle against the British.
- **Anuhav Mantapa** "hall of spiritual experience."
- **Vachana Literature**
  - Saints expressed their thoughts in single line philosophical utterances called Vachans.
    - Vachanas were utterings of mystics based on their spiritual experiences and reflection.

While some commonality of thoughts can be distilled, there is a great individuality and diversity among them.
  - This literature flourished esp. after 15<sup>th</sup> century. To this day about 12,000 vachanas of this period authored by over a hundred spiritual seekers and saints, including over 30 women have been discovered.
  - Vachanas were not written by/for academic philosophers, but for ordinary people in their mother tongue, Kannada. The poet saints called themselves '**Sharanas**'. They hailed from almost all classes of society, professions, and castes – including outcastes or "untouchables".



- Radicalism

- Not ritualistic in nature.

- Lingayatism is often considered a Hindu sect, sharing beliefs with other Indian religions, but it rejected the Vedic tradition of sacrifices, rituals, varna system, belief in karma-reincarnation, and superstitions.
    - They primarily conceived their god as personal and formless.
    - Unlike Tamil Bhakti, Basava championed devotional worship that rejected temple worship and rituals led by Brahmins and replaced it with personalised direct worship of Shiva.
    - They have their own priestly class called Jangamas.
    - They don't cremate the dead but practice symbolic burial. They believed that after death, everyone vanishes into Lord Shiva. Death is just merging with the god, so no penance required.

- Social radicalism

- They opposed discrimination against women in the spiritual field. They broke the Brahminical taboos which regarded women as inferior and unfit for spiritual self-realisation.
    - They discouraged child marriage, it also encouraged widow marriage.
    - Originally, they didn't follow caste hierarchy.
    - Although it espoused ahimsa, it critiqued Jainism, which was very influential in Karnataka.



Akka Mahadevi by  
Nilima Sheikh

## Haridasi Tradition in Deccan

The Bhakti movement during this time involved Haridasas (devotee saints). Like the Virashaiva movement of the 12th century, this movement presented another strong current of devotion, pervading the lives of millions.

- The Haridasas represented two groups, the **Vyasakuta** and **Dasakuta**
  - Vyasakuta: required to be proficient in the Vedas, Upanishads and other Darshanas.
  - Dasakuta: conveyed the message of Madhvacharya through the Kannada language to the people in the form of devotional songs.
- **Vijayanagara Era**
  - The **Dvaita** philosophy of Madhvacharya was spread by eminent disciples
    - Naraharitirtha, Jayatirtha, Sripadaraya, **Vyasatirtha**, Vadirajatirtha etc.
  - Saint poets like **Purandaradasa** and **Kanakadasa** earned the devotion of King Krishnadevaraya. **Annamacharya** was a composer of early Carnatic music composed hundreds of Kirtanas in Telugu at Tirupati.



### Raghavendra Swami (1595-1671)

- He was the adhipati of Kumbakonam Math.
- Wrote commentaries on Upanishads from Dvaita standpoint.
- Was accomplished Veena player himself, and wrote with Venu Gopala as mudra.
- Took sanjivan samadhi at Mantralayam.

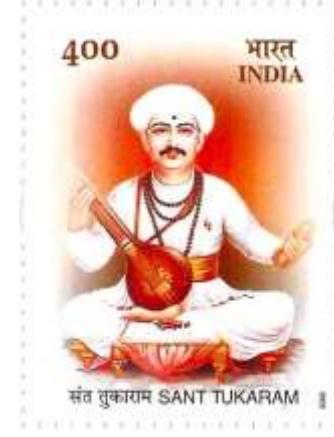
## Maharashtra Dharma

### (A) Mahanubhava sect (Paramarga)

- It was founded by Chakradhar Swami in the 13<sup>th</sup> century. He himself is considered as the avatar of Krishna by his disciples. His earliest biography is known as Leela Charitra, authored by Mhaimbhat in late 13<sup>th</sup> century.
- It follows bhakti philosophy as per Dvaita tradition.
- It didn't recognize caste distinctions.

### (B) Varkaris

- It emerged around the cult of **Vithoda** or **Vitthala**, centered around **Pandharpur** in Maharashtra.
  - Varkari saint poets identify Him with **Krishna** who came to meet the devotee Pundalik and transformed from a folk deity to Vishnu-Krishna. Panduranga, a local deity entered into Brahmanical fold as an avatara (incarnation) of Vishnu.
  - Thus, they accepted idol worship (**saguna**). However, they are not the followers of Ramanuja but that of Shankara, thus followers of **Advaita**.
- Varkari Saints:** **Nivruttinath**, **Jnanadeva**, **Muktabai**, **Eknath**, **Namdev** and **Tukaram**.
  - They used Marathi language.
  - Emphasized upon the idea of social equality and religious tolerance.
  - No need to renounce householder's life to do bhakti.
  - They used to go on annual pilgrimage (**vari**) to Pandharpur on Ashadhi Ekadashi.
- Although this is a saguna bhakti tradition, **Namdeva** is a revered Guru in Dadupanthis and his Nirguna compositions are included in Guru Granth Sahib.



#### Vari

- It is almost 800 years old tradition of pilgrimage, where pilgrim walks a distance of over 250km in 3 weeks. It takes place twice every year – during Ashadh and Kartik. (also some in Chaitra and Magh)
- The first procession (palakis) to be organised carrying the padukas is that of Jnanadeva from Alandi followed by other Varkari saints (Tukaram's from Dehu; Eknath from Paithan, Namdeva from Pandharpur) from their birthplace to Pandharpur.

- On the way, the pilgrim chants Lord's name (naam-jap), sings songs (abhangs) and reads sacred books (haripath). During the processions the devotees are organised in groups known as dindi.
- They are devotees of Krishna and Tulsi is his favourite plant, Varkaris wear rosary of Tulsi beads and they are strict vegetarians.
- On reaching the temple, they take sacred dip in Chandrabhaga.



### (C) Ramdasi Tradition

Most important saint was a **Samarth Ramdas**.

- Not only he was a popular bhakti saint, focused on worship of **Ram** and **Hanuman** but also a social commentator.
- He tried to synthesize spiritual and political life. He was also a political theorist and possibly helped **Shivaji**. He seems to have met **Guru Hargobind** in north.
- He established many **mathas** which were led by his disciples, including female disciples also, including Venabai and Akkabai.
- He wrote **Dasbodh**, as a commentary on contemporary social issues, in Marathi. He also composed **Asmani Sultani** and **Parachakra-niroopan** based on his experiences in north India.
- He used **Hindi, Urdu, Arabic or Sanskrit words** so long as his writing remained simple. He introduced new words to these languages.

Aarti to Ganpati **Sukhakarta Dukhaharta** has become very popular after Lokmanya Tilak propagated public festivals of Ganesh.



#### Social-political message of the Varkari Sect:

- Social Dimensions:** There was a synthesis of Bhagavata Purana bhakti + Shaiva Nathpanthi based social protest.
  - Importance to **sacrifice, forgiveness, simplicity, peaceful co-existence, compassion, non-violence, love and humility** in social life.
  - There was **denial of caste element** in MH dharma.
    - With God as the Ultimate Truth, Varkaris accepted ultimate equality among men. Varkaris bow in front of each other because "everybody is Brahma."
    - Namdev attracted individuals from diverse classes and castes during community-driven bhajan singing sessions. His companions during worship sessions included.

- Kanhopatra (a dancing girl)
- Sena (a barber)
- Savata (a gardener)
- Chokhamela (an untouchable Mahar)
- Janabai (a maid)
- Gora (a potter)
- Narahari (a goldsmith)
- Dnyaneshvar (a Brahmin)
- Elevation of the **status of women**.
  - Tukaram accepted disciples and devotees without discriminating gender. One of his celebrated devotees was **Bahina Bai**, a Brahmin woman.
  - Other important women saints: Muktabai, Janabai, Venabai, Kanhopatra etc.
- **No neglect of worldly life.** Religious regeneration in the mundane life. Thus, its impact is clearly visible in political and social life of Maharashtra today.
- **Political dimension:** Unlike normal belief that Hinduism is sahishnu/tolerant, MH dharma is **jayishnu**, cry for victory.
  - Samartha Ramdas tried to synthesize spiritual with political.
- **Cultural dimension:** it gave emphasis on Marathi language and Marathi identity.
  - There was development of Marathi literature - Owee (Jnanadeva), Abhang (Tukaram) and Bharud (Eknath).
  - Jnaneshvara wrote Jnaneshvari, Amrutanubhava
  - Tukaram - Gatha (*Mahatma Gandhi, while under arrest in Yerwada Central Jail translated Tukaram's poetry*)
  - Eknath - Bhagvat, Bhavartha Ramayana



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# **GS FOUNDATION BATCH FOR CSE 2024**

**Ancient and Medieval Indian  
History and Culture- 12**

**(Bhakti Movement and Acharyas -  
Part 2)**

## **Bhakti Movement and Vedantic Philosophy – Part 2**

Nikhil Sheth

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### **Bhakti in North India**

With the establishment of Turkish rule, the role of trade/commerce/trade/craft in economy increased and there was decline of feudalism. There was now a need for new religious ideas in north India. Here, the bhakti movement was **essentially a religious protest against prevailing socio-religious orthodoxy**. Emphasis on bhakti and religious equality were two common features of north Indian bhakti, like in the case of South India.

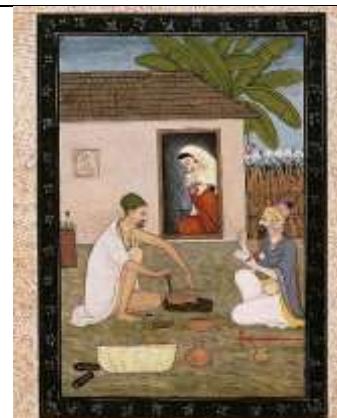
Bhakti during this period emerged in two forms - Nirguna (without attributes, formless) and Saguna (with attributes and form).

<b>Nirguna Nirakar</b>	<b>Saguna Sakar</b>
<p>Worship of <b>God without attributes</b>, formless</p> <ul style="list-style-type: none"> <li>• Nam, Rup, Guna - all formless = ultimate Brahman reality. Thus, monotheist.</li> <li>• He is Gunateet and Nirvachaniya who cannot be captured in limited words.</li> </ul> <ul style="list-style-type: none"> <li>• Believes in Advaita philosophy of Adi Shankara</li> </ul>	<p>Worship of <b>God with attributes</b>, with forms</p> <ul style="list-style-type: none"> <li>• Idol worship</li> <li>• Dedication to personal individual ishta devata</li> <li>• Reincarnation of God to play some role on earth (leela)</li> </ul> <ul style="list-style-type: none"> <li>• Believes in Dvaita philosophy or other forms of Advaita like Shuddhadvaita.</li> </ul>
<p><b>Social reform</b></p> <ul style="list-style-type: none"> <li>• Denial of caste division</li> <li>• Denied temple cult, pilgrimage and ritualism.</li> <li>• Humanist egalitarianism</li> <li>• Anti-communalism</li> </ul>	<p><b>Social reform</b></p> <ul style="list-style-type: none"> <li>• Relatively less radical, some compromise with caste system</li> <li>• Accepted priesthood and temple cult.</li> </ul>
<p><b>Examples</b></p> <ul style="list-style-type: none"> <li>• Kabir</li> <li>• Nanak</li> </ul>	<p><b>Vaishnavism, Shaivism, Shakti</b></p> <ul style="list-style-type: none"> <li>• Within Vaishnavism - Rama bhakti, Krishna bhakti and Vithoba bhakti</li> <li>• Within Shaivism - Lingayata, Shaiva Siddhanta, Kashmiri Shaivism etc.</li> </ul>

(Source of biographies of various saints: Bhaktamal by Nabhadas and Parchais by Anantdas)

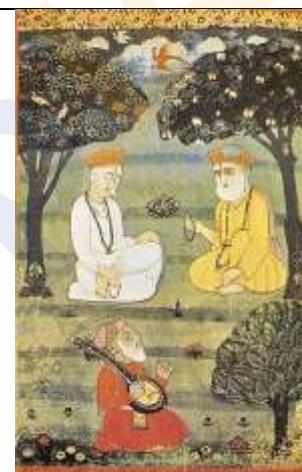
## Nirguna Bhakti (North India)

- **Bhagat Pipa (b 1425)**
  - A Rajput king of Gagaraun garh, abdicated the throne to become a mystic poet and saint.
  - Became disciple of Ramananda.
  - His hymns are included in the Guru Granth Sahib.
- **Bhagat Dhanna Jat (Haryana)**
  - Mystic poet whose three hymns are present in Adi Granth.
  - Jat community getting socially upwardly mobile due to agriculture. Dhanna Jat represents the movement.
- **Dadu Dayal (b. 1544)**
  - A poet-saint from Gujarat, a religious reformer who spoke against formalism and priesthood.
  - Called as Rajasthan ka Kabir.
    - Both were **nirguni** saints. Believed that devotion to God should transcend religious or sectarian affiliation, and that devotees should become non-sectarian (Nipakh)
    - Both focussed on communal harmony between Hindu-Muslim.
    - Doha's of both are popular. Dadu alludes to spontaneous (**sahaja**) bliss in his songs. Much of the imagery used is similar to that used by Kabir.
  - His compositions are compiled in Braj bhasha book called **Dadu Anubhav Vani**.
    - Some of his compositions are in Dhundhadi language.
  - In 1585, Dadu met Akbar in Fatehpur Sikri.
  - Two of his disciples are famous:
    - **Rajjab**: He lived his entire life in dulhe-ka-vesh and kept on spreading Dadu's thoughts.
    - **Sant Kavi Sundarads**: known for his contributions to Hindi language poetry.
- **Ravidas**
  - Disciple of Ramanand as per Bhaktmal. Young contemporary of Kabir.
  - Mystic poet-saint and social reformer of the bhakti movement.
  - **Religious Message**:
    - Discusses **Nirguna-Saguna themes**, as well as **Nathpanthi** philosophy.
    - **Sahaj bhakti**, a mystical state where there is a union of the truths of the many and the one.
  - **Social Message**
    - Taught removal of **social divisions of caste and gender**
    - He promoted **unity** in the pursuit of personal spiritual freedoms.

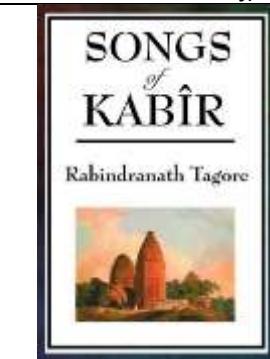


Ravidas as a shoemaker.  
First generation after  
Manaku and Nainsukh of  
Guler, Pahari region,  
ca.1800–1810

- Strong anti-Brahmanical and anti-communal themes
- The devotional songs of Ravidas made a lasting impact upon the bhakti movement.
  - 41 songs were included in **Guru Granth Sahib** of Sikhs.
  - **Panch Vani** text of Dadupanthis also includes numerous poems of Ravidas.
- **Kabir (1398-1518)**
  - Most powerful monotheist saint.
  - He was a common weaver (**julaha**) from Benaras and a **disciple of Ramanand**.
  - **Religious teachings:**
    - Rejection of formal worship, idolatry and scriptural knowledge.
    - He believed in **personal experiences** to discover spiritual knowledge.
    - His philosophy was trying to seek absolute, very much like Nirguna Brahma of Adi Shankara.
  - **Social teachings:**
    - Social equality, universal brotherhood, peaceful coexistence, religious toleration. For Sikhs he is a precursor to Nanak. Muslims place him in Sufi lineages, and for Hindus he becomes a Nirguni saint.
    - He believed in simple leaving as a householder and rejected severe ascetism.
    - He accepted disciples from all backgrounds.
  - **Poetry:**
    - He preached in the local **Awadhi, Braj, Bhojpuri** dialects. He made a great contribution to the growth of literature through his **Dohas**.
    - His dohas are sometimes called **Shabad** (word) or **Sakhi** (witness).
    - They were later compiled into a book called **Bijak**.
    - Kabir was also a great satirist to **expose** the ridiculousness of some rituals and orthodox people through satire and wit. He employed a new literary device called **ulatbansi** to express his views.
    - Some of his verses were included in **Adi Granth**.
  - **Kabir Panth**

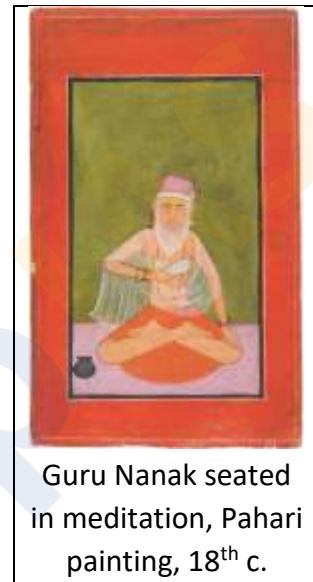


Nanak, Mardana and Kabir (1773 painting, by Alam Chand Raj)



Songs of Kabir were collected by Kshitimohan Sen and translated by Rabindranath Tagore in English

- Kabir did not find any distinct sect in his own lifetime but two of his disciples later found maths.
- Kabir Chaura (Banaras) by Surat Gopal
- Dham Khera (Chhattisgarh) by Dharamdas
- **Guru Nanak (1469-1539)**
  - First Guru of Sikhs
    - His birthday is celebrated as Prakash Guru Purab on Kartik Paurnima.
    - Birthplace: Talvandi (Nankana Sahib), today's Pakistan
    - Died: Kartarpur, today's Pakistan
    - Stories of his extensive travels are found in **sakhis** and **udasis**.
  - He was from **Punjab** during 15<sup>th</sup>-16<sup>th</sup> c., when it was **exposed to continuous wars and invasions** leading to social and economic dislocations. He introduced his version of Nirguna bhakti to respond to the problems.
  - **Religious Teachings:**
    - Monotheism (Ik Omkar)
    - Rejection of idol worship and priestly intermediation.
    - Three practices: Naam jap (recite), Kirat karo (work honestly), Vand Chakko (share)
  - **Social Teachings:**
    - Selfless service
    - Universal brotherhood, Hindu-Muslim unity, Religious and social equality
    - Maintaining a balance between spiritual and worldly life
    - Utmost respect towards women. He spoke **against Sati as well**.
  - Whereas the other radical thinkers only criticized the existing system, Nanak **provided positive and practical alternative**, with definite socio-religious program:
    - He founded a new religion that helped unite the robust peasantry of Punjab. He regulated the community life of his followers.
    - In order to strengthen the feelings of unity and equality, Guru Nanak introduced the practice of **sangat** (congregation of all) and **pangat** (communal dining for all) which presented new social order based on **liberal values**.
  - **Political Teachings:**
    - Nanak's drew a large number of **religious metaphors** from political life (e.g. **God = sacha padshah**).
    - **Kingship:** God himself elevated some people to rule and made other beggars. Kingship was not evil, but he reminded the **rulers to be just and work for people**.
    - He **blamed Sultan for not protecting his subjects in the battle of Panipat with Babur**.
    - He condemned the oppression of tyrannical rulers and **called their cruel, and greedy officials as butchers**.



Guru Nanak seated in meditation, Pahari painting, 18<sup>th</sup> c.

- He made a great contribution to the **growth of Punjabi language**.
  - **Nathpanthi influence** – terms like **Shabad, Shunya**
  - Singing devotional songs with assistant playing Rabab
  - Anecdotes about his life are collected in **janam-sakhis**.
- His followers referred to themselves as **Sikhs**.

### Common Characteristics and Contribution of Nirgun Bhakti

- **Religious Ideas:**

- **Nirgun Bhakti:** They uncompromisingly believed in **only one God**.
  - God of Nanak was non-incarnate and formless (nirankar), eternal (akal) and ineffable (alakh).
  - Monotheists also emphasized the crucial importance of **repetition of divine name, spiritual guru, community kirtan** and companionship of saints (**satsang**).
  - There was only one way of establishing communion with God: it was the way of **personally experienced bhakti**.
    - This was also the way of the Vaishnava bhakti saints, but there was one fundamental difference of perceptions.
    - The monotheistic saints **travelled widely** to propagate their beliefs.
    - **Synthesis of three traditions:** All the monotheists were influenced in varying degrees by the **Vaishnava** concept of bhakti, the **Nathpanthi** movement and **sufism**.

- **Social Ideas:**

- Most of the monotheists **belonged to the 'low' castes**. They **promoted social radicalism** – attacked caste system and ritual orthodoxy.
- Their path was **independent of both Hinduism and Islam**.
  - They didn't try to create a new religion – **harmonizer of both and yet critical of both** Hinduism and Islam.
  - They denied their allegiance to either of them and criticized the superstitions and orthodox elements of both the religions.
  - They attacked idolatry, rejected the authority of the Brahmans and Maulavis and their religious scriptures.
- Most of the monotheistic saints were not ascetics. They led **worldly life** and were married.

- **Literature and Music:**

- They composed their poems in **popular languages**.
  - Not only reflected the emotions of common people but also used the **language of common people** - Hindawi, Awadhi, Punjabi, Braj etc.
  - Some of them used a language which was a **mixture of different dialects** spoken in various parts of North India.
  - They preferred **common language over their own native dialects** because they considered it fit for the propagation of ideas among the masses.
  - The monotheists also made use of **popular symbols and images** to propagate their teachings.

- Their utterances are expressed in **short verses** which could be easily remembered.
  - Support to **local literature** too – Saqi, Ramani, Doha, Bijak
  - **Development of music** – Guru Nanak and Rabab. Even today Raagis in Gurudwaras.
- **Three more points:**
    - **Ideological Affinity:** The saints were aware that there existed a unity of ideas among themselves.
    - **The popularity** of the monotheists broke territorial barriers.
      - A 17<sup>th</sup> c Persian work on comparative religion **Dabistan-i Mazahih** testifies to the continuing popularity of Kabir among the people of North India.
    - **Sect formation**
      - Despite the widespread popularity, the followers of each one of the major figures in the monotheistic movement like Kabir, Raidas and Nanak gradually organized themselves into exclusive sectarian orders called panths such as Kabir panth, Dadu panth, Nanak panth, etc.

### Additional Data: Story of Sikh Gurus

Guru	
<b>(1) Guru Nanak</b> (1469-1539)	<ul style="list-style-type: none"> <li>• Sangat and Pangat</li> </ul>
<b>(2) Angad Dev</b> (1539-1552)	<ul style="list-style-type: none"> <li>• Invented Gurmukhi script</li> <li>• Took interested in education of children – both physical as well as spiritual.</li> <li>• Popularized Guru ka Langar (started earlier by Guru Nanak)</li> </ul>
<b>(3) Amar Das</b> (1452-1574)	<p>Guru Amardas:</p> <ul style="list-style-type: none"> <li>• Introduced Anand Karaj marriage ceremony of Sikhs.</li> <li>• Abolished Sati and Parda system among Sikhs</li> </ul>
<b>(4) Ram Das</b> (1574-1581)	<p>Cordial Relations with Akbar</p> <ul style="list-style-type: none"> <li>• He was impressed by their teachings, spirit of reform and social service through langar. He visited Govindval twice to meet Sikh Gurus - once Amardas and then Arjan. He granted land in Amritsar to the Sikhs.</li> </ul> <p>After Akbar's death the cordial relationship between the Sikh gurus and the Mughal rulers came to an end. Gradually, hostility rose with the beginning of Jahangir's reign.</p>
<b>(5) Arjan Dev</b> (1581-1606)	<p><b>He re-organized Sikhism.</b></p> <ul style="list-style-type: none"> <li>• Transformed voluntary offerings into <b>regular systematic tax/tribute</b>. <ul style="list-style-type: none"> <li>○ Started systematic network for converting the people into the cult under <b>Masands</b>.</li> <li>○ Masands appointed their own deputies and made the people Sikhs of the Guru.</li> </ul> </li> <li>• Composed <b>Sukhmani Sahib</b> (later included in Adi Granth)</li> <li>• Compiled <b>Adi Granth</b></li> <li>• Built <b>Harmandir Sahab</b> in 1604 (invited Mia Mir)</li> <li>• Propounded the concept of <b>Halemi/Halimi Raj</b> (benign and just state, ideal state)</li> </ul> <p>He was tortured and executed by Jahangir.</p>
<b>(6) Har Gobind</b> (1606-1644)	<p>Four important changes:</p> <ul style="list-style-type: none"> <li>• <b>Miri-Piri swords:</b> around Guru's gird – spiritual and temporal authority.</li> <li>• <b>Organized a small army</b> of his own for armed resistance. <ul style="list-style-type: none"> <li>○ Transformed the Sikh cult into a Sikh corps with such <b>Saint Soldiers (sant sipahi)</b></li> <li>○ Explained that extreme non-violence and pacifism would only encourage evil. He taught that it was necessary to</li> </ul> </li> </ul>

	<p>take up the sword in order to protect the weak and the oppressed.</p> <ul style="list-style-type: none"> <li>• <b>Akal Takht:</b> to hold court and conduct temporal business.</li> <li>• Build <b>Lohagarh fort</b> in Haryana.</li> </ul> <p><b>Relations with Mughals:</b></p> <ol style="list-style-type: none"> <li>1. <b>Jahangir</b> arrested the Guru and sent him to the <b>fort of Gwalior</b> where he remained for <b>12 years</b>.</li> <li>2. <b>Shah Jahan</b> initially maintained cordial relations but later, there were some <b>armed conflicts</b>.</li> </ol>
(7) Har Rai (1644-1661)	<ul style="list-style-type: none"> <li>• He <b>avoided any conflict with the Mughals</b> but continued to maintain the army of sant-sipahis. Focused rather on missionary work.</li> <li>• He <b>supported Dara Shukoh</b> during his flight to Punjab. <b>Aurangzeb</b> called him to the court, but he sent his son <b>Ram Rai</b> instead who was detained as a hostage in Delhi.</li> </ul>
(8) Har Krishan (1661-1664)	<ul style="list-style-type: none"> <li>• Youngest of all Gurus, installed at the age of 5.</li> <li>• Symbol of service. Died due to smallpox, while serving epidemic and famine-stricken people of Delhi.</li> </ul>
(9) Tegh Bahadur (1665-75)	<p>Maintained the <b>political and militant character of Sikhism</b> even more strongly.</p> <ul style="list-style-type: none"> <li>• The aspiration of sovereignty is clear from the use of <b>title Sachcha Padshah</b>.</li> <li>• In his efforts <b>to consolidate Sikhism</b>, he turned first towards <b>Khatris</b> and then towards <b>Jats</b>.</li> <li>• Firm believer in the right to freedom of worship. For that reason, he was first asked to convert and then executed by Aurangzeb.</li> </ul>
(10) Gobind Singh (1675-1708)	<ul style="list-style-type: none"> <li>• He <b>evolved a theory of struggle</b> to provide a <b>moral justification for the use of force</b> against enemies. <ul style="list-style-type: none"> <li>• <b>Concept of God as the mightiest warrior</b> and the investiture of weapons with divinity.</li> <li>• He was himself portrayed as <b>Badshah Darvesh</b> (both saint and a king)</li> <li>• Declared that the purpose of his life was to work towards <b>dharma-yuddha</b>, to raise the virtuous and uproot the wicked. <ul style="list-style-type: none"> <li>• <b>Translation of Krishnavatar</b> – Dasam skandha of Bhagavat Purana.</li> </ul> </li> </ul> </li> <li>• <b>Khalsa formation</b> (1699): Structural change in the body of Sikhism. His declaration had three dimensions: <ul style="list-style-type: none"> <li>• It <b>redefined the concept of authority</b> within the Sikh community.</li> <li>• It introduced a <b>new initiation ceremony</b> and code of conduct.</li> </ul> </li> </ul>

	<ul style="list-style-type: none"> <li><b>Amrit Sanskar:</b> initiation of Panj Pyare who became Singh/lions. He gave the Sikhs the name <b>Singh (lion) or Kaur (princess).</b></li> <li><b>Five K – kesh, kangha, kara, kirpan, kachha</b> – closer community bond with separate identity.</li> <li><b>Idea of equality</b> – Khalsa followers not only were equal to each other's but were collectively as important as the Guru.</li> <li><b>Baisakhi</b> and <b>Diwali</b> congregations of armed Singhs at Anandpur</li> <li>It provided the community with a new religious and political vision – <b>Raj Karega Khalsa</b></li> </ul> <p>He was assassinated by a Pathan in 1708 at Nanded. After that, <b>Guruship came to end and vested on Khalsa and Guru Granth.</b></p>
<b>(11) Guru Granth Sahib (1708--)</b>	<ul style="list-style-type: none"> <li>Composition of ten Gurus</li> <li>Jaidev of Bengal</li> <li>Namdev, Trilochan and Parmanand of Maharashtra</li> <li>Sadhna of Sindh</li> <li>Dhanna from Rajasthan</li> <li>Bene, Ramanand, Kabir, Surdas and Ravidas from Uttar Pradesh</li> <li>Sufi saint Baba Farid from Pak Pattan (now in Pakistan)</li> <li>Also some hymns of the Bhatts or bards.</li> </ul>

## Sikhs urged to observe Dec. 26 as 'Sahibzade Shahadat Diwas'

**Press Trust of India**  
AMRITSAR

Shromani Gurdwara Parbandhak Committee (SGPC) chief Harjinder Singh Dhami on Sunday asked the Sikh community to observe the martyrdom day of the sons of Guru Gobind Singh as 'Sahibzade Shahadat Diwas' instead of 'Veer Bal Diwas'.

"Observing the martyrdom day of 'Sahibzadas' as Veer Bal Diwas by the Government of India is a mischievous conspiracy to undermine the greatest martyrdom in the world's religious history," Mr. Dhami said.

"If the government really wants to pay homage to Sahibzadas, then what is the problem in observing

**Modi had in January this year announced that December 26 will be observed as 'Veer Bal Diwas' to mark the martyrdom of Guru Gobind Singh's two sons**

this day as 'Sahibzade Shahadat Diwas,'" he added.

He said that it's a blustery fact that sacrifice of Guru Gobind Singh's two sons was important in uprooting the Mughals from north.

But, Mr. Dhami said, the way the government is insisting on marking the day as Veer Bal Diwas, it is clear that it is "playing politics at the behest of anti-Sikh forces". Mr. Modi had in Janu-

ary this year announced that December 26 will be observed as 'Veer Bal Diwas' to mark the martyrdom of the tenth Sikh guru's two sons - Zorawar Singh and Fateh Singh.

The SGPC too had earlier objected to the name of the day and asked the government to change it to 'Sahibzade Shahadat Diwas'.

Mr. Dhami said that on the order of the Akal Takht, a committee of Sikh scholars had suggested the name 'Sahibzade Shahadat Diwas'. He said the SGPC had sent a letter in this matter to Prime Minister Narendra Modi and the Ministry of Culture. "But still the government did not change the name."



ALL ARE CORDIALLY INVITED!  
**SGPCC urges Sikhs to observe December 26 as 'Sahibzade Shahadat Diwas'.**  
 Sahibzade Zorawar Singh Ji and Sahibzade Fateh Singh Ji chose death instead of deviating from the noble principles of religion. 'Veer Bal Diwas' is a fitting tribute to the courage of the Sahibzades and their quest for justice.  
 Narendra Modi, Prime Minister

Speaking on the circumstances of the Sahibzades' execution, Modi said, "Guru Gobind Singh stood steadfastly against the terrorism of Aurangzeb and his intentions to change India. Aurangzeb and his people wanted to change the religion of Guru Gobind Singh's children by the force of a sword".

He said that the history of the world was filled with atrocities and violence. "Three centuries ago Chamkaur and Sirhind wars were fought, on one side there was Mughal Sultanate blind to communal extremism and on the other there were our Gurus," Modi said.

"On the one hand, there was terrorism and on the other there's spiritualism, on the one hand there was communal mayhem while on the other hand there was liberalism... on one hand there were forces of lakhs while on the other there were Veer Sahibzade who didn't relent at all," he added.

December 26 is observed as Veer Bal Diwas, and commemorates the valour of 'Chhinte Sahibzade', the two youngest sons of the tenth Sikh master Guru Gobind Singh.



# **GS FOUNDATION BATCH FOR CSE 2024**

**Ancient and Medieval Indian  
History and Culture- 03**

**(Bhakti Movement and Acharyas -  
Part 3)**

## Bhakti Movement and Vedantic Philosophy – Part 3

Nikhil Sheth

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### Saguna Bhakti (North India)

Rama bhakti	Krishna bhakti
<ul style="list-style-type: none"> <li>Popular story of Rama.</li> <li>Righteousness was emphasized. It is all about <b>Maryada Purushottam, upholder of dharma.</b> Rama had within him all the desirable virtues that any individual would seek to aspire, and he fulfills all his ethical/moral obligations. So, seriousness and idealism – best father, son, ruler, brother and husband.</li> <li><b>Dasya-bhaav</b> prominent.</li> </ul>	<ul style="list-style-type: none"> <li>Popular imagination of Krishna, Radha, Gopi</li> <li>He was in all relationships as <b>Purna Purush.</b></li> <li>Also, entertainment too for popular mind. He was <b>more relatable</b> to common people.</li> </ul>
<ul style="list-style-type: none"> <li>Socially, <b>relatively more orthodox.</b></li> <li>Maryada of Ram is generally more dharmashatra-related yet there are some exceptions like Tribal Shabari.</li> <li>Still, it reduced sufferings of caste system. There was <b>no intensity/rigidity of caste system</b> in Ram bhakti.</li> </ul>	<ul style="list-style-type: none"> <li>Varna/Jati is not very visible in Krishna bhakti. It is much <b>more inclusive.</b></li> <li>Compared to Ram Bhakti, there is <b>more protest element</b> in Krishna bhakti. For example, relation between Radha and Krishna.</li> </ul>

### Rama Bhakti

The primary source of the life of Rama is the Sanskrit epic **Ramayana** composed by **Valmiki**. The oldest part of Ramayana composition may belong to 8<sup>th</sup> c BCE, but its narrative kept on enlarging and extending upto Gupta era.

Apart from Valmiki Ramayana, there are various versions of Ramayana in Sanskrit.

- **Raghuvamsha**, by Kalidasa, is a Sanskrit mahakavya, written during Gupta era.
- **Adhyatma Ramayana**, written in late medieval era, tries to reconcile Bhakti to Rama with Advaita Vedanta. It represents Rama as the Brahman (ultimate reality), mapping all saguna (attributes) of Rama to the nirguna nature.
- **Yoga Vasishtha** depicts a dialogue between Prince Rama and Rishi Vashistha through which Vedantic philosophy is explained.
- Various **Puranas** contain Rama's story: Vishnu Purana, Padma Purana, Garuda Purana, Agni Purana etc. Apart from that, Ramayana is also included in **Mahabharata**.

In **Buddhism**, there is **Dasharatha Jataka** and the **Jain** version of Ramayana is known as **Paumachariya**, written by Vimalasuri.

Apart from Sanskrit, with the beginning of Bhakti movement, there was a translation and transformation of Ramayana in various regional vernaculars. Following are some of the important Ramayanas:

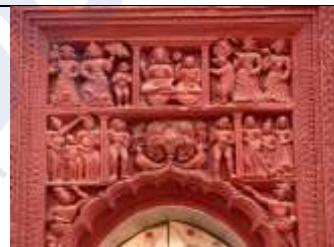
Era	Ramayana	Author	Language
1100-1200	Ramachandra Charita (Jain) (Pampa Ramayana)	Nagachandra (Abhinav Pampa)	Kannada
	Ramacharitam	Cheraman	Malyalam
1200-1300	Kambarayananam	Kambar	Tamil
	Ramayana (Jain)	Kumudendu	Kannada
1300-1400	Sri Ranganatha Ramayana	Gona Budda Reddy	Telugu
	Saptakanda (katha) Ramayana	Madhava Kandali	Assamese
1400-1500	Krittivasi Ramayana	Krittibas Ojha	Bengali
	Ramayana	Krishnadasa Shama	Konkani
1500-1600	Vilanka Ramayana	Sarala Das	Odiya
	Torave Ramayana	Kumar Valmiki	Kannada
1600-1700	Bhavartha Ramayana	Eknath	Marathi
	Dandi Ramayana	Balaram Dasa	Odiya
	Ramcharitmanas	Goswami Tulsidas	Hindi
	Ramayana of Akbar		Persian
	Tulsi Krita Ramayana	Premananda Swami	Gujarati
	Pothi Ramayan		Urdu



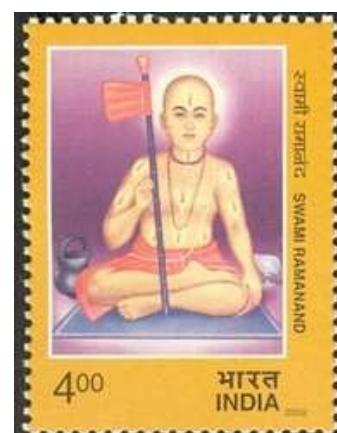
Valmiki writing Ramayana



Ramayana carved relief in Kailas cave at Ellora, 8<sup>th</sup> c CE



Ramayana panel,  
Rameshwara Shiva Temple,  
Bamunpara, Ilambajar,  
Birbhum



- **Ramanand (14<sup>th</sup> c):**
  - **Connected south to north.**
    - Tradition holds that his disciples included Kabir, Ravidas, Sen, Bhagat Pipa and others.
  - Apart from Acharyas, he was also influenced by Nathpanthis. He deviated from the ideology and practice of the earlier acharyas in three important respects:
    - **Vishnu → Ram**
    - **Sanskrit → Vernacular Hindi (Awadhi)** compositions (increased accessibility)
    - **Greatly relaxed the caste rules** in respect of religious and social matters.
  - Accepted **both saguna and nirguna brahma**.
  - His verse is included in **Guru Granth Sahib**.
  - He is claimed to have started **Ramanandi/Bairagi Sampradaya**.
- **Tulasidas (1532-1623):**
  - Composed **Ramcharitmanas** in Awadhi.
    - Tulsidas was **inspired by Adhyatma Ramayana**.

- Ramacharitmanas is notable for **synthesising the epic story in a Bhakti movement framework**. He transformed the original ideas to express spiritual bhakti for a personal god.
- Tulasi's depicted **Rama as a symbol of unity and integrity of India**.
- Other compositions: **Kavitavali, Vinay Patrika**
- His verses are called **dohas** and **chaupayis**.
- Started the **Ramlila plays**, a folk-theatre adaption of the Ramayana.
  - "Staging of the Ramayana based on the Ramacharitmanas" was inscribed in **UNESCO Intangible Cultural Heritages of Humanity**.
- He was **contemporary to Akbar**.
- **Comments:**
  - *Tulsidas established a "sovereign rule on the kingdom of Dharma in northern India", which was comparable to the impact of Buddha.* – Hazariprasad Dwivedi.
  - *In the turbulent Middle Ages, India got light from Tulsidas. The north Indian society as it exists today is an edifice built by Tulsidas, and the Rama as we know today is the Rama of Tulsidas* – Mahadevi Varma.
- **Nabhadas (17<sup>th</sup> c):**
  - Composed **Bhaktamal** (Braj language) which mentions about 200 Ram bhakts.



Stylized painting of Tulsidas by Dinanath Dalal

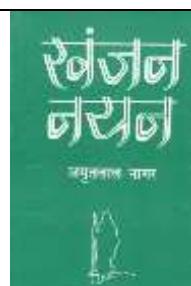


Tulasi Manas Mandir, Varanasi, 1964

**Amritlal Nagar** (1916-1990) wrote two biographies of great contemporary saints. *Tulasi wrote on Ram in Awadhi while Surdas wrote on Krishna in Brajbhasha*. Amritlal talks about the historical details in great depth, but the events are fictional.



On Tulsidas



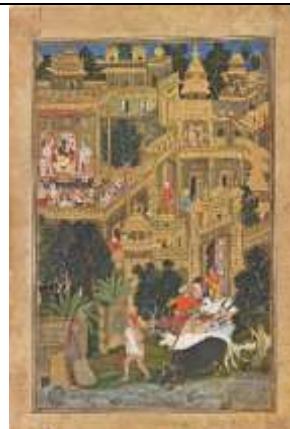
On Surdas

## Krishna Bhakti

### Sources:

#### **(1) Harivamsha (post-Mauryan era)**

- Added as appendix to Mahabharata in post-Mauryan era.
- An important source of information on the origin of Vishnu's incarnation Krishna
- It deals with the ancestry and exploits of Krishna and now wholly deified and identified with the great god Vishnu.



City of Dwarka, Harivamsha,  
Mughal painting from  
Akbar's era

#### **(2) Bhagavata Purana (9<sup>th</sup> – 10<sup>th</sup> c)**

- It celebrates Vishnu in his many avatars but is particularly evocative in its **celebration of Krishna avatar** and the playful story of his youth. It is a **source of many popular stories of Krishna's childhood** and of legends. It promotes Krishna-bhakti, **integrating themes from the Advaita and Dvaita both**.
- It was adapted in many Indian languages. It played a significant role in Chaitanya's Krishna-bhakti, Ekasharana Dharma, Eknath's bhakti as well Telugu language. It partly inspired Jaideva's Geet Govinda as well.
- Its influence, particularly **the 10<sup>th</sup> book**, on Indian religion, art, and literature has been monumental.
  - Its scenes are carved in stone on temple walls and illustrated in beautiful Rajasthani/Pahari miniatures.
  - It played a key role in theatre, dance and music, especially for Ras and Leela. Kathak, Odissi, Bharatnatyam and Manipuri dance performances on stories from Bhagavat Purana are very common even today.



Krishna and Balaram in  
Sandipani Ashram,  
Bhagavata Purana, 1525

#### **(3) Jayadeva's Geeta Govinda (12<sup>th</sup> c)**

Composed by Jayadeva in Sanskrit.

- It is the earliest-known poem dealing with the theme of the divine lovers, Radha and Krishna, and in it, Radha is treated as the mistress, not as the wife, of Krishna.
- It became popular among people due to imagery which focused on aspects of **erotic love between Radha-Krishna**. It represents attraction, yearning, estrangement, viraha, upreksha, and final reconciliation, all happening in Vasant Ritu.



- It goes one step above carnal love and enters spiritual domain and thus became immensely popular in medieval times.
- **Additional features:**
  - It is represented through **Ashtapadis** and **Ashta Nayikas**, in classical dances.
  - It inspired much of the subsequent poetry and painting in the bhakti (devotional) tradition of Krishna and Radha throughout India.
    - Commentaries **Rasikapriya** by **King Kumbha**, and **Rasamanjari** by **Shankara Mishra**.
    - As per the **orders of Gajapati ruler Prataprudra Deva** (1497-1540), only Geeta Govinda was to be sung and danced in Jagannatha Temple (**by Maharis**), the tradition which continues till date.
    - It has **deep impact on bhakti poetry** of Vidyapati, Chandidas, and Surdas.
    - Gwalior gharana of **Hindustani music** highly adores Ashtapadis.
    - Vitthalnath of Pushtimarga wrote a commentary called **Rasaparilupta** on Geeta Govinda and made a riwaz of singing ashtapadis in **Haveli sangeet**.
    - It is a must on repertoire of all **Indian classical dance traditions**.
    - Popular theme for **Pahari and Rajasthani paintings** in 17<sup>th</sup> and 18<sup>th</sup> centuries.



Radha in her jealousy imagines Krishna with other women, Gita Govinda, Purkhu, Kangra style, c. 1820

### Krishna Bhakti in Northern and Western India

- Gujarat – **Narsinh Mehta** (early 15<sup>th</sup> c)
  - **Adi Kavi** of Gujarati language
  - He popularized bhakti through devotional song like **Vaishnav Jan To**
  - Focus – **Sakhyabhav**
- Rajasthan – **Mirabai**
  - A Rajput princess married into great Sisodias of Mewar as the **wife of Rana Kumbha** and a **daughter-in-law of Rana Sanga**.
    - Rana Sanga built a **Kumbha Shyam Temple** (Meera Mandir) in Chittorgarh for her worship.
    - But she became **widow at a young age**, then her father-in-law died. She refused to go Sati, as was expected of Rajput widow. Then faced a lot of **exclusion, abuse and ostracism** within the family.



- When the torture became unbearable, she chose to leave the palace, practice bhakti in the open, and left Mewar for Brindavan. She **popularized bhakti through her devotional padas.**
- Later, she moved to Dwaraka where she became one with the Lord, never to be separated again.
- Choosing the language of the people, Meera wrote in **Brajbhasha**, interspersed with Rajasthani.
- UP – Surdas (16<sup>th</sup> c)**
  - He was a **blind** bhakti saint who composed songs in **Braj bhasha**, which are collected in **Sur Sagar, Sur Saravali, and Sahitya Lahari.**
    - His poetry raised the standard of Braj Bhasha from a dialect to the language of repute.
    - He was **one of the Ashta-chhaps** of Vitthalanath Gosain, son of Vallabhacharya of Pushtimarga.
  - Sur Sagar represents **Krishna as a lovely child** of Gokul and Vraj. It also contains the love of Radha and Krishna and longing of Radha for Krishna, and vice versa.



Kumbha Shyam Mandir (Meera Mandir), Chittorgarh



#### **U.P. promotes tombs of Muslim devotees of Krishna for tourism (The Hindu 28 October 2022)**

- Amid the forested lanes of Gokul in Mathura are the once forgotten tombs of Raskhan and Taj Bibi, arguably the two most famous Muslim devotees of Lord Krishna.
  - Raskhan** or Syed Ibrahim Khan was a 16th century Sufi Muslim poet born either in Amroha or Hardoi in Uttar Pradesh. He became a follower of Krishna and spent his life in Vrindavan.
  - Taj Bibi**, also known as the '**Mughal Mirabai**', was the daughter of a Muslim nobleman, appointed by the Mughals to protect the Gokul area. According to a publication of the State-run Braj Teerth Vikas Parishad: "Taj Bibi wrote poetry during the Mughal time when the ruling class belonged to the Muslim religion. She had shown great courage by giving up recitation of Kalma Quran and announcing that she was a Hindu devotee."
- With the UP Government focused on creating Krishna Janmabhoomi as a major pilgrim tourist destination in the State, the redevelopment of these burial sites has been prioritised.



## Krishna Bhakti in Eastern India

Apart from the influence of Jayadeva's Geet Govindam and Bhagvata Purana tradition, additionally, there was also linger influence of Sahajiya Buddhism + Nath panthi tradition in Eastern India.

- Bihar: **Vidyapati** (1352 – 1448)
  - Maithili dialect, also father of Bengali literature
  - Songs with the theme of madhura bhakti of Krishna
  - Popularized Ras Leela in Mithilanchal
- Bengal: **Chandidas** (b. 1408)
  - First **Bengali** saint, writing poems on Krishna-Radha love.
- Bengal: **Chaitanya Mahaprabhu** (1486 – 1534)
  - Founder of **Gaudiya Vaishnavism**
  - Most important source: **Bhagavat Purana**
  - **Bhakti Dimension:**
    - He transformed Krishna bhakti into a major popular movement.
    - He popularized **Hare Krishna Mantra** as well as **Radha cult**.
    - It means that a devotee should **emotionally identify himself with Radha** and then experience love for Krishna the way she used to do. So, the **highest objective** was to experience the sweetness of Radha-Krishna love – **Madhurya bhakti**.
    - He also introduced **Sankirtan tradition** (ecstatic communal devotional chanting/singing and dancing).
    - He also created a **musical jatra theatre** tradition wherein Chaitanya himself played Rukmini in the performance of Rukmini Haran.
    - His popularity was so great that he was considered by his followers to be an **incarnation of Krishna himself**.
  - **Philosophical Dimension:**
    - His darshan is called **Achintya Bhedabhedha**.
    - It is an integration of Ramanuja's and Madhvacharya's ideas. It is the meeting point of Dvaita and Advaita philosophy.
    - His perspective:
      - Jiva and jagat are dependent on Ishvara.
      - Ishvara can control Jiva and Jagat in two ways – direct and indirect.
      - Bhedabhed – because bhed exists, but whenever Ishvara chooses to focus completely and directly, it becomes abhed.
      - How it exactly happens is inconceivable – Achintya, cannot be thought about. Thus, the exact nature of this relationship (being



Sri Chaitanya and Nitai (Nityananda) performing Kirtan.

simultaneously one and different with Krishna) is inconceivable to the human mind.

- It can be experienced through the process of Bhakti yoga.
- **Six Gosvamis of Vrindavan** (Eg Rupa Goswami, Jiva Goswami)
  - They were closely associated with Vrindavan where they **uncovered many ancient sacred sites associated with lilas of Radha, Krishna and Gopis** in the previous yugas mentioned in Bhagavat Puranas.
  - Then, Goswamis managed to inspire the **building of a number of large and ornate temples** here.
    - Eg. Radha Raman Temple at Vrindavan by Gopala Bhatta Goswami.
- **Social Dimension:**
  - *His advent marks shift in the focus of Bengali bhakti tradition from bhakti poetry to full-fledged reform movement with broad social base.*
  - **Disregarded all distinctions of caste, creed and sex** to give a popular base to Krishna-bhakti.
  - One of his most favourite disciples was Haridas who was a Muslim.
  - However, Chaitanya didn't give up Brahmanical norms altogether. He didn't question the authority of Brahmanas and scriptures. He sent six Brahmin Goswamis to Vrindavan, who gradually distanced themselves from Chaitanya's original teachings and popular movement.
  - Still, Chaitanya's movement had great impact on Bengali society. It promoted a sense of equality in Bengali life. His movement remained popular and the followers came from varied social backgrounds.
- His followers wrote in **Bengali**.
- ISCKON today belongs to this tradition.
- Assam: **Mahapurush Srimant Shankar Dev** (1449-1568)
  - Krishna bhakti of **dasya bhaav** was popularized in Assam by him. There is no focus on Radha.
  - His sect is called **ek-sharan-dharma** or **Mahapurushiya dharma**, which rejects Vedic and other rites and uses simplified form that requires just naam.
  - **Cultural dimension:**
    - He preached in **Assamese**.
    - He also wrote **Gunamala**, abridged version of Bhagavat Purana.
    - Started **Sattras** (monasteries) (like sangha) and **namghar** (prayer houses like chaitya). Later on, Sattras grew into full-fledged monasteries which continue to be important even today.
    - **Music:** His devotional compositions **Borgeets**. The collection of his compositions is called as **Kirtan-Ghosha** which are meant **for community singing**.
    - **Dance:** From here emerged **Sattriya dance** later.
    - **Theatre:** Native theatre associated is **Ankiya Naat**.



- Assamese silk weavers started to weave a drape called **Vrindavani Vastra** under the guidance of Shankardeva.
- **Social Dimension:**
  - The simple and accessible religion attracted already Hinduized as well as non-Hindu tribal populations into its egalitarian folds.
  - It was against caste system, and especially against animal sacrifices common in shakta forms.
- **He influenced two kingdoms:** Koch kingdom and Ahom kingdom.
  - He had to face persecution at the hands of orthodox Brahmanical priesthood in Ahom kingdom and took shelter in the territories of neighbouring Cooch-Bihar, where the king gave him freedom to preach bhakti.
- **Madhav Deva (1489-1596)**
  - He composed Namghosha.
  - He laid down the system of Satras and established Barpeta Sattra himself.

## Overall Contribution of Saguna Bhakti

- **Social radicalism**
  - Although it is true that saguna bhakti tried to compromise with varna system, nonetheless, it **tried to soften the blow/rigour of the caste system.**
  - Even in Saguna bhakti, we can underline the **element of protest against Brahmanic orthodoxy and elite norms.**
    - Maharashtra dharma reflected popular consciousness.
    - Krishna bhakti challenges existing social norms
- **In cultural field:** Saguna Bhakti became a major theme in contemporary literature, architecture, music, dance, drama, painting etc.
  - **Local dialects** - Hindi, Awadhi, Braj, Bengali, Marathi, Punjabi
  - Encouraged temple cult – **Architecture.**
  - In one sense, Bhakti paved the path for the **development of classical music.**
    - **Sankritan** of Chaitanya, **Padas** of Meera, **Dhrupad** of Swami Haridas.
    - In south India too, **Purandaradasa, Shamashastri, Muthuswami, Tyagaraja.** There was Sufi-like intensity and both Hindus and Muslims all followed it.
  - **Paintings** – Bani Thani, Kangra, Nathdwara, Tanjore, Lepakshi
  - **Dance** – Ideal of Radha-Krishna in all classical dances. Birth of Sattariya dance and Manipuri out of Bhakti movement.
  - **Sculpture**



# **GS FOUNDATION BATCH FOR CSE 2024**

**Ancient and Medieval Indian  
History and Culture- 14**

**(Sufism)**

**GS Foundation 2023-24**  
**Ancient and Medieval Indian history and Culture**  
**Sufism**  
**Nikhil Sheth**

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Sufism is about relatively more liberal interpretation of Islam and Islamic texts. As a **term** **Sufism** started to be used from 19th c onwards. Before that, other terms were used like **Tasawwuf**. It comes from the Arabic root word Safa/Suf.

- **Suf** means a **woolen blanket** used by prophet (connecting to ascetism).
- **Safa** means **purity** (connecting to psychological purification).
- **Suffa** was a **platform outside of the mosque** built by the prophet at Mecca.

**Origin and Development**

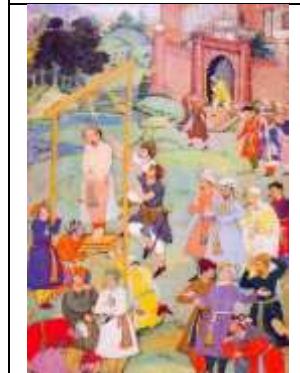
There were various tendencies/**methods of inquiry** that emerged in early Islam.

- **Sharia** – orthodox legalism/theology/**formalism**.
- **Mutazila** – **rationalist** criticism
- **Sufism/tariqat** – **mysticism, emotions, and personal experiences**. They believed in **monistic** ideas and discussed unity and equality of God and soul. They focus on **inner mystical experiences** rather than external ritualistic observations.



Rabia

Thus, Sufism emerged from the very beginning as an **alternate source of religious knowledge and authority**.



Execution of  
Mansur al-Hallaj

**Phase 1 – Early Ascetism**

Initially, it started as a **reaction against the excessive worldliness/materialism of Umayyads**. Mecca, Medina, Basra and Kufa were the earliest centres where it emerged. In this stage, focus was on **ascetism** with repentance (tauba), abstinence, renunciation, poverty, trust in God (Tawakkul) etc.

It soon started to evolve further:

- **Rabia** (d. 801): Introduced the **element of love**, the focus shifted from asceticism to **mysticism**.
- **al-Bistami** (d. 874): began the important doctrine of *annihilation of the self, fana* which added **element of ecstasy**.
- **Mansur al-Hallaz** (d. 922): declared himself to be **Ana'l haq**

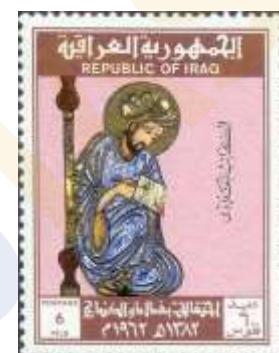
Sufis were **not prophets** through whom God (Allah) spoke to humans, yet they were seen as **conduits to the divine**. The puritanical Islamic orders despised them. Thus, **Mansul al-Hallaz**, who had gained wide following in Baghdad, **was awarded death sentence by Abbasids** for believing in Ana'l Haq.

### **Phase 2 – Classical Mysticism**

Sufism started to gain wider **popularity from 10<sup>th</sup> c onwards** with major political changes within Islamic world. By this time, the golden age of Abbasids caliphate had passed, and there was **emergence of Turkish sultans**. Thus, **support of Sufis was sought by ambitious men to legitimise their kingship/sultanate**.

Three important people of this period:

- **al-Ghazzali** (d. 1111, Seljuk Iran) → **Reconciliation of Mysticism with Orthodoxy**. He **made Sufism acceptable** in Islamic world, which led to compromise between Sufism and ulema.
  - He declared Allah and **his merits can't be realized only through reasoning**. Thus, there was an **attack over the tradition of mutazila** during this period, mutazila movement was crushed.
  - He also declared that **Sufism was the right guide to seek spirituality** and it was in **accordance with the teachings of the Quran and the Prophet**.
  - In Sufi practice, he **insisted on the observance of external and formal aspects** of Islamic law. Thus, the conflict between orthodox Islam and Sufism ceased for time being.
  - He was given the title of **Hujjat-ul-Islam** (proof of Islam). This became the mainstream position among Islamic scholars for centuries.
- **Ibn al-Arabi** (d. 1240): Created a comprehensive theosophical/**philosophical system**. Accordingly, all existence is one (**tawhid**), a manifestation of the underlying divine reality.
  - **Al-Insan al-Kamil** (Perfect human): Muhammad is the primary Perfect Man who exemplifies the morality of God.
  - **Wahdat al-Wujud** (The unity of Being): postulates that God and His creation are one, since all that is created pre-existed in God's knowledge and will return to it, making mystical union with God possible.
- **Jalaluddin Rumi** (d. 1273):
  - Greatest **mystical poet** in the Persian language, Rumi's didactic poems are only second to Quran in Persian.
  - Inspired **whirling dervishes**—who sought ecstasy through elaborate dancing ritual with superb music in **Sama**. (Mevlevi Order: UNESCO Intangible Heritage)



### Phase 3 – Institutionalized form, network of Sufi orders (12-13th c)

The Sufi men became **especially popular after the Mongol invasion**. (Mongol invasion of Central Asia was complete by 1220s). In this era, the love of God became more important than the law; the emotional connection mattered more than the erstwhile logical/military approach.

It is in this atmosphere of 12<sup>th</sup>-13<sup>th</sup> century that various Sufi orders started called as **Tariqa**. Thus began the form of **organized movement**.

- **Silsilahs:** Mystical orders (fraternal groups centring on the **teachings of a leader-founder**)
- Institutionalised **Khanqahs**.

#### Basic ideas and terminologies

##### (1) Relationship with God:

In orthodox Islam, the relationship between God and Man is of Slave and Master ( <b>Allah ke bande, Aaka ka Ghulam</b> ).	In Sufism, this relationship is re-imagined as of lover and beloved ( <b>Ashiq and Mashuka</b> ).
Possibility of union of Man with God is rejected in the Orthodox Islam.  Accordingly, the God is supreme and ordinary soul ( <b>rooh</b> ) cannot ever hope to gain equality by merging within it.  It believes in the concept of heaven and hell.	Pangs of separation between Ashiq and Mashuqa is the nature of life, and it is known as <b>wisal-e-yaar</b> .  The objective of Sufism is to overcome this distance. By overcoming this separation, one realizes <b>haqiqat</b> (reality of direct communion with God.)

Thus, in Sufism, there is a belief in the concept of unity of being (**wahdat al-wujud**) and realizing this is the highest objective of a life a Sufi. This idea was developed by **ibn-Arabi** who attributed everything to God.

- He focuses on the mystical **inner meanings of reality** (esoteric, **batin**) instead of external actions and rituals (exoteric, **zahir**).
- He interprets that all existence (**wujud**) is one and all reality derives from the unique reality (**al-Haq**, the truth, the God).
- The external world is nothing but a shadow (**tajalli**) of God, which keeps on changing. It is neither real nor independent of God. God alone is the all-embracing and eternal.
- Like in Vedanta, Sufis believe that God is there in every human being, but He is hidden from us by **khudi** (ego), called **aham** in Hindu scripture. Therefore, it is **necessary to kill khudi before becoming one with the Supreme**.
- The path chosen by Sufis for this purpose is **Ishq-Majazi to Ishq Haqiqi**.

- In **Ishq-majazi**, lovers have normal earthly feelings of joy, pain, agony and ecstasy. It is the love for god's creation, eg for a man or a woman.
- In **Ishq-Haqiqi**, which is the real love, the lover is a human, and the beloved is God. It is a belief that only the God is worth loving and capable of returning the love.
- It is the condition of **fana** when one forgets/annihilates the material existence of self. Here, one obtains awareness of an intrinsic unity (**Tawhid**) between Allah and all that exists. This is self-annihilation, *complete denial of self*.
- But one must **go beyond it, one should also get rid of fana itself**, which is called as **fana'an al-fana** (passing away from passing away). It is only then that the grace of God revived and secrets of divine are revealed to him. Then he attains a *more sublime state of baqa* (subsistence) and finally become **ready for the direct vision of God**.

### **(2) Sufi Practice:**

In Sufism, an individual must pass through *seven valleys (dayaras – maqamat-e-haal)* during the spiritual journey. As one travels, one gains mystical knowledge and finally leads to the **spiritual union with God through the heart**. Finally, one attains the *higher mystical knowledge (maarifa)* by crossing all the valleys.

Its acquisition is not possible by learnedness/cognition/knowledge but only by grace of God i.e. **Barakat** which is revealed as blessing. To earn Barka there are various practices:

- Taking name of God in contemplation called as **Zikr**.
- Singing qawwali devotional songs in musical gatherings, known as **sama**.
- Devotional dances of dervishes, known as **raqs**.
- Sufis also learnt **yogic practices of meditation, fasting and various breathing techniques** from **Nathpanthis** after coming to India and followed them (eg **Chilla Makoos**).

All of it helps one experience the feeling of ecstasy – **haal** (a state of intense joy) and finally is supposed to lead to **fana**.

### **(3) Sufi Silsilahs:**

It is not possible for an un-initiated individual to achieve the Sufi goal on his own. He needs the guidance of a spiritual mentor who has traversed this path earlier. Such guide is called as **Pir** and the follower as **Murshid**.

These paths are called **Tariqas** which formed the basis of **Silsilah**. In a Silsilah:

- **Pir** established **Khanqa** institution and has followers (**murshid**).
- **Wali** (plural **Awliya**) is the spiritual successor who leads it.
- Each Sufi saint has his own **Wilayat**.

Following are additional ways to achieve Barkat:

- Sufi saints perform various miracles and magics (mind-reading, healing sick, flying, reviving dead, walking in air etc.) called **Karamat**.
- Giving **donations** to Sufis (called as **Futuh**). Sufis never asked for them, but common people give such unsolicited gifts to Sufis.
- Reading **Malfuzat** (texts of teachings of Sufi saints)
- When wali/pir dies, he finally re-unites with the god. Thus, death anniversaries are celebrated in Sufism, and they are called as **Urs**.
- The burial places of Sufi saints are called **Dargah** (called **Mazaar** in Arabic). Doing **Ziyarat** (pilgrimage) to such dargahs.

### Important Sufi Silsilahs

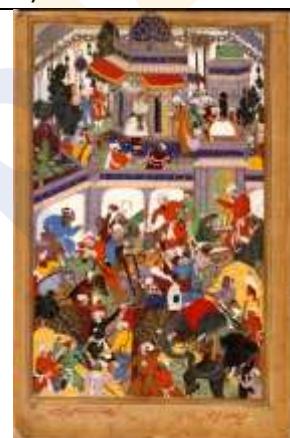
The first saint to come to India was **al-Hujwiri (Data Ganj Baksh)** who arrived *during the time when the raids of Mahmud of Ghazni were going on*. He wrote a book **Kashf-ul Mahjub**. His dargah is in **Lahore**, called Data Darbar.

#### (1) Chishtiyyas:

Most important silsilah in medieval India with huge popular following.

- **Moinuddin Chishti** was the founder of this lineage in India. He first came to Lahore to pray at the mazar of al-Hujwiri, then moved to Delhi and finally settled in Ajmer in 1191/92, the same year in which the battles of Tarai took place.
- **Hamidduddin Nagauri** (d. 1274)
  - Estb. Silsila in Nagaur.
  - Lived like an ordinary Rajasthani peasant.
  - Strict vegetarian
  - Translated Sufi verses in Hindavi.
- **Qutubiddin Bakhtiyar Kaki** established in **Delhi**.
  - It is said that **Qutb Minar** is given his name by Qutbuddin Aibak.
  - Did not formulate any formal doctrine. Used to hold **majlis** and gave discourses emphasizing renunciation, developed ideas of brotherhood and charity within Chisti order.
  - His dargah is in Mehrauli, the oldest dargah in Delhi.
- **Baba Fariduddin Masud** (Baba Farid Ganj-e-Shakar)
  - **Despised association with ruling class** and rich people.
  - **Nathpanthi** yogis visited his khanqah and discussed mysticism. He used to do **Hath Yoga** (Chilla-Makoos).
  - He preached in **Punjabi language** and some of his songs are included in **Guru Granth Sahib**.

- Established his khanqa in Punjab at Ajodhan (**Pakpattan**).
- His shrine played a central role in **conversion of local tribes to Islam** over the course of several centuries.
- **Two Branches:**
  - Sabiriya branch
  - Nizamiya branch
- **Nizamuddin Auliya**, based out of Delhi.
  - Most celebrated
  - For him, love of God implied a love of humanity. He was known as **Mahbood-e-Ilahi**.
  - He freely interacted with Nathpanthi yogis and introduced yogic practices into Sufism. He was given the title of **Siddha** by Nathpanthis for his perfection in such techniques.
  - Created a band of followers: **Amir Khusro** (Tuti-e-Hind) and **Barani** were his disciples.
  - **Avoided relations with sultans.**
    - Never visited the court of Alauddin Khilji.
    - Disagreement with Ghiyasuddin Tughlaq
  - His teachings and conversations (malfuzat) are recorded in **Fawaid-ul Fuwad** written by **Amir Hasan Sijzi**.
- **Sheikh Buhranuddin Gharib:**
  - He was forced to travel to Daulatabad by MBT. He made Daulatabad centre of his activities and introduced the Chishti order there. When he and other Sufi saints arrived in Daulatabad they decided to settle in the adjacent valley, now known as **Khuldabad**.
- **Nasiruddin Chiragh-e-Delhi**
  - **Last of the great Chishti sheikhs.**
  - **He stayed back in Delhi:** Clash with MBT
  - Significant changes in Sufi attitude: discontinued sama/qawwali to **compromise with orthodoxy**.
  - **He didn't nominate any spiritual successor.**
- **Gesu Daraz Bande Nawaz**
  - He shifted his base to Deccan – first to **Daulatabad** and then to **Gulbarga**, the early capital of **Bahmani sultanate**.
  - He composed in **Dakhni** language, and his book is known as **Miraz-ul-Ashiqin**.



Akbar visiting tomb of Muinuddin Chishti, Ajmer

## Bibi Fatima: The first woman Sufi saint of India

A simple woman who didn't show off her saintliness, Bibi Fatima was dear to many including Nizamuddin Aulia, who thought of her as an older sister

May 06, 2019 11:43 am | Updated 11:43 am IST

Bibi Fatima Sam was a contemporary of Baba Farid Ganjshakar and Hazrat Nizamuddin Aulia. She belonged to Sam, a place on the Iraq-Iran border, but came to India in response to an inner urge. She eventually settled down in Delhi, where she later died in 1246.

Nizamuddin Aulia called her 'Appa', a term endearingly used for an elder sister. She did not ever marry but passed her life in the love of Allah through meditation and mystic experience. To those who came to her, she was guide, philosopher, and friend. Her 'mureeds' were both men and women.

### Reasons for Chishti Popularity

- Doctrines resemble Nirguni saints, **already familiar to Indians.**
  - Concept of wahdat al-wujud
  - Great emphasis on obedience and self-discipline (paid respect to their leaders by completely prostrating themselves before them).
  - Drugs such as hashish, tobacco and alcohol are strictly prohibited.
- **Liberal Attitude**
  - Tolerance **towards non-Muslims.**
  - Interaction with **lower strata of the society**
  - Members of the order were also **pacifists.**
  - Saints led a very **simple and austere life.** There was negation of accumulation of wealth and property. **Bayt-ul-maal distributed among poor/needy.**
  - Maintained **distance from the state** (e.g. Nizamuddin Auliya denied meeting Alauddin Khilji). Viewed government and authority with deep mistrust, and **refused to accept offers of patronage.**
- **Adopted local language and popular stories** from Hindu population to express their spiritual experience.
  - Baba Farid in Punjabi.
  - Abdul Quddus Gangohi translated Mulla Daud's Chandayan, a romantic poem from Persian to Hindawi.
  - Malik Muhammad Jayasi's Padmavat in Awadhi.
  - Fakhruddin Nizami's masanvi Kadam Rao Padam Rao in Dakhani.
- Inspired and **charismatic leadership**
- **Created a folk culture** – dargahs, miracles and legends.
  - The popularity of the early Chishtis rose after their lifetime as the **cult of saints began to develop in the later centuries** around their shrines (dargahs).

- Later, legend-makers and writers of hagiographic literature sometimes attributed the popularity of the early Chishti Sufis to their **ability to perform miracles.**

## **(2) Suhrawardiyas:**

- It was originally founded in Baghdad where it was developed by Sheikh Shihabuddin Suhrawardy.
- It was later brought to India by **Sheikh Bahauddin Zakariya.**

<b>Sheikh Bahauddin Zakariya (1182-1262)</b>	<ul style="list-style-type: none"> <li>● In <b>Multan</b>, he established his first khanqah.</li> <li>● He maintained <b>close relations with the Sultans</b>. Not only that, but he also even participated in political affairs.</li> <li>● Ilutmish awarded the title of '<b>Sheikh-ul-Islam</b>'.</li> </ul>
<b>Shaikh Jalaluddin Tabrizi</b>	<ul style="list-style-type: none"> <li>● After his initial stay in Delhi, where he failed to establish his supremacy, he went to <b>Bengal</b>. He established his khanqah there and made many disciples. He attached a langar to his khanqah and played an <b>important role in the process of Islamization in Bengal</b>.</li> </ul>
<b>Sheikh Ruknuddin</b>	<ul style="list-style-type: none"> <li>● Grandson of Bahauddin</li> <li>● The Delhi Sultans, from Alauddin Khalji to Muhammad Ibn Tughlaq, admired him.</li> <li>● <b>His tomb</b> was built by Ghiyasuddin Tughlaq during his governorship at Multan.</li> </ul>

## **Chishti vs Suhrawardy**

- During the Sultanate period, Punjab, Sind and Bengal became three important centres of the Suhrawardi activity.
- They **maintained close relation with the state**. They justified by saying that they don't have power to discriminate between powerful and weak, all are created by God, and they will serve all.
  - Suhrawardi Sufis **converted Hindus to Islam** and in this task, they were helped by their affluence and connections with the ruling class. In this connection, a sharp contrast is drawn between their attitude and that of the Chishti Sufis whose teachings did not aim at conversion.
  - Unlike Chishtiyas, Suhrawardiyas lived a **lavish and palatial lifestyle**. They also justified their luxurious lifestyle by saying that to serve the poor they must have wealth.

### **(3) Kubrawiyyas**

- It was originally established in Turkamenistan but was established in Kashmir by **Mir Sayyid Hamdani**.
- It was **orthodox** and **regressive** Silsilah. Instead of promoting religious equality and tolerance, they promoted the idea of forcible conversions and iconoclasm.

<b>Mir Sayyid Hamdani</b>	<ul style="list-style-type: none"> <li>• Brought various <b>Iranian crafts and industries into Kashmir</b>; and 700 followers, including some weavers of carpets and shawls. (Led to growth of textile industry)</li> <li>• He started <b>organized efforts to convert Kashmir to Islam</b>.</li> <li>• His <b>son Sayyid Muhammad Hamdani</b> came to Kashmir in 1393 during the <b>reign of Sultan Sikandar Butshikan</b>.</li> <li>• <b>Khanqah-e-Moula (Shah-e-Hamdan)</b> is the first mosque in Jammu and Kashmir. Built in 1395 by Sultan Sikandar Butshikan.</li> </ul>
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### **(4) Rishi Tradition**

- It **countered the tradition of Kubrawiyas in Kashmir**.
- It was the **synthesis** between **Sufism and Shaivite bhakti** movement due to Shaivite yogini Lal Ded.
- Important proponent - Nuruddin Rishi (Nund Rishi, 14th c) and Resh Mir (16th c)
- **Nund Rish (14<sup>th</sup> c)**
  - Unlike Kabir, whose teachings were a criticism of both Islam and Hinduism, Nund Rishi affirmed both the religions.
  - Poems are known as **Shruks** (6 liners) which evolve around religion and morality.
  - Translated **Quran in Kashmiri**

#### **Lal Ded (Lalleshwari, in 14th c)**

- Demystified **Kashmiri Shaivism** for common people.
- Composed poems called as **Lal-Vakhs** in Kahsmiri language.
- Significant **historical bridge** between pre-Islamic Sanskrit cultural heritage and with post 12th century developments.
- Not only a **continuation** of the tradition; but also, a **rebellion** against the elite custodians of knowledge and tradition. She critically interrogated practices of inequality and injustice.

### **(5) Shattari**

- Originating in Persia, Established in Bengal, Jaunpur, Malwa and Deccan.
- **Close ties with the court and accepted state patronage.**
- It was also an **orthodox order**.

<b>Shah Muhammad Ghouse/Ghawth (16th c)</b>	<ul style="list-style-type: none"> <li>Most distinguished master of the order.</li> <li>He had guided Humayun and accepted honour from Akbar.</li> <li><b>Great contribution of him to Classical Music.</b></li> <li>Translated <b>Amritkunda</b> from Sanskrit to Persian <b>Bahr-al-Hayat</b> (ocean of life). Thus, introducing to Sufism a set of <b>yoga practices</b>.</li> <li>Ghouse's <b>magnificent tomb in Gwalior</b> is regarded as an excellent example of Mughal Architecture. It was built during the time of Akbar.</li> </ul>
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#### **(6) Firdausi** (Bihar Sharif, Maner Sharif)

- Originally from Iran, network of khanqahs from Bihar to Sonargaon in India

<b>Sheikh Maneri (d. 1380s)</b>	<ul style="list-style-type: none"> <li>Most imp Firdausi saint.</li> <li>Today, <b>Maner Sharif</b></li> <li>His Persian books: <b>Maktoobate sadi</b> (hundred letters of century) and <b>Maktoobate do sadi</b> (two hundred letters of second century)</li> </ul>
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#### **(7) Qalandari**

- Founded in Spain in 12th c, popular from Iran to India.
- Covered a wide range of **wandering dervishes** who violated normal social behavior.
- Considered reprehensible and above the Islamic law, had no recognized spiritual master and organization.
- Interaction
  - Many Qalandaris frequently visited **Chishti** khanqahs and became absorbed into the Chishti Order.
  - Qalandars had contact with the **Nathpanthi** yogis, and adopted custom and practices such as ear piercing.
- Qalandari Dhamaal:** songs honouring famous Qalandar saints.

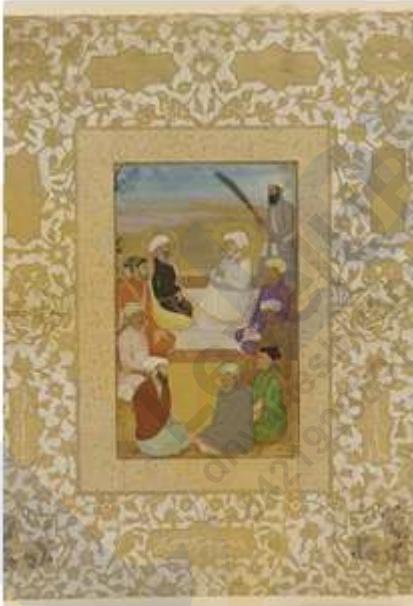
<b>Lal Shahbaz Qalandar (1177-1274)</b>	<ul style="list-style-type: none"> <li>Original family from Baghdad, settled in Sindh during Ghaznavid and Ghurid era.</li> <li>Known as <b>Jhulelal</b>, revered by people of Sindh as a holy figure.</li> <li><b>Contemporary to Balban</b> but shrine is built by Firoze Shah Tughlaq</li> <li>Major role in conversion of Sindh to Islam.</li> </ul>
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#### **(8) Qadiriya**

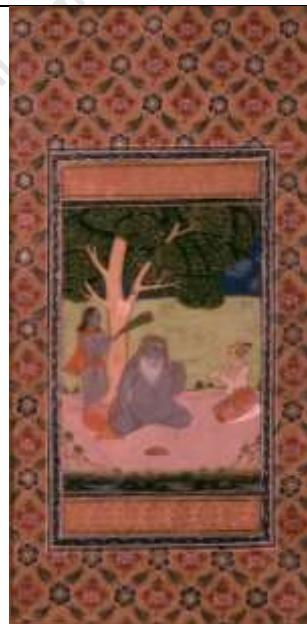
- Founded in Baghdad in 1100s, it is one of the oldest tariqas. Introduced in India in the late 14th c, it spread quickly in the Punjab, Sind, and the Deccan.
- The Qadiri orientation was **like those of the orthodox ulema**.

- They did not develop any distinctive doctrines outside of mainstream Islam.
- They believe in the fundamental principles of Islam but interpreted through mystical experience.
- They attempted to reform the religious life of Indian Muslims of what it considered un-Islamic influences.
- The Qadiri Sufis had **close relations with the ruling classes** of various provincial Sultanate and accepted state charity. The order was urban based.

<b>Mian Mir (1550-1635)</b>	<ul style="list-style-type: none"> <li>• Well known Sufi Muslim saint in Lahore.</li> <li>• Famous for being a <b>spiritual instructor of Dara Shikoh</b>.</li> <li>• In 1588, Guru Arjan Dev invited Mian Mir to lay the <b>foundation stone of the Harmandir Sahib</b> in Amritsar.</li> </ul>
<b>Mullah Shah Badakhshi</b>	<ul style="list-style-type: none"> <li>• <b>Spiritual mentor of Dara Shikoh and his sister Jahanara</b> <ul style="list-style-type: none"> <li>○ Jahanara wrote <b>Sahibiya</b> poem on his life.</li> </ul> </li> <li>• <b>Known for his rather secular and liberal approach:</b> he was considered a heretic by the intelligentsia who urged Shahjahan to execute him, but Dara Shikoh intervened.</li> </ul>
<b>Bulle Shah (1680-1757)</b>	<ul style="list-style-type: none"> <li>• Important contribution to <b>Punjabi and Sindhi poetry</b>.</li> <li>• Contemporary to Sultan Bahu (1629-91) and Waris Shah (1722-99) (of Heer Ranjha) and Sarmast (1739-1829).</li> </ul>



Dara Shikoh with Mian Mir and Mullah Shah Badakhshi.



Sarmad Kashani, a Sufi who impressed Dara Shukoh. He was beheaded by Aurangzeb in 1661 for his Sufic views.

### **(9) Naqshbandi**

- Considered as **the most orthodox** among all Sufi orders. It combined mysticism with aggressive accumulation of wealth and assertion of uncompromising commitment to Sunni Hanafi school.
  - Refused to concede the possibility of union between humanity and God.
  - Contrary to wahdat al-wujud monism, they defended the **wahdat al-shuhud** (unity of vision), a subjective experience of unity, occurring only in the mind of the believer, and not as an objective experience.
- **Mughal connection in Central Asia**
  - It was particularly popular amongst Mughal elites due to ancestral links to the founder in Central Asia. **Babur** was already initiated in the Naqshbandi order prior to conquering India. This royal affiliation gave considerable impetus to the order.
  - It declined to some extent during the era of Humayun (who preferred Shattaris) but soon gained currency during the time of Akbar. The syncretistic attempts of Akbar (d. 1605), and the religious discussions of Dara Shukoh (executed for heresy, 1659) were objectionable to the orthodoxy. Thus, **counter-movement** was undertaken by ulema, who were supported by Naqshbandis.

<b>Baqi Billah Berang</b>	<ul style="list-style-type: none"> <li>• Credited for bringing the order to India during the end of the 16th century.</li> </ul>
<b>Ahmad Sirhindi (d 1624)</b>	<ul style="list-style-type: none"> <li>• A major orthodox protagonist of this movement in India. <b>He spoke out against innovations</b> introduced by Sufis; and worked hard to change the outlook of the ruling class.</li> <li>• Idea: <b>Wahadat al Shudud</b></li> <li>• He opposed Akbar's Ibadat Khana debates as un-Islamic.</li> <li>• He persuaded Jahangir to disallow drinking alcohol and destruction of pubs and clubs and revert the rule of exemption of sacrificing cows.</li> </ul>
<b>Khwaja Masoom</b>	<ul style="list-style-type: none"> <li>• Trained Aurangzeb in Sufi path, and provided spiritual and religious/Shariah guidance in matters of the state (eg banning of Music)</li> </ul>
<b>Shah Wali Allah (1702-1762)</b>	<ul style="list-style-type: none"> <li>• Founder of modern Islamic thought.</li> <li>• In 1732 he made a pilgrimage to Mecca and studied religion.</li> <li>• He attempted to reconcile the doctrines of wahdat al-wujud of Ibn al-Arabi and wahdat al-shuhud of Sirhindi. He called these differences 'verbal controversies' due to ambiguous language. A hallmark of Shah Wali Allah was his <b>ability to reconcile opposing points of view</b> to the satisfaction of each side.</li> <li>• He played a <b>significant role in the political developments</b> in the 18<sup>th</sup> century.</li> </ul>
<b>Mir Dard</b>	<ul style="list-style-type: none"> <li>• Role in development of Urdu language.</li> </ul>

## Overall Contribution of Sufism

- **Provided a social basis to Islam in India.**
  - Horrific memory for invasions from Muslim army. Sufism gave an ointment to the wound of Indians.
  - Sufi saints tried to mitigate the cruelty of orthodox Islam on Hindus.
  - Thus, in a way because of Sufism, the Muslim rule in India became acceptable.
- **Pressure Group**
  - Sufi saints even worked as a critic of government policy. In this way they worked as a pressure-group.
- **Moral values**
  - Muslim youths attracted to luxury but Sufi saints through criticized luxurious life and infused same moral values in them.
- **Economy**
  - **Khanqahs** built in an interior/forest region → devotees thronging, forest cleared for agriculture, places developed as Kasba/town gradually
  - Encouraged trade and commerce as Khanqah became a meeting place for merchants, started selling amulets and as vast wealth was accumulated, started to invest capital in business.
- **Culture**
  - Promoted Indian **languages** like Awadhi and Panjabi, Deccani language.
  - **Indian stories** were used to tell Sufi experience allegorically. Thus, promoted composite culture of India. (Songs by women were also used by Sufis – folk literature encourage)
  - In **music** (Ghazal and Qawwali) were developed. Md. Gauss was the teacher of Tansen.
  - **Maktubat** (letters), Malfuzat (discourses) literature