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7th Term - 1

Unit -II

Emergence of New Kingdoms in North India

Introduction:

There are plenty of stories that speak of the valour and chivalry of Rajputs. Rajput states formed a collective entity that was called Rajputana. Chittor was prominent and had become the rallying point for all Rajput clans. It was small compared to Malwa and Gujarat. Yet the Rajputs ruled over these states. In commemoration of the victory of Rana of Chittor over Malwa, the Jaya Stambha, the tower of victory, was built in Chittor. The Pratiharas and the Palas had established their powerful kingdoms in western India and in eastern India respectively. By the 9th century, the Pratihara dynasty had progressed to such an extent that it called itself the sovereigns of Rajasthan and Kanauj. The decline of Pratihara kingdom led to the rise of Palas in Bengal and Chauhans in north-western India. India's Islamic period might have begun in the immediate context of Arabs' conquest of Sind (A.D. (CE)712) rather than in A.D. (CE)1200. But the resistance shown by the kings of Kanauj, especially of Yasovarman (A.D. (CE)736) and later by the Rajput chiefs and kings who held Kanauj and most of northern India until the middle of the 10th century made it impossible.

Origin of the Rajputs

The word 'Rajput' is derived from the Sanskrit word Rajputra, which means 'scion of the royal blood'. After the death of Harsha in A.D. (CE) 647, various Rajput clans established kingdoms in different parts of northern and central India. The Rajputs trace their pedigree far back into the past. Their three principal houses are the Suryavanshi or the Race of the Sun, the Chandravanshi or the Race of the Moon and the Agnikula or the Race of Fire God. Among those who claimed descent from solar and lunar lines, Chandelas of Bundelkhand were prominent. Tomaras were ruling in the Haryana region. But they were overthrown by the Chauhans in the 12th century.

Thirty-six royal Rajput clans were listed by the Oriental scholar James Tod in A.D. (CE) 1829. Among them four claimed a special status: the Pratiharas, the Chauhans, the Chalukyas (different from the Deccan Chalukyas), known as Solankis, and the Paramaras of Pawars. All the four clans were of the Agnikula origin.

Pratiharas

The Pratiharas or Gurjara Pratiharas, one of the four prominent clans of the Rajputs, ruled from Gurjaratra (in Jodhpur). In the 6th century A.D. (CE), Harichandra laid the foundation of the Gurjara dynasty. Nagabhatta I was the first and prominent ruler of Pratiharas. In the 8th century, he ruled over Broach and Jodhpur and extended his dominion upto Gwalior. He repulsed the invasion of the Arabs of Sind from the east and checked their expansion. He was succeeded by Vatsaraja, who desired to dominate the

whole of North India. His attempt to control over Kanauj brought him into conflict with the Pala ruler Dharmapala.

There was a prolonged tripartite struggle between the Gurjara Pratiharas of Malwa, the Rashtrakutas of Deccan and the Palas of Bengal, as each one of them wanted to establish their supremacy over the fertile region of Kanauj. In the process, all the three powers were weakened

Vatsaraja's successors Nagabhatta-II and Rambhadra did not do anything impressively. Mihirabhoja or Bhoja, son of Rambhadra, within a few years of his accession, succeeded in consolidating the power of the Pratiharas. As a strong ruler, Bhoja was able to maintain peace in his kingdom. The Arab menace was firmly tackled by him. After Bhoja, the Pratihara Empire continued its full glory for nearly a century.

Having successfully resisted the Arabs, the Pratiharas turned their attention towards the east and by the end of millennium, they ruled over a large part of Rajasthan and Malwa. They also held Kanauj for some time. The Rajputs fought each other endlessly in the 11th and 12th centuries. Taking advantage of these internecine quarrels, many local kings succeeded in making themselves independent.

Palas

Dharmapala (A.D. (CE) 770 - 810)

Gopala, who founded the Pala dynasty, did not have royal antecedents. He was elected by the people for his superior capabilities. During his reign from 750 to 770, Gopala laid the foundations for the future greatness of this dynasty in Bengal. Dharmapala, his son, made the Pala kingdom a powerful force in northern Indian politics. He led a successful campaign against Kanauj. He was a great patron of Buddhism. He founded Vikramashila Monastery, which became a great centre of Buddhist learning.

Dharmapala was succeeded by his son, Devapala, who extended Pala control eastwards into Kamarupa (Assam). Devapala was also a great patron of Buddhism. He gifted five villages to Buddhists. He also constructed many temples along with monasteries in Magadha. According to the historian R.C. Majumdar, 'The reigns of Dharmapala and Devapala constitute the most brilliant chapter in the history of Bengal.'

After Devapala, five rulers ruled the region insignificantly. The kingdom attained unprecedented glory when Mahipala ascended the throne in 988.

Mahipala I (988 - 1038)

Mahipala I was the most powerful ruler of the Pala dynasty. He is called the founder of the second Pala dynasty. The decline of Pratiharas gave the Palas an opportunity to take a leading role in north Indian affairs. But he could not extend his domain beyond Banaras because of the impressive campaigns of the Chola king from the South, Rajendra Chola. Mahipala restored the old glory of the Palas. He constructed and repaired a large number of religious buildings at Banaras, Sarnath and Nalanda.

The Pala dynasty declined soon after the death of Mahipala and gave way to the Sena dynasty.

The Chauhans

The Chauhans ruled between A.D. (CE) 956 and 1192 over the eastern parts of the present-day Rajasthan, establishing their capital at Sakambari. This Rajput dynasty was founded by Simharaji, who was popularly known as the founder of the city of Ajmer.

The Chauhans were the feudatories of the Pratiharas and staunchly stood by them to check the Arab invasions. The last of Chauhan kings, Prithviraj Chauhan, was considered the greatest of all Chauhan rulers. He defeated Muhammad Ghori in the first battle of Tarain fought in 1191. However, he was defeated and killed in the second battle of Tarain in 1192.

There is a long epic poem Prithvirajraso, composed by the bard Chand Bardai, a few centuries later. The story goes like this: The daughter of the King of Kanauj was to marry. A suyamwara (the bride choosing the bridegroom of her choice) was held to enable her to choose her husband. But she was in love with Prithviraj and desired to marry him. Prithviraj was the enemy of her father. In order to insult him, the King of Kanauj had not only denied him an invitation but had placed a statue of Prithviraj as door keeper at the entrance to his court. To the shock of everyone assembled, the princess rejected the princes present and garlanded the statue of Prithviraj, indicating her choice. Prithviraj, who had been hiding in the vicinity, jumped in and rode away with the princess in a horse. Later both of them were married.

Contribution of Rajputs to Art and Architecture

Art

Rajput courts were centres of culture where literature, music, dance, paintings, fine arts and sculpture flourished. A specific style of Rajput painting – often focusing on religious themes emerged at Rajput courts. Their style of painting is called ‘Rajasthani’. The Rajasthani style of painting can be seen at Bikaner, Jodhpur, Mewar, Jaisalmer (all in Rajasthan).

Architecture

The Rajputs were great builders. Some of the important examples of the Rajput buildings are the strong fortresses of Chittorgarh. Ranathambhor and Kumbhalgarh (all in Rajasthan), Mandu, Gwalior, Chanderi and Asirgarh (all in Madhya Pradesh).

The examples of domestic architecture of the Rajputs are the palaces of Mansingh at Gwalior, the buildings at Amber (Jaipur) and lake palaces at Udaipur. Many of the Rajput cities and palaces stand among the hills in forts or by the side of beautiful artificial lakes. The castle of Jodhpur in Rajasthan is perched upon a lofty rock overlooking the town.

The temples the Rajput rulers built have won the admiration of art critics. The temples in Khajuraho, the Sun temple in Konark, the Dhilwara Jain temple constructed in Mount Abu and Khandarya temple at Madhya Pradesh are illustrious examples of their architecture.

The Khajuraho in Bundelkhand has 30 temples. The shikharas of the Khajuraho temples are most elegant. The exterior and interior parts of the temples are adorned with very fine sculptures. These temples are dedicated to Jain Tirthankaras and Hindu deities like Shiva and Vishnu.

There are sixteen Hindu and Jain temples at Osian, which is 32 miles away from Jodhpur.

The Jain temple at Mount Abu has a white marble hall and a central dome of 11 concentric rings and richly carved vaulted ceiling and pillars.

The Raksha Bandan (Rakhi) tradition is attributed to Rajputs. Raksha (protection) Bandhan (to tie) is a festival that celebrates brotherhood and love. It is believed that if a woman ties a rakhi around the wrists of male members, it means they are treating them like brothers. Such men are placed under an obligation to protect them. Rabindranath Tagore started a mass Raksha Bandhan festival during the Partition of Bengal (1905), in which he encouraged Hindu and Muslim women to tie a rakhi on men from the other community and make them their brothers. The exercise was designed to counter British efforts to create a divide between Hindus and Muslims.

Contribution of Palas to Culture

The Palas were adherents to the Mahayana school of Buddhism. They were generous patrons of Buddhist temples and the famous universities of Nalanda and Vikramashila. It was through their missionaries that Buddhism was established in Tibet. The celebrated Buddhist monk, Atisha (981-1054), who reformed Tibetan Buddhism, was the president of the Vikramashila monastery. The Palas also maintained cordial relations with the Hindu-Buddhist state of the Shailendras of Sumatra and Java.

Under Pala patronage, a distinctive school of art arose, called Pala art or Eastern Indian art. Pala artistic style flourished in present-day states of Bihar and West Bengal, and also in present-day Bangladesh. It was chiefly represented by bronze sculptures and palm-leaf paintings, celebrating the Buddha and other divinities. The Pala bronze sculptures from this area played an important part in the spread of Indian culture in Southeast Asia.

Advent of Islam

Islam as a religious faith originated at Mecca in Arabia. The founder of Islam was Prophet Muhammad. The followers of Islam are called Muslims. An Islamic state, especially the one ruled by a single religious and political leader, was known as 'Caliphate'. Caliph means a representative of the Prophet Muhammad. Two early Caliphates were

'Umayyads' and the 'Abbasids'. Both the Umayyads and the Abbasids expanded their rule separately by their conquests and by preaching the principles of Islam.

In the 8th century India, the Arab presence appeared in the form of a Muslim army that conquered the Sind. But their further expansion was made impossible by the kings of Gangetic plains and the Deccan. By the end of the 9th century, with the decline of the Abbasid Caliphate, the Arab garrisons in India and elsewhere threw off Caliph's control and began to rule independently.

The Turkish governor, Alp-Tegin, was one among them whose capital was Ghazni (Afghanistan). His successor and son-in-law Sabuktigin wanted to conquer India from the north-west. But only his son Mahmud succeeded in this endeavour.

Arab Conquest of Sind and its Impact

In A.D. (CE) 712, Muhammad bin Qasim who was the commander of the Umayyad kingdom invaded Sind. Qasim defeated Dahir, the ruler of Sind, and killed him in the battle. The capital of Sind, Aror, was captured. Qasim extended his conquest further into Multan. He organised the administration of Sind. The people of Sind were given the status of 'protected subjects'. There was no interference in the lives and religions of the people. But soon Qasim was recalled by the Caliph.

The Arab scholars visited Sind and studied many Indian literary works.

They translated many Sanskrit books on astronomy, philosophy, mathematics and medicine into Arabic. They learnt the numerals 0 to 9 from India. Until then, the people in the West did not know the use of zero. Through the Arabs, Europe gained more knowledge in mathematics. The importance of zero was learnt by them from India. It is believed that the people in the West and the Arabs learnt the game of chess only from the Indians.

Mahmud of Ghazni (A.D. (CE) 997 -1030)

Mahmud is said to have conducted 17 raids into India. At that time, North India was divided into number of small kingdoms. One of them was Shahi kingdom, which extended from Punjab to Kabul. The other important kingdoms were Kanauj, Gujarat, Kashmir, Nepal, Malwa and Bundelkhand. The initial raids were against the Shahi kingdom in which its king Jayapala was defeated in 1001. After his defeat, Jayapala immolated himself because he thought that this defeat was a disgrace. His successor Anandapala fought against Mahmud but was defeated in the battle of Waihind, near Peshawar, in 1008. As a result of his victory at Waihind, Mahmud extended his rule over Punjab.

The subsequent raids of Mahmud into India were aimed at plundering the rich temples and cities of North India. In 1011 he raided Nagarkot in Punjab hills and Thaneshwar near Delhi.Gujarat. In 1024 A.D. (CE) Mahmud marched from Multan across Rajaputana and defeated the Solanki king Bhimadeva I and plundered Anhilwad. Mahmud is said to have sacked the famous temple of Somanath, breaking the idol. Then he returned through the Sind desert. That was his last campaign in India. Mahmud died in 1030 A.D.

(CE) The Ghaznavid Empire roughly included Persia, Trans-Oxyana, Afghanistan and Punjab.

Muhammad of Ghor (1149 - 1206)

Muhammad of Ghor or Muhammad Ghori started as a vassal of Ghazni but became independent after the death of Mahmud. Taking advantage of the decline of the Ghaznavid Empire, Muhammad Ghori brought Ghazni under his control. Having made his position strong and secure at Ghazni, Muhammad turned his attention to India. Unlike Mahmud of Ghazni, he wanted to extend his empire by conquering India. In 1175 Muhammad captured Multan and occupied whole of it in his subsequent expeditions. In 1186 he attacked Punjab and captured it.

The Battle of Tarain (1191 - 1192)

Realising the grave situation in which they were caught, the Hindu princes of North India formed a confederacy under the command of Prithviraj Chauhan. Prithviraj rose to the occasion and defeated Muhammad in the battle of Tarain near Delhi in 1191. This was called the first battle of Tarain. To avenge this defeat, Muhammad made serious preparations and gathered a huge army. He arrived with his large force in Lahore via Peshawar and Multan. He sent a message to Prithviraj, asking him to acknowledge his supremacy and become a Muslim. But Prithviraj rejected the proposal and prepared his army to resist the invader. Many Hindu kings and chieftains also joined him. In the ensuing second battle of Tarain in 1192, Muhammad thoroughly routed the army of Prithviraj who was captured and killed.

The second battle of Tarain was a major disaster for the Rajputs. Their political prestige suffered a serious setback. The whole Chauhan kingdom now lay at the feet of the invader. The first Muslim kingdom was thus firmly established in India at Ajmer and a new era in the history of India began. After his victory over Prithviraj at Tarain, Muhammad returned to Ghazni to deal with the threat from the Turks and the Mongols. After the death of Muhammad in 1206, his most capable general Qutb-ud-din Aibak who had been left behind in India took control of Muhammad's territories in India and declared himself as the First Sultan of Delhi.

Unit -IV

The Delhi Sultanate

Introduction

During the eleventh century, the Turkish horsemen pillaged northern India and due to their persistent campaigns, they succeeded in seizing political control of the Gangetic plain by the next century. Though the success of their conquests could be attributed to their audacity and ferocity, their success is really due to the failure of Indians to defend themselves and their territories. Indians viewed each other with distrust, failing to take note of the success of Islam in early years of its spread. The superior military might of Muslim soldiers was yet another factor that contributed to success in their conquests. In this lesson, we discuss how Turkish warriors set about founding and consolidating their Islamic rule till the advent of Babur.

Slave Dynasty (1206 - 1290)

Muslim rule in India was established by Muhammad Ghori in 12th century A.D. (CE). As he had no sons, he nurtured special slaves called bandagan (a Persian term used for slaves purchased for military service). These slaves were posted as governors and they were later raised to the status of Sultans. After Ghori's death in 1206, one of his slaves Qutb-ud-din-Aibak who had been left behind by Muhammad Ghori to govern the territories he had conquered, proclaimed himself ruler of the Turkish territories in India. He laid the foundation of the Slave Dynasty. This dynasty is also known as Mamluk dynasty. Mamluk is an Arabic word meaning "slave". Qutb-ud-din-Aibak, Shams-ud-din-Iltutmish and Ghiyas-ud-din-Balban were the three great Sultans of this dynasty. The Slave Dynasty ruled over the sub-continent for about 84 years.

Qutb-ud-din-Aibak (1206 - 1210)

Qutb-ud-din-Aibak began his rule by establishing Lahore as the capital of his kingdom. Later he shifted his capital to Delhi. He was active all through his rule in Delhi conquering new territories and suppressing rebellions. He personally led military campaigns to the central and western Indo-Gangetic plain (north India) and left the conquest of the eastern Gangetic Plain (Bihar, Bengal) to the care of Bakhtiar Khalji. Aibak built the Quwwat-ul-Islam Masjid (mosque) in Delhi. This mosque is considered to be the oldest in India. He also laid the foundation of the Qutb-Minar, but he was unable to complete it. It was later finished by his son-in-law and his successor Iltutmish. Aibak died of injuries received during an accidental fall from a horse, while playing polo in 1210.

Iltutmish (1210 - 1236)

Aibak's son Aram Shah proved incompetent and so the Turkish nobles chose Iltutmish, the son-in-law of Aibak as the Sultan, who served as a military commander of Aibak. Iltutmish firmly established his control over the territories by suppressing rebellions. It was during his reign that the threat of Mongols under Chengiz Khan loomed large over the frontiers of India. He averted the impending danger by refusing to provide shelter to the Kwarezm Shah Jalal-ud-din, who had been driven out by Chengiz Khan. In

order to counter the possible attack of the Mongols, Iltutmish organised Turkish nobility into a select group of 40 nobles known as chahalgani or The Forty.

Iltutmish granted iqta (land) to members of his army. Iqta is the land granted to army officials in lieu of a regular wage. The iqta holder is called the iqtadar or muqti who had to provide the Sultan with military assistance in times of war. The iqtadar collected revenue from his iqta to meet the cost of maintaining his troops and horses.

Iltutmish completed the construction of the Qutb-Minar, which had been started by Aibak. Iltutmish died in April 1236 after ruling for 26 years.

Razia (1236 - 1240)

As the most capable son of Iltutmish, Rukn-ud-din-Firuz, was dead, Iltutmish nominated his daughter Razia Sultana as his successor to the throne of Delhi. Razia was an able and brave fighter. But she had a tough time with Turkish nobles as she favoured non-Turkish nobles. She also faced the situation of the ferocious Mongols raiding Punjab during her reign.

Razia made an Ethiopian slave named Jalal-ud-din Yakut as her personal attendant and started trusting him completely. This led to a revolt of the Turkish nobles who conspired against her and got her murdered in 1240.

Ghiyas-ud-din Balban (1266 - 1287)

After Razia, three weak rulers in succession ascended the throne. After them came Ghiyas-ud-din Balban. Balban abolished The Forty as it was hostile to him. He established a department of spies to gather intelligence about the conspirators and the trouble makers against his rule. He dealt with insubordination and defiance of royal authority sternly. Tughril Khan, a provincial governor in Bengal, who raised a banner of revolt against Balban, was captured and beheaded. He was ruthless in dealing with enemies like Meos of Mewat (a Muslim Rajput community from north-western India). Balban, however, took care to maintain cordial relationship with the Mongols. He obtained from Hulagu Khan, a grandson of Chengiz Khan and the Mongol viceroy in Iran, the assurance that Mongols would not advance beyond Sutelej.

Balban built forts to guard his empire against the Mongol attacks. He patronised the famous Persian poet Amir Khusru. Balban died in 1287. Balban's son Kaiqubad turned out to be weak. In 1290 Malik Jalal-ud-din Khalji, the commander of the army, assumed the office of Naib (a deputy to the Sultan) and ruled the kingdom in the name of Kaiqubad. Then one day, Jalal-ud-din sent one of his officers and had Kaiqubad murdered. Jalal-ud-din then formally ascended the throne. With him began the rule of Khalji dynasty.

Khalji Dynasty (1290 - 1320)

Jalal-ud-din Khalji (1296 - 1316)

There were many military campaigns during the reign of Jalal-ud-din.

But they were mostly organised and led by his nephew, Ala-ud-din, the governor of Kara. One significant military expedition was against the Deccan kingdom Devagiri. Ala-ud-din, after defeating the Yadava king Ramachandra, plundered the city and returned with huge wealth. Ala-ud-din treacherously killed Jalal-ud-din after buying off the prominent nobles and important commanders with the wealth he had brought from the Deccan and declared himself as the Sultan of Delhi in 1296.

Ala-ud-din Khalji (1296 - 1316)

Ala-ud-din Khalji consolidated the Delhi Sultanate. The range of his conquests is impressive: in the Punjab (against the Mongols), in Rajasthan and in Gujarat. With his northern frontiers secure, he sent his chief lieutenant Malik Kafur into the southern parts who took even the distant Madurai in 1310. The Yadavas of Devagiri, the Kakatias of Warangal, the Hoysalas of Dwarasamudra and the Pandyas of Madurai accepted Ala-ud-din's suzerainty.

Sack of Chittor (1303): When Ala-ud-din's army overwhelmed the Rajput army in Chittor and in the context of threat of defeat, the men and women of the fortress, in accordance with their old custom, performed the rite of jauhar. According to this custom, left with no other way to survive, the men would go out and die in the field of battle and women would burn themselves on a pyre.

Ala-ud-din's political and administrative reforms were as impressive as his military conquests. Ala-ud-din undertook a survey of the agrarian resources around his capital and fixed a standard revenue demand. He entrusted the task of collecting the revenue to the military officers. This measure deprived the local chiefs and rajas of their time memorial privilege. Ala-ud-din established a system of forced procurement of food grains for Delhi and other garrison centres. The procurement prices were fixed and grain collected as tax was stored in state granaries. In order to ensure the enforcement of his new regulations, he employed spies who were responsible to report to him directly.

Ala-ud-din died in 1316. The failure of his successors to retain power led to the seizure of power by Ghiyas-ud-din Tughluq, who founded the Tughluq dynasty.

Tughluq Dynasty (1320 - 1324)

One of the major tasks of Ghiyas-ud-din as the Sultan was to recover the territories that the Sultanate had lost during the turmoil following the death of Ala-ud-din. Ghiyas-ud-din Tughluq sent his son Jauna Khan to fight against Warangal. Jauna Khan defeated Pratabarudra of Warangal and returned with a rich booty. With this looted wealth, Ghiyas-ud-din is said to have laid the foundation of the city Tughluqabad near Delhi. However, as Ala-ud-din treacherously killed his uncle, Jauna Khan was said to have killed his father and ascended the throne with title Muhammad-bin-Tughluq in 1325.

Muhammad-bin-Tughluq (1325 - 1351)

Muhammad-bin-Tughluq was a learned man. Yet he was a person of cruelty. Ala-ud-din had conquered, looted and left the old ruling families as his dependents. In contrast, Muhammad Tughluq dreamt of making the whole of the subcontinent his

domain. With the view to facilitating extended sovereignty, he shifted his capital from Delhi to the centre of the kingdom, namely Devagiri. He also changed its name to Daulatabad. When Muhammad himself decided that the move was a mistake, he ordered a return to Delhi as the capital again. When Ibn Battuta, the Morocco traveller who was with the Sultan, returned to Delhi, he found Delhi 'empty, abandoned and had but a small population'.

It was a 40-days march to Daulatabad from Delhi. Many people left. Some hid themselves. When they were found, they were punished cruelly, even though one was a blind man and another a paralytic. Describing the city as spreading over eight or ten miles, a historian observed: 'All was destroyed. So complete was the ruin that not a cat or a dog was left among the buildings of the city in its palaces or in its suburbs.'

Tughluq changed the Ala-ud-din's system of revenue collections in grain and ordered that land revenue, which was increased, should henceforward be collected in money. This proved disastrous during famines. When he discovered that the stock of coins and silver was inadequate for minting, he issued a token currency in copper. Counterfeiting soon became order of the day and, as a result, the entire revenue system collapsed. Trade suffered as foreign merchants stopped business. This forced Sultan to withdraw the token currency and pay gold and silver coins in exchange. This move led the state to become bankrupt. Tughluq increased land tax in the Doab region, which triggered peasant revolts. As the revolts were cruelly dealt with, peasants abandoned cultivation, which resulted in the outbreak of frequent famines.

Tughluq ruled as Sultan for 25 years. During his long reign, he had to face many revolts of the provincial governors. The Governors of Awadh, Multan and Sind revolted and declared themselves independent. In South India, several states arose. The new Daulatabad and the conquered territories around them were declared independent sultanate called Bahmani. Its founder after whom it was named, was a soldier formerly in Tughluq service. Madurai was proclaimed a separate sultanate in 1334. Bengal became independent in 1346. Tughluq died on 23 March 1351.

Firoz Shah Tughluq (1351 - 1388)

Firoz, the son of Ghiyas-ud-din's younger brother, succeeded Muhammad-bin-Tughluq. Firoz could neither suppress revolts nor win back the provinces that had broken away. He also showed no interest in re-conquering the southern provinces. He refused to accept an invitation (c. 1365) from a Bahmani prince to intervene in the affairs of the Deccan. Firoz rewarded Sufis and other religious leaders generously and listened to their advice. He also created charities to aid poor Muslims, built colleges, mosques, and hospitals. He adopted many humanitarian measures. He banned inhuman punishments and abolished taxes not recognised by Muslim law.

He promoted agriculture by waiving off the debts of the agriculturalists

and constructing many canals for irrigation. He laid out 1200 new gardens and restored 30 old gardens of Ala-ud-din-Khalji. He had built new towns such as Firozabad, Jaunpur, Hissar and Firozpur.

Despite adopting a peaceful approach and taking efforts to organise the Sultanate well, he had to spend his last days in unhappiness. His own son Muhammad Khan revolted against him and Firoz Shah died in September 1388, at the age of 83.

Timur's Invasion (1398)

The sacking and massacre by Tamerlane or Timur of Delhi came a decade after Firuz Shah Tughluq died. As a ruler of the region around Samarkand in Central Asia, Timur had occupied some parts in the north-west of India. Taking advantage of India's weakness, he entered India in December 1398 and plundered Delhi. Punjab, besides the Delhi city, was the province that suffered most by Timur's raid. Timur, apart from carrying huge wealth in the form of gold, silver, jewels, also took along Indian artisans like carpenters and masons to work on monuments in Samarkand.

Sayyid Dynasty (1414 - 1451)

Though the Sultanate fragmented into a number of independent kingdoms, it endured for 114 years more, till the Mughal invasion. Before leaving Delhi, Timur had left behind his representative Khizr Khan as the governor of the territories he had conquered (Delhi, Meerut and Punjab). He founded the Sayyid Dynasty in 1414, which lasted till 1451. The last ruler of this dynasty, Ala-ud-din Alam Shah, abdicated the throne in 1451. This gave Bahlol Lodi, then the governor of Sirhind (Punjab), the opportunity to become the new Sultan of Delhi, leading to the establishment of Lodi dynasty.

Lodi Dynasty (1451 - 1526)

In 1489, Bahlol Lodi was succeeded by his son Sikandar Lodi. Sikandar was a patron of arts and learning. He founded the city of Agra and made it his capital. He died in 1517 and was succeeded by his son, Ibrahim Lodi, who was defeated by Babur in 1526 in the Panipat battle. Thus the Lodi dynasty and the Delhi Sultanate were ended by Babur who went on to establish the Mughal Empire in India.

Islamic art and architecture: The mansions of high-ranking Muslim nobles, soldiers and officials were built first in cities and the neighbourhoods. Around them, the mosques in the imperial style were constructed by successive Muslim regimes in Delhi. Mosques and Madrasas looked architecturally different. The graceful decorations of doorways and walls with lines from the Koran made a distinct appearance in these buildings. The shape of all these buildings was Persian, while the decoration was Indian. So, it is called Indo-Saracenic architecture. Qutb Minar, Alai-Darwaza, Quwwat-ul Islam Masjid, Moth-ki-Masjid, the tombs of Iltutmish, Balban and the forts of Daulatabad and Firozabad were all constructed in this style

11th Volume 1

Advent of Arab and Turks

Introduction

The period from the thirteenth to the sixteenth centuries (1200-1550 CE) saw the arrival of Islamic institutions and Islamic culture in India. Historians have interpreted the history of this period from differing perspectives. Conventionally the regimes of the Sultanate have been evaluated in terms of achievements and failures of individual Sultans. A few historians, critiquing this personality oriented history, have evaluated the Sultanate as having contributed to material and cultural development, leading to the evolution of a composite culture in India. Historians focusing on history of class relations, have argued that the medieval state served as the agent of the ruling class and hence, the regimes of the Sultanate were diminutive in their institutional advancement when compared with the Great Mughals. Thus there is no consensus yet amongst scholars in determining the true nature of the Sultanate.

The two-fold objective of this lesson are: (a) to introduce the students to a conventional study of rulers, events, ideas, people and their conditions under the Sultanate, and (b) to structure the content in such a way that the students examine it critically and raise new questions.

Advent of Arabs: The Context

The geographical location of Arabia facilitated trade contact between India and Arabia. As sea-faring traders the pre-Islamic Arabs had maritime contacts with the western and eastern coasts of India. While there were south Indian settlements in the Persian Gulf, Arabs too settled in Malabar and the Coromandel Coast. Arabs who married Malabar women and settled down on the West Coast were called Mappillais (sons-in-law). Arab military expedition in 712 and subsequent Ghaznavid and the Ghori military raids, intended to loot and use the resources seized to strengthen their power in Central Asia, created a relationship of the conqueror and the conquered. Following the invasion of Afghanistan by Khurasan (Eastern Iran) Shah and later by Chengiz Khan severed the ties of North India Sultanate with Afghanistan. Mongol invasions destroyed the Ghurid Sultanate and Ghazni, and cut into the resources of Sultan Nasir-ud-din Qubacha (1206-1228), the ruler of Uchch and Multan. Thus the Sultan Iltutmish had the opportunity of expanding his influence in northern India that enabled Muslim rulers to rule Indian provinces with Delhi as capital for about four centuries.

Though it is customary to describe this period as the Muslim period, the rulers of medieval India came from different regions and ethnicities: Arabs, Turks, Persians, and Central Asians were involved militarily and administratively. Iltutmish was an Olperli Turk and many of his military slaves were of different Turkish and Mongol ancestries brought to Delhi by merchants from Bukhara, Samarkhand and Baghdad. There were some slaves of other ethnicities as well (notably Hindu Khan, captured from Mihir in Central India) but Iltutmish gave them all Turkish titles.

The Sultanate (1206–1526) itself was not homogenous. Its rulers belonged to five distinct categories: (a) Slave Dynasty (1206-1290) (b) Khalji Dynasty (1290-1320) (c) Tughlaq Dynasty (1320-1414) (d) Sayyid Dynasty (1414-1451) and (e) Lodi Dynasty (1451-1526).

Sources for the Study of Delhi Sultanate

Al-Beruni: Tarikh-Al-Hind (Indian Philosophy and Religion written in Arabic)

Minhaj us Siraj: Tabaqat-i-Nasiri (1260) (World Islamic History written in Arabic)

Ziauddin Barani: Tarikh-i-Firoz Shahi(1357) History of Delhi Sultanate up to Firuz Tughlaq

Amir Khusrau: Mifta Ul Futuh (Victories of Jalal-ud-din Khalji); Khazain Ul Futuh (Victories of Allauddin Khalji - Texts in Persian)

Tughlaq Nama (History of Tughlaq dynasty in Persian)

Shams-i-Siraj Afif: Tarikh i Firuz Shahi (after Barani's account of Delhi Sultanate in Persian)

Ghulam Yahya Bin Ahmad: Tarikh-i- Mubarak Shahi (Written in Persian during the reign of Sayyid ruler Mubarak Shah)

Ferishta: History of the Muslim Rule in India (Persian)

Persian chronicles speak about the Delhi Sultanate in hyperbolic terms. Their views dealing with the happenings during the period of a certain Sultan were uncritically appropriated into modern scholarship.

– Sunil Kumar, Emergence of Delhi Sultanate

The Arab Conquest of Sind

The Arab governor of Iraq, Hajjaj Bin Yusuf, under the pretext of acting against the pirates, sent two military expeditions against Dahar, the ruler of Sind, one by land and the other by sea. Both were defeated and commanders killed. Hajjaj then sent, with the Caliph's permission, a full-fledged army, with 6000 strong cavalry and a large camel corps carrying all war requirements under the command of his son-in-law, a 17-year-old Muhammad Bin Qasim.

Muhammad Bin Qasim

Muhammad Qasim marched on the fortress of Brahmanabad where Dahar was stationed with a huge army. Dahar's wazir (Prime minister) betrayed him, which was followed by the desertion of a section of his forces. The predecessors of Dahar, the Brahmin rulers of Sind, had usurped power from the earlier Buddhist ruling dynasty of Sind and, with the patronage of Dahar Brahmins, had occupied all higher positions. This led to discontentment and therefore Dahar lacked popular support. In this context it was easy for Muhammad Qasim to capture Brahmanabad. Qasim thereupon ravaged and plundered Debal for three days. Qasim called on the people of Sind to surrender, promising full protection to their faith. He sent the customary one-fifth of the plunder to the Caliph and divided the rest among his soldiers.

The Arab conquest of Sind has been described as a "triumph without

results” because it touched but a fringe of the country, which, after Qasim’s expedition had a respite from invasions for about three centuries.

Mahmud of Ghazni

In the meantime, the Arab empire in Central Asia had collapsed with several of its provinces declaring themselves independent. One of the major kingdoms that emerged out of the broken Arab empire was the Samanid kingdom which also splintered, leading to several independent states. In 963 Alaptigin, a Turkic slave who had served Samanids as their governor in Khurasan, seized the city of Ghazni in eastern Afghanistan and established an independent kingdom. Alaptigin died soon after. After the failure of three of his successors, the nobles enthroned Sabuktigin.

Sabuktigin initiated the process of southward expansion into the Indian subcontinent. He defeated the Shahi ruler of Afghanistan, Jayapal, and conferred the governorship of the province on Mahmud, his eldest son. When Sabuktigin died in 997, Mahmud was in Khurasan. Ismail, the younger son of Sabuktigin had been named his successor. But defeating Ismail in a battle, Mahmud, aged twenty-seven, ascended the throne and the Caliph acknowledged his accession by sending him a robe of investiture and by conferring on him the title Yamini-ud-Daulah (‘Right-hand of the Empire’).

To Arabs and Iranians, India was Hind and the Indians were ‘Hindus’. But as Muslim communities arose in India, the name ‘Hindu’ came to apply to all Indians who were not Muslims.

Mahmud’s Military Raids

Mahmud ruled for thirty-two years. During this period, he conducted as many as seventeen military campaigns into India. He targeted Hindu temples that were depositories of vast treasures. Though the motive was to loot, there was also a military advantage in demolishing temples and smashing idols. The Ghaznavid soldiers viewed it also as a demonstration of the invincible power of their god. The religious passions of Mahmud’s army expressed itself in slaughter of ‘infidels’ and plunder and destruction of their places of worship. However, there is little evidence of any large scale conversion of people to their faith. Even those who became Muslims to save their lives and properties, returned to their original faith when the threat of Ghaznavid invasion ceased.

After defeating the Shahi king Anandapala, Mahmud went beyond Punjab, penetrating deep into the Indo-Gangetic plain. Before reaching Kanauj, Mahmud raided Mathura. In later historiography, of both the British and Indian nationalists, Mahmud is notorious for his invasion of the temple city of Somnath (1025) on the seashore in Gujarat. Many scholars argue that these plundering raids were more of political and economic character than of religious chauvinism. Desecration of temples, vandalising the images of deities were all part of asserting one’s authority in medieval India. Mahmud’s raids and his deeds fit this pattern, though their memories went into the creation of communal divide.

This apart, the plundering raids of Mahmud were meant to replenish the treasury to maintain his huge army. The Turks relied on a permanent, professional army. It was built around an elite corps of mounted archers who were all slaves, bought, trained, equipped, and paid in cash from the war booty taken alike from Hindu kingdoms in India and Muslim kingdoms in Iran.

Persian sources contain exaggerated claims about the wealth seized from these raids. For instance, it is claimed that Mahmud's plunder of the Iranian city of Ray, in 1029, brought him 500,000 dinars worth of jewels, 260,000 dinars in coins, and over 30,000 dinars worth of gold and silver vessels. Similarly, Mahmud's raid on Somnath is believed to have brought in twenty million dinars worth of spoils. Romila Thapar points out that those who had suffered from these predatory invasions seemed to maintain a curious silence about them, as Hindu and Jain sources available on Somnath expedition do not corroborate the details or viewpoints found in Arab chronicles.

Such plundering raids were economic and iconoclastic in nature, and communal character was attributed to them later. They represented the kinds of disasters that were inseparable from contemporary warfare and the usual plundering nature of rulers of the medieval period. The history of the Ghaznavid dynasty after the death of Mahmud is a story of endless clashes over succession between brothers, cousins, and uncles. There were, however, exceptions like Sultan Ibrahim who ruled for over forty-two years and his son Masud who ruled for seventeen years. The everhanging threat from Ghuris from the north and the Seljuq Turks from the west proved to be disastrous for the kingdom. The later rulers of Ghaznavid dynasty could exercise their authority only in the Lahore region and even this lasted only for three decades. In 1186 Ghuri prince Muizzud-din Muhammad invaded Punjab and seized Lahore. The last ruler Khurav Shah was imprisoned and murdered in 1192. With his death the Ghaznavid house of Mahmud came to an end.

Muhammad Ghori

If Ghaznavid invasions were intended for loot, the Ghurids enlarged their scope to establish garrison towns to ensure the regular flow of plunder and tribute. Muizzuddin

Al-Beruni, mathematician, philosopher, astronomer, and historian, came to India along with Mahmud of Ghazni. He learned Sanskrit, studied religious and philosophical texts before composing his work Kitab Ul Hind. He also translated the Greek work of Euclid into Sanskrit. He transmitted Aryabhata's magnum opus Aryabattiyam (the thesis that earth's rotation around its axis creates day and night) to the West. He was the inter-civilizational connect between India and the rest of the world.

Muhammad of the Ghori dynasty, known generally as Muhammad Ghori, invested in territories he seized. Through the 1180s and 1190s Ghori established garrisons in the modern provinces of Punjab, Sind, and Haryana. These centres of military

power soon attracted the in-migration of mercenaries in search of opportunities. These mercenaries were recruited to organize fiscal and military affairs of the Sultanate. The Sultan's military commanders in north India were drawn from his elite military class. Specially trained in warfare and governance these slaves were different from agrestic (related to land\field labour) and domestic slaves. Lahore, then Uchch and Multan were initially considered significant centres of power. In 1175 Ghori headed for the city of Multan which he seized from its Ismaili ruler. The fort of Uchch fell without a fight. The Chalukyas of Gujarat inflicted a crushing defeat on Muhammad Ghori at Mt. Abu (1179). After this defeat Ghori changed the course of his expedition, consolidating his position in Sind and the Punjab.

Prithviraj Chauhan

Ghori attacked the fortress of Tabarhinda (Bhatinda), a strategic point for the Chauhans of Ajmer. The ruler of Ajmer Prithviraj Chauhan marched to Tabarhinda and faced the invader in the First Battle of Tarain (1191). Prithviraj scored a brilliant victory in this battle but failed to consolidate his position believing this battle to be a frontier fight, and did not expect the Ghurids to make regular attacks. Ghori was wounded and carried away by a horseman to safety. Contrary to the expectations of Prithviraj Chauhan, Muhammad Ghori marched into India in the following year (1192). Prithviraj underestimated the potential danger of the enemy. In the Second Battle of Tarain, one of the turning points in Indian history, Prithviraj suffered a crushing defeat and was eventually captured. Ghori restored him to his throne in Ajmer. But on charges of treason he was later executed, and Ghori's trusted general Qutb-ud-din Aibak was appointed as his deputy in India.

Jaya Chandra of Kanauj

Soon Ghori was back in India to fight against the Kanauj ruler Jaya Chandra. When all Rajput chiefs had stood by Prithviraj in his battles against Muhammad Ghori, Jaya Chandra stood apart, as there was enmity between Prithviraj and Jai Chandra, on account of Prithviraj's abduction of Jaya Chandra's daughter Samyukta. So Ghori easily defeated Jaya Chandra and returned to Ghazni with an enormous booty. On the way while camping on the banks of Indus, he was killed by some unidentified assassins.

Rajput Kingdoms

By the beginning of the tenth century two powerful Rajput Kingdoms Gurjar Pratihara and Rashtrakutas had lost their power. Tomaras (Delhi), Chauhans (Rajasthan), Solankis (Gujarat), Paramaras (Malwa), Gahadavalas (Kanauj) and Chandelas (Bundelkhand) had become important ruling dynasties of Northern India. Vighraharaja and Prithviraj, two prominent Chauhan rulers, Bhoja of Paramara dynasty, Ghadavala king Jayachandra, Yasovarman, Kirti Varman of Chandelas were all strong in their own regions.

The world famous Khajuraho temple complex consisting of many temples including the Lakshmana temple, Vishwanatha temple and Kandariya Mahadeva temple was built by the Chandelas of Bundelkhand who ruled from Khajuraho.

The Rajputs had a long tradition of martial spirit, courage and bravery. There was little difference between the weapons used by the Turks and the Rajputs. But in regimental discipline and training the Rajputs were lax. In planning their tactics to suit the conditions, the Turks excelled. Moreover, the Turkish cavalry was superior to the Indian cavalry. The Rajput forces depended more on war elephants, which were spectacular but slow moving compared to the Turkish cavalry. The Turkish horsemen had greater mobility and were skilled in mounted archery. This was a definite military advantage which the Turks used well against their enemies and emerged triumphant in the battles.

Foundation of Delhi Sultanate

The Slave Dynasty

After the death of Ghori there were many contenders for power. One was Qutb-uddin Aibak, who ascended the throne in Delhi with his father-in-law Yildiz remaining a threat to him for the next ten years. The three important rulers of this dynasty are Qutb-ud-din Aibak, Iltutmish and Balban.

The Slave dynasty is also known as the Mamluk dynasty. Mamluk means property. It is also the term for the Arabic designation of a slave

Qutb-ud-din Aibak (1206-1210)

Qutb-ud-din Aibak was enslaved as a boy and sold to Sultan Muhammad Ghori at Ghazni. Impressed with his ability and loyalty the Sultan elevated him to the rank of viceroy of the conquered provinces in India. Muhammad Bin Bhakthiyar Khalji, a Turkish general from Afghanistan assisted him in conquering Bihar and Bengal. Qutb-ud-din Aibak reigned for four years (1206 to 1210 CE) and died in 1210 in Lahore in an accident while playing chaugan.

Bhakthiyar Khalji is charged with destroying the glorious Buddhist University of Nalanda in Bihar, who is said to have mistaken it for a military camp! Detailed descriptions of Nalanda is found in the travel accounts of Chinese pilgrim Hieun Tsang. The manuscripts and texts in the hundreds of thousands in the Nalanda library on subjects such as grammar, logic, literature, astronomy and medicine were lost in the Turkish depredations.

Iltutmish (1210-1236)

Shams-ud-din Iltutmish (1210-36) of Turkish extraction was a slave of Qutb-ud-din Aibak. Many of his elite slaves were also of Turkish and Mongol ancestry. They were brought to Delhi by merchants from trade centres like Bukhara, Samarqand and Baghdad. (There were some slaves of other ethnicities as well). But Iltutmish gave them all Turkish titles. Iltutmish's reliance on his elite military slaves (Bandagan) and his practice of appointing them for the posts of governors and generals in far-off places did not change despite the migration into North India of experienced military commanders from distinguished lineages fleeing from the Mongols.

Shams-ud-din Iltutmish, the slave and son-in-law of Qutb-ud-din Aibak,

ascended the throne of Delhi setting aside the claim of Aram Shah, the son of Qutb-ud-din Aibak. During his tenure he put down the internal rebellions of Rajputs at Gwalior, Ranthambor, Ajmer and Jalore. He overcame the challenge of Nasiruddin Qabacha in Lahore and Multan, and frustrated the conspiracy of Alivardan, the Governor of Bengal. He diplomatically saved India by refusing to support the Khwarizmi Shah Jalaluddin of Central Asia against the Mongol ruler Chengiz Khan. Had he supported Jalaluddin, the Mongols would have overrun India with ease. His reign was remarkable for the completion of Qutb Minar, a colossal victory tower of 243 feet at Delhi, and for the introduction.

Bandagan is the plural of banda, literally military slaves. They were graded according to the years of service, proximity and trustworthiness. This trust led to their appointment as governors and military commanders. The Ghurid bandagan in North India were the slaves of Muiz-ud- Din Ghuri. Since these slaves were without a social identity of their own they were given new names by their masters, which included the nisba, which indicated their social or regional identity. Slaves carried the nisba of their master: hence Mu'izz al- Din's slave carried the nisba Mu'izzi and later Sultan Shams-ud-Din Iltutmish's slave were called the Shamsi bandagan.

of copper and silver tanka, the two basic coins of the Sultanate period.

Since the dynastic traditions of the 'slave regime' were weak, succession to the throne was not smooth after Iltutmish's death. The monarch was succeeded by a son, a daughter (Sultana Razia), another son, and a grandson, all within ten years, and finally by his youngest son Sultan Nasir al-Din Mahmud II (1246-66). Iltutmish's descendants fought long but in vain with their father's military slaves who had been appointed as governors of vast territories and generals of large armies. They constantly interfered in Delhi politics, dictating terms to Iltutmish's successors. Though Iltutmish's royal slaves (bandagan-i-khas) were replaced by junior bandagan, the latter were not oriented to their master's vision of a paramount, monolithic Sultanate to the same extent as their predecessors. The slave governors located in the eastern province of Lakhnauti (modern Bengal) and the Punjab and Sind provinces in the west were the first to break free from Delhi. Those in the 'core territories' from Awadh-Kara on the River Sarayu in the east, to Samana-Sunam in the Punjab on the west, sought to resist the intervention of Delhi by consolidating their home bases and allied with neighbouring chieftains. After two decades of conflict amongst the Shamsi bandagan and successive Delhi Sultans, in 1254, Ulugh Khan, a junior, newly purchased slave in Iltutmish's reign and now the commander of the Shivalikh territories in the North- West, seized Delhi. He took the title of na'ib-i mulk, the Deputy of the Realm, seizing the throne as Sultan Ghiyas al- Din Balban in 1266.

Balban (1265-1287)

The political intrigues of the nobility that destabilised the Delhi Sultanate came to an end with the accession of Balban as the Sultan. Assertion of authority by Balban led to constant military campaigns against defiant governors and against their local allies. Barani mentions Balban's campaigns in the regions surrounding Delhi and in the doab. During these campaigns forests were cleared, new roads and forts constructed, the

newly deforested lands given to freshly recruited Afghans and others as rent-free lands (mafuzi) and brought under cultivation. New forts were constructed to protect trade routes and village markets.

Raziya Sultana (1236-1240).

Raziya was daughter of Iltutmish, who ascended the throne after a lot of hurdles put up by the Turkish nobles. According to Ibn Battuta, the Moroccan traveller, 'Raziya rode on horseback as men ride, armed with a bow and quiver, and surrounded by courtiers. She did not veil her face.' Yet Raziya ruled for only three and half years. The elevation of an Abyssinian slave, Jalal-ud-din Yaqut, to the post of Amir-i-Akhur, Master of the Stables, a very high office, angered the Turkish nobles. The nobles overplayed her closeness with Yakut and tried to depose her. Since Raziya enjoyed popular support, they could not do anything in Delhi. But while she was on a punitive campaign against the rebel governor Altuniya in southern Punjab, the conspirators used that occasion to dethrone her.

Balban and the Problem of Law and Order

When Balban took over the reins of power the law and order situation in the Ganga, Jamuna Doab regions had deteriorated badly. The Rajput zamindars had set up forts and defied the orders of the Sultan. Meos, a Muslim community from north-western region, living in the heavily forested region around Mewat were plundering the area with impunity. Balban took it as a challenge and personally undertook a campaign to destroy the Mewatis. Meos were pursued and slaughtered mercilessly. In the Doab region the Rajput strongholds were destroyed, jungles cleared. Colonies of Afghan soldiers were established throughout the region to safeguard the roads and deal with rebellions.

Punitive Expedition against Tughril Khan

Balban was ruthless in dealing with rebellions. He appointed one of his favourite slaves, Tughril Khan, as the Governor of Bengal. But Tughril Khan soon became rebellious. Amin Khan, the governor of Oudh, sent by Balban to suppress the rebellion meekly retreated. Enraged by this, Balban sent two more expeditions, which also suffered defeat. Humiliated by these successive reverses, Balban himself proceeded to Bengal. On hearing Balban's approach, Tughril Khan fled. Balban pursued him, first to Lakhnauti and then towards Tripura, where he was captured and beheaded. Bughra Khan, a son of Balban, was thereupon appointed the Governor of Bengal, who carved out an independent kingdom after the death of Balban. He did not claim the Delhi throne even in the midst of a leadership crisis and his son Kaiqubad's indulgence in debauchery.

Measures against Mongol Threats

Balban used the threat of Mongols as the context to militarise his regime. The frontier regions were strengthened with garrisoning of forts at Bhatinda, Sunam and Samana. At the same time, he took efforts to maintain a good relationship with Hulagu Khan, the Mongol Viceroy of Iran and a grandson of Chengiz Khan. Balban succeeded in obtaining from him the assurance that Mongols would not advance beyond Satluj. Hulagu Khan reciprocated this gesture by sending a goodwill mission to Delhi in 1259. However, Muhammad Khan, the favourite son of Balban, who was given the charge of governor of

Multan to protect the frontiers from Mongol aggression, was killed in an encounter. Saddened by this tragedy, Balban fell ill and died in 1286.

The Khaljis (1290-1320)

Jalal-ud-din Khalji (1290-1296)

As Balban's son Kaiqubad was found unfit to rule, his three-year-old son Kaymash was placed on the throne. As there was no unanimity on the choice of a regent and a council to administer the empire, the contending nobles plotted against each other. Out of this chaos a new leader, Malik Jalal-ud-din Khalji, the commander of the army, emerged supreme. While he ruled the kingdom for some time in the name of Kaiqubad, he soon sent one of his officers to get Kaiqubad murdered and Jalal-ud-din formally ascended the throne. However, Jalal-ud-din faced opposition on the ground that he was an Afghan and not a Turk. But Khaljis were indeed Turks settled in Afghanistan before the establishment of Turkish rule and so they were Afghanized Turks. Jalal-ud-din won many battles and even in old age he marched out against the Mongol hordes and successfully halted their entry into India (1292).

Ala-ud-din, a nephew and son-in-law of Jalaluddin Khalji, who was appointed governor of Kara, invaded Malwa and this campaign yielded a huge booty. The success of this campaign stimulated his urge to embark on a campaign to raid Devagiri, the capital city of the Yadava kingdom in Deccan. On his return he arranged to get Jalaluddin Khalji murdered and captured the throne.

Ala-ud-din Khalji (1296-1316)

Ala-ud-din and Nobles

Ala-ud-din spent the first year of his rule in eliminating the enemies and strengthening his position in Delhi. Soon he turned his attention to establishing a firm hold over the nobles. He dismissed several of his top officers. He was particularly severe with the nobles who had shifted loyalty and opportunistically joined him against Jalal-ud-din.

The term Mongol refers to all Mongolic-speaking nomadic tribes of Central Asia. In the twelfth century, they had established a very large kingdom, which included most of modern-day Russia, China, Korea, south-east Asia, Persia, India, the Middle East and Eastern Europe, under the leadership of Chengiz Khan. Their phenomenal success is attributed to their fast horses and brilliant cavalry tactics, their openness to new technologies, and Chengiz Khan's skill in manipulative politics.

Mongol Threats

Mongol raids posed a serious challenge to Ala-ud-din. During the second year of his rule (1298), when Mongols stormed Delhi, the army sent by Ala-ud-din succeeded in driving them back. But when they returned the following year with more men, people of the suburbs of Delhi had to flee and take refuge in the city. Ala-uddin had to meet the problem head-on. In the ensuing battle, Mongols were routed. Yet raids continued until 1305, when they ravaged the doab region. This time, after defeating them, the Sultan's army took a large number of Mongols as prisoners and slaughtered them mercilessly. But the Mongol menace continued. The last major Mongol incursion took place in 1307-08.

Military Campaigns

The inability of the Sultanate to effectively harness the agrarian resources of its North Indian territories to sustain its political ambitions was evident in its relentless military campaigns in search of loot and plunder. Ala-ud-din's campaigns into Devagiri (1296, 1307, 1314), Gujarat (1299-1300), Ranthambhor (1301), Chittor (1303) and Malwa (1305) were meant to proclaim his political and military power as well as to collect loot from the defeated kingdoms. It was with the same plan that he unleashed his forces into the Deccan. The first target in the peninsula was Devagiri in the western Deccan. Ala-ud-din sent a large army commanded by Malik Kafur in 1307 to capture Devagiri fort. Following Devagiri, Prataparudradeva, the Kakatiya ruler of Warangal in the Telengana region, was defeated in 1309. In 1310 the Hoysala ruler Vira Ballala III surrendered all his treasures to the Delhi forces.

Malik Kafur then set out for the Tamil country. Though Kafur's progress was obstructed by heavy rains and floods, he continued his southward journey, plundering and ravaging the temple cities of Chidambaram and Srirangam as well as the Pandyan capital Madurai. Muslims in Tamil provinces fought on the side of the Pandyas against Malik Kafur. Malik Kafur advised them to desert so that he would not have any occasion to spill the blood of his fellow Muslims. Though there are exaggerated versions about the amount of booty he carried, there is no denying the fact that he returned to Delhi with an enormous booty in 1311. After Malik Kafur's invasion, the Pandya kingdom suffered an eclipse and a Muslim state subordinate to the Delhi Sultan came to be established in Madurai. In 1335 the Muslim Governor of Madurai Jalal-ud-din Asan Shah threw off his allegiance to Delhi kingdom and declared his independence.

The nobles belonging to aristocratic classes were bestowed with privileges and powers in the feudal era. They formed the bedrock of the king's authority, as they had to provide the king with armed forces in times of external threat or emergency. They occupied a position next only to the king in status and rank. Enjoying high social status and commanding vast resources they at times became strong enough to challenge the king.

In the Delhi Sultanate, nobles were drawn from different tribes and nationalities like the Turkish, Persian, Arabic, Egyptian and Indian Muslims. Iltutmish organized a Corps of Forty, all drawn from Turkish nobility and selected persons from this Forty for appointments in military and civil administration. The Corps of Forty became so powerful to the extent of disregarding the wishes of Iltutmish, and after his death, to place Rukn-ud-Din Firoz on the throne. Razziya sought to counter the influence of Turkish nobles and defend her interest by organizing a group of non-Turkish and Indian Muslim nobles under the leadership of Yakut, the Abyssinian slave. This was naturally resented by the Turkish nobles, who got both of them murdered. Thus in the absence of rule of primogeniture, the nobles sided with any claimants to the throne and either helped in the choice of the Sultan or contributed to the de-stabilization of the regime. The nobles were organized into several factions and were constantly engaged in conspiracies. Balban therefore abolished the Corps of Forty and thereby put an end to the domination of

“Turkish nobles”. Alauddin Khalji also took stern measures against the “Turkish nobles” by employing spies to report to him directly on their clandestine and perfidious activities.

Ala-ud-din’s Internal Reforms

The vast annexation of territories was followed by extensive administrative reforms aimed at stabilising the government. Ala-ud-din’s first measure was to deprive the nobles of the wealth they had accumulated. It had provided them the leisure and means to hatch conspiracies against the Sultan. Marriage alliances between families of noble men were permitted only with the consent of the Sultan. The Sultan ordered that villages held by proprietary right, as free gift, or as a religious endowment be brought back under the royal authority and control. He curbed the powers of the traditional village officers by depriving them of their traditional privileges. Corrupt royal officials were dealt with sternly. The Sultan prohibited liquor and banned the use of intoxicating drugs. Gambling was forbidden and gamblers were driven out of the city. However, the widespread violations of prohibition rules eventually forced the Sultan to relax the restrictions.

Ala-ud-din collected land taxes directly from the cultivators. The village headman who traditionally enjoyed the right to collect them was now deprived of it. The tax pressure of Ala-ud-din was on the rich and not on the poor. Ala-ud-din set up the postal system to keep in touch with all parts of his sprawling empire.

Sultan’s Market Reforms

Ala-ud-din was the first Sultan to pay his soldiers in cash rather than give them a share of booty. As the soldiers were paid less, the prices had to be monitored and controlled. Moreover, Ala-ud-din had to maintain a huge standing army. In order to restrict prices of essential commodities, Ala-ud-din set up an elaborate intelligence network to collect information on black-marketing and hoarding. The transactions in the bazaars, the buying and selling and the bargains made were all reported to the Sultan by his spies. Market superintendents, reporters and spies had to send daily reports on the prices of essential commodities. Violators of the price regulations were severely punished. If any deficiency in weight was found, an equal weight of flesh was cut from the seller’s body and thrown down before his eyes!

Ala-ud-din’s Successors

Ala-ud-din nominated his eldest son Khizr Khan, as his successor. However, Ala-ud-din’s confidant at that time was Malik Kafur. So Malik Kafur himself assumed the authority of the government. But Kafur’s rule lasted only thirty-five days as he was assassinated by hostile nobles. Thereafter there were a series of murders which culminated in Ghazi Malik, a veteran of several campaigns against the Mongols, ascending the throne of Delhi in 1320 as Ghiyas-ud-din Tughlaq. He murdered the incumbent Khalji ruler Khusrau and thereby prevented anyone from Khalji dynasty claiming the throne. Thus began the rule of the Tughlaq Dynasty, which lasted until 1414.

The Tughlaq Dynasty

Ghiyas-ud-din Tughlaq (1320–1324)

Ghiyas-ud-din Tughlaq followed a policy of reconciliation with the nobles. But in the fifth year of his reign (1325) Ghiyas-uddin died. Three days later Jauna ascended the throne and took the title Muhammad bin Tughlaq.

Muhammad Bin Tughlaq (1324-1351)

Muhammad Tughlaq was a learned, cultured and talented prince but gained a reputation of being merciless, cruel and unjust. Muhammad Tughlaq effectively repulsed the Mongol army that had marched up to Meerut near Delhi. Muhammad was an innovator. But he, unlike Ala-ud-din, lacked the will to execute his plans successfully.

Transfer of Capital

Muhammad Tughlaq's attempt to shift the capital from Delhi to Devagiri in Maharashtra, which he named Daulatabad, was a bold initiative. This was after his realization that it was difficult to rule south India from Delhi. Centrally located, Devagiri also had the advantage of possessing a strong fort atop a rocky hill. Counting on the military and political advantages, the Sultan ordered important officers and leading men including many Sufi saints to shift to Devagiri. However, the plan failed, and soon Muhammad realised that it was difficult to rule North India from Daulatabad. He again ordered transfer of capital back to Delhi.

Token Currency

The next important experiment of Muhammad was the introduction of token currency. This currency system had already been experimented in China and Iran. For India it was much ahead of its time, given that it was a time when coins were based on silver content. When Muhammad issued bronze coins, fake coins were minted which could not be prevented by the government. The new coins were devalued to such an extent that the government had to withdraw the bronze coins and replace them with silver coins, which told heavily on the resources of the empire.

Sultan's Other Innovative Measures

Equally innovative was Muhammad Tughlaq's scheme to expand cultivation. But it also failed miserably. It coincided with a prolonged and severe famine in the Doab. The peasants who rebelled were harshly dealt with. The famine was linked to the oppressive and arbitrary collection of land revenue. The Sultan established a separate department (Diwan-i-Amir Kohi) to take care of agriculture. Loans were advanced to farmers for purchase of cattle, seeds and digging of wells but to no avail. Officers appointed to monitor the crops were not efficient; the nobility and important officials were of diverse background. Besides, the Sultan's temperament had also earned him a lot of enemies.

Ala-ud-din Khalji had not annexed distant territories knowing full well that they could not be effectively governed. He preferred to establish his suzerainty over them. But Muhammad annexed all the lands he conquered. Therefore, at the end of his reign,

while he faced a series of rebellions, his repressive measures further alienated his subjects. Distant regions like Bengal, Madurai, Warangal, Awadh, Gujarat and Sind hoisted the flags of rebellion and the Sultan spent his last days fighting rebels. While he was frantically engaged in pursuing a rebel leader in Gujarat, he fell ill, and died at the end of his 26th regnal year (1351).

Firuz Tughlaq (1351-1388)

Firuz's father, Rajab, was the younger brother of Ghiyas-ud-din Tughlaq. Both had come from Khurasan during the reign of Alauddin Khalji. Rajab who had married a Jat princess had died when Firuz was seven years old. When Ghiyas-ud-din ascended the throne, he gave Firuz command of a 12,000 strong cavalry force. Later Firuz was made in charge of one of the four divisions of the Sultanate. Muhammad bin Tughlaq died without naming his successor. The claim made by Muhammad's sister to his son was not supported by the nobles. His son, recommended by Muhammad's friend Khan-i Jahan, was a mere child. Under such circumstances, Firuz ascended the throne.

The vizier of Firuz Tughlaq, the famous Khan-i Jahan, was a Brahmin convert to Islam. Originally known as Kannu, he was captured during the Sultanate campaigns in Warangal (present-day Telangana).

Conciliatory Policy towards Nobles

Firuz Tughlaq followed a conciliatory policy towards the nobles and theologians. Firuz restored the property of the owners who had been deprived of it during the reign of Muhammad Tughlaq. He reintroduced the system of hereditary appointments to offices, a practice which was not favoured by Ala-ud-din Khalji. The Sultan increased the salaries of government officials. While toning up the revenue administration, he reduced several taxes. He abolished many varieties of torture employed by his predecessor. Firuz had a genuine concern for the slaves and established a separate government department to attend to their welfare. The slave department took care of the wellbeing of 180,000 slaves. They were trained in handicrafts and employed in the royal workshops.

Firuz Policy of No Wars

Firuz waged no wars of annexation, though he was not averse to putting down rebellions challenging his authority. There were only two Mongol incursions during his times, and both of them were successfully repulsed. His Bengal campaign to put down a rebellion there, however, was an exception. His army slew thousands and his entry into Odisha on his way helped him extract the promise of tribute from the Raja. A major military campaign of his period was against Sind (1362). He succeeded in routing the enemies on the way. Yet his enemies and a famine that broke out during this period gave Sultan and his army a trying time. Firuz's army, however, managed to reach Sind. The ruler of Sind agreed to surrender and pay tribute to the Sultan.

Religious Policy

Firuz favoured orthodox Islam. He proclaimed his state to be an Islamic state largely to satisfy the theologians. Heretics were persecuted, and practices considered un-Islamic were banned. He imposed jizya, a head tax on non-Muslims, which even the Brahmins were compelled to pay. Yet Firuz did not prohibit the building of new Hindu temples and shrines. His cultural interest led to translation of many Sanskrit works relating to religion, medicine and music. As an accomplished scholar himself, Firuz was a liberal patron of the learned including non-Islamic scholars. Fond of music, he is credited with establishing several educational institutions and a number of mosques, palaces and forts.

Jizya is a tax levied and collected per head by Islamic states on non-Muslim subjects living in their land. In India, Qutb-ud-din Aibak imposed jizya on non-Muslims for the first time. Jizya was abolished by the Mughal ruler Akbar in 16th century but was re-introduced by Aurangzeb in the 17th century.

Public Works

Firuz undertook many irrigation projects. A canal he dug from Sutlej river to Hansi and another canal in Jumna indicate his sound policy of public works development.

Firuz died in 1388, after making his son Fath Khan and grandson Ghiyas-uddin as joint rulers of Delhi Sultanate.

The principle of heredity permitted for the nobles and applied to the army weakened the Delhi Sultanate. The nobility that had regained power got involved in political intrigues which undermined the stability of the Sultanate. Within six years of Firuz Tughlaq's death four rulers succeeded him.

Timur's Invasion

The last Tughlaq ruler was Nasir-ud-din Muhammad Shah (1394–1412), whose reign witnessed the invasion of Timur from Central Asia. Turkish Timur, who could claim a blood relationship with the 12th century great Mongol Chengiz Khan, ransacked Delhi virtually without any opposition. On hearing the news of arrival of Timur, Sultan Nasir-ud-din fled Delhi. Timur also took Indian artisans such as masons, stone cutters, carpenters whom he engaged for raising buildings in his capital Samarkhand. Nasir-ud-din managed to rule up to 1412. Then the Sayyid and Lodi dynasties ruled the declining empire from Delhi till 1526.

Sayyid Dynasty (1414–1451)

Timur appointed Khizr Khan as his deputy to oversee Timurid interests in the Punjab marches. Khizr Khan (1414–21) went on to seize Delhi and establish the Sayyid dynasty (1414–51). The Sayyid dynasty established by Khizr Khan had four sultans ruling up to 1451. The early Sayyid Sultans ruled paying tribute to Timur's son. Their rule is marked

for the composing of Tarikh-i- Mubarak Shahi by Yahiya bin Ahmad Sirhindi. By the end of their rule the empire was largely confined to the city of Delhi.

In the entire history of the Delhi Sultanate there was only one Sultan who voluntarily abdicated his throne and moved to a small town away from Delhi, where he lived for three full decades in contentment and peace. He was Alam Shah of the Sayyid dynasty. – Abraham Eraly,
The Age of Wrath

Lodi Dynasty (1451-1526)

The Lodi Dynasty was established by Bahlol Lodi (1451-1489) whose reign witnessed the conquest of Sharqi Kingdom (Bengal). It was his son Sikander Lodi (1489-1517) who shifted the capital from Delhi to Agra in 1504. The last Lodi ruler Ibrahim Lodi was defeated by Babur in the First Battle of Panipat, which resulted in the establishment of Mughal Dynasty.

Administration of the Sultanate State and Society

The Sultanate was formally considered to be an Islamic State. Most of the Sultans preferred to call themselves the lieutenant of the Caliph. In reality, however, the Sultans were the supreme political heads. As military head, they wielded the authority of commander-in-chief of the armed forces. As judicial head they were the highest court of appeal. Balban claimed that he ruled as the representative of god on earth. Ala-ud-din Khalji claimed absolute power saying he did not care for theological prescriptions, but did what was essential for the good of the state and the benefit of the people.

The Delhi Sultanate deserves to be considered an all-India empire. Virtually all of India, except Kashmir and Kerala at the far ends of the subcontinent, and a few small tracts in between them had come under the direct rule of Delhi towards the close of Muhammad bin Tughlaq's rule. There were no well-defined and accepted rules of royal succession and therefore contested succession became the norm during the Sultanate. The Sultans required the holders of iqta's (called muqtis or walis) to maintain troops for royal service out of the taxes collected by them. Certain areas were retained by the Sultans under their direct control (khalisa). It was out of the revenue collected from such areas that they paid the officers and soldiers of the Sultan's own troops (hashm-i qalb).

The territorial expansion was matched by an expansion of fiscal resources. The tax rent (set at half the value of the produce) was rigorously sought to be imposed over a very large area. The fiscal claims of hereditary intermediaries (now called chaudhuris) and the village headmen (khots) were drastically curtailed. The continuous pressure for larger tax realization provoked a severe agrarian uprising, notably in the Doab near Delhi (1332-34). These and an ensuing famine persuaded Muhammad Tughlaq to resort to a scheme of agricultural development, in the Delhi area and the Doab, based on the supply of credit to the peasants.

Military campaigns, the dishoarding of wealth, the clearing of forests, the vitality of inter-regional trade – all of these developments encouraged a great movement of people, created a vast network of intellectuals and the religious-minded. These factors also made social hierarchies and settlements in the Sultanate garrison towns and their strongholds far more complex. Through the fourteenth century the Sultanate sought to control its increasingly diverse population through its provincial governors, muqti, but considerable local initiative and resources available to these personnel, and their propensity to ally with local political groups meant that they could often only be controlled fitfully and for a short period, even by autocratic, aggressive monarchs like Muhammad Tughlaq.

The Turko-Afghan political conquests were followed by large-scale Muslim social migrations from Central Asia. India was seen as a land of opportunity. The society in all stages was based on privileges with the higher classes enjoying a better socio-economic life with little regard of one's religion. The Sultans and the nobles were the most important privileged class who enjoyed a lifestyle of high standard in comparison to their contemporary rulers all over the world. The nobility was initially composed of the Turks. Afghans, Iranians and Indian Muslims were excluded from the nobility for a very long time.

The personal status of an individual in Islam depended solely on one's abilities and achievements, not on one's birth. So, once converted to Islam, everyone was treated as equal to everyone in the society.

Unlike Hindus who worshiped different deities, these migrants followed monotheism. They also adhered to one basic set of beliefs and practices. Though a monotheistic trend in Hinduism had long existed, as, for example in the Bhagavad Gita, as noted by Al-Beruni, its proximity to Islam did help to move monotheism from periphery to the centre. In the thirteenth century, the Virashaiva or Lingayat sect of Karnataka founded by Basava believed in one God (Parashiva). Caste distinctions were denied, women given a better status, and Brahmans could no longer monopolise priesthood. A parallel, but less significant, movement in Tamil Nadu was in the compositions of the Siddhars, who sang in Tamil of one God, and criticised caste, Brahmans and the doctrine of transmigration of souls. Two little known figures who played a part in transmitting the southern Bhakti and monotheism to Northern India were Namdev of Maharashtra, a rigorous monotheist who opposed image worship and caste distinctions and Ramanand, a follower of Ramanuja.

Economy

The establishment of the Delhi Sultanate was, however, accompanied by some important economic changes. One such change was the payment of land tax to the level of rent in cash. Because of this, food-grains and other rural products were drawn to the towns, thereby leading to a new phase of urban growth. In the fourteenth century, Delhi and Daulatabad (Devagiri) emerged as great cities of the world. There were other large towns such as Multan, Kara, Awadh, Gaur, Cambay (Khambayat) and Gulbarga.

The Delhi Sultans began their gold and silver mintage alongside copper

from early in the thirteenth century and that indicated brisk commerce. Despite the Mongol conquests of the western borderlands, in Irfan Habib's view, India's external trade, both overland and oceanic, grew considerably during this period.

An important aspect of Islam in India was its early acceptance of a long term coexistence with Hinduism, despite all the violence that occurred in military campaigns, conquests and depredations. The conqueror Mu'izzuddin of Ghor had, on some of his gold coins, stamped the image of the goddess Lakshmi. Muhammad Tughlaq in 1325 issued a farman enjoining that protection be extended by all officers to Jain priests; he himself played holi and consorted with yogis.

The historian Barani noted with some bitterness how 'the kings of Islam' showed respect to 'Hindus, Mongols, Polytheists and infidels', by making them sit on masnad (cushions) and by honouring them in other ways, and how the Hindus upon paying taxes (jiziya-o-kharaj) were allowed to have their temples and celebrations, employ Muslim servants, and flaunt their titles (rai, rana, thakur, sah, mahta, pandit, etc), right in the capital seats of Muslim rulers

Trade and Urbanization

The establishment of the Delhi Sultanate revived internal trade, stimulated by the insatiable demand for luxury goods by the sultans and nobles. Gold coins, rarely issued in India after the collapse of the Gupta Empire, began to appear once again, indicating the revival of Indian economy. However, there is no evidence of the existence of trade guilds, which had played a crucial role in the economy in the classical age. The Sultanate was driven by an urban economy encompassing many important towns and cities. Delhi, Lahore, Multan, Kara, Lakhnauti, Anhilwara, Cambay and Daulatabad were the important cities that thrived on the mercantile activities of Jain Marwaris, Hindu Multanis and Muslim Bohras, Khurasanis, Afghans and Iranians. The import-export trade flourished well both through overland and overseas. While the Gujaratis and Tamils dominated the sea trade, the Hindu Multanis and Muslim Khurasanis, Afghans and Iranians dominated the overland trade with Central Asia.

Industrial Expertise

Paper-making technology evolved by the Chinese and learnt by the Arabs was introduced in India during the rule of the Delhi Sultans. The spinning wheel invented by the Chinese came to India through Iran in the fourteenth century and enabled the spinner to increase her output some six fold and enlarged yarn production greatly. The subsequent introduction of treadles in the loom similarly helped speed-up weaving. Sericulture was established in Bengal by the fifteenth century. Building activity attained a new scale by the large use of brick and mortar, and by the adoption of the vaulting techniques.

Education

Certain traditions of education were now implanted from the Islamic World. At the base was the maktab, where a schoolmaster taught children to read and write. At a higher level, important texts in various subjects were read by individual pupils with particular scholars who gave instruction (dars) in them. A more institutionalized form of higher education, the madrasa, became widely established in Central Asia and Iran in the

eleventh century, and from there it spread to other Islamic countries. Usually the madrasa had a building,

where instruction was given by individual teachers. Often there was a provision of some cells for resident students, a library and a mosque. Firoz Tugluq built a large madrasa at Delhi whose splendid building still stands. From Barani's description it would seem that teaching here was mainly confined to "Quran-commentary, the Prophet's sayings and the Muslim Law

(fiqh)." It is said that Sikander Lodi(1489- 1517) appointed teachers in makhtabs and madrasas in various cities throughout his dominions, presumably making provision for them through land or cash grants.

Historiography

In addition to secular sciences that came with Arabic and Persian learning to India, one more notable addition was systematic historiography. The collection of witnesses' narratives and documents that the Chachnama (thirteenth-century Persian translation of a ninth-century Arabic original), in its account of the Arab conquest of Sind, represents advancement in historical research, notwithstanding the absence of coherence and logical order of latter-day historiography like Minhaj Siraj's Tabaqat-i Nasiri, written at Delhi c. 1260.

Sufism

In the thirteenth and fourteenth centuries, two most influential orders emerged among the sufis: the Suhrawardi, centred at Multan, and the Chisti at Delhi and other places. The most famous Chishti Saint, Shaik Nizamuddin offered a classical exposition of Sufism of prepantheistic phase in the conversations (1307- 1322). Sufism began to turn pantheistic only when the ideas of Ibn al-Arabi (died 1240) began to gain influence, first through the Persian poetry of Jalal-ud-din Rumi(1207- 1273) and Abdur Rahman Jami (1414-1492), and, then, through the endeavours within India of Ashraf Jahangir Simnani (early fifteenth century). Significantly this wave of qualified pantheism began to dominate Indian Islamic thought about the same time that the pantheism of Sankaracharya's school of thought was attaining increasing influence within Vedic thought.

Caliph/Caliphate

Considered to be the successor of Prophet Muhammad, the Caliph wielded authority over civil and religious affairs of the entire Islamic world. The Caliph ruled Baghdad until it fell before Mongols in 1258. The Caliphs then ruled in Egypt until the conquest of Ottomans in 1516- 17. Thereupon the title was held by Ottoman Sultans. The office of Caliph (Caliphate) ended when Ottoman Empire was abolished and Turkish Republic established by Mushtafa Kemal Attaturk in the 1920s.

Caste and Women

The Sultans did not alter many of the social institutions inherited from 'Indian Feudalism'.

Slavery, though it had already existed in India, grew substantially in the thirteenth and fourteenth centuries. Both in war and in the event of default in payment of taxes, people could be enslaved. They were put to work as domestic servants as well as in

crafts. The village community and the caste system remained largely unaltered. Gender inequalities remained practically untouched. In upper class Muslim society, women had to observe purdah and were secluded in the zenana (the female quarters) without any contact with any men other than their immediate family. Affluent women travelled in closed litters.

However, Muslim women, despite purdah, enjoyed, in certain respects, higher status and greater freedom in society than most Hindu women. They could inherit property from their parents and obtain divorce, privileges that Hindu women did not have. In several Hindu communities, such as among the Rajputs, the birth of a girl child was considered a misfortune. Islam was not against women being taught to read and write. But it tolerated polygamy.

Evolution of Syncretic Culture

The interaction of the Turks with the Indians had its influence in architecture, fine arts and literature.

Sultan Firoz Tughlaq was reputed to possess 180,000 slaves, of which 12,000 worked as artisans. His principal minister, Khan Jahan Maqbul possessed over 2000 women slaves.

Architecture

Arch, dome, vaults and use of lime cement, the striking Saracenic features, were introduced in India. The use of marble, red, grey and yellow sandstones added grandeur to the buildings. In the beginning the Sultans converted the existing buildings to suit their needs. Qutb-ud-din Aibak's Quwwat-ul-Islam mosque situated adjacent to Qutb Minar in Delhi and the Adhai din ka Jhopra in Ajmer illustrate these examples. A Hindu temple built over a Jain temple was modified into Quwwat-ul-Islam mosque. Adhai din ka Jhopra was earlier a Jain monastery before being converted as a mosque.

With the arrival of artisans from West Asia the arch and dome began to show up with precision and perfection. Gradually local artisans also acquired the skill. The tomb of Balban was adorned with the first true arch and the Alai Darwaza built by Alauddin Khalji as a gateway to the Quwwat-ul-Islam Mosque is adorned with the first true dome. The palace fortress built by Ghiyasuddin Tughlaq and Muhammad bin Tughlaq in Tughlaqabad, their capital city in Delhi, is remarkable for creating an artificial lake around the fortress by blocking the river Yamuna. The tomb of Ghiyasuddin Tughlaq introduced the system of sloping walls bearing the dome on a raised platform. The buildings of Firuz Tughlaq, especially his pleasure resort, Hauz Khas, combined Indian and Saracenic features in alternate storeys, displaying a sense of integration.

Sculpture and Painting

Orthodox Islamic theology considered decorating the buildings with animal and human figures as un-Islamic. Hence the plastic exuberance of well-carved images found in the pre-Islamic buildings was replaced by floral and geometrical designs.

Arabesque, the art of decorating the building with Quranic verses inscribed with calligraphy, emerged to provide splendor to the building.

Music and Dance

Music was an area where the syncretic tendencies were clearly visible. Muslims brought their musical instruments like Rabab and Sarangi. Amir Khusrau proclaimed that Indian music had a preeminence over all the other music of the world. The Sufi practice of Sama, recitation of love poetry to the accompaniment of music, was instrumental in promotion of music. Pir Bhodan, a Sufi saint, was considered a great musician of the age. Royal patronage for the growth of music was also forthcoming. Firuz Tughlaq evinced interest in music leading to synchronisation by translating an Indian

Sanskrit musical work Rag Darpan into Persian. Dancing also received an impetus in the official court. Zia-ud-din Barani lists the names of Nusrat Khatun and Mihr Afroz as musician and dancer respectively in the court of Jalaluddin Khalji.

Qutb Minar, originally a 72.5 metre tower when completed by Iltutmish, was increased to 74 metres by the repairs carried out by Firuz Shah Tughlaq. The Minar is facilitated by 379 steps and it is magnificent for the height, balconies projecting out marking the storeys, the gradual sloping of the tower and the angular flutings creating a ribbed effect around the tower.

Literature

Amir Khusrau emerged as a major figure of Persian prose and poetry. Amir Khusrau felt elated to call himself an Indian in his Nu Siphir ('Nine Skies'). In this work, he praises India's climate, its languages - notably Sanskrit - its arts, its music, its people, even its animals. The Islamic Sufi saints made a deep literary impact. The Fawai'd-ul-Fawad, a work containing the conversations of Sufi Saint Nizam-ud-din Auliya was compiled by Amir Hassan. A strong school of historical writing emerged with the writings of Zia-ud-din Barani, Shams-ud-din Siraj Afif and Abdul Malik Isami. Zia-ud-din Barani, emerged as a master of Persian prose. Abdul Malik Isami, in his poetic composition of Futuh-us-Salatin, records the history of Muslim rule from Ghaznavid period to Muhammad bin Tughlaq's reign.

Persian literature was enriched by the translation of Sanskrit works. Persian dictionaries with appropriate Hindawi words for Persian words were composed, the most important being Farhang-i-Qawas by Fakhr-ud-din Qawwas and Miftah-ul-Fuazala by Muhammad Shadiabadi. Tuti Namah, the Book of Parrots, is a collection of Sanskrit stories translated into Persian by Zia Nakshabi. Mahabharata and Rajatarangini were also translated into Persian.

Delhi Sultanate did not hamper the progress of Sanskrit Literature. Sanskrit continued to be the language of high intellectual thought. The Sanskrit schools and academies established in different parts of the empire continued to flourish. The classical Sanskrit inscription (Pala Baoli) of 1276 in Delhi claims that due to the benign rule of Sultan Balban god Vishnu sleeps in peace in the ocean of milk without any worries. The influence of Arabic and Persian on

Sanskrit literature was felt in the form of translations. Shrivara in his Sanskrit work Kathakautuka included the story of Yusuf and Zulaika as a Sanskrit love lyric. Bhattavatara took Firdausi's Shah Namah as a model for composing Zainavilas, a history of the rulers of Kashmir.



6th term 1
Unit 4 Ancient Cities of Tamilagam

[It is a Government Higher Secondary School. Reciprocating the greetings of the students of VI Std, the Social Science Teacher signals

them to get seated]

Teacher: Wow! You look pretty in your new dress, Tamilini.

Students: Ma'm, today is her birthday.

Teacher: Wish you a happy birthday

Tamilini: Many more happy returns of the day.

Tamilini: Thank you, ma'm.

Teacher: Ok children. Shall we start today's class from Tamilini's birthday.

Students: How come ma'm? What is the connection between Tamilini's birthday and today's class?

Teacher: There is. I shall come to that later. Let us stand up and wish her first.

Students: Happy birthday, Tamil.

Tamilini: Thank you all.

Teacher: Tamil, Is Chennai your home town?

Tamilini: No ma'm. My home town is Kadavur near Karur.

Teacher: Good. Do you have the habit of visiting your home town?

Tamilini: Yes ma'm. Every summer I visit my home town.

Teacher: Excellent! Can you tell me the difference between Kadavur and Chennai?

Tamilini: Kadavur is a village. Chennai is a city.

Teacher: Excellent!

Teacher: Can you tell what were the earliest planned cities of ancient India?

Students: Harappa and Mohenjo-Daro, ma'm.

Teacher: Yes. Very good children. Today we are going to study about the ancient towns of Tamilagam. They are Poompuhar, Madurai, Kanchi. Shall we start?

Students: Ok ma'm.

Teacher: See we have started today's lesson with Tamilini's birthday.

Students: Yes mam.

Teacher: Like Harappa and Mohenjo-Daro in ancient India, there were famous towns in ancient Tamilagam too. Madurai, Kanchi and Poompuhar are prominent among them.

Tamil literature, accounts of foreign travellers and archaeological finds provide us information about the ancient towns of Tamilagam.



Mesopotamian civilisation is the earliest civilisation in the world. It is 6500 years old.

Poompuhar

Poompuhar is one of the oldest towns in ancient Tamilagam. This is the place where well known characters of Silapathikaram, Kovalan and Kannagi lived. It was also a port town along the Bay of Bengal. The ports were established for facilitating maritime trade. Even in times past, countries began to export their surplus products and import the scarce commodities by sea. Poompuhar is one such historic port that emerged in the wake of increasing maritime trade. It is a coastal town near the present-day Mayiladuthurai and is located where the river Cauvery drains into the sea.

Poompuhar Port

Poompuhar was also known by names such as Puhar and Kaveripoompattinam. It served as the port of the early Chola kingdom. One of the popular Sangam Literature, Pattinappaalai and Tamil epics, Silappadikaram and Manimegalai, have references to the brisk sea-borne trade that took place in the port city, Puhar.

Silappadikaram, in particular, speaks about the greatness of Poompuhar. The lead female character of Silappadikaram is Kannagi. Her father is Maanaigan. Sea traders are known by the name Maanaigan. The male character Kovalan's father is Maasathuvan. Massathuvan means a big trader. It is clear from the text that Poompuhar was a place where big traders and sea traders had settled down.

Numerous merchants from foreign countries such as Greece and Rome landed at Poompuhar. Due to busy and continuous trade, many of them stayed on indefinitely in Poompuhar. There are evidences of foreigner settlements in the town. People speaking many languages inhabited Poompuhar in its glorious days. As loading and unloading of ships took some months, the foreign traders began to interact with the local people during that period. This enabled the natives to learn foreign languages for communication. Similarly, the foreigners also learn Tamil to communicate with the natives. This contact

facilitated not only exchange of goods but also languages and ideas resulting in cultural blending.

The traders of Poempuhar were known for their honesty and integrity. They sold goods at legitimate prices. Pattinappaalai states that "selling any commodity at a higher price was considered bad". The author of Pattinappaalai, Kadiyalur Uruttirangannanar, belonged to 2nd century BCE. This is indicative of Puhar's antiquity. Horses were imported by sea. Pepper was procured through the land route. Gold that came from Vadamalai was polished and exported to the overseas countries. Sandal from Western Ghats, pearls from southern sea, corals from eastern sea and food items from Eelam were imported.



Poempuhar had been built differently from other towns. Each social group had a separate settlement. Streets were broad and straight, dotted with well-designed houses. There was also a dockyard.

We can learn about the life of the people of Puhar by reading Pattinappaalai and "Puhar Kandam" of Silappathikaram. Puhar was a busy port upto 200 CE. It might have been either washed away by sea or destroyed by big shore waves. The remains of that destruction can still be seen in the present Poempuhar town.

Madurai

Madurai has been one of the oldest cities in India. Its antiquity can be understood from the sobriquet "Sangam Valartha Nagaram" it has earned. Pandyas, the Cholas and later the Kalabras ruled Madurai in the ancient period. During medieval times, later Cholas and later Pandyas followed by the Nayaks ruled this historic town. This has resulted in cultural blending. Trade flourished and evidence for this has been unearthed in archaeological excavation done in Keezhadi near Madurai.

Madurai is proudly associated with Tamil sangam (academies), which worked for the promotion of Tamil language. Forty-nine poets were associated with the last Sangam. Ahil, fragrant wood, was brought from Port Thondi to Madurai. King Solomon of ancient Israel imported pearls from Uvari near the Pandyan port, Korkai.

Mazdurai had Naalangadi and Allangadi.

Naalangadi - Day Market.

Allangadi - Evening Market.

Madurai is known as Thooga Nagaram (the city that never sleeps). Madurai was a safe place where women purchased things

from Allangadi without any fear.

A mint of Roman coins was present at Madurai. The coins of other countries were also minted at Madurai, which is a proof for the glory of Madurai. The fame of Madurai is attested by the accounts of the Greek historian Megasthenes. Chanakya, Chandragupta's minister, makes a mention of Madurai in his book, Arthashastra. In the moat around the town, tunnels had been constructed in such a way that even elephants could comfortably enter.

Kanchi

A place of learning is called school. Several schools were established in great numbers for the first time in Kancheepuram. Jains studied in Jainapalli, and Buddhists studied in Viharas.

The greatness of Kanchi as an educational centre can be understood from the fact that the Chinese traveller Hieun Tsang who studied at Nalanda University visited Kanchi 'Kadigai' to pursue his further studies. Poet Kalidasa says, "Kanchi is the best of the towns". Tamil poet saint Thirunavukarasar praises Kanchi as "Kalviyil Karaiillatha Kanchi".

Hieun Tsang remarked that Kanchi can be counted as one among the seven sacred places like Budh Gaya and Sanchi. Kanchi is the oldest town in Thondai Nadu. Scholars like Dharmabalar, Jothibalar, Sumathi and Bodhi Dharmar were born in Kanchi.

Kanchi is also known as the temple town. The famous temple of great architectural beauty, Kailasanathar temple, was built by later Pallava king Rajasimha at Kanchi. During the Pallava period, a large number of cave temples were built. The Buddhist monk Manimegalai spent the last part of her life at Kanchi speaks highly of that town.

Water management played an important role in the agrarian society of those times. Hundreds of lakes were created for storing water around the town of Kanchi. These lakes were well connected with canals. During the later period, Kanchi came to be known as the district of lakes. Water management skills of the ancient Tamils can be understood from the construction of Kallanai in the Chola country and the lakes and canals in Kanchi.

Apart from Poompuhar, Madurai and Kanchi, there were other towns too in ancient Tamilagam. Korkai, Vanchi, Thondi, Uraiyur, Musiri, Karuvur, Mamallapuram, Thanjai, Thagadoor and Kaayal are some of them. By conducting archaeological research, more information can be gathered about these places.

Poompuhar was a port. Madurai was a trading town. Kanchi was an educational centre.

Tamil sayings represent the uniqueness of each ancient Tamil kingdom

Chola Nadu - sorudaithu (rice in abundance).

Pandya Nadu - muthudaithu (pearls in abundance).

Chera Nadu - vezhamudaithu (elephants in abundance).

Thondai Nadu - Saandrorudaithu (scholars in abundance)

Chera Nadu Comprised Malayalam-speaking regions and Tamil districts of Coimbatore, Nilgiris, Karur, Kanniyakumari and Some parts of present Kerala.

Chola Nadu Present-day Thanjavur, Tiruvarur, Nagai, Trichy and Pudukkottai districts.

Pandya Nadu - Erstwhile composite Madurai, Ramanathapuram, Sivagangai, Thuthukkudi and Tirunelveli districts

Thondai Nadu - Present-day Kancheepuram, Dharmapuri, Tiruvallur, Tiruvannamalai, Vellore and northern parts of Villupuram districts.



6th term 3

Unit 1- Society and Culture in Ancient Tamizhagam: The Sangam Age

The Sangam Age

The word 'Sangam' refers to the association of poets who flourished under the royal patronage of the Pandya kings at Madurai. The poems composed by these poets are collectively known as Sangam literature. The period in which these poems were composed is called the Sangam Age.

Sources

Inscriptions	Hathigumpha Inscription of King Karavela of Kalinga, Pyugalur (near Karur) Inscription, Ashokan Edicts II and XIII, and inscriptions found at Mangulam, Alagarmalai and Kilavalavu (all near Madurai)
Copper Plates	Velcikudi and Chinnamanur copper plates
Coins	Issued by the Chera, Cholas, Pandyas and the chieftains of sangam age as well as the Roman coins
Megalithic Monuments	Burials and Hero stones
Excavated Materials from	Adichanallur, Arikamedu, Kodumanal, Puhar, Korkai, Alagankulam, Uraiyur
Literary Sources	Tholkappiyam, Ettuthagai (eight anthologies), Pathupattu (ten idylls), Pathinankeezhkanakku (A collection of eighteen poetic works), Pattinapalai and Mazduraikanji, Epics silapathikaram and Manimegalai.
Foregin Notices	The Peripuls of the Erythrean Sea, Pliny's Natual History, Ptolemy's Geography, Megasthenes' Indica, Rajavali, Mahavamsa and Dipavamsa

Time Span : 3rd Century BC (BCE) to c, 3rd century AD (CE)

Tamizhagam : Vengadam (Tirupathi hill) in the north to Kanyakumari (Cape Comorian) in the south, Bounded by Sea on the east and the west.

Age : Iron Age

Culture : Megalithic

Polity : Kingship

Dynasties ruled : The Cheras, the Cholas and the Pandyas

Tholkappiyam is a work on Tamil grammar. It represents the qulatiy of Tamil people of the Sangam Age.

George L. Hart, Professor of Tamil language at the University of California, has said that

Tamil is as old as Latin. The language arose as an entirely independent tradition with non-influence of other languages.

Cheras

Muvendars (Three Great Kings) controlled the territories of Tamizhagam during the Sangam Age. The Tamil word 'Vendar' was used to refer to three dynasties, namely the Cheras, Cholas and Pandyas. The Cheras ruled over the central and north Travancore, Cochin, south Malabar and Kongu region of Tamil Nadu. The Pathitruvalu (a collection of ten decades of verses) provides information about the Chera kings. It is known that the Chera king Senguttuvan went on a military expedition to North India. He brought stones from the Himalayas for making the idol of Kannagi, an epic character from Silappathikaram. He introduced pattini cult. CheranSenguttuvan's younger brother was IlangoAdigal. He was the author of Silappathikaram. Another Chera king, Cherallirumporai, issued coins in his name. Some Chera coins bear their emblem of bow and arrow.

Prominent Chera Rulers

UdayanCheralathan
 Imayavaramban NetunCheralathan
 CheranSenguttuvan
 Cherallirumporai

Cholas

The Chola kingdom of Sangam period extended upto Venkatam (Tirupathi) hills. The Kaveri delta region remained the central part of the kingdom. This area was later known as Cholamandalam. KarikalValavan or Karikalan was the most famous of the Chola kings. He defeated the combined army of the Cheras, Pandyas and the eleven Velir chieftains who supported them at Venni, a small village in the Thanjavur region. He converted forests into cultivable lands. He built Kallanai (meaning a dam made of stone) across the river Kaveri to develop agriculture. Their port Puhar attracted merchants from various regions of the Indian Ocean. The Pattinapaalai, a poetic work in the Pathinenkeezhkanakku, gives elaborate information of the trading activity during the rule of Karikalan.

Prominent Chola Rulers

Ilanchetsenni
 KarikalValavan
 Kocengannan
 KilliValavan
 Perunarkilli

Pandyas

The Pandyas ruled the present-day southern Tamil Nadu. The Pandya kings patronized the Tamil poets and scholars. Several names of Pandya kings are mentioned in the Sangam literature. Nedunchezhiyan is hailed as the most popular warrior. He defeated the combined army of the Chera, Chola and five Velir Chieftains at Talayalanganam. He is praised as the lord of Korkai. Pandya country was well known for pearl hunting. Pandya kings issued many coins. Their coins have elephant on one side and fish on another side. MudukudimiPeruvazhuthi issued coins to commemorate his performance of many Vedic rituals.

Prominent Pandya Rulers

- >Nediyon
- >Nanmaran
- >MudukudimiPeruvazhuthi
- >Nedunchezhiyan

The Titles Assumed by the Muvendars		
Cheran	Cholan	Pandiyan
Adhavan Kuttuvan Vanavan Irumporai	Senni Sembiyan Killi Valavan	Maran Valuthi Sezhiyan Tennar

Royal Insignia

Sceptre (kol), drum (murasu) and white umbrella (venkudai) were used as the symbols of royal authority.

Muvendar	Garland	Port	Capital	Symbols
Cheras	Palmyra flower	Muziri / Tondi	Vanchi / Karur	Bow and arrow
Cholas	Fig (Athi) flower	Puhar	Uraiyyur/ Puhar	Tigar
Pandyas	Margosa (Neem) flower	Korkai	Madurai	Two Fish

Minor Chieftains - Ay, Velir and Kizhar

Apart from three great kings, there were several brave independent minor chieftains. The name 'Ay' is derived from the ancient Tamil word 'Ayar' (meaning shepherd). Among Ay chiefs of Sangam Age, Anthiran, Titiran and Nannan were the important names. The Velirs-Vellalars- constituted the ruling and land-owning class in the ancient Tamizhagam. The famous Velirs were the seven patrons (KadaiyezhuVallalgal). They were Pari, Kari, Ori, Pegan, Ay, Adiyaman and Nalli. They were popular for their generous patronage of Tamil poets. Kizhar was the village chief.

Sangam Polity

Kingship

The kingship was hereditary. The king was called Ko. It is the shortened form of Kon. Vendan, Kon, Mannan, Kotravan and Iraivan were the other titles by which the king was addressed. The eldest son of the reigning king generally succeeded to the throne. The coronation ceremony was known as arasukattilerudhal or mudisoottuvila. The crown prince was known as komahan, while the young ones were known as Ilango, Ilanchezhiyan and Ilanjeral. King held a daily durbar (naal- avai) at which he heard and resolved all the disputes. The income to the state was through taxation. Land tax was the main source of revenue and it was called 'Irai'. This apart, the state collected tolls and customs (sungam), tributes and fines.

The kings and soldiers wore the heroic anklet (Veera kazhal). On the anklet, the name and achievement of the wearer were blazoned. Spies were used not only to find out what was happening within the country, but also in foreign countries. A wound in the back was considered a disgrace and there are instances of kings fasting unto death because they had suffered such a wound in the battle.

The Court

The king's court was called Arasavai. The king occupied a ceremonious throne in the court called Ariyanai. In the court, the king was surrounded by officials, distinguished visitors and court poets. The rulers had five-fold duties. They were encouraging learning, performing rituals, presenting gifts, protecting people and punishing the criminals. Ambassadors were employed by the kings. They played a significant role. The king was assisted by a number of officials. They were divided into Aimperunguzhu (five-member committee) and Enberaayam (eight-member group).

Army

The king's army consisted of four divisions, namely, infantry, cavalry, elephants and chariot force. The army was known as 'Padai'. The chief of the army was known as Thanaithalaivan. The prominent weapons used during this period were sword, kedayam (shield), tomaram (lance), spears, bows and arrows. Tomaram is mentioned as a missile to be thrown at the enemy from a distance. The place where the weapons were kept was known as paddaikottil. The forts were protected by deep moats and trenches. The war drum was worshipped as a deity.

Law and Justice

The king was the final authority for appeal. In the capital town, the court of justice was called Avai. In the villages, Mandram served as the place for dispensing justice. In civil cases, the method of trial followed was to call upon the plaintiff to thrust his hand into a pot containing a cobra. If the cobra bit him, he was sentenced; if the cobra did not bite him he was considered innocent and acquitted. Punishment was always severe. Execution was

ordered for theft cases. The punishment awarded for other crimes included beheading, mutilation of the offending limbs of the body, torture and imprisonment and imposition of fines.

Local Administration

The entire kingdom was called Mandalam. Mandalam was divided into Nadus. Kurum was a subdivision of Nadu. The Ur was a village, classified into perur (big village), Sirur (a small village) and Mudur (an old village) depending upon its population, size and antiquity. Pattinam was the name for a coastal town and Puhar was the general term for harbour town.

Important Towns

Puhar, Uraiyur, Korkai, Madurai, Muziri, Vanji or Karur and Kanchi.

Thinai (tract)-based Sangam Society

The land form was divided into five thinais (eco-regions).

Eco -region (Thinai)	Landscape	Occupation	People	Deity
Kurinji	Palmyra flower	Hunting / gathering	Kuravar / Kurathiyar	Murugan
Mullai	Forest region	Herding	Aayar / aaichiyar	Maayon
Marutham	Riverine track (plains)	Agriculture	Uzhavan / uzhatiyar	Indiran
Neithal	Coastal region	Fishing / salt making	Parathavar / Nulathiyar	Varunan
Palai	Parched land	Heroic deeds	Maravar / Marathiyar	Kotravai

Land was classified according to its fertility. Marutham was called menpulam (fertile land). It produced paddy and sugarcane. The rest of the landscape, excluding Neithal, was called vanpulam (hard land), and it produced pulses and dry grains.

Status of Women

There was no restriction for women in social life. There were learned and wise women. Forty women poets had lived and left behind their valuable works. Marriage was a matter of self-choice. However, chastity (karpu) was considered the highest virtue of women. Sons and daughters had equal shares in their parents' property.

Religious Beliefs and Social Divisions

The primary deity of the Tamils was Seson or Murugan. Other gods worshipped during Sangam period were Sivan, Mayon (Vishnu), Indiran, Varunan and Kotravai. The Hero stone (natukkal) worship was in practice. Buddhism and Jainism also co-existed.

Dress and Ornaments

The rich people wore muslin, silk and fine cotton garments. The common people wore two pieces of clothes made of cotton. The Sangam literature refers to clothes, which were thinner than the skin of a snake (Kalingam). Women adorned their hair plaits with flowers. Both men and women wore a variety of ornaments. They were made of gold, silver, pearls, precious stones, conch shells and beads. The People were fond of using aromatic perfumes.

Arts

There are many references to variety of musical instruments such as drum, flute and yazh. Karikalan was master of seven notes of music (EzhisaiVallavan). Singing bards were called panar and vraliyar. Dancing was performed by kanigaiyar. Koothu (folk drama) was the most important cultural practice of the people of Sangam Age. They developed the concept of Muthamizh (Iyal, Isai, Naatakam).

Occupation

The major occupations of the people were: agriculture, cattle rearing, fishing and hunting. Other craftsmen like carpenter, blacksmith, goldsmith, and potters were also part of the population. Weaving was the most common part-time occupation of the farmers and a regular full time job for many others.

Festivals and Entertainments

People celebrated several festivals. The harvest festival, (Pongal) and the festival of spring, kaarthigai, were some of them. Indira vizha was celebrated in the capital. There were many amusements and games. This included dances, festivals, bull fights, cock fights, dice, hunting, wrestling and playing in swings. Children played with toy cart and with the sand houses made by them.

Trade

Trade existed at three levels: local, overland and overseas. The extensive and lucrative foreign trade that Tamizhagam enjoyed during this period stands testimony to the fact that Tamils had been great seafarers. Warehouses for storing the goods were built along the coast. The chief ports had light houses, which were called KalangaraillanguSudar. Caravans of merchants carried their merchandise to different places in oxen-driven carts. Barter system was prevalent.

There were two kinds of markets or bazaars in the leading cities like Puhar and Madurai. In Madurai they were Nalangadi (the morning bazaar) and Allangadi (the evening bazaar). In these markets large varieties as well as large quantities of goods were sold and purchased. Major Ports: Musiri, Tondi, Korkai

Main Exports: Salt, pepper, pearls, ivory, silk, spices, diamonds, saffron, precious stones, muslin, sandal wood

Main Imports: Topaz, tin, wine, glass, horses

Trade Contact with Overseas Countries: Archaeological excavations have confirmed the trading relations between the Tamizhagam and the countries such as Greece, Rome, Egypt, China, South East Asia and Sri Lanka.

Kalabhras

Towards the end of the 3rd century AD (CE), the Sangam period slowly went into a decline. Following the Sangam period, the Kalabhras had occupied the Tamil country for about two and half centuries. We have very little information about Kalabhras. They left neither artefacts nor monuments. But there is evidence of their rule in literary texts. The literary sources for this period include Tamil NavalarCharithai, Yapernkalam and Periapuranam. SeevakaChinthamani and Kundalakesi were also written during this period. In Tamizhagam, Jainism and Buddhism became prominent during this period. Introduction of Sanskrit and Prakrit languages had resulted in the development of a new script called Vattezhuthu. Many works under PathinenKeezhkanakku were composed. Trade and commerce continued to flourish during this period. So the Kalabhra period is not a dark age, as it is portrayed.

6th term - 3
Unit 4. South Indian Kingdoms

By the early 7th century, synchronising with the Harsha's reign in the north, the far south had come under the control of the Pallava kings of Kanchipuram. Pallava sovereignty included the domains of the Cholas and the Pandyas. The latter were then emerging as ruling dynasties in their respective river valley regions. Much of the central and eastern Deccan was under the Chalukyas of Badami (Vatapi), who were then pushed away by the Rashtrakutas. The medieval period in India was marked by the emergence of regional centres of power. There was no single imperial power like Mauryas or Guptas who exercised control over the greater part of India in this period.

The Pallavas

The Pallava kings ruled around the prosperous agrarian settlement and important trade centre of Kanchipuram on the southeast coast of India. Kanchipuram was well known to Chinese and Roman merchants. From the flourishing trade centre of Kanchipuram, the later Pallavas extended their sovereignty over all the Tamil-speaking regions during the 7th and 8th centuries. The central part of their kingdom, however, was Thondaimandalam, a large political region comprising northern parts of Tamil Nadu and the adjoining Andhra districts.

Inscriptions	Mandagapattu Cave, Aihole Inscription of Pulakesin II
Copper Plates	Kasakudi Plates
Literature	MattavilasaPrahasana, Avanthi Sundarakatha, Kalingathu Parani, Periya Puranam, Nadi Kalambagam
Foreign Notice	Accounts of Chinese traveller Hiuen Tsang

Pallava Genealogy (Prominent Kings)

There were early Pallava rulers who were feudatories of Satavahanas. Simhavishnu, son of Simhavarman II (around 550 AD (CE), created a strong Pallava kingdom after destroying the Kalabhras. He defeated many kings in the south including the Cholas and the Pandyas. His able son was Mahendravarman I. He was succeeded by his son Narasimhavarman I. The other prominent Pallava rulers were Narasimhavarman II or Rajasimha and Nandivarman II. The last Pallava ruler was Aparajita.

Mahendravarman (c.600-630AD (CE)) contributed to the greatness of the Pallava kingdom. Mahendravarman I was a follower of Jainism in the early part of his rule. He was converted to Saivism by the Saivite saint Appar (Tirunavukkarasar). He was a great patron of art and architecture. He is known for introducing a new style to Dravidian architecture, which is referred to as 'Mahendra style'. Mahendravarman also wrote plays, including (c.620) MattavilasaPrahasana. (The Delight of the Drunkards) in Sanskrit, which denigrates Buddhism.

Mahendravarman's reign involved constant battles with the Western Chalukya kingdom of Badami under Pulakesin II. Pulakesin seems to have defeated Mahendravarman in one of the battles and taken over a large part of his territory (Vengi) in the north. His son Narasimavarma I (c. 630–668) avenged the defeat by capturing Vatapi, the capital of Chalukyas. He set Vatapi on fire, killing Pulakesin in the process. Narasimhavarman II (c. 695–722), also known as Rajasimha, was a great military strategist. He exchanged ambassadors with China. His reign was comparatively free from any political disturbance. Therefore, he could concentrate on temple-building activities. During his reign, the famous Kailasanatha temple at Kanchipuram was built.

Name of the King	Title/s Adopted
Simhavishnu	Avanidimha
Mahendravarma I	Sankirnajati Mattavilasa Gunabhara Chitrakara Vichitra Chitta
Narasimhavarma I	Mamallan, Vatapi Kondan

Pallava's Contribution to Architecture

Pallava period is known for architectural splendour. The Shore Temple and various other temples carved from granite monoliths and the Varaha cave (7th century) at Mamallapuram, are illustrious examples of Pallava architecture. In 1984, Mamallapuram was added to the list of UNESCO World Heritage Sites.

Pallava architecture can be classified as

Rock-Cut temples - Mahendravarman style
 Monolithic Rathas and Sculptural Mandapas - Mamallan style
 Structural Temples - Rajasimhan style and Nandivarman style

Mahendra Style

The best example of MahendraVarma style monuments are cave temples at Mandagapattu, Mahendravadi, Mamandur, Dalavanur, Tiruchirapalli, Vallam, Tirukazhukkundram and Siyamangalam.

Mamalla Style

The five rathas (chariots), popularly called Panchapandavar rathas, signify five different style of temple architecture. Each ratha has been carved out of a single rock. So they are called monolithic. The popular mandapams (pillared pavilions) they built are Mahishasuramardhini mandapam, Thirumoorthi mandapam and Varaha mandapam. The most important among the Mamalla style of architecture is the open art gallery. Several

miniature sculptures such as the figure of lice-picking monkey, elephants of huge size and the figure of the ascetic cat have been sculpted beautifully on the wall of a huge rock. The fall of the River Ganga from the head of Lord Siva and the Arjuna's penance are notable among them. The Great Penance panel is considered to be the world's largest open-air bas relief.

Rajasimha Style

Narasimhavarma II, also known as Rajasimha, constructed structural temples using stone blocks. The best example for the structural temple is Kailasanatha temple at Kanchipuram. This temple was built by using sand stones. Kailasanatha temple is called Rajasimheswaram.

Nandivarma Style

The last stage of the Pallava architecture is also represented by structural temples built by the later Pallavas. The best example is Vaikunda Perumal temple at Kanchipuram.

Society and Culture

The Pallavas supported Jainism, Buddhism and the Vedic faith. They were great patrons of music, painting and literature. Some of the Pallava kings patronised the Azhwars and Nayanmars. These exponents of Bhakti Cult preached a new form of Vaishnavism and Saivism. Among the Saivites were Appar and Manikkavasakar. Among the Vaishnavites were Nammazhvar and Andal. The Bhakti movement aimed at preaching a popular faith, in which prayers in Tamil were preferred to those in Sanskrit. Women were encouraged to participate in the religious congregations. The Tamil devotional cult was competitive with Buddhism and Jainism. Therefore the latter suffered a gradual decline in most parts of Tamil country.

Education and Literature

Gatika (monastery or centre of learning) at Kanchi was popular during the Pallava times and it attracted students from all parts of India and abroad. Vatsyaya who wrote Nyaya Bhashya was a teacher at Kanchi (Gatika). The treatise on Dakshin Chitram (Paintings of South India) was compiled during the reign of Mahendravarma I.

The great Sanskrit scholar, Dandin, lived in the court of Narasimhavarma I. Dandin composed Dashakumara Charita.

Bharavi, the great Sanskrit scholar, lived in the time of Simhavishnu. Bharavi wrote Kiratarjuniya, an epic in verses.

Tamil literature had also flourished during the Pallava rule. Thevaram composed by Nayanmars and Nalayradivyaprabantham composed by Azhwars, which are still chanted by devout people. Perundevanar, who was patronized by Nandivarman II, translated the Mahabharata into Tamil as Bharathavenba.

Pallava Art

The Pallava kings had also patronised fine arts. The music inscriptions in Kudumianmalai and Thirumayam temples show Pallavas' interest in music. The famous musician Rudracharya lived during Mahendravarma I. The sculptures of this period depict many images in dancing postures.

The Chalukyas

The Chalukyas ruled larger parts of west and centre of South India, consisting of Maratha country with Vatapi (Badami) as their capital. There were three distinct but closely related and independent Chalukya dynasties. They were (1) Chalukyas of Badami, (2) Chalukyas of Vengi (Eastern Chalukyas) and (3) Chalukyas of Kalyani (Western Chalukyas). These Chalukyas held Harsha in the north, the Pallavas in the south and Kalinga (Odisha) in the east.

Sources

Inscriptions	Badami Cave Inscription of Mangalesha Kanchi Kailasanatha Temple Inscription Pattadakal Virupaksha Temple Inscription Aihole Inscription of Pulakesin I
Foreign Notice	Accounts of Chinese traveller Hiuen Tsang

The Chalukyas of Vatapi

Pulakesin I, a petty chieftain of Pattadakal in the Bijapur district, took and fortified the hill fort of Vatapi around 543 AD (CE). He soon conquered the territory between the Krishna and Tungabhadra rivers and the Western Ghats. His son Kirtivarman I (c. 566 to 597) brought the Konkan coast under Chalukya control. Pulakesin II (c.610 to 642) emerged as the most powerful ruler of the dynasty. The Persian (Iran) king Khusru II sent an embassy to the court of Pulakesin II. Pulakesin succeeded in seizing parts of Gujarat and Malwa. He defied the North Indian ruler Harsha and according to an agreed understanding Narmada river was fixed as the boundary between the two. About 624, Pulakesin II conquered the kingdom of Vengi and gave it to his brother Vishnuvardhana, the first Eastern Chalukya ruler.

During 641-647 the Pallavas ravaged the Deccan and captured Vatapi, but the Chalukyas had recaptured it by 655. Vikramaditya I (655 to 680) and Vikramaditya II, the successor of Vikramaditya I captured Kanchipuram but spared the city. Kirtivarman II, the successor of Vikramaditya II was defeated by Dantidurga, the founder of the Rashtrakuta dynasty.

Western Chalukyas of Kalyani

They were the descendants of Badami Chalukyas ruled from Kalyani (modern-day Basavakalyan). In 973, Tailapa II, a feudatory of the Rashtrakuta ruling from Bijapur region defeated Parmara of Malwa. Tailapa II occupied Kalyani and his dynasty quickly grew into

an empire under Somesvara I. Somesvara I moved the capital from Manyakheta to Kalyani. For over a century, the two empires of southern India, the Western Chalukyas and the Chola dynasty of Thanjavur, fought many fierce battles to control the fertile region of Vengi. During the rule of Vikramaditya VI in the late 11th century, vast areas between the Narmada River in the north and Kaveri River in the south came under Chalukya control.

Contributions to Art and Architecture

As supporters of both Saivism and Vaishnavism, the Chalukyas contributed richly to art and architecture. A new style of architecture known as Vesara was developed. Vesara is a combination of south Indian (Dravida) and north Indian (Nagara) building styles. They perfected the art of stone building without mortar. They used soft sandstones in construction. They built a number of rock-cut cave-temples and structural temples dedicated to Siva, Vishnu and Brahma. The structural temples of Chalukyas exist at Aihole, Badami and Pattadakal. The important stone temples are the Vishnu temples at Badami and Aihole and the Virupaksha or Siva Temple at Pattadakal in Bijapur district in present-day Karnataka.

The Vishnu temple at Badami was built by Mangalesa of the Chalukya Dynasty and contains the Aihole inscription of Vikramaditya II. Their cave temples are found at Ajanta, Ellora and Nasik. The cave temples at Badami contain fine sculptures of Vishnu reclining on Sesa Nag; Varaha, the Boar; Narasimha or the lion-faced man; and Vamana, the dwarf. The Kasi Vishweshvara Temple at Lakkundi, the Mallikarjuna Temple at Kuruvatti, the Kalleshwara Temple at Bagali and the Mahadeva Temple at Itagi represent well-known examples of the architecture of Western Chalukyas of Kalyani. Chalukyas adopted the Vakataka style in paintings. Some of the frescoes of the caves of Ajantha were created during the reign of Chalukyas. The reception given to the Persian embassy by Pulakesin II is depicted in a painting at Ajanta.

The Rashtrakutas

The Rashtrakutas ruled not only the Deccan but parts of the far south and the Ganges plain as well from 8th to 10th century AD(CE). They were of Kannada origin and their mother tongue was Kannada. Dantidurga was the founder of Rashtrakuta dynasty. He was an official of high rank under the Chalukyas of Badami. Krishna I succeeded Dantidurga. He consolidated and extended the Rashtrakuta power. He was a great patron of art and architecture. The Kailasanatha temple at Ellora was built by him.

Rashtrakuta Kings

The greatest king of the Rashtrakuta dynasty was Amogavarsha. He built a new capital at Manyakheta (now Malkhed in Karnataka) and Broach became the port. Amogavarsha (c. 814-878) was converted to Jainism by Jinasena, a Jain monk. Krishna II, who succeeded his father Amogavarsha, suffered a defeat in the battle of Vallala (modern Tiruvallam, Vellore district) at the hands of Cholas under Parantaka in c. 916. Krishna III (c. 939-967) was the last able ruler of Rashtrakuta dynasty. He defeated the Cholas in the battle of Takkolam

(presently in Vellore district) and captured Thanjavur. The Chalukyas under Krishna III contested with other ruling dynasties of north India for the control of Kanauj. He built Krishneshwara temple at Rameshwaram. Govinda III was the last ruler to hold the empire intact. After his death, the Rashtrakuta power declined.

Contribution of Rashtrakutas to literature, art and architecture

Literature

Kannada language became more prominent. Kavirajamarga composed by Amogavarsha was the first poetic work in Kannada language. Court poets produced eminent works in Kannada. The three gems of Kannada literature during the period were Pampa, Sri Ponna and Ranna. Adikavi Pampa was famous for his creative works Adipurana and Vikramarjunavijaya. The life of Rishabadeva, the first Jain Tirthankara is depicted in Adipurana. In Vikramarjunavijaya Pampa's patron, Chalukya Arikesari, is identified with Arjuna, epic hero of Mahabharata.

Art and architecture

The Rashtrakutas made significant contribution to Indian Art. The art and architecture of the Rashtrakutas can be found at Ellora and Elephanta.

Kailasanatha Temple - Ellora (near Aurangabad, Maharashtra)

Kailasanatha Temple was one of the 30 temples carved out of the hill at Ellora. It was built during the reign of Krishna I. The temple is known for its architectural grandeur and sculptural splendour. The temple covers an area of over 60,000 sq. feet and vimanam (temple tower) rises to a height of 90 feet. This temple has resemblance to the shore temple at Mamallapuram. The Kailasanatha temple portrays typical Dravidian features.

Elephanta Island

Originally known as Sripuri and called Gharapuri by the local people, Elephanta is an island near Mumbai. The Portuguese named it as Elephanta, after seeing the huge image of an elephant. The Trimurthi (three-faced) Siva icon is an illustrative of the sculptural beauty portrayed in the Cave Temple of Elephanta. There are impressive images of dwarapalakas (entrance guards) at the entrance of the Temple.

Pattadakal

Rashtrakutas built temples in the complex of Pattadakal. The Jain Narayana temple and the Kasi Vishwesvara temple were built by Rashtrakutas.

9 th book

3. Early Tamil Society and Culture

Introduction

Tamil civilization, as we have seen, begins at least three centuries before the Common Era (CE). As seafaring people, Tamil traders and sailors established commercial and cultural links across the seas and merchants from foreign territories also visited the Tamil region. The resulting cultural and mercantile activities and internal developments led to urbanization in this region. Towns and ports emerged. Coins and currency came into circulation. Written documents were produced. The Tamil-Brahmi script was adopted to write the Tamil language. Classical Tamil poems were composed. In the unit one, we studied the cultural developments in the Tamil region from the prehistoric period to the beginning of the Iron Age. In this lesson, we will learn about the development of Tamil culture in the Early Historic Period also known as the Sangam Age.

Sources for the study of early Tamil society

The sources for reconstructing the history of the ancient Tamils are:

Classical Tamil literature

Epigraphy (inscriptions)

Archaeological excavations and material culture

Non-Tamil and Foreign Literature

The Classical Sangam Tamil Literature

The Classical Sangam corpus (collection) consists of the Tholkappiyam, the Pathinen Melkanakku (18 Major works) and the Pathinen Kilkanakku (18 minor works) and the five epics.

Tholkappiyam

Tholkappiyam, attributed to Tholkappiyar, is the earliest written work on Tamil grammar. Apart from elaborating the rules of grammar, the third section of Tholkappiyam also describes poetic conventions that provide information on Tamil social life. The texts of Pathinen Melkanakku include Pathupaattu (ten long songs) and Ettuthogai (the eight anthologies). These texts are the oldest among the classical Tamil texts. The texts of Pathinen Kilkanakku belong to a later date.

The Ettuthogai or the eight anthologies are

- | | | | |
|----------------|----------------|---------------|-------------------|
| 1. Natrinai | 2. Kurunthogai | 3. Paripaadal | 4. Pathittrupathu |
| 5. Aingurunuru | 6. Kalithogai | 7. Akanaanuru | 8. Puranaanuru |

Pathupattu collection includes ten long songs

- | | |
|-----------------------|--------------------|
| 1. Tirumurugatrupadai | 6. Nedunalvaadai |
| 2. Porunaratrupadai | 7. Maduraikanchi |
| 3. Perumpanatruppadai | 8. Kurinjipaattu |
| 4. Sirupanatrupadai | 9. Pattinappaalai |
| 5. Mullaipaattu | 10. Malaipadukadam |

Pathinen Kilkanakku (18 minor works)

The Pathinen Kilkanakku comprises eighteen texts elaborating on ethics and morals. The pre-eminent work among these is the Tirukkural composed by Tiruvalluvar. In 1330 couplets Tirukkural considers questions of morality, statecraft and love.

The Five Epics

The epics or Kappiyams are long narrative poem of very high quality. They are,

- | | | |
|---------------------|----------------|------------------------|
| 1. Silappathikaaram | 2. Manimekalai | 3. Seevaka Chinthamani |
| 4. Valaiyapathi | 5. Kundalakesi | |

Epigraphy

Epigraphy is the study of inscriptions. Inscriptions are documents scripted on stone, copper plates, and other media such as coins, rings, etc. The development of script marks the beginning of the historical period. The period before the use of written script is called prehistoric period. Tamil-Brahmi was the first script used for writing in Tamil Nadu. Inscriptions in Tamil-Brahmi are found in caves and rock shelters, and on pottery and other objects (coins, rings and seals).

Tamil-Brahmi inscriptions

Tamil-Brahmi inscriptions have been found in more than 30 sites in Tamil Nadu mostly on cave surfaces and rock shelters. These caves were the abodes of monks, mostly Jaina monks. The natural caves were converted into residence by cutting a drip-line to keep rain water away from the cave. Inscriptions often occur below such drip-lines. The sites have smooth stone beds carved on rock surface for monks who led a simple life and lived in these shelters. Merchants and kings converted these natural formations as habitation for monks, who had renounced worldly life. Mangulam, Muttupatti, Pugalur, Arachalur and Kongarpuliyankulam and Jambai are some of the major sites of such caves with Tamil-Brahmi inscriptions. Around Madurai many such caves with Tamil-Brahmi inscriptions can still be seen. Many of them are located along ancient trade routes.

Note: You will notice that among the old inscriptions, people (both local and tourists) have marked their names thereby destroying some of the ancient inscriptions. Such acts of destruction of heritage property or property belonging to others are called vandalism.

Hero Stones

Hero stones are memorials erected for those who lost their lives in the battles and in cattle raids. As cattle were considered an important source of wealth, raiding cattle owned by adjoining tribes and clans was common practice in a pastoral society. During the Sangam Age, the Mullai landscape followed the pastoral way of life. Tribal chieftains plundered the cattle wealth of enemies whose warriors fought to protect their cattle. Many warriors died in such battles and were remembered as martyrs. Memorial stones were erected in their honour. Sangam literature vividly portrays these battles and clashes, and describes such hero stones as objects of worship. Tholkappiyam describes the procedures for erecting hero stones.

Hero stones of the Sangam Age with Tamil-Brahmi inscriptions can be found at Pulimankombai and Thathapatti in Theni district and Porpanaikottai in Pudukkottai district. Those of the Sangam Age discovered till now do not have images or sculptures. Hero stones of the post-Sangam Age and the Pallava period occur in large numbers in pastoral regions especially around the Chengam region near Thiruvannamalai district. These hero stones have inscriptions and the images of warriors and names of heroes.

Inscriptions

Pottery vessels from the Early Historic Period have names of people engraved on them in Tamil-Brahmi script. Potsherds have been discovered in Arikamedu, Azhagankulam, Kodumanal, Keezhadi, and many other sites in Tamil Nadu. Pottery inscribed with names in Tamil-Brahmi script have also been found in Birenike and Quseir al Qadhim in Egypt and in Khor Rori in Oman indicating that early Tamils had trade contacts with West Asia and along the Red Sea coast. People etched their names on pottery to indicate ownership. Many of the names are in Tamil while some are in Prakrit.

Prakrit

Prakrit was the language used by the common people in the Northern part of India during the Mauryan period.

Archaeology and Material Culture

Archaeology is the study of the past by interpretation of the material cultural remains. Such remains are unearthed by the systematic excavation of old habitation sites called archaeological sites. Archaeological sites have mounds which are an accumulation of soil, pottery, building and organic remains and objects. In many parts of Tamil Nadu they are called Nattam, Kottai and Medu. Such sites provide evidence of how people lived in the past.

Archaeological Sites

Archaeological excavation refers to systematically digging a site to recover material evidence for exploring and interpreting societies of the past. Archaeological excavations at the early historic sites are the source of evidence of the activities of the Sangam Age people. Excavations at Arikamedu, Azhagankulam, Uraiyur, Kanchipuram, Kaveripoompattinam, Korkai, Vasavasamudram, Keezhadi, Kodumanal in Tamil Nadu, and Pattanam in Kerala provide the evidence we have of this period. Arikamedu, near Puducherry, is a Sangam Age port, excavated by the Archaeological Survey of India (ASI). British archaeologist, Robert Eric Mortimer Wheeler, French Archaeologist, J.M. Casal, and Indian archaeologists, A. Ghosh and Krishna Deva, excavated this site. They found evidence of a planned town, warehouse, streets, tanks and ring wells

The Archaeological Survey of India

(ASI) is a Central government agency that manages archaeological sites and monuments in India. The Government of Tamil Nadu has its own department for archaeology called the Tamil Nadu State Department of Archaeology. The Indian Treasure Trove Act (1878), the Antiquities and Art Treasures Act (1972), the Ancient Monuments and Archaeological Sites and Remains Act (1958) are legislation related to the preservation of archaeological remains in India.

Material Culture

Archaeologists have found evidence of brick structures and industrial activities, as well as artefacts such as beads, bangles, cameos, intaglios, and other materials in these sites. Tamil-Brahmi inscriptions on pottery and coins have also been unearthed. Evidences of the various arts, crafts and industries together help us reconstruct the way of life of the people of those times. From this we learn and understand how they might have lived. **Cameo** - an ornament made in precious stone where images are carved on the surface. **Intaglio** - an ornament in which images are carved as recess, below the surface.

Coins

Coins as a medium of exchange were introduced for the first time in the Sangam Age. The coins of the Cheras, the Cholas and the Pandyas, punch-marked coins, and Roman coins form another important source of evidence from the Sangam Age. Punch-marked coins have been found at Kodumanal and Bodinayakanur. Roman coins are concentrated in the Coimbatore region, and are found at Azhagankulam, Karur, and Madurai. They were used as bullion for their metal value and as ornaments. **Bullion** means precious metal available in the form of ingots. **Punch-marked coins** are the earliest coins used in India. They are mostly made of silver and have numerous symbols punched on them. Hence, they are known as punch-marked coins

Non-Tamil Sources (Foreign Accounts)

Non-Tamil literary sources also offer information on early Tamil society. The presence of the non-Tamil sources reveals the extensive contacts and interactions of the early Tamil society with the outside world.

Arthasastra

Arthasastra, the classic work on economy and statecraft authored by Chanakya during the Mauryan period, refers to Pandya kavataka. It may mean the pearl and shells from the Pandyan country.

Mahavamsa

Mahavamsa, the Sri Lankan Buddhist chronicle, composed in the Pali language, mentions merchants and horse traders from Tamil Nadu and South India. Chronicle is a narrative text presenting the important historical events in chronological order.

Periplus of Erythrean Sea

Periplus of Erythrean Sea is an ancient Greek text whose author is not known. The term Periplus means navigational guide used by sailors. Erythrean Sea refers to the waters around the Red Sea. It makes references to the Sangam Age ports of Muciri, Thondi, Korkai and Kumari, as well as the Cheras and the Pandyas.

Pliny's Natural History

Pliny the Elder, was a Roman who wrote Natural History. Written in Latin, it is a text on the natural wealth of the Roman Empire. Pliny speaks about the pepper trade with India and he states that it took 40 days to reach India, from Oealis near North East Africa, if the south west monsoon wind was favourable. He also mentions that the Pandyas of Madurai controlled the port of Bacare on the Kerala coast. The current name of Bacare is not known. Pliny laments the loss of Roman wealth due to Rome's pepper trade with India - an indication of the huge volume and value of the pepper that was traded.

Ptolemy's Geography

Ptolemy's Geography is a gazetteer and atlas of Roman times providing geographical details of the Roman Empire in the second century CE. Kaveripoompattinam (Khabaris Emporium), Korkai (Kolkoii), Kanniyakumari (Komaria), and Muciri (Muziris) are some of the places mentioned in his Geography.

Peutingerian table

Peutingerian table is an illustrated map of the Roman roads. It shows the areas of ancient Tamilagam and the port of Muziris.

Note: Taprobane refers to Sri Lanka as Island. Muziris refers to the port of Muchiri.

Vienna Papyrus

Vienna papyrus, a Greek document datable to the second century CE, mentions Muciri's trade of olden days. It is in the Papyrus Museum attached to the Austrian National Library, Vienna (Austria). It contains a written agreement between traders and mentions the name of a ship, Hermapollon, and lists articles of export such as pepper and ivory that were shipped from India to the Roman Empire. Papyrus, a paper produced out of the papyrus plant used extensively for writing purposes in ancient Egypt.

The Sangam Age

The Sangam Age or the Early Historic period is an important phase in the history of South India. This period is marked out from prehistory, because of the availability of textual sources, namely Sangam literature and Tamil-Brahmi inscriptions. Sangam text is a vast corpus of literature that serves as an important source for the study of the people and society of the relevant period.

Chronology

There is considerable debate among scholars about the age and chronology of Sangam society. The Sangam texts are generally dated to between third century BCE and the third century CE. The references in Greco-Roman texts, Tamil-Brahmi inscriptions and the references to the Cheras, Cholas and the Pandyas in the Ashokan inscription corroborate this date. It is generally agreed that the Sangam poems were composed in the early part of the historical period, but were compiled into anthologies in the later period. **Ashokan Brahmi** - the script used in Ashokan edicts or inscriptions.

The Thinais : The concept of Thinais is presented in the Tamil Grammar work of Tholkappiyam and this concept is essential to understand the classical Tamil poems. Thinais is a poetic theme, which means a class or category and refers to a habitat or eco-zone with specific physiographical characteristics. Sangam poems are set in these specific eco-zones and reveal that human life has deep relationships with nature. The themes of the poems are broadly defined as akam (interior) and puram (exterior). Akathinais refers to various situations of love and family life, while Purathinais is concerned with all other aspects of life and deals particularly with war and heroism.

Ainthinais

The Five Thinais or landscapes. Tamilagam was divided into five landscapes. Each region had distinct characteristics - a presiding deity, occupation, people and cultural life according to its specific environmental conditions. This classification has been interpreted by scholars to reflect real life situations in these landscapes. The five landscapes are Kurunji, Mullai, Marutham, Neythal and Paalai.

Kurunji refers to the hilly and mountainous region.

Mullai is forested and pastoral region.

Marutham is the fertile riverine valley.

Neythal is coastal region.

Paalai is sandy desert region.

Sangam Age Polity: Political Powers of Tamilagam

The Sangam Age has its roots in the Iron Age. In the Iron Age people were organised into chiefdoms. From such communities of Iron Age emerged the Vendhars of the early historic period and the Velirs of the Sangam Age were chieftains. The Mauryan emperor, Asoka, conquered Kalinga (Odisha) and parts of Andhra and Karnataka regions. Ashokan inscriptions found in present day Odisha, Karnataka, Telangana and Andhra Pradesh are not seen in Tamil Nadu and Kerala. Therefore, we may conclude that the Tamil rulers were independent of Mauryan authority.

The Muvendhar

Among the political powers of the Sangam Age, the Cheras, the Cholas and the Pandyas occupied pre-eminent positions. They were known as Muvendhar (the three kings). The muvendhar controlled the major towns and ports of the Sangam period.

The Cheras

The Cheras, referred to as Keralaputras in the Ashokan inscriptions, controlled the region of present-day Kerala and also the western parts of Tamil Nadu. Vanci was the capital of the Cheras while Muciri and Thondi were their port towns. Vanci is identified with Karur in Tamil Nadu while some others identify it with Thiruvanchaikalam in Kerala. Pathirtruppathu speaks about the Chera kings and their territory. The Cheras wore garlands made from the flowers of the palm tree. The inscriptions of Pugalur near Karur mention the Chera kings of three generations. Coins of Chera kings have been found in Karur. The Silappathikaram speaks about Cheran Senguttuvan, who built a temple for Kannagi, the protagonist of the epic. The bow and arrow was the symbol of the Cheras. Legend has it that Ilango who composed the Silappathikaram, was the brother of Cheran Senguttuvan.

The Cholas

The Cholas ruled over the Kaveri delta and northern parts of Tamil Nadu. Their capital was Uraiyur and their port town was Kaveripoompattinam or Pumpuhar, where the river Kaveri drains into the Bay of Bengal. Pattinappaalai is a long poem about Kaveripoompattinam composed by the poet Kadiyalar Uruthirankannanar. Silappathikaram describes the trading activities at Kaveripoompattinam. Karikalan is notable among the Chola kings and is credited with bringing forestlands under the plough and developing irrigation facilities by effectively utilising the water from the river Kaveri.

The foundation for the extensive harnessing of water for irrigation purposes, which reached its zenith in later Chola times (10th to 13th centuries) was laid in his time. Karikalan fought battles with the Pandyas, Cheras and other chiefains. The Chola emblem was the tiger and they issued square copper coins with images of a tiger on the obverse, elephant and the sacred symbols on the reverse.

The Pandyas

The Pandyas who ruled the southern part of Tamil Nadu are referred to in the Ashokan inscriptions. Madurai was the Pandya's capital. Tamil literary tradition credits Pandyan rulers with patronizing Tamil Sangams (academies) and supporting the compilations of poems. The Mangulam Tamil-Brahmi inscription mentions the king Nedunchezhiyan. Nediyan, Mudathirumaran, Palayagasalai Mudukudumipperuvazhuti were some of the important rulers of the dynasty. The Pandyan symbol was the fish. Velirs / Chieftains Apart from the Vendhars, there were Velirs and numerous chiefains who occupied territories on the margins of the muvendhar. The velirs were the seven chiefs Pari, Kari, Ori, Nalli, Pegan, Ai and Athiyaman. Sangam poems write extensively about the generosity of these velirs. Tese chiefs had intimate relations with the poets of their time and were known for their large-heartedness. Tese chiefains had alliance with one or other of the muvendhar and helped them in their battles against the other Vendhars.

Society in Sangam Age

Many of the communities of the Iron Age society were organised as tribes, and some of them were Chiefdoms. The Sangam Age society was a society in transition from a tribal community ruled by a chief to a larger kingdom ruled by a king

Composition of the Society

Social stratification had begun to take root in Tamil society by the Sangam times. There were several clan-based communities including groups such as Panar, Paratavar, Eyinar, Uzhavar, Kanavar, Vettuvar and Maravar. The Vendhars, chiefs, and their associates formed the higher social groups. There were priests who were known as Antanars. There were artisan groups specialising in pottery and black smithy. The caste system we find in northern India did not take root in Tamil country as social groups were divided into five situational types (Tamil) and related occupational patterns.

Even though Sangam society was characterized by limited consumption of commodities, the kings, chiefs and merchants led a prosperous life. People at the margins lived in poverty. Panars depended on their patrons for their livelihood. The development of agriculture and pastoral ways of life might have harmed the eco-system and the naturally available forest and wild animals. It is possible that some of the hunter-gatherers might have been pushed to the forest areas and a few might have taken up the occupation of manual labourers. The development of agriculture in the wet-land region depended on the use of certain groups of people as labourers.

Women

Women are frequently referred to in Tamil texts as mothers, heroines, and foster-mothers. Women from Panar families, dancers, poets, and royal women were all portrayed in Sangam literature. There are references to women from all five eco-zones. For example, Vennikkuyathiyar is identified as a poetess from the village of Venni. There are references to women protecting Thinaï fields from birds and Umanar women selling salt showing that women were involved in primary production. Instances where women preferred to die along with their husbands also occur in the literature of the times.

Economy

The economy was mixed as elaborated in the Thinaï concept. People practiced agriculture, pastoralism, trade and money exchange, hunting-gathering, and fishing depending upon the eco-zones in which they lived.

Primary Production

Agriculture was one of the main sources of subsistence. Crops like paddy, sugarcane, millets were cultivated. Both wet and dry land farming were practiced. In the riverine and tank-irrigated areas, paddy was cultivated. Millets were cultivated in dry lands. Varieties of rice such as sennel (red rice), vennel (white rice), and aivananel (a type of rice) are mentioned in the literature. Rice grains were found in burial urns at excavations in Adichanallur and Porunthal. People in the forest adopted punam or shifting cultivation. **Pastoralism** - nomadic people earning livelihood by rearing cattle, sheep, and goat.

Industries and Crafts of the Sangam Age

Craft production and craft specialization were important aspects of urbanization. In the Sangam Age there were professional groups that produced various commodities. The system of production of commodities is called industry.

Pottery

Pottery was practised in many settlements. People used pottery produced by Kalamceyko (potters) in their daily activities and so they were made in large numbers. Black ware, russet-coated painted ware, black and red ware potteries were the different types of pottery used.

Iron Smelting Industry

Iron manufacturing was an important artisanal activity. Iron smelting was undertaken in traditional furnaces and such furnaces, with terracotta pipes and raw ore have been found in many archaeological sites. For instance evidence of iron smelting has been found in Kodumanal and Guttur. Sangam literature speaks of blacksmiths, and their tools and

activities. Iron implements were required for agriculture and warfare (swords, daggers, and spears).

Stone Ornaments

Sangam Age people adorned themselves with a variety of ornaments. While the poor wore ornaments made of clay, terracotta, iron, and leaves and flowers, the rich wore jewellery made of precious stones, copper, and gold. Quartz, amethyst (sevvantikkal) and carnelian (semmanikkal) were some of the semi-precious stones used for making ornaments. Diamond drills were used to pierce holes in the hard stones and etched carnelian beads have been found in the megalithic monuments.

Gold jewellery

Gold ornaments were well known in this period. A gold coin from Roman was used to make jewellery. Evidence of gold smelting has been found at Pattanam in Kerala. Gold ornaments have been unearthed at the megalithic sites of Suttukeni, Adichanallur and Kodumanal, and towns of Arikamedu, Keezhadi and Pattanam in Kerala.

Glass Beads

The presence of glass beads at the sites reveals that people of the Sangam Age knew how to make glass beads. Glass material (silica) was melted in a furnace and drawn into long tubes which were then cut into small beads. Glass beads came in various shapes and colour. Arikamedu and Kudikkadu, near Cuddalore show evidence of glass beads industry. It is possible that people who could not afford precious stones used glass beads instead.

Pearl Fishery and Shell Bangle

The Pamban coast is famous for pearl fishery. A pearl has been discovered in recently excavated Keezhadi site. Shell bangles were very common in the Sangam Age. The Parathavars collected conch shells from the Pamban Island, which were cut and crafted into bangles by artisans. Whole shells as well as fragments of bangles have been found at many sites. Sangam literature describes women wearing shell bangles.

Textiles

Textile production was another important occupation. Evidence of spindle whorls and pieces of cloth have been found at Kodumanal. Literature too refers to clothes called kalingam and other fine varieties of textiles. Periplus also mentions the fine variety of textiles produced in the Tamil region. **Spindle** whorls were used for making thread from cotton.

Exchange, Trade, Merchants, and Trade Routes

We saw the primary production of grains, cattle wealth, and various commodities. These goods were not produced by everybody and were not produced in all settlements. Resources and commodities were not available in all regions. For example, the hill region did not have fish or salt and the coastal regions could not produce paddy. Therefore trade and exchange was important for people to have access to different commodities. Specialised groups called vanikars (traders) travelled in groups trading goods and commodities between regions.

Traders

The terms vanikan and nigama (guild) appear in Tamil-Brahmi inscriptions. There were different types of merchants: gold merchants, cloth merchants, and salt merchants. Salt merchants were called Umanars and they travelled in bullock carts along with their family.

Means of Transport

Bullock carts and animals were used to transport goods by land. Trade routes linked the various towns of Tamilagam. Various types of water crafts and sea-going vessels such as Kalam, Pahri, Odam, Toni, Teppam, and Navai are also mentioned in Tamil literature.

Barter and Coins

Barter was the primary mode of exchange. For instance, rice was exchanged for fish. Salt was precious and a handful of it would fetch an equal amount of rice. The extensive availability of coin hoards of the Sangam Age of the Cheras, Cholas, Pandyas, and Malayaman indicates that they were used widely.

Tamilagam and Overseas Interactions

Tamil country had connections with countries overseas both in the east and west. Roman ships used monsoon winds to cross the Western Sea or the Arabian Sea to connect Tamilagam with the Western world. Spices including pepper, ivory, and precious stones were exported. Metal including gold, silver and copper and precious stones were imported. Yavanar referred to the Westerners, including the Greeks, Romans and West Asian people. Yavana derives from the Greek region of Ionia.

Tamil Nadu to Red Sea Coast

An Indian jar with 7.5 kg of pepper, teak wood, a potsherd with Tamil-Brahmi inscription and Indian pottery have been discovered at Berenike, a port on the Red Sea coast of Egypt. At Quseir al Qadhim, another port located north of Berenike on the Red Sea Coast, three Tamil-Brahmi inscriptions, Panaiori, Kanan, and Cattan, have been found on pottery discovered here. A stone with the name "Perumpatankal" has been found at Khuan Luk Pat, Thailand. Southeast Asia was known as Suvarna Bhumi in Tamil literature. This stone was

used by a person called Perumpattan, probably a goldsmith. It was a touchstone used to test the purity of gold.

Emergence of towns and ports

The Sangam Age saw the first urbanization in Tamilagam. Cities developed and they had brick buildings, roof tiles, ring wells and planned towns, streets, and store houses. The towns worked as ports and artisanal centres. Arikamedu, Kaveripoompattinam, Azhagankulam and Korkai on the east coast and Pattanam in Kerala were port centres. Kanchipuram, Uraiyur, Karur, Madurai and Kodumanal were inland trade centres. Many goods and commodities were produced in these centres and were exported to various regions. Though few in number, large towns appeared in the Sangam Age. Small villages however were found in many areas. Bronze vessels, beads, shell bangles, glass beads, pottery with names of people written in Tamil-Brahmi script were found at these sites.

Pattanam, Kerala

Pattanam is located near North Paravur in Vadakkekara village of Ernakulam district of Kerala. It was an ancient port town that had overseas connections with the western and eastern worlds.

Kodumanal, Tamil Nadu

Kodumanal is located near Erode in Tamil Nadu and is identified with the Kodumanam of Pathitrapattu. Evidence of iron, stone bead and shell work, as well as megalithic burials have been discovered at this site. More than 300 pottery inscriptions in Tamil-Brahmi have also been found.

Faith and Belief System

Like the diverse nature of the society and economy, the belief system of the Sangam Age was also diverse. It consisted of animism, ancestor worship, hero worship and worship of several deities. Tolkappiyam lists the presiding deities of Kurunji, Mullai, Marutham, Neythal and Paalai landscapes, as Murugan, Tirumal, Indiran, Varunan and Kotravai, respectively. However, people also worshipped natural forces and dead heroes, and ancestors. The force of anangu is mentioned in the literature which indicates the prevalence of animistic beliefs. Jainism was present as evidenced by the caves with Tamil-Brahmi inscriptions. Performance of Yagna is also evidenced. Buddhism was also present in certain centres. Different groups practiced various forms of worship

Culture of Arts

Various art forms too existed in the Sangam Age. Performances of ritual dances called Veriyatal are referred to in the literature. Composition of poems, playing of music instruments and dances were also known. The literature mentions the fine variety of cuisine of the Sangam Age. People took care of their appearance and evidence of antimony rods

(kohl sticks) made of copper has been found in archaeological sites. They were used by women for decorating their eyebrows.



9TH - HISTORY

UNIT - 7 State and Society InMedieval India

Introduction

The 'medieval' period from the 7th century A.D.(CE) till the beginning of Mughal rule in the 16th century. The Mughal era, from the 16th to 18th century is referred to as the early modern period.

The political scenario in all parts of India underwent momentous, definitive changes which transformed the social and economic fabric and development of the country.

Major Political Changes

The expansion of the Chola empire from the time of Rajaraja I which eclipsed the Pandyan and Pallava kingdoms, extending north till Orissa.

From the twelfth century, the beginning of several centuries of Muslim rule in Delhi, extending throughout north India and the spread of Islam to different parts of the country.

By the end of the 13th century the eclipse of the great empire of the Cholas and the consequent rise of many Religious kingdoms in south India. This ultimately culminated in the rise of the Vijayanagar empire which exercised authority over all of south India and came to be considered the bastion of Religious rule in the south.

The consolidation of Muslim rule under the Mughals in the north, beginning in 1526 A.D. (C.E.) with the defeat of the Ibrahim Lodi by Babur. At its height, the Mughal empire stretched from Kabul to Gujarat to Bengal, from Kashmir to south India.

The coming of the Europeans, beginning with the Portuguese who arrived on the west coast of India in 1498.

Political Changes (1000-1700)

(a) North India: The Advent of Islam

Muslim rule was established in Delhi at the end of the 12th century by **Muhammad Ghori**, Arab Muslim merchants had been trading in the ports of the west coast, especially Kerala, as early as the 9th century. Similarly, Muslim invaders from west Asia had set up Sultanates in Gujarat and Sind since the 8th century.

The impact of Muslim rule was felt during the reign of **Alauddin Khalji** (1296-1316 A.D. (C.E.)) who sent military campaigns to the south. The primary objective was to plunder the wealth, rather than to expand his territory.

Devagiri (near Aurangabad) was captured by Alauddin Khalji. Renamed Daulatabad, it was the second stronghold of his growing kingdom. Alauddin Khalji's slave and commander, Malik Kafur, was sent on military expeditions further south in the first decade of the 1300s A.D. (C.E.).

The Tughlaq kings who came after Alauddin also sent their armies to the south. As a result, the generally more isolated southern part of the country came into the orbit of the rulers of the north. Governors were appointed in various provinces in the Deccan region, and a Sultanate was even established in Madurai.

During the reign of Muhammad bin Tughlaq, there was a revolt in Daulatabad. Alauddin Bahman Shah set up the Bahmani sultanate in 1347 A.D. (C.E.), with his capital in Bidar. The Bahmani kingdom survived for nearly a century and a half, mainly due to the able administration of **Mahmud Gawan**, a great statesman and loyal minister. After his death, many viceroys declared their independence, and by the end of the fifteenth century, five sultanates came up in the Deccan: Bijapur, Golkonda, Ahmednagar, Berar, and Bidar. Bijapur and Golkonda were the largest of these sultanates and the region entered a phase of considerable economic growth and expansion of trade. The Deccan sultanates were conquered by Aurangzeb in the 1660s A.D. (C.E.), and the entire region, as far south as Madras (Chennai) became a part of the Mughal empire.

(b) The Chola Empire in the South

The territorial expansion of the Chola empire began under **Rajaraja I**. The Pallava kingdom had already been assimilated into the Chola kingdom. The Pandya kingdom

remained independent, but was subservient to the Cholas. The empire expanded further under **Rajendra I** who had successfully taken his armies as far to the northeast as the river Ganges. He had also sent naval expeditions against the Sailendra Kingdom of Sri Vijaya (in Indonesia), Kadaram (Kedah) and Ceylon. This earned him the title "the Chola who had conquered the Ganga and Kadaram" (*gangaiyum kadaramum konda cholan*). Ceylon remained a province of the Chola empire for a few decades. The empire was further consolidated through marriage with the eastern Chalukyas under Rajendra's grandson **Kulottunga I**, and extended up to the border of Orissa.

Maritime trade with south-east Asia and China expanded greatly during the Chola period. The continued interaction with Tamil merchants resulted in the spread of the influence of Indic culture and art into south-east Asia, as seen in the magnificent temples of Angkor Wat in Cambodia.

(c) Vijayanagar and South India after the Cholas

The Chola Empire began to decline after the middle of the 13th century. The last known Chola emperor was Rajendra III. The empire died out in 1279 A.D. (C.E.). Several power centres came up after this in the region. Further to the south, the Pandya kings again sought to regain the glory they had lost under the Cholas.

Many brilliant Pandya kings like Jatavarman Sundara Pandyan ruled at the end of the 13th century. Further to the north was the Hoysala kingdom, with its capital at Belur and later Halebidu. This kingdom extended through much of the present day state of Karnataka. The Kakatiyas ruled from Warangal (Telangana) while the Yadavas ruled in Devagiri until Devagiri fell to Alauddin Khalji's forces at the end of the 13th century. These states did not exist in peaceful cooperation, and the region was beset by many internal wars and conflicts.

The establishment of the kingdom (subsequently empire) of Vijayanagar was the most momentous development in the history of south India in the medieval period. The kingdom was established by Harihara and Bukka, two brothers. They were the first rulers of the Sangama dynasty. They founded a new capital city on the southern banks of Tungabhadra which they named Vijayanagara (city of victory). Harihara was crowned in 1336 A.D. (C.E.). The Sangama dynasty ruled Vijayanagar for nearly one and a half centuries. This was followed by the Saluva dynasty which was in power only for a brief period. The Tuluva dynasty then succeeded as rulers. Krishnadeva Raya, the greatest ruler of Vijayanagar, belonged to this family.

As the empire expanded, kingdoms to the south, such as the Hoysalas and the Tamil region, were also assimilated into Vijayanagar. The rulers of Vijayanagar were almost continuously at war with the Bahmani sultanate as well as with the Religious based kingdoms of Kondavidu and Orissa. Finally, the combined forces of the five Deccani Sultanates defeated Vijayanagar in 1565 A.D. (C.E.) at the Battle of Talikota. The Vijayanagar emperors then shifted their capital further south to Penugonda, and eventually to Chandragiri near Tirupati. The empire (or what remained of it) finally withered away in the middle of the seventeenth century.

(d) The Mughals (1526–1707 A.D. (C.E.))

The Mughal empire was founded by Babur in 1526 A.D. (C.E.) after he defeated Ibrahim Lodi at Panipat. The first six Mughal emperors are referred to as the '**Great Mughals**'. Aurangzeb was the last of the great Mughals. Akbar consolidated the Mughal empire through conquests and through a policy of conciliation with the Religious based kingdoms of Rajasthan. The Mughal empire though began to disintegrate after Aurangzeb, continued to exist nominally till 1857 A.D. (C.E.) when the British finally ended the virtually non-existent empire.

A new power centre rose in Maharashtra in the seventeenth century, and the Marathas under the leadership of **Shivaji** seriously undermined the authority of the Mughals in western India. At its height, the empire stretched over most of the Indian sub-continent.

Only the south-western region of Kerala and southern Tamilnadu were not directly under Mughal rule.

(e) The Arrival of the Europeans

During the fifteenth century the Europeans were pre-occupied with trying to find a direct sea route to India, bypassing the overland route through west Asia and the Mediterranean. The spice trade from India was controlled by Muslims up to Alexandria. By gaining direct access to India the Europeans could exercise more direct control over the spice trade and obtain the spices at more favourable prices. In 1498 A.D. (C.E.), Vasco da Gama landed on the Kerala coast having sailed around the Cape of Good Hope in South Africa. Barely five years later, the Portuguese built their first fort at Cochin in 1503 A.D. (C.E.). Goa was captured in 1510 A.D. (C.E.) and became the centre of the Portuguese state in India. Because of their naval superiority, the Portuguese were able to conquer many ports from east Africa up to Malacca, and could effectively control the maritime trade over the entire region.

Other European nations soon followed the Portuguese, most notably the Dutch, English and French. The activities of the latter were carried on through the respective East India Companies. While these were all private trading enterprises, they all had a strong political agenda. During the seventeenth century, when Mughal authority was still powerful, the European companies were able to trade in the Mughal empire, but could not have their own territorial base within the boundaries of the empire. In South India, however, political authority was fragmented and much less cohesive, and they had their own enclaves over which they exercised complete authority. The Dutch were in Pulicat (and later Nagapatnam), the English in Madras, the French in Pondicherry and the Danes in Tarangampadi (Tranquebar).

Impact on Polity

In Indian history had far-reaching consequences on administrative institutions, society and the economy across the sub-continent.

The CHOLA PERIOD was an enterprising period when trade and the economy expanded, accompanied by urbanization. The administrative machinery was re-organised during Chola rule. The basic unit of local administration was the village (*ur*), followed by the sub-region (*nadu*) and district (*kottam*). Tax-free villages granted to Brahmins were known as *brahmadeya*. Marketing centres and towns were known as *nagaram*. The *ur*, *nadu*, *brahmadeya* and *nagaram* each had its own assembly. They were responsible for the maintenance and management of the water resources and land; the local temples; resolving local issues and disputes; and for collecting the taxes due to the government.

The Cholas notable feature was the great increase in the construction of temples. This had two dimensions: new temples were constructed, and existing temples became multi-functional social and economic institutions. The construction of great temples also was a reflection of the growing prosperity in the kingdom, since the activity involved great

expenditure. The temple was no longer a mere place of worship, but became an important economic entity as an employer, consumer and land-owner.

The establishment of Islamic Rule in Delhi made a big impact on Indian society. Initially, Islam did not cause any social tension. Arab merchants, for instance, when they came and settled on Kerala coast, married local women and led a peaceful life. The situation changed when Islam became a state power. For a medieval ruler one way of asserting imperial authority was to demolish the place of worship of the enemies. Otherwise Islam as a monotheistic religion had its positive impact in Indian society. It played a decisive role in the evolution of a composite culture.

Muslim kingdoms in Delhi, as well in the Deccan, also attracted migrants from Persia and Arabia who moved to India and took up service in these states and many became important and well-known statesmen. This also opened up Indian society to steady interaction with west Asia resulting in the transfer of cultural and technical influences. Muslim merchants and craftsmen also migrated from the north of India to the south in the wake of the military expeditions. Society became more heterogeneous and hybrid in character. A new composite culture evolved. This could be seen most vividly in the Deccan sultanates of Bijapur and Golkonda whose rulers were extremely broad-minded and secular in outlook.

A notable development was the profusion of contemporary historical accounts of the Muslim Sultanates by Arab and Persian historians. Al beruni, Ibn Batuta, and Ferishta are among the best known of the Muslim historians. These historians provide valuable information about the rulers and events of the medieval period. They also provide an alternate historical point of view of Islamic rule in India as seen through the eyes of Muslim writers.

The establishment of the VIJAYANAGAR EMPIRE changed the administrative and social institutional structure of south India, especially in the Tamil country. Perhaps because the new kingdom was threatened from the beginning by the hostility of the Bahmani sultanate in the north, Vijayanagar evolved as a militaristic state. This empire needed two kinds of resources to feed its military establishment – revenue and men. This was achieved through re-organizing the administration of the conquered territories, especially in the Tamil region. Military officers, known as '*nayakas*', were appointed as chiefs of various localities in Tamilnadu and received land grants from the emperor. There were also lesser military leaders known as *palayakkarar* who essentially supplied the manpower for the army. Many forts were also built which were under Brahman commanders.

Three major nayaka kingdoms, owing allegiance to the Vijayanagar emperor, came up between 1500 A.D. (C.E.) and 1550 A.D. (C.E.) in Madurai, Tanjavur and Gingee (Senji). These nayakas had formal roles in court ceremonies at Vijayanagar. This became the new political order in Tamilnadu during the sixteenth century. The nayaka chieftains as well as the three nayaka kings were all strong supporters of Hindu temples. The three capitals became great cultural centres under the patronage of the nayaka rulers who promoted literature and the performing arts.

Resources realized from the land were transferred to the empire by the nayakas not as tax revenue, but as tribute. Thus, the resources of the core regions, especially in the Tamil region, were utilized for military purposes. This administrative set-up effectively destroyed the decentralized, local institutions which managed local resources, temples and affairs which had come up during Chola rule. The appointment of Telugu nayakas also resulted in the migration of Telugu-speaking people from the north. These included soldiers, agriculturists, craftsmen and Brahmins.

The MUGHAL EMPIRE transformed the economy and society of north India. The empire was consolidated under Akbar through his policy of co-opting the Hindu Rajput rulers under the umbrella of Mughal rule. At the height of its power the Mughal empire was one of the largest, richest and most powerful empires in the entire world.

In part due to Aurangzeb's reversal to orthodox Islamic principles of governance which alienated the Rajput rulers and the Hindu subjects, the over-extended empire began to collapse under its own weight by the beginning of the eighteenth century.

The ARRIVAL OF THE EUROPEANS in India ultimately culminated in the establishment of colonial rule in India under the British, and this is what is considered foremost when discussing the impact of the European presence. There was an explosion in the demand for Indian textiles in the European markets, often referred to as the 'Indian craze'. This led to a significant expansion of textile production in India, which was accompanied by an expansion of the production of commercial crops like cotton and indigo and other dyes.

Society

(a) Caste

Caste is the most distinctive aspect of Indian society. We first need to understand two dimensions of the term 'caste'. First, the four-fold division of society as specified in the religious texts, referred to as *varna*.

Improving the status of their jati was a major pre-occupation for all caste groups. This is particularly evident after the fourteenth century when the traditional local assemblies which controlled the resources and social interactions began to weaken. In traditional society many castes were denied various social rights and privileges. Caste also created a mythical genealogy to establish its origins; this was used to justify the claim for the right to a higher status in the hierarchy. These genealogies are found in many of the manuscripts collected by Colin Mackenzie.

(b) Religion

Diverse institutions with different ideologies came up within the bhakti movement during the medieval period. Mathas or mutts were established under different gurus or religious leaders like Vidyaranya; Saivite movements came up like the Tamil *Saiva-siddhanta*, and the

Virasaivas in Karnataka; in Maharashtra the *Varkarisampradaya* (tradition) of the devotees of Vithoba arose in the 14th century.

Buddhism had faded out in India. Jainism also lost ground in most parts of India due to emergence of bhakti movement under Sankara and Ramanuja. However, it continued to thrive in parts of Gujarat and Marwar, especially among the trading communities. With regard to Christianity, there were a small number of Christian groups in Kerala claiming their origins to the time of St Thomas, the disciple of Jesus. But Christianity took roots when the Portuguese arrived in Kerala and set themselves up in Goa. In Goa itself the local population was under great pressure to convert to Christianity, among the fishing communities on the Pandyan coast. The best known among the Jesuit missionaries was St Francis Xavier who was instrumental in making the fishing community to take to Christianity in the Tuticorin region. Another notable Jesuit was Roberto de Nobili, a scholar, who was based in Madurai.

In the north a new religion, Sikhism, was founded by Guru Nanak, who lived during 15th and 16th century. Sikhism grew in strength in spite of severe repression by Aurangzeb. Foreign religions also came to India when Jews and Zoroastrians (Parsis) migrated to India. The Parsis, who fled Persia to escape persecution, settled in Gujarat, while the Jews lived in Kerala. Parsi merchants were among the richest and most prominent in the port of Surat, and subsequently, in Bombay under the British.

Culture

Literature, Art and Architecture

The Chola period was an era of remarkable cultural activity. These were the centuries when major literary works were written. The best known classical poet, Kamban, wrote Ramayana in Tamil which was formally presented (Arangetram) in the temple at Srirangam. Sekkilar's *Periyapuranam*, similarly was presented at the temple in Chidambaram. Among the other great works of the period is *Kalingattup-parani* and *Muvarula*.

The monumental architecture of the Cholas is visible in the great temple of Tanjavur, Gangai-konda-cholapuram and Darasuram, to name only a few. Stone images were sculpted on the temple walls and pillars. Bronze images of great beauty and artistry were made by the 'lost wax' process. The best known of them is the iconic representation of Siva as Nataraja, performing the cosmic dance.

A distinct Islamic cultural tradition developed in India with the establishment of Muslim rule. The sultans built forts, tombs, mosques and other monuments in Delhi as well as in south India which came under their rule. The Mughal period particularly was a brilliant epoch in the cultural history of India.

The Mughals were well-known for their aesthetic values, and were great patrons of the arts. They left behind numerous monuments, in addition to constructing entire cities like Shahjahanabad (Delhi) and Fatehpur Sikri, gardens, mosques and forts. Decorative arts – especially jewellery set with precious and semi-precious gems for items of personal use –

flourished under the patronage of the royal household and urban elites. The art of painting also flourished in the Mughal period. Primarily known as Mughal miniatures, they were generally intended as book illustrations or were single works to be kept in albums. A large volume of literature was produced, especially in Persian, and also in Urdu, Hindi and other regional languages. In the performing arts, like Hindustani the name of Tansen is well-known indicating the patronage extended to classical music under Akbar.

In south India, the Vijayanagar rulers and their military chiefs actively supported temple construction. Many new temples were built by them. Besides this, new structures like pavilions and halls with many pillars were added extensively to existing temples, with elaborately carved pillars. Art historians point to the distinctive style of the temple sculptures of the Vijayanagar period. The intricately carved lofty towers or *gopurams* at the entrance to temples were all added during the Vijayanagar period. The walls of the temples were embellished with paintings.

A large volume of religious literature, especially in Sanskrit, was produced under the patronage of the nayakas and the Vijayanagar rulers. Telugu literature flourished under royal support. A new style of Tamil literature called Prabandham emerged during this period. The great commentaries of the epic Silappadikaram and Tirukkural were also written during this period. Venkatamakhi, son of Govindha Dikshidar who codifying the ragas of Carnatic music had lived in this period.

Economy

(a) Agriculture

India was predominantly an agricultural country, and a very large proportion of the population lived in rural areas and depended on agriculture for their livelihood. Both in the north and the south, agriculture depended heavily on irrigation. Canals and wells added to the water sources in addition to rainfall and rivers. The biggest network of canals known in India was built in fourteenth century by Firuzshah Tughluq in the Delhi area. Construction of lakes, tanks and reservoirs with sluices to let out the water as well as the use of check dams all increased the availability of water for irrigation. Cultivators were also encouraged to dig wells. Lift irrigation was used to draw the water. In the north, the Persian wheel was used for lifting water from wells. In the Tamil region, the Cconnecting the tributaries of Kaveri. Lakes and tanks also added to the water sources.

An important feature of Indian agriculture was the large number of crops that were cultivated. The peasant in India was more knowledgeable about many crops as compared to peasants in most of the world at the time. A variety of food grains like wheat, rice, and millets were grown apart from lentils and oilseeds. Many other commercial crops were also grown such as sugarcane, cotton and indigo. Other than the general food crops, south India had a regional specialization in pepper, cinnamon, spices and coconut.

In general, two different crops were grown in the different seasons, which protected the productivity of the soil. Maize and tobacco were two new crops which were introduced after the arrival of the Europeans. Many new varieties of fruit or horticultural crops like

papaya, pineapple, guava and cashew nut were also introduced which came from the west, especially America. Potatoes, chillies and tomatoes also became an integral part of Indian food.

(b) Non Agricultural Production

Up to the end of the seventeenth century, India was one of the largest manufacturing countries in the world though the economy was primarily agricultural. Non-agricultural production refers to both processed agricultural products and craft production. Primarily the products can be grouped under: processed holas had created a network of canals for irrigation

agricultural products like sugar, oil, textiles; metal work; precious gems and jewellery; ship building; ornamental wood and leather work; and many other minor products.

The organization of production basically depended on the nature of the market for which it was produced. A large part of the production was intended for local use in the village, or at most a rural region. These goods were basic utilitarian goods like pots and pans, implements like ploughs, basic woodwork and coarse textiles. Generally the producer marketed the product himself, and exchange was probably conducted on barter.

In economic terms, what was important was specialized production by skilled craftsmen for an external market, especially in demand among the high income rural and urban upper classes. Such craft production was generally located in cities, or in rural settlements close to the cities. Craftsmen generally worked on an individual or family basis from their homes or workshops though larger manufacturing units (*karkhanas*) employing many craftsmen were set up under the Mughal state.

(c) Textiles

Nearly all the cloth that was produced was of cotton, though silk weaving had developed in Bengal where silk was produced, and in Gujarat. Each region of India produced a range of highly specialized local varieties of cotton cloth ranging from the coarse to the superfine, but all were intended for an external market. Dyed and printed/patterned cloth involved the use of vegetable dyes. India had two natural advantages in cotton weaving. The first was that cotton grew in almost all parts of India, so that the basic raw material was easily available. Second, the technology of producing a permanent colour on cotton using vegetable dyes was known from very early times in India. Cotton does not absorb dyes without a preparatory process using mordants, which was not known in the rest of the world. Indigo was the most important dye crop that was grown in India, but other dye crops (like the chay root for red colour) were also grown in India. Dye woods and resins like lac were imported. In addition, a range of colours were produced by using flowers and fruits, and products like turmeric in various combinations.

(d) Commerce

The large manufacturing sector essentially produced goods for exchange, and not for self-use. Therefore, India had an extensive network of trade for marketing these goods. The village was the basic geographical unit of production, and was essentially a subsistence economy and barter was the medium of exchange.

Big cities were usually major commercial centres, with bazaars and shops. They were also intermediate points in inter-regional trade since they were connected by a network of roads to other centres in other parts of the country. In addition to such overland trade, smaller ships and boats were used in coastal trade along both the western and eastern coasts of the country. Finally, the major ports (Surat, Masulipatnam, Calicut etc.) were the nodal points in international, maritime trade.

Maritime trade across the Indian Ocean, extending from China in the east to Africa in the west, had flourished for many centuries. Thus ports like Malacca, Calicut etc. were 'entrepots' or intermediate points in this regionally segmented trade. In the seventeenth century, Surat in Gujarat, Masulipatnam in the Golkonda kingdom, Chittagong in Bengal, Pulicat (Pazhaverkadu) and Nagapatnam on the Coromandel Coast, and Calicut in Kerala were all major ports in Asiatic trade.

India was also a major exporter of textiles, pepper, precious and semi-precious gems – especially diamonds which were then found only in India – and iron and steel which were greatly in demand in the entire Asian region. Textiles accounted for nearly 90 per cent of the total exports from India. The major imports from China and the east were silk, Chinese ceramics, gold, spices, aromatic woods and camphor. Silk, drugs, dye woods and sugar were the main imports from Persia, while gold, ivory and slaves were brought in from east Africa.

Urbanization

Travellers coming to India in the medieval period noted that there were a number of urban centres of various sizes, from cities to small market towns throughout India, though the country was primarily rural. The urban population was probably quite small as a proportion of the total, but it had an economic and cultural significance which was much greater than its actual size.

What were the factors which facilitated urbanization? It has been observed that cities and towns fulfilled diverse and overlapping roles in the economy. The large cities were centres of manufacturing and marketing, banking and financial services. They were usually located at the intersection of an extensive network of roads

In South India, especially the Tamil region, urbanization went hand in hand with temples. Temples were large economic enterprises requiring a variety of goods and services to function. They needed and employed a large number of people to man the religious

services, the kitchens and for other work. Devotees coming to worship at the temple needed many services and goods, so that temple towns also became marketing centres.

Conclusion

The medieval period covering more than seven hundred years of Indian history was a time when momentous changes took place in the political landscape which also transformed the social and economic fabric of the country.



11th vol
Lesson V

Evolution of Society in South India

Introduction

In the Deccan region, encompassing major parts of present day Andhra, Karnataka and Maharashtra, the Satavahanas established a powerful kingdom in the first century BCE. In the south, the three family ruling houses, the Cholas, the Cheras and the Pandyas were their contemporaries, ruling the fertile parts of Tamizhagam. But the Tamil rulers started two centuries earlier as they figure in Asokas inscriptions of the third century BCE. There were many common things as well as differences in the polity and society of the Deccan and Tamil regions.

Stupas. The stupa is a heap of clay that evolved out of earthen funerary mounds, in which the ashes of the dead were buried. Buddhist stupas evolved out of the burial of the ashes of the mortal remains of the Buddha. Buddhist sacred architecture originated with the eight stupas where the ashes were divided. Hemispherical shape, the stupa symbolizes the universe; and the Buddha represents the emperor of the spiritual universe. The stupa has a path around it for devotional circumambulation.

Sources

Archaeological

The megalithic burials sites of the early historic period.

Excavated material from ancient sites, including ports, capital towns, with architectural remains, such as in Arikamedu, Kodumanal, Alagankulam, and Uraiyur.

Buddhist sites with stupas and chaityas located in Andhra and Karnataka regions (Amaravati, Nagarjunakonda, etc.)

Numismatic

Coins of pre-Satavahana chieftains and of the Satavahanas from Andhra-Karnataka region.

The coins issued by the Cheras, Cholas, Pandyas, and the chieftains of the Sangam Age.

Roman copper, silver and gold coins.

Epigraphic

The Asokan inscriptions, written in Prakrit, found in Andhra-Karnataka regions.

The Tamil-Brahmi inscriptions found in the caves of Tamil Nadu and Kerala such as in Mangulam, Jambai, and Pugalur.

The Satavahana inscriptions and other Buddhist inscriptions of the Andhra region

Short inscriptions found on pottery and rings and stones in Tamil Nadu and some sites outside India, like in Berenike, and Quseir al Qadhim (Egypt).

Literary

Tamil texts including the Sangam and post-Sangam literature

The Arthashastra, the treatise on economy and statecraft authored by Kautilya

The Puranas which mention the genealogy of the Andhras/Satavahanas, Buddhist Chronicles such as Mahavamsa.

Gatha Saptasati, a Prakrit text composed by the Satavahana king Hala

Classical Tamil Literature

The Classical Sangam corpus consists of Tolkappiyam, the eight anthologies (Ettuththokai), Paththuppattu. Tolkappiyam, attributed to Tolkappiyar, is the earliest extant Tamil grammatical text dealing not only with poetry but also the society and culture of the times. The Pathinen Kilkanakku (18 minor works) and the five epics belong to post-Sangam times (fourth to sixth century CE) and describe a different social and cultural set-up.

Foreign Notices

The following Greek and Latin sources inform us about the long distance cultural and commercial connections.

The Periplus of Erythrean Sea, an ancient Greek text of the first century CE.

Pliny the Elder's Natural History, first century CE

Ptolemy's Geography, second century CE

Vienna Papyrus G 40822, a Greek document datable to the second century CE.

A Roman Map called Peutingerian Table

South India during Mauryan Times

The Asokan edicts (c. 270-30 BCE) present for the first time a picture of the political condition in south India. Rock Edict II lists the Tamil ruling houses Cholas, Pandyas, Keralaputras and Satiyaputra as neighbour rulers, lying beyond his domain, where he is said to have made provision for two types of medical treatment: medical treatment for both humans and animals. The Mauryan empire at that time included northern parts of Karnataka and Andhra, while the Tamil kingdoms were treated as independent neighbours.

Ettuthogai and Pathupattu collections have about 2400 poems. These poems, varying in length from 3 to 800 lines, were composed by panar, the wandering bards and pulavar, the poets.

The Eight Anthologies are 1. Natrinai; 2. Kurunthogai; 3. Aingurunuru; 4. Patitruppathu; 5. Paripadal; 6. Kalithogai; 7. Akananuru; 8. Purananuru
Pathupattu (ten long songs): 1. Thirumurugatrupatai; 2. Porunaratrupatai; 3. Sirupanatrupatai; 4. Perumpanatrupatai; 5. Mullaipattu; 6. Maduraikanchi; 7. Nedunalvadai; 8. Kurinjipattu; 9. Pattinappalai; 10. Malaipadukadam.

Pathinen Kilkanakku texts, which are post-Sangam works, include eighteen texts, which mostly deal with ethics and moral codes. The most important of them are

Thirukkural, and Naladiyar.

Silappathikaram and Manimekalai are the two important epics useful for insights into cultural and religious history.

Women Poets of the Sangam Age

Of the over 450 poets who contributed to the corpus of Sangam poetry about thirty are women. They composed more than 150 poems. The most prominent and prolific among them was Avvaiyar. Others include Allur Nanmullaiyaar, Kaakkaipadiniyar, Kavarendu, Nalvelihaar, Okkur Masaathiyar, and Paarimakalir.

After the decline of the Mauryan power, and before the rise of the Satavahanas, many small principalities emerged. Although not much information is available about their rulers, their coins and inscriptions reveal that they were chiefs who controlled small territories.

South India under the Satavahanas

The Satavahanas emerged in the first century BCE in the Deccan region. They ruled over parts of Andhra, Maharashtra, Karnataka and Madhya Pradesh. From recent archaeological evidence it is understood that the Satavahanas started to rule in the Telengana area and then moved to Maharashtra to rule in the Godavari basin with Prathistan (Paithan in Maharashtra) as their capital. Later they moved eastwards to control coastal Andhra also. The work of Pliny talks about 30 walled towns, a large army, cavalry and elephant force in the Andhra country.

Gautamiputra Satakarni was the greatest of the Satavahana kings. He defeated the Shaka ruler Nahapana and reissued the coins of Nahapana with his own royal insignia. The inscription of his mother Gautami Balashri at Nashik mentions him as the conqueror of the Shakas, Pahlavas, and Yavanas. He is also said to have performed the prestigious Vedic asvamedha sacrifice.

Vasishthiputra Pulumavi, the successor of Gautamiputra Satakarni, expanded the frontiers of the Satavahana Empire. The coins issued by him are found scattered in many parts of south India. Yagnashri Satakarni was another famous ruler who issued coins with a ship motif, indicating the importance of the overseas trade during his reign. King Hala is credited with the writing of Gatha Sattasai, a collection of 700 love poems. Written in Maharashtra Prakrit dialect, it has themes similar to those found in the Tamil Sangam poetry.

The Satavahana Empire declined around the 3rd century CE and was replaced by the Ikshvakus, followed by the Pallavas, in Andhra and the Kadambas in northern Karnataka.

Importance of Satavahana Period

Offering land grants was an important development of the Satavahana times. The beneficiaries of these grants were mostly Buddhists and Brahmins. The Naneghat inscription refers to tax exemptions given to the lands granted to Buddhist monks. Thus we notice the beginning of priestly groups attaining higher status. These land donations created a group of people who did not cultivate, but owned land. This led to the development of land-based social hierarchy and divisions in the society.

For the first time a big state covering a major part of the Deccan was established. Several rock-cut caves dedicated to the Buddha sangha bear evidence that they were situated in the trade routes linking the interior to the coastal parts of Konkan region. It was also a period of brisk Indo-Roman trade.

The Sangam Age

The first three centuries of the Common Era are widely accepted as the Sangam period, as the information for this period is mainly derived from the Sangam literature. More correctly this has to be called as the early historical period and starts one or two centuries earlier, from the second century BCE, as we have clear epigraphical and archaeological evidence, in addition to literary evidence.

The Muvendar

Though the three Tamil ruling families were known to Asoka in the third century BCE itself, some individual names are known only from the Sangam poems of the first century and later. Known as muvendar, 'the three crowned kings', the Cheras, Cholas and Pandyas controlled major agrarian territories, trade routes and towns. But the Satiyaputra (same as Athiyaman) found in the Asokan inscription along with the above three houses is a Velir chief in the Sangam poems.

The Cholas controlled the central and northern parts of Tamil Nadu. Their core area of rule was the Kaveri delta, later known as Cholamandalam. Their capital was Uraiyur (near Tiruchirapalli town) and Puhar or Kaviripattinam was an alternative royal residence and chief port town. Tiger was their emblem. Kaviripattinam attracted merchants from various regions of the Indian Ocean. Pattinappalai, composed by the poet Kattiyalur Uruttirankannanar, offers elaborate descriptions of the bustling trading activity here during the rule of Karikalan.

Karikalan, son of Ilanjetchenni, is portrayed as the greatest Chola of the Sangam age. Pattinappalai gives a vivid account of his reign. Karikalan's foremost military achievement was the defeat of the Cheras and Pandyas, supported by as many as eleven Velir chieftains at Venni. He is credited with converting forest into habitable regions and developing agriculture by providing irrigation through the embankment of the Kaveri and building reservoirs. Kaviripattinam was a flourishing port during his time. Another king, Perunarkilli

is said to have performed the Vedic sacrifice Rajasuyam. Karikalan's death was followed by a succession dispute between the Puhar and Uraiyur branches of the Chola royal family.

The Cheras controlled the central and northern parts of Kerala and the Kongu region of Tamil Nadu. Vanji was their capital and the ports of the west coast, Musiri and Tondi, were under their control. Vanji is identified with Karur, while some scholars identify it with Tiruvanchaikalam in Kerala. Now it is accepted by most scholars that there were two main branches of the Chera family and the Poraiya branch ruled from Karur of present-day Tamil Nadu.

The Patitrupathu speaks of eight Chera kings, their territory and fame. The inscriptions of Pugalur near Karur mention Chera kings of three generations. Chellirumporai issued coins in his name. Imayavaramban Nedun-cheralathan and Chenguttuvan are some of the prominent Chera kings. Chenguttuvan defeated many chieftains and is said to have ensured the safety of the great port Musiri by putting down piracy. But the great north Indian expedition of Chenguttuvan mentioned in Silappathikaram is however not mentioned in the Sangam poems. He is said to have ruled for fifty-six years, patronising the orthodox and heterodox religions. Some Cheras issued copper and lead coins, with Tamil-Brahmi legends, imitating Roman coins. There are many other Chera coins with their bow and arrow emblem but without any writing on them.

The Pandyas ruled from Madurai. Korkai was their main port, located near the confluence of Tamraparani with the Bay of Bengal. It was famous for pearl fishery and chank diving. Korkai is referred to in the Periplus as Kolkoi. Fish was the emblem of the Pandyas. Their coins have elephant on one side and a stylised image of fish on the other. They invaded Southern Kerala and controlled the port of Nelkynda, near Kottayam. According to tradition, they patronised the Tamil Sangams and facilitated the compilation of the Sangam poems. The Sangam poems mention the names of several kings, but their succession and regnal years are not clear.

The Mangulam Tamil-Brahmi inscription mentions a Pandya king by name Nedunchezhiyan of the second century BCE. Maduraikanchi refers to Mudukudimi-Peruvazhuthi and another Nedunchezhiyan, victor of Talaiyalanganam, and a few other Pandya kings. Mudukudimi-Peruvazhuthi is referred to in the Velvikkudi copper plates of eighth century for donating land to Brahmans. He seems to have issued coins with the legend Peruvazhuthi, to commemorate his performance of many Vedic sacrifices.

Nedunchezhiyan is praised for his victory over the combined army of the Chera, the Chola and five Velir chieftains (Tithiyan, Elini, Erumaiyuran, Irungovenman, and Porunan) at Talaiyalanganam. He is also given credit for capturing Milalai and Mutthuru (Pudukottai district) two important places from a Vel chief. He is praised as the lord of Korkai, and as the overlord of the southern Paratavar, a martial and fishing community of the Tirunelveli coast.

Social Formation in tamil Eco-zones

Sangam poems help us understand the social formation of the time.

According to the thinaiconcept, Tamilagam was divided into five landscapes or eco-regions namely Kurinji, Marutam, Mullai, Neytal and Palai. Each region had distinct characteristics – a presiding deity, people and cultural life according to the environmental conditions, as follows:

Kurinji: hilly region: hunting and gathering

Marutham: riverine tract: agriculture using plough and irrigation.

Mullai: forested region: pastoralism combined with shifting cultivation

Neythal: coastal land: fishing and salt making.

Palai: parched land. Unsuitable for cultivation and hence people took to cattle lifting and robbery.

Tamil Polity

In a way this thinaiclassification is said to reflect the uneven socio-economic developments of the different localities. That is seen in the political forms too. Three levels of rulers are found: 1) Kizhar, 2) Velir, 3) Vendar. Kizhar were the heads of the villages or a small territory, later known as nadu. They were the chiefs of tribal communities living in specific areas. The Vendar were kings controlling larger, fertile territories.

The Velir, who were many in number, controlled the territories of varied geographical nature, mainly hilly and forest areas, that were in between the muvendar's fertile territories. Chiefs like Athiyaman, Pari, Ay, Evvi and Irungo each commanded a big area, rich in natural resources. They were generous patrons of the poets and bards. They had military power and there were frequent wars among these chiefs on account of capture of cattle. On many occasions they seem to have united and confronted one or other of the three kings.

There are differing views among scholars, with regard to the political organization of the three kingdoms. The earlier and dominant view is that the Sangam Age society was a well-organised state society. The other view which is put forward in recent decades is that the polities of the Cheras, Cholas and Pandiyas were pre-state chiefdoms. The arguments for the latter view are:

No social stratification is noticed.

Proper territorial association is absent.

Destructive warfare did not allow the development of agriculture and surplus production for the emergence of the state.

No evidence of taxation as in the governments of North India.

The following counter arguments are presented in response:

A closer look at the Sangam literature reveals that social differentiation is evident in the Marutham region.

The territorial associations are very clear in the case of the Muvendar, and their important position is corroborated by the Greco-Roman texts from the first century CE.

Warfare for territorial expansion was a major theme of Puratthinai

Evidence for taxation at the highways and in the port of Kaviripattinam is cited. The Chera king is spoken as receiving the resources from the hills and the port of Musiri.

Trade played an important role between the late first century BCE and third century CE.

Political Ascendancy of the Vendar

From the chiefs of the Iron Age (c. 1100-300 BCE) emerged the Vendar of the early historic period. While certain chiefs attained higher status (vendar) through the larger and effective control of pastoral and agricultural regions, others in the marginal regions remained as chieftains (velir). For example, Athiyamans, mentioned as Satiyaputra in the Ashoka inscriptions, became weak and did not attain the status of kings like the Chola, Pandya and Chera vendar.

The Vendar subjugated the chieftains and fought with the other two Vendars. For this they mobilized their own warriors, besides seeking the support of some Velir chiefs. The adoption of titles was one of the measures adopted by the Sangam Age Vendar to display their power. Titles such as Kadungo, Imayavaramban and Vanavaramban and Peru Vazhuthi distinguished themselves from the ordinary people and the Velirs.

The patronization of bards and poets and entertaining them in their courts (avaiyam) was probably a step undertaken by the kings to glorify their name and fame and also their territories and towns. For example, the Chola king Karikalan is said to have offered a huge amount of gold coins to Uruttirankannanar who composed Pattinappalai.

Society and Economy

In the Sangam Age the wars waged by the Vendar were involved in expanding their territorial base by annexing the enemy's territories. Endemic warfare presumably created conditions for social disparities. War captives serving in some cult centres are mentioned. Some references to slaves are also found there. Women were actively engaged in economic production and there were a significant number of women poets in the Sangam Age.

There is evidence of craft production such as bronze vessels, beads and gold works, textiles, shell bangles and ornaments, glass, iron smithy, pottery making. Craft production was common in the major urban centres such as Arikamedu, Urayur, Kanchipuram, Kaviripattinam, Madurai, Korkai, and Pattanam in Kerala. Maduraikanchi speaks about day markets as well as night markets selling several craft goods. Raw materials for the production of various objects and ornaments were not available everywhere. Precious and semi-precious stones were collected, which were exchanged for other commodities. Such

raw materials reached the industrial centres, where various objects were made, and they were again exchanged for some other produce.

The names of persons mentioned in inscriptions on pottery reveal the presence of non-Tamil speakers, mostly traders, in certain craft centres and towns. Traders from faraway regions were present in the Tamil country. Manimegalai refers to Magadha artisans, Maratha mechanics, Malva smiths and Yavana carpenters working in cooperation with Tamil craftsmen. Trade-related terms such as vanikan, chattan and nigama appear in the Tamil-Brahmi inscriptions. Salt merchants called umanar, travelled in bullock carts along with their families for trade activities. Chattu referred to the itinerary or mobile merchants.

In trade, barter system was much in vogue, though coins were also in use. Roman coins circulated as bullion. Long distance trade existed and the connections with the Roman empire and southeast Asia are in evidence at many archaeological sites. The southern part of India, because of its easy access to the coast and location in the maritime trade route connecting the East and the West, played an important role in the overseas contacts. The major early historic ports have evidence of Roman amphora, glassware and other materials suggesting active maritime activities. The wealth brought by the Romans and the arrival of foreign merchants is evidenced in archaeology as well as literature. Roman gold and silver coins have been found in many hoards in the Coimbatore region and in many other places in south India.

Ideology and Religion

The earliest evidence of the appearance of formal religious activities appears in the time of the Asoka, when Buddhism reached south India and Sri Lanka. Asoka's daughter is considered to have taken the Bodhi tree to Sri Lanka. There is a legend associated with the movement of Chandragupta Maurya to Karnataka region before the time of Ashoka. The Satavahanas, Sangam kings and Ikshvahas supported Vedic sacrifices. The evidence for the movement of Brahmins and the performance of Vedic ritual practices is found in the Sangam texts. But the varnasrama ideology was yet to take root in the Tamil region.

Evidence of Buddhism is widely found in south India. The Krishna and Godavari delta of Andhra had many important Buddhist centres. Archaeological excavations conducted in Amaravathi, Nagarjunakonda, etc. show how deep-rooted was Buddhism. In Tamil Nadu, Kaviripattinam and Kanchipuram have evidence of Buddhist Stupas. But compared to Jainism, the evidence for Buddhism is restricted to a few sites in Tamil Nadu. The numerous cave shelters with Tamil Brahmi inscriptions found in Tamil Nadu show that Jainism was more influential in the Tamil country. Their influence on the common people is not known but we have evidence for the merchants and lay devotees supporting Jain monks by providing rock shelters and offerings. In the post-Sangam centuries

Age of Kalabhras - Post Sangam Period

The period between the Sangam Age and the Pallava-Pandya period, roughly between c. 300 CE and 600 CE, is known as the age of Kalabhras in the history of

Tamizhagam. As the three traditional kingdoms disappeared in this interval due to the occupation of their territory by a warlike group called the Kalabhras, this period was called an interregnum or 'dark age' by earlier historians. It was also supposed that many good traits of earlier Tamil culture disappeared in this interval. This idea of the Kalabhra interregnum is no more accepted as correct.

Rather this is the time when the greatest Tamil work *Tirukkural* was written along with many other works grouped as the eighteen minor works. The epics *Silappathikaram* and *Manimekalai* also belong to this period. As this was the time when the non-orthodox religions, Jainism and Buddhism became more influential, the scholars of the orthodox Vedic-Puranic school seem to have created the impression that the ruling Kalabhras of the time were evil in nature.

The recent interpretation of the period takes it as a period of transition leading to enlarged state societies under the Pallavas ruling over northern Tamilnadu and the Pandyas in the south from the sixth century onwards. To start with, the rulers of these new states were patrons of the Jain and Buddhist religions and gradually they came under the spell of the orthodox Vedic-Puranic religion emerging in the form of the Bhakti cults of Saivism and Vaishnavism. But the influence of Jain and Buddhist religions on the general society was so strong as to evoke much aversion from the Bhakti saints.

A group of inscriptions found at Pulangurichi in Sivagangai district datable to about the middle of the fifth century, name two kings. They are Chendan and Kurran. Though there is no mention about their family or dynasty name, some scholars identify them as Kalabhra rulers. The Kalabhra kingdom seems to have been uprooted by Pandyas around the third quarters of sixth century CE.

Extremism

12 th History

Unit - 2. Rise of Extremism and Swadeshi Movement

Introduction

By the last decade of the nineteenth century, there was conspicuous resentment against moderate politics within the Indian National Congress. This feeling of resentment eventually evolved into a new trend, referred to as the 'Extremist' trend. The extremist or what we may call radical or militant group was critical of the moderates for their cautious approach and the "mendicant policy" of appealing to the British by way of prayers and petitions. This form of militancy developed under the leadership of Bal Gangadhar Tilak in Maharashtra, Bipin Chandra Pal in Bengal and Lala Lajpat Rai in the Punjab. The primary reasons for the rise of this trend were: factionalism in the Congress, frustration with the moderate politics, anger against Lord Curzon for dividing Bengal.

The partition of Bengal in 1905 - a prime example of the British divide and rule policy - acted as the catalyst for the growth of anti-colonial swadeshi nationalism. The partition plan was first opposed by moderates but as the movement progressed, different techniques were improvised for the Swadeshi campaign. Swadeshi constructive programme included boycott of foreign goods and government-administered educational institutions. The Swadeshi movement (1905-1911) is the most important phase of the Indian National Movement in the pre-Gandhian era, as, during the course of the movement, the character of the Indian national movement changed significantly in terms of the stated objectives, methods and in its social base.

The mass base of the movement was expanded by exposing the problems of various social groups under the British governance and the underlying commonality in their lives - that is colonial exploitation. For the first time, in the history of Indian national movement, women, workers, peasants, and marginalised groups were exposed to modern nationalist ideas and politics. It was a period when the elite made a conscious effort to address the common people, calling upon them to join politics. The other prominent development during the Swadeshi period was the growth of the vernacular press (newspapers published in Indian languages) in various parts of India. The nationalistic tone of the vernacular press became more pronounced during this time. The role played by Swadesamitranin Tamil Nadu, Kesariin Maharashtra, Yugantar in Bengal are a few examples.

As the movement gained support among the people, the government passed a series of repressive Acts such as the Public Meetings Act (1907), the Explosive Substance Act (1908), the Newspaper (Incitement and Offence Act 1908) and the Indian Press Act (1910) to crush the nationalistic activities of any nature. One such measure was recording and monitoring of public meetings which were considered a matter of judicial scrutiny. (Shorthand was used by the police for the first time to record political speeches.) In this lesson, while discussing the Bengal as well as national scenarios, the Swadeshi Campaigns conducted in Tamil nadu with particular focus on the role played by V.O. Chidambaram, V.V. Subramaniam, Subramania Siva and Subramania Bharati.

Partition of Bengal

On January 6, 1899, Lord Curzon was appointed the new Governor General and Viceroy of India. This was a time when British unpopularity was increasing due to the impact of recurring famine and the plague. Curzon did little to change the opinion of the educated Indian class. Instead of engaging with the nationalist intelligentsia, he implemented a series of repressive measures. For instance, he reduced the number of elected Indian representatives in the Calcutta Corporation (1899). The University Act of 1904 brought the Calcutta University under the direct control of the government. The Official Secrets Act (1904) was amended to curb the nationalist tone of Indian newspapers. Finally, he ordered partition of Bengal in 1905. The partition led to widespread protest all across India, starting a new phase of the Indian national movement.

Bengal Presidency as an administrative unit was indeed of unmanageable in size; the necessity of partition was being discussed since the 1860s. The scheme of partition was revived in March 1890. In Assam, when Curzon went on a tour, he was requested by the European planters to make a maritime outlet closer to Calcutta to reduce their dependence on the Assam- Bengal railways. Following this, in December 1903, Curzon drew up a scheme in his Minutes on Territorial Redistribution of India, which was later modified and published as the Risely Papers. The report gave two reasons in support of partition: Relief of Bengal and the improvement of Assam. The report, however, concealed information on how the plan was originally devised for the convenience of British officials and the European businessmen.

From December 1903 and 1905 this initial idea of transferring or reshuffling some areas from Bengal was changed to a full-fledged plan of partition. The Bengal was to be divided into two provinces. The new Eastern Bengal and Assam were to include the divisions of Chittagong, Dhaka, parts of Rajshahi hills of Tippera, Assam province and Malda.

Aimed at Hindu Muslim Divide

The intention of Curzon was to suppress the political activities against the British rule in Bengal and to create a Hindu-Muslim divide. The government intentionally ignored alternative proposals presented by the civil servants, particularly the idea of dividing Bengal on linguistic basis. Curzon rejected this proposal as this would further consolidate the position of the Bengali politicians. Curzon was adamant as he wanted to create a clearly segregated Hindu and Muslim population in the divided Bengal. Curzon, like many before him, knew very well that there was a clear geographical divide along the river Bhagirathi: eastern Bengal dominated by the Muslims, and western Bengal dominated by the Hindus and in the central Bengal and the two communities balancing out each other. There was a conscious attempt on the part of British administration to woo the Muslim population in Bengal. In his speech at Dhaka, in February 1904, Curzon assured the Muslims that in the new province of East Bengal, Muslims would enjoy a unity, which they had never enjoyed since the days of old Muslim rule.

The partition, instead of dividing the Bengali people along the religious line, united them. Perhaps the British administration had underestimated the growing feeling of Bengali identity among the people, which cut across caste, class, religion and regional barriers. By the end of the nineteenth century, a strong sense of Bengali unity had developed among large sections in the society. Bengali language had acquired literary status with Rabindranath Tagore as the central figure. The growth of regional language newspapers played a role in building the narrative of solidarity. Similarly, recurring famines, unemployment, and a slump in the economic growth generated an anti-colonial feeling.

Anti-Partition Movement

Both the militants and the moderates were critical of the partition of Bengal ever since it was announced in December 1903. But the anti-partition response by leaders like Surendranath Banerjee, K.K. Mitra, and Prithwishchandra Ray remained restricted to prayers and petitions. The objective was limited to influencing public opinion in England against the partition. However, despite this widespread resentment, partition of Bengal was officially declared on 19 July 1905.

With the failure to stop the partition of Bengal and the pressure exerted by the radical leaders like Bipin Chandra Pal, Aswini Kumar Dutta, and Aurobindo Ghose, the moderate leaders were forced to rethink their strategy, and look for new techniques of protest. Boycott of British goods was one such method, which after much debate was accepted by the moderate leadership of the Indian National Congress. So, for the first time, the moderates went beyond their conventional political methods. It was decided, at a meeting in Calcutta on 17 July 1905, to extend the protest to the masses. In the same meeting, Surendranath Banerjee gave a call for the boycott of British goods and intuitions. On 7 August, at another meeting at the Calcutta Town Hall, a formal proclamation of Swadeshi Movement was made. However, the agenda of Swadeshi movement was still restricted to securing an annulment of the partition and the moderates were very much against utilizing the campaign to start a full-scale passive resistance. The militant nationalists, on the other hand, were in favour of extending the movement to other provinces too and to launch a full-fledged mass struggle.

Spread of the Movement

Besides the organized efforts of the leaders, there were spontaneous reactions against the partition of Bengal. Students, in particular, came out in large numbers. Reacting to the increased role of the students in the anti-partition agitation, British officials threatened to withdraw the scholarships and grants to those who participated in programmes of direct action. In response to this, a call was given to boycott official educational institutions and it was decided that efforts were to be made to open national schools. Thousands of public meetings were organized in towns and villages across Bengal. Religious festivals such as the Durga Pujas were utilized to invoke the idea of boycott. The day Bengal was officially partitioned - 16 Oct 1905 - was declared as a day of mourning. Thousands of people took bath in the Ganga and marched on the streets of Calcutta singing Bande Mataram.

Boycott and Swadeshi Movements in Bengal (1905–1911)

Such efforts, both organized and spontaneous, laid the foundation for a sustained campaign against the British. The boycott and swadeshi were always interlinked to each other and part of a wider plan to make India self-sufficient. G. Subramaniam, a nationalist leader from Madras, succinctly explained the aim of the swadeshi movement as 'a revolt against their state of dependence...in all branches of their national life'. In the words of Gopal Krishna Gokhale, 'the swadeshi movement is not only for the improvement of our industry but for an allround enhancement of our national life ...' As the movement progressed, different definitions of Swadeshi appeared. However, for the larger part, the movement of Swadeshi and Boycott was practiced as an anti-colonial political agitation and not as a viable method to achieve dignity and freedom in life, a definition which would be later infused with the entry of Mahatma Gandhi.

Evolution of the idea of Swadeshi

During the freedom struggle, the idea of Swadeshi movement was conceptualized first during 1905 by a string of Congress leaders and then later in the 1920s under the leadership of Mahatma Gandhi.

Swadeshi means 'of one's own country'. The origin of the idea can be traced to 1872 when Mahadev Govind Ranade, in a series of lectures in Poona, popularised the idea of Swadeshi. According to Ranade, the goods produced in one's own country should be given preference even if the use of such goods proved to be less satisfactory.

In the 1920s Gandhi gave a new meaning to the idea of Swadeshi by linking it to the fulfilment of a duty that all Indians owed to the land of their birth. For Gandhi, Swadeshi did not merely mean the use of what is produced in one's own country. Gandhi defined Swadeshi in following words "Swadeshi is that spirit in us which restricts us to the use and service of our immediate surroundings to the exclusion of more remote. I should use only things that are produced by my immediate neighbours and serve those industries by making them efficient and complete where they may be found wanting."

(a) Constructive Swadeshi

The constructive Swadeshi programmes largely stressed upon self-help. It focused on building alternative institutions of self-governance that would operate entirely free from British control. It also laid emphasis on the need for self-strengthening of the people which would help in creating a worthy citizen before the launch of political agitations.

Rabindranath Tagore was one of the central figures who popularised such ideas through his writings. He outlined the constructive programme of atmashakti (self-help). Tagore called for economic self- development and insisted that education should be provided in swadeshi languages. He also made the call for utilising melas, or fairs, to spread the message of atmashakti. This became the creed of the whole of Bengal and swadeshi shops sprang all over the place selling textiles, handlooms, soaps, earthenware, matches and leather goods.

The idea of education in vernacular language made its appearance much before the swadeshi movement with the foundation of Dawn Society by Satish Chandra in 1902

On 5 November 1905, at the initiative of the Dawn Society, the National Council of Education was formed. In August 1906, Bengal National College and a School were founded. A passionate appeal was made by Satish Chandra to the students to come out of 'institutions of slavery.' Such efforts, however, failed to attract many due to the bleak job prospects.

(b) Samitis

The other successful method of mass mobilization was the formation of samitis (corps of volunteers). The samitis were engaged in a range of activities such as physical and moral training of members, philanthropic work during the famines, epidemics, propagation of Swadeshi message during festivals, and organization of indigenous arbitration courts, and schools. By its very nature boycott was passive action and its aim was to refuse to cooperate with the British administration.

But these mass mobilization efforts failed to flourish as they could not extend their base among the Muslim peasantry and the "Depressed Classes". Most of the samitis recruited from the educated middle class and other upper caste Hindus. Besides this, the swadeshi campaigners often applied coercive methods, both social and physical. For instance, social boycott of those purchasing foreign goods was common and taken up through caste associations and other nationalist organisations.

(c) Passive Resistance

From 1906, when the abrogation of partition was no longer in sight, the Swadeshi Movement took a different turn. For many leaders, the movement was to be utilized for propagating the idea of the political independence or Swaraj across India. The constructive programmes came under heavy criticism from Aurobindo Ghose, Bipin Chandra Pal, and other militant leaders. Under their new direction, the swadeshi agenda included boycott of foreign goods; boycott of government schools and colleges; boycott of courts; renouncing the titles and relinquishing government services; and recourse to armed struggle if British repression went beyond the limits of endurance. The programme of this nature required mass mobilization. Using religion, combined with the invocation of a glorious past, became the essential features of their programmes.

Militant Nationalism

As pointed out earlier, thanks to the campaigns conducted by Bal Gangadhar Tilak Bipin Chandra Pal and Lala Lajpat Rai, often referred to as the Lal-Bal-Pal triumvirate, Maharashtra, Bengal, Punjab, emerged as the epicentres of militant nationalism during the Swadeshi phase. Aurobindo Ghose was another influential figure in the militant leadership. The nationalism of this form was more assertive compared to the early Indian nationalism.

Both the groups, moderate and militant, were well aware of the evils or the wrong doings of the British rule. The moderates, however, worked under the belief that the British rule in India could be reformed by convincing the rulers through representation and petitioning. The militant nationalist, on the other hand, was of the opinion that the colonial rulers would never be amenable to reason, as they would not like to give up the advantages of an empire.

Sometime around 1905, Aurobindo Ghose was asked by a man as to how to become a patriot. In response Aurobindo pointed to a wall map of India, and said "Do you see this map? It is not a map but the portrait of Bharat Mata: its cities and mountains rivers and jungles form her physical body. All her children are her nerves, large and small... Concentrate on Bharat as a living mother, worship her with nine-fold bhakti."

Militant nationalism also changed the nature of political pressure from the earlier force of public opinion of educated Indians to the protesting masses. Despite these changes, the militant nationalism phase retained a continuity from the moderate phase. This continuity was evident in the inability to transcend the peaceful method of struggle and for the most parts militant nationalism remained tied to the idea of non-violence. However, they appealed to the patriotic sentiments of the people using the religious symbols.

Swaraj or Political Independence

One of the common goals of the militant leaders was to achieve Swaraj or Self Rule. However, the leaders differed on the meaning of Swaraj. For Tilak, Swaraj was restricted to the Indian control over the administration or rule by the natives, but not total severance of relation with Britain. In Bipin Chandra Pal's view, Swaraj was the attainment of complete freedom from any foreign rule.

The other point of departure of the militants from the moderates was over the rising extremism in Bengal, Punjab, and Maharashtra. Unlike the moderates, who were critical of the reckless revolutionaries, militant nationalists were sympathetic towards them. However, the political murders and individual acts of terrorism were not approved of by the militant leaders and they were cautious of associating themselves with the cause of revolutionaries.

The patriotism glued with the assertion of Hindu beliefs was not acceptable to the Muslims. Also much like their predecessors the leaders of the swadeshi movement failed to penetrate the larger section of the society. By 1908 militant nationalism was on the decline. The Surat split of 1907 was another contributing factor to this decline.

Surat Split

The tension between the militants and the moderates became more pronounced with the appointment of Lord Minto as the new Secretary of State to India in 1906. As the tension was rising between the two groups, a split was avoided, in the 1906 Calcutta session, by accepting demands of moderate leaders and electing Dadabhai Naoroji as president. Most of the moderates, led by Pherozeshah Mehta, were defeated in the election. The militants

managed to pass four resolutions on Swadeshi, Boycott, National Education, and Self-Government.

The next session of Congress was originally planned to be held in Poona, considered to be a stronghold of the militants. Fearing a repeat of the Calcutta session, the moderates shifted the venue to Surat. The militants proposed Lala Lajpat Rai's name for the next Congress presidency opposing the moderate's candidate Rash Behari Ghosh. Lala Lajpat Rai, however, turned down the offer to avoid the split. The matter finally boiled down to the question of retaining the four resolutions that were passed in the Calcutta session in 1906. The Pherozeshah Mehta group sought removal of those items from the agenda. In order to counter Mehta's manoeuvring, the militants decided to oppose the election of Rash Behari Ghosh as president. The session ended in chaos.

The Indian National Congress, born in December 1885, was now split into two groups - militant and moderate. The Congress which emerged after the Surat split was more loyal to the British than they were before. The new Congress, minus the militants, came to be known as Mehta Congress and the 1908 session of the Congress was attended only by the moderates who reiterated their loyalty to the Raj. The politics of militants, on the other hand, could not crystallize into a new political organization. The primary reason was the repressive measures of the government by putting all the prominent leaders in jail.

Revolutionary Extremism

Around 1908, the decline of the militant nationalists and the rise of revolutionary activities marked an important shift from non-violent methods to violent action. It also meant a shift from mass-based action to elite response to the British rule. In Bengal, revolutionary terrorism had developed even earlier; around the 1870s, when the akharas or gymnasiums were setup in various places to develop what Swami Vivekananda had described as strong muscles and nerves of steel. Bankim Chandra Chatterjee's novel, *Anandmath* also had a significant impact. *Anandmath* was widely read by the revolutionaries in Bengal. The *Bande Mataram* song, which is part of the novel, became the anthem of the swadeshi movement.

During the Swadeshi movement three factors contributed to the upsurge in the individual acts of violence:

The apolitical constructive programmes had little acceptance among the youth who was growing impatient under the repressive foreign rule.

The failure of the militant nationalists to lead the young people into a long-term mass movement also contributed to the growth of individual action.

The revolutionary action was part of an effort towards the symbolic recovery of Indian manhood, which the revolutionaries believed was often challenged and looked down upon by the British.

Such actions, however, did not lead to any organised revolutionary movement as was the case in Russia. The revolutionary actions were mostly attempts to assassinate specific oppressive British officers.

(a) Alipore Bomb Case

In Bengal, the story of revolutionary terrorism begins in 1902 with the formation of many secret societies. Most notable among them all was the Anushilan Samity of Calcutta, founded by Jatindernath Banerjee and Barindarkumar Ghose, brother of Aurobindo Ghose. Similarly, the Dhaka Anushilan Samity was born in 1906 through the initiative of Pulin Behari Das. This was followed by the launch of the revolutionary weekly *Yugantar*. The Calcutta Anushilan Samity soon started its activities and the first swadeshi dacoity, to raise funds, was organised in Rangpur in August 1906.

In the same year, Hemchandra Kanungo went abroad to get military training in Paris. After his return to India in 1908, he established a bomb factory along with a religious school at a garden house in Maniktala. In the same garden house, young inmates underwent various forms of physical training, reading classic Hindu text, and reading literature on revolutionary movement across the world

A conspiracy was hatched there to kill Douglas Kingsford, notorious for his cruel ways of dealing with the swadeshi agitators. Two young revolutionaries - 18-year-old Khudiram Bose and 19-year-old Prafulla Chaki - were entrusted with the task of carrying out the killing. On 30 April 1908, they mistakenly threw a bomb on a carriage, that, instead of killing Kingsford, killed two English women. Prafulla Chaki committed suicide and Khudiram Bose was arrested and hanged for the murder.

Aurobindo Ghose, along with his brother Barinder Kumar Ghose and thirty-five other comrades, were arrested. Chittaranjan Das took up the case. It came to be known as the Alipore Bomb case.

The judgement observed that there was no evidence to show that Aurobindo Ghose was involved in any conspiracy against the British rule. Ghose was acquitted of all the charges. Barindra Ghose and Ullaskar Dutt were given the death penalty (later commuted to the transportation of life), with the rest being condemned to transportation for life. The year-long hearing of Alipore Bomb case made a great impact and portrayed the nationalist revolutionaries as heroes to the general public.

Trial and the Aftermath

After his acquittal, Aurobindo Ghose took to a spiritual path and shifted his base to Pondicherry, where he stayed until his death in 1950. The idea of bringing an armed revolution, envisaged by Aurobindo Ghose, never materialized. The reason for the gradual decline in the revolutionary activities in Bengal was a combination of government repression and alienation from the people. Beside this, revolutionary terrorism suffered

from certain social limitations too as most of the revolutionaries were drawn from the three upper castes – Brahmin, Kayastha, and Vaishya.

(b) British Repression

In December 1908 the Morley-Minto constitutional reforms were announced. The moderates welcomed the reforms. However, they soon realised that there was hardly any shift of power. In fact, measures taken by Minto were highly divisive as it institutionalised communal electorates creating Hindu-Muslim divide. Beside this, the colonial government also introduced certain repressive laws such as:

The Newspapers (Incitement to Offence) Act, 1908. This act empowered the magistrate to confiscate press property which published objectionable material making it difficult to publish anything critical of British rule.

Indian Press Act 1910 made it mandatory for publishers and the printers to deposit a security that could be seized in case they printed 'obnoxious material'.

The Indian Criminal Law Amendment Act allowed summary trials and also imposed the prohibition of 'association dangerous to the public peace'.

Even with the widespread repression, the charm of revolutionary action never disappeared from the Indian national movement. The centre of activities moved from Bengal to Uttar Pradesh and Punjab.

Swadeshi Campaign in Tamil Nadu

Swadeshi movement in Tamil Nadu, notably in Tirunelveli district, generated a lot of attention and support. While the Swadeshi movement in Tamil Nadu had an all India flavour, with collective anger against the British rule remaining the common thread, it was also underpinned by Tamil - pride and consciousness. There was a deep divide in the TamilNadu congress between the moderates and the extremists.

(a) Development of Vernacular Oratory

Initially, the movement was more of a reaction to the partition of Bengal and regular meetings were held to protest the partition. The speakers, in such meetings, spoke mostly in the vernacular language to an audience that included students, lawyers, and laborers at that time. The shift from English oratory to vernacular oratory was a significant development of this time, which had a huge impact on the mass politics in Tamil Nadu.

Swadeshi meetings at the Marina beach in Madras were a regular sight. The Moore Market complex in Madras was another venue utilised for such gatherings. During the period (1905- 1907) there are police reports calling students dangerous and their activities as seditious. Europeans in public places were greeted by the students with shouts of Vande Mataram. In 1907, Bipin Chandra Pal came to Madras and his speeches on the Madras Beach electrified the audience and won new converts to the nationalist cause. The visit had a profound impact all over Tamil Nadu. The public speeches in the Tamil language created an

audience which was absent during the formative years of the political activities in Tamil Nadu.

(b) V.O.C. and Swadeshi Steam Navigation Company (SSNC)

The Swadeshi movement in Tamil Nadu came to national attention in 1906 when V.O. Chidambaram mooted the idea of launching a swadeshi shipping venture in opposition to the monopoly of the British in navigation through the coast.

In 1906, V.O.C. registered a joint stock company called The Swadeshi Steam Navigation Company (SSNC) with a capital of Rs 10 Lakh, divided into 40,000 shares of Rs. 25 each. Shares were open only to Indians, Ceylonese and other Asian nationals. V.O.C. purchased two steamships, S.S. Gallia and S.S. Lawoe. When in the other parts of India, the response to Swadeshi was limited to symbolic gestures of making candles and bangles, the idea of forging a Swadeshi Steam Navigation Company was really spectacular. V.O.C invoked the rich history of the region and the maritime glory of India's past and used it as a reference point to galvanize the public opinion in favour of a Swadeshi venture in the sea.

The initiative of V.O.C. was lauded by the national leaders. Lokmanya Tilak wrote about the success of the Swadeshi Navigation Company in his papers Kesari and Mahratta. Aurobindo Ghose also lauded the Swadeshi efforts and helped to promote the sale of shares of the company. The major shareholders included Pandithurai Thevar and Haji Fakir Mohamed.

The initial response of the British administration was to ignore the Swadeshi company. As patronage for Swadeshi Company increased, the European officials exhibited blatant bias and racial partiality against the Swadeshi steamship.

(c) The Coral Mill Strike

After attending the session of the Indian National Congress at Surat, V.O.C. on his return decided to work on building a political organisation. While looking for an able orator, he came across Subramania Siva, a swadeshi preacher. From February to March 1907, both the leaders addressed meetings almost on a daily basis at the beach in Tuticorin, educating the people about swadeshi and the boycott campaign. The meetings were attended by thousands of people. These public gatherings were closely monitored by the administration.

In 1908, the abject working and living conditions of the Coral Mill workers attracted the attention of V.O.C and Siva. In the next few days, both the leaders addressed the mill workers. In March 1908, the workers of the Coral Cotton Mills, inspired by the address went on strike. It was one of the earliest organised labour agitations in India.

The strike of the mill workers was fully backed by the nationalist newspapers. The mill owners, however, did not budge and was supported by the government which had decided to suppress the strike. To further increase the pressure on the workers, the leaders were prohibited from holding any meetings in Tuticorin. Finally, the mill owners decided to negotiate with the workers and concede their demands

This victory of the workers generated excitement among the militants in Bengal and it was hailed by the newspapers in Bengal. For instance, Aurobindo Ghosh's *Bande Matram* hailed the strike as "forging a bond between educated class and the masses, which is the first great step towards swaraj.... Every victory of Indian labour is a victory for the nation...."

(d) Subramania Bharati: Poet and Nationalist

The growth of newspapers, both in English and Tamil language, aided the swadeshi movement in Tamil Nadu. G. Subramaniam was one of the first among the leaders to use newspapers to spread the nationalist message across a larger audience. Subramaniam, along with five others, founded *The Hindu* (in English) and *Swadesamitran* (which was the first ever Tamil daily). In 1906 a book was published by Subramaniam to condemn the British actions during the Congress Conference in Barsal. *Swadesamitran* extensively reported nationalist activities, particularly the news regarding V.O.C. and his speeches in Tuticorin.

Subramania Bharati became the sub-editor of *Swadesamitran* around the time (1904) when Indian nationalism was looking for a fresh direction. Bharati was also editing *Chakravartini*, a Tamil monthly devoted to the cause of Indian women.

Two events had a significant impact on Subramania Bharati. A meeting in 1905 with Sister Nivedita, an Irish woman and a disciple of Vivekananda, whom he referred to as Gurumani (teacher), greatly inspired his nationalist ideals. The churning within the Congress on the nature of engagement with the British rule was also a contributory factor.

As discussed earlier in this lesson, the militants ridiculed the mendicancy of the moderates who wanted to follow the constitutional methods. Bharati had little doubt, in his mind, that the British rule had to be challenged with a fresh approach and methods applied by the militant nationalists appealed to him more. For instance, his fascination with Tilak grew after the Surat session of the Congress in 1907. He translated into Tamil Tilak's *Tenets of the New Party* and a booklet on the Madras militants' trip to the Surat Congress in 1907. Bharati edited a Tamil weekly *India*, which became the voice of the radicals.

(e) Arrest and imprisonment of V.O.C. and Subramania Siva

On March 9, 1907, Bipin Chandra Pal was released from prison after serving a six-month jail sentence. The swadeshi leaders in Tamil Nadu planned to celebrate the day of his release as 'Swarajya Day' in Tirunelveli. The local administration refused permission. V.O.C., Subramania Siva and Padmanabha Iyengar defied the ban and went ahead. They were arrested on March 12, 1908, on charges of sedition.

The local public, angered over the arrest of the prominent swadeshi leaders, reacted violently. Shops were closed in a general show of defiance. The municipality building and the police station in Tirunelveli were set on fire. More importantly, the mill workers came out in large numbers to protest the arrest of swadeshi leaders. After a few incidents of confrontation with the protesting crowd, the police open fired, and four people were killed.

On 7 July 1908, V.O.C. and Subramania Siva were found guilty and imprisoned on charges of sedition. Siva was awarded a sentence of 10 years of transportation for his seditious speech whereas V.O.C. got a life term (20 years) for abetting him. V.O.C. was given another life sentence for his own seditious speech. This draconian sentence reveals how seriously the Tirunelveli agitation was viewed by the government.

In the aftermath of this incident, the repression of the British administration was not limited to the arrest of a few leaders. In fact, people who had actively participated in the protest were also punished and a punitive tax was imposed on the people of Tirunelveli and Tuticorin.

Excerpts from the Judgment in the case of King Emperor versus V.O.C. and Subramania Siva (4 November 1908). "It seems to me that sedition at any time is a most serious offense. It is true that the case is the first of its kind in the Presidency, but the present condition of other Presidencies where the crime seems to have secured a foothold would seem to indicate that light sentences of imprisonment of a few months or maybe a year or two are instances of misplaced leniency. ...The first object of a sentence is that it shall be deterrent not to the criminal alone but to others who feel any inclination to follow his example. Here we have to deal with a campaign of sedition which nearly ended in revolt. The accused are morally responsible for all the lives lost in quelling the riots that ensued on their arrest".

(f) Ashe Murder

Repression of the Swadeshi efforts in Tuticorin and the subsequent arrest and humiliation of the swadeshi leaders generated anger among the youth. A plan was hatched to avenge the Tirunelveli event. A sustained campaign in the newspapers about the repressive measures of the British administration also played a decisive role in building people's anger against the administration. In June 1911, the collector of Tirunelveli, Robert Ashe, was shot dead at Maniyachi Railway station by Vanchinathan. Born in the Travancore state in 1880, he was employed as a forest guard at Punalur in the then Travancore state. He was one of the members of a radical group called Bharata Mata Association. The aim of the association was to kill the European officers and inspire Indians to revolt, which they believed would eventually lead to Swaraj. Vanchinathan was trained in the use of a revolver, as part of the mission, by V.V. Subramanianar in Pondicherry.

After shooting Ashe at the Maniyachi Junction, Vanchinathan shot himself with the same pistol. A letter was found in his pocket which helps to understand the strands of inspiration for the revolutionaries like Vanchinathan.

The aftermath of the Assassination

During the course of the trial, the British government was able to establish that V.V.S and other political exiles in Pondicherry were in close and active association with the accused in the Ashe murder conspiracy. The colonial administration grew more suspicious with the Pondicherry groups and their activities. Such an atmosphere further scuttled the possibility

of nationalistic propaganda and their activities in Tamil Nadu. As a fall-out of the repressive measure taken by the colonial government, the nationalist movement in Tamil Nadu entered a period of lull and some sort of revival happened only with the Home Rule Movement in 1916.



2. PREAMBLE

- The term ‘**preamble**’ refers to the introduction or preface to the Constitution. It contains the summary or essence of the Constitution.
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- **N A Palkhivala**, an eminent jurist and constitutional expert, called the Preamble as the ‘**identity card of the Constitution.**’ The Preamble to the Indian Constitution is based on the ‘**Objectives Resolution**’, drafted and moved by Pandit Nehru, and adopted by the Constituent Assembly. It has been amended by the **42nd Constitutional Amendment Act (1976)**, which added three new words—socialist, secular and integrity

TEXT OF THE PREAMBLE

- The Preamble in its present form reads:
- We, **THE PEOPLE OF INDIA**, having solemnly resolved to constitute India into a **SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC** and to secure to all its citizens:
 - **JUSTICE**, Social, Economic and Political;
 - **LIBERTY** of thought, expression, belief, faith and worship;
 - **EQUALITY** of status and of opportunity; and to promote among them all;
 - **FRATERNITY** assuring the dignity of the individual and the unity and integrity of the Nation;
- **IN OUR CONSTITUENT ASSEMBLY** this twenty-sixth day of November, 1949, do **HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.**

INGREDIENTS OF THE PREAMBLE

- The Preamble reveals four ingredients or components:
 - i. **Source of authority** of the Constitution: Constitution derives its authority from the people of India.
 - ii. **Nature of Indian State**: It declares India to be of a sovereign, socialist, secular democratic and republican polity.
 - iii. **Objectives of the Constitution**: It specifies justice, liberty, equality and fraternity as the objectives.
 - iv. **Date of adoption** of the Constitution: It stipulates November 26, 1949 as the date.

KEY WORDS IN THE PREAMBLE

1. Sovereign

- The word ‘**sovereign**’ implies that India is neither a dependency nor a dominion of any other nation, but an independent state. Being a sovereign state, India can either acquire a foreign territory or cede a part of its territory in favour of a foreign state.

2. Socialist

- Even before the term was added by the **42nd Amendment in 1976**, the Constitution had a socialist content in the form of certain Directive Principles of State Policy. Indian brand of socialism is a '**democratic socialism**' and not a '**communistic socialism**'. Democratic socialism, holds faith in a '**mixed economy**' where both public and private sectors co-exist side by side.
- The New Economic Policy (1991) has, however diluted the socialist credentials of the Indian State.

3. Secular

The term '**secular**' was added by the 42nd Constitutional Amendment Act of **1976**. Indian Constitution embodies the **positive concept** of secularism. All religions in our country (irrespective of their strength) have the same status and support from the state. **Articles 25 to 28 (guaranteeing the fundamental right to freedom of religion)** have been included in the constitution.

4. Democratic

- It is derived from 2 Greek words **Demos**-people **kratia**-Rule. It is based on the doctrine of popular sovereignty, that is, possession of supreme power by the people. The Indian Constitution provides for representative parliamentary democracy under which the executive is responsible to the legislature for all its policies and actions.
- The term 'democratic' is used in the Preamble in the broader sense embracing not only political democracy but also **social and economic democracy**.
- Democracy is of two types - direct and indirect.
- In direct democracy, the people exercise their Supreme Power to make laws. Eg: Switzerland.
- In indirect democracy, the representatives elected by the people exercise the Supreme Power to make the laws as in the case India.

v. Republic

- The term '**republic**' in our Preamble indicates that India has an elected head called the president. He is elected indirectly for a fixed period of five years.
- A republic also means two more things:
 - i. Vesting of political sovereignty in the people
 - ii. The absence of any privileged class.

6. Justice

- The ideal of justice – social, economic and political – has been taken from the Russian Revolution. The term '**justice**' in the Preamble embraces three distinct forms – social, economic and political.

- Social justice denotes the equal treatment of all citizens without any social distinction based on caste, colour, race, religion, sex.
- Economic justice denotes the non-discrimination between people on the basis of economic factors. A combination of social justice and economic justice denotes what is known as '**distributive justice**'.
- Political justice implies that all citizens should have equal political rights, equal access to all political offices and equal voice in the government.

7. Liberty

- The term '**liberty**' means the absence of restraints on the activities of individuals, and at the same time, providing opportunities for the development of individual personalities. The ideals of liberty, equality and fraternity in our Preamble have been taken from the French Revolution. Liberty conceived by the Preamble (or) Fundamental Rights is not absolute but qualified.

8. Equality

- The term '**equality**' means the absence of special privileges to any section of the society, and the provision of adequate opportunities for all individuals without any discrimination. Three dimensions of equality – civic, political and economic.
- **Civic equality:** (a) Under **Article 14, Article 15, Article 16, Article 17, Article 18.**
- **Political equality:** a) No person is to be declared ineligible for inclusion in electoral rolls on grounds of religion, race, caste or sex (**Article 325**). b) Elections to the Lok Sabha and the state assemblies to be on the basis of adult suffrage (**Article 326**).
- **Economic equality:** (**Article 39**) secures to men and women equal right to an adequate means of livelihood and equal pay for equal work.

9. Fraternity

Fraternity means a sense of **brotherhood**. The Constitution promotes this feeling of fraternity by the system of single citizenship.

It aims at overcoming hindrances to national integration like communalism, regionalism, casteism, linguism, secessionism and so on.

SIGNIFICANCE OF THE PREAMBLE

- The Preamble embodies the basic philosophy and fundamental values – political, moral and religious – on which the Constitution is based. It contains the grand and noble vision of the Constituent Assembly, and reflects the dreams and aspirations of the founding fathers of the Constitution.
- Sir Alladi Krishnaswami Iyer, a member of the Constituent Assembly who played a significant role in making the Constitution, 'The Preamble to our Constitution expresses what we had thought or dreamt so long' .

- According to K M Munshi, the Preamble is the ‘horoscope of our sovereign democratic republic.
- **Pandit Thakur Das Bhargava:** The Preamble is the most precious part of the Constitution. It is the soul of the Constitution. It is a key to the Constitution. It is a jewel set in the Constitution. It is a proper yardstick with which one can measure the worth of the Constitution’.
- **Sir Ernest Barker:** He described the Preamble as the ‘**key-note**’ to the Constitution.
- In the words of **Dyer C.J.** The Preamble is a “Key to open the minds of the makers of the Act and the mischiefs which they intended to redress”.
- **M. Hidayatullah**, a former CJI observed, “Preamble resembles the Declaration of Independence of the USA, but it is more than a declaration. It is the soul of our Constitution.” Also he said the Preamble of the Constitution” “does not make any grant of power but it gives a direction and purpose to the Constitution which is reflected in Part III and IV.

PREAMBLE AS PART OF THE CONSTITUTION

- One of the controversies about the Preamble is as to whether it is a part of the Constitution or not. In the **Berubari Union** case (1960), despite the recognition of the significance of the Preamble, the Supreme Court specifically opined that Preamble is *not* a part of the Constitution.
- In the **Kesavananda Bharati** case (1973), the Supreme Court rejected the earlier opinion and held that Preamble *is* a part of the Constitution.
- In the **LIC of India** case (1995) also, the Supreme Court again held that the Preamble is an integral part of the Constitution.
- The Supreme Court held that the Preamble can be amended, subject to the condition that no amendment is done to the basic features. Two things should be noted based on the opinion held by Supreme court.
 - i. The Preamble is neither a source of power to legislature nor a prohibition upon the powers of legislature.
 - ii. It is **non-justiciable**, i.e. its provisions are not enforceable in courts of law.
- The Preamble has been amended only once so far, in **1976**, by the 42nd Constitutional Amendment Act, which has added three new words–Socialist, Secular and Integrity–to the Preamble.

PRESIDENT

- **Articles 52 to 78 in Part V** of the Constitution deals with the Union executive. The Union executive consists of the **President, the Vice-President, the Prime Minister, the council of ministers and the attorney general of India**. The President is the head of the Indian State. He is the first citizen of India and acts as the symbol of unity, integrity and solidarity of the nation. The President is the Supreme head of all the constitutional wings of the state. i.e. the legislature, executive, judiciary and armed forces.

ELECTION OF THE PRESIDENT (Article 54)

- The President's election is held in accordance with the system of proportional representation by means of the single transferable vote and the voting is by secret ballot.
- The President is elected not directly by the people but by members of Electoral College consisting of:
 - i. The elected members of both the Houses of Parliament;
 - ii. The elected members of the legislative assemblies of the states; and
 - iii. The elected members of the legislative assemblies of the Union Territories of **Delhi and Puducherry**. This provision was added by **70th amendment act 1992**.

$$\text{Value of vote of an MLA} = \frac{\text{Total population of state}}{\text{Total number of elected MLAs}} \times \frac{1}{1000}$$

$$\text{Value of vote of an MP} = \frac{\text{Total value of votes of all MLAs}}{\text{Total number of elected MPs}}$$

Qualifications for Election as President

- A person to be eligible for election as President should fulfil the following qualifications:
 - i. He should be a citizen of India.
 - ii. He should have completed 35 years of age.
 - iii. He should be qualified for election as a member of the Lok Sabha.
1. He should not hold any office of profit under the Union government or any state government or any local authority or any other public authority.
 2. The nomination of a candidate for election to the office of President must be subscribed by at least 50 electors as proposers and 50 electors as seconders.

3. The Oath of Office to the president is administered by the Chief Justice of India and in his/her absence, the senior most judge of the Supreme Court.

Residence of the President

President of India resides at Rashtrapathi Bhavan in New Delhi. However, he / she has two other residences in 'The Retreat Building' at **Shimla** (North) and the 'Rashtrapathi Nilayam' at **Hyderabad** (South) to symbolise the unity of the Country.

Term of Office

The President holds office for a term of **five years** and can be elected for any number to times unlike in USA, a person cannot be elected to President more than twice.

Impeachment of President (Article 61)

- The President can be removed from office by a process of impeachment for '**violation of the Constitution**'. President can resign from his office at any time by addressing the resignation letter to the Vice- President.
- The impeachment charges can be initiated by either House of Parliament. These charges should be signed by one-fourth members of the House (that framed the charges), and a **14 days'** notice should be given to the President. After the impeachment resolution is passed by a majority of two-thirds of the total membership of that House, it is sent to the other House, which should investigate the charges. The President has the right to appear and to be represented at such investigation. If the other House also sustains the charges and passes the impeachment resolution by a majority of two-thirds of the total membership, then the President stands removed from his office from the date on which the bill is so passed.
 - (a)The nominated members of either House of Parliament can participate in the impeachment of the President though they do not participate in his election
 - (b) the elected members of the legislative assemblies of states and the Union Territories of Delhi and Puducherry do not participate in the impeachment of the President though they participate in his election. No President has so far been impeached.
- All **doubts and disputes** in connection with **election of the President** are inquired into and decided by the **Supreme Court** whose decision is final.

If the office falls vacant, election to fill the vacancy should be held within six months. The Vice President acts as the President until election. In case the office of Vice President is vacant, the CJI acts as the President.

Powers and functions

1. Legislative Powers

- He can **summon (or) prorogue** the Parliament and dissolve the Lok Sabha. He can also summon a joint sitting of both the Houses of Parliament, which is presided over by the Speaker of the Lok Sabha. **(Article 85)**
- He nominates **12 members** of the Rajya Sabha from amongst persons having special knowledge or practical experience in literature, science, art and social service.
- He decides on questions as to disqualifications of members of the Parliament, in consultation with the Election Commission.

2. Executive Powers

- All executive actions of the Government of India are formally taken in his name.
- He appoints the prime minister and the other ministers. They hold office during his pleasure.
- He appoints the attorney general of India, comptroller and auditor general of India, chairman and members of the Union Public Service Commission, the governors of states, the chairman and members of finance commission.

3. Financial Powers

- Money bills can be introduced in the Parliament only with his prior recommendation.
- No demand for a grant can be made except on his recommendation.

4. Judicial Powers

- He appoints the Chief Justice and the judges of Supreme Court and high courts.
- He can grant pardon, reprieve, respite and remission of punishment, or suspend, remit or commute the sentence of any person convicted of any offence

5. Diplomatic Powers

- The international treaties and agreements are negotiated and concluded on behalf of the President. However, they are subject to the approval of the Parliament. He represents India in international forums and affairs and sends and receives diplomats like ambassadors, high commissioners, and so on.

6. Military Powers

- He is the supreme commander of the defence forces of India. In that capacity, he appoints the chiefs of the Army, the Navy and the Air Force. He can declare war or conclude peace, subject to the approval of the Parliament.

7. Emergency Powers

- In addition to the normal powers mentioned above, the Constitution confers extraordinary powers on the President to deal with the following three types of emergencies:

- (a) **National Emergency (Article 352);**
- (b) **President's Rule (Article 356 & 365);**
- (c) **Financial Emergency (Article 360)**

VETO powers

- The President of India is vested with three – absolute veto, suspensive veto and pocket veto.
 - i. **Absolute veto** is, withholding of assent to the bill passed by the legislature.
 - ii. **Qualified veto** which can be overridden by the legislature with a higher majority.
 - iii. **Suspensive veto**, which can be overridden by the legislature with an ordinary majority.
 - iv. **Pocket veto** is, taking no action on the bill passed by the legislature.

Presidential Veto Over State Legislature

When a bill is reserved by the governor for the consideration of the President, he may

- i. Give his assent to the bill
 - ii. Withhold his assent to the bill
 - iii. Direct Governor to return the bill for the consideration of the state legislature.
- There is no qualified veto in the case of Indian President; it is possessed by the American President.
 - It should be noted here that the President has no veto power in respect of a constitutional amendment bill. The **24th Constitutional Amendment Act of 1971** made it obligatory for the President to give his assent to a constitutional amendment bill.

Presidents who used Veto so far

Absolute Veto - In 1954 by **Dr. Rajendra Prasad** in case of PEPSU Appropriation Bill and in 1991 by **R. Venkataraman** for salary, Allowances and Pensions of Members of Parliament (Amendment) Bill.

Suspensive Veto - In 2006 by President **APJ Abdul Kalam** in the case of Office of Profit Bill.

Pocket Veto - In 1986 by President **Zail Singh** in case of Indian Post Office (Amendment) Bill.

ORDINANCE-MAKING POWER OF THE PRESIDENT

- **Article 123** of the Constitution empowers the President to promulgate ordinances during the recess of Parliament. These ordinances have the same force and effect as an act of Parliament, but are in the nature of temporary laws. The ordinance-making power is the most important legislative power of the President. It has been vested in him to deal with unforeseen or urgent matters. These ordinances must be approved by the Parliament within six weeks from its reassembly. He can also withdraw an ordinance at any time. Maximum life of an ordinance can be six months and six weeks. **The 38th Constitutional Amendment Act of 1975** made the President's satisfaction final and conclusive and beyond judicial review. But, this provision was

deleted by the **44th Constitutional Amendment Act of 1978**. Thus, the President's satisfaction is justiciable on the ground of malafide.

PARDONING POWER OF THE PRESIDENT

- **Article 72** of the Constitution empowers the President to grant pardons to persons who have been tried and convicted of any offence in all cases where the:
 1. Punishment or sentence is for an offence against a Union Law;
 2. Punishment or sentence is by a court martial (military court); and
 3. Sentence is a sentence of death.

- The pardoning power of the governor differs from that of the President in following two respects:
 1. The President can pardon sentences inflicted by court martial (military courts) while the governor cannot.
 2. The President can pardon death sentence while governor cannot.
- The pardoning power of the President includes the following
 1. **Pardon**-It removes both the sentence and the conviction and completely absolves the convict from all sentences, punishments and disqualifications.
 2. **Commutation**-It denotes the substitution of one form of punishment for a lighter form.
 3. **Remission**-It implies reducing the period of sentence without changing its character.
 4. **Respite**-It denotes awarding a lesser sentence in place of one originally awarded due to some special fact, such as the physical disability of a convict or the pregnancy of a woman offender.
 5. **Reprieve**-It implies a stay of the execution of a sentence (especially that of death) for a temporary period. Its purpose is to enable the convict to have time to seek pardon or commutation from the President.

The president can act on his **discretion** under

- i. Appointment of Prime Minister when no party has a clear majority or when the Prime Minister in office dies
- ii. Dissolution of the Lok Sabha if the Council of Ministers has lost its majority.

CONSTITUTIONAL POSITION OF THE PRESIDENT

- In estimating the constitutional position of the President, particular reference has to be made to the provisions of **Articles 53, 74 and 75**. These are:
 - i. The executive power of the Union shall be vested in President and shall be exercised by him either directly or through officer's subordinates to him in accordance with this Constitution (**Article 53**).

- ii. There shall be a council of ministers with the Prime Minister at the head to aid and advise the President who 'shall', in the exercise of his functions, act in accordance with such advice (**Article 74**).
- iii. The council of ministers shall be collectively responsible to the Lok Sabha (**Article 75**). This provision is the foundation of the parliamentary system of government.

PRESIDENTS OF INDIA

	Name	Tenure
1	Dr.Rajendra Prasad	1950 - 1962
2	Dr.Sarvepalli Radhakrishnan	1962 - 1967
3	Dr. Zakir Husain	1967 - 1969 (Died)
4	Varahagiri Venkatagiri	1969 - 1969 (Acting)
5	Justice Mohammad Hidayatullah	1969 - 1969 (Acting)
6	Varahagiri Venkatagiri	1969 - 1974
7	Fakhruddin Ali Ahmed	1974 - 1977 (Died)
8	B.D. Jatti	1977 - 1977 (Acting)
9	Neelam Sanjiva Reddy	1977 - 1982
10	Giani Zail Singh	1982 - 1987
11	R. Venkataraman	1987 - 1992
12	Dr. Shanker Dayal Sharma	1992 - 1997
13	K.R. Narayanan	1997 - 2002
14	Dr. A.P.J. Abdul Kalam	2002 - 2007
15	Smt. Pratibha Patil	2007 - 2012
16	Pranab Mukherjee	2012 - 2017
17	Ramnath Govind	2017 - July 2022
18	Droupadi Murmu	July 2022 - Incumbent

➤ Notes:

- i. Only person selected as president of India for **2 times** is - **Dr. Rajendra Prasad**
- ii. President who secured maximum margin- **Dr. Rajendra Prasad**
- iii. President who won the election with lowest margin - **V.V Giri**
- iv. President who got selected without opposition and the youngest (64 years) - **Neelam Sanjeeva Reddy**
- v. **K .R. Narayanan is the 1st Dalit President of India.**
- vi. 1st President died in office - **Zakir hussain**
- vii. **Justice M. Hidayatullah** Chief Justice of Supreme Court served as acting President of India in **1969**, since both the posts of President and Vice-President lie vacant.

Articles Related to President at a Glance

Article No	Subject-matter
52	The President of India
53	Executive power of the Union
54	Election of President

55	Manner of election of President
56	Term of office of President
57	Eligibility for re-election
58	Qualifications for election as President
59	Conditions of President's office
60	Oath or affirmation by the President
61	Procedure for impeachment of the President
62	Time of holding election to fill vacancy in the office of President
65	Vice-President to act as President or to discharge his functions
71	Matters relating to the election of President
72	Power of President to grant pardons etc., and to suspend, remit or commute sentences in certain cases
74	Council of ministers to aid and advise the President
75	Other provisions as to ministers like appointment, term, salaries, etc.
76	Attorney-General of India
77	Conduct of business of the Government of India
78	Duties of Prime Minister in respect to furnishing of information to the President, etc.
85	Sessions of Parliament, prorogation and dissolution
111	Assent to bills passed by the Parliament
112	Union Budget (annual financial statement)
123	Power of President to promulgate ordinances
143	Power of President to consult Supreme Court

