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DECODE ETHICS
ETHICS, INTEGRITY AND APTITUDE

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by
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Mudit Jain, IRS
Amrita Jain
I would like to express my gratitude to the many people who saw me through this book. My family, teachers and mentors for making me capable enough to write this book.

**Special thanks go to my seniors, friends and peers who contributed in solving previous year’s papers:**

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*Thanks for your pro bono contributions.*
PREFACE

Ethics, integrity and aptitude subject, better known as GS-4, has been a cause of concern for many aspirants of CSE. This book compiles the notes that the author gathered over the course of his preparation and which helped him manage 110+ thrice.

This book covers each and every term mentioned in the syllabus and solutions of all 7 Ethics papers so far (2103-2019). These papers have been solved by 25 Officers from various services. The book also includes various applicable theories, sample questions, sample case studies and illustrations.

The book also contains the questions asked in Ethics paper in State Service Exams conducted in – Uttar Pradesh, Uttarakhand, Rajasthan, Gujarat, Madhya Pradesh, Karnataka & Andhra Pradesh.

The content is mentioned in bullets and points form that can be easily understood as well as reproduced in tricky questions that are asked in CSE.

This book includes 200 diagrams as part of answers and theories-concepts so that these can be used for answer writing. Also, there is a compilation of many quotes and examples which are an asset for answer writing.

The author is sure that “Decode Ethics” will help the aspirants to decode the art of scoring high marks in Ethics paper. Happy reading!
1. Ethics and Human Interface .............................. 1-92
   • What is Ethics?
   • Section-A Answer Format
   • What Ethics is Not About?
   • Essence of Ethics
     - Types of Principles
     - Absolute vs. Relative Ethics
     - Ethics vs. Law
     - Morality vs. Ethics
   • Determinants of Ethics in Human Action
     - Individual Factors
     - Situational Factors
     - Other Factors
     - Divine Command Theory
   • Section-B Answer Format
   • What is the Role of Ethics
   • Importance/Consequences of Ethics
   • Dimensions of Ethics
   • Western Religious Ethics
     - Biblical Traditions
     - Roman Catholic
     - Protestants and Eastern Orthodox
   • Ethics in India
     - Constitution
     - Mahabharata
     - Ramayana
     - Histori
     - Bhakti Movement
     - Sufi Tradition
     - Islamic Ethics
     - Sikh Ethics
     - Jain Ethics
     - Buddhist Ethics
   • Some Important Theories & Principles
     - Plato and Aristotle
     - Immanuel Kant
     - Kant's Deontology
     - Kant's Categorical Imperatives
   • Kant's Theories about Rights
     - Deontological Theories
     - Immanuel Kant's Approach to Moral Absolutism
     - Divine Command Theory
     - Consequentialism (Teleology)
     - Consequentialism Theories
     - State Consequentialism or Mohist Consequentialism
     - Ethical Egoism
     - Psychological Egoism
     - Ethical Altruism
     - Utilitarianism
     - Pluralistic Theory of Value
     - Pragmatism
     - Social Ethics
     - Individualism
     - Economic Ethics
     - Stewardship Ethics
     - Environment Ethics
     - When in Rome, do as the Romans do (CER)
     - Discourse Ethics
     - Supererogation
     - Philosophical Systems
     - Known-Doer Split by Dayanand Saraswati
     - Doctrine of Karma
     - Doctrine of Double Effect
     - Virtue Ethics
     - Four Branches of Ethics
     - Descriptive Ethics
     - Normative Ethics
     - Meta Ethics
     - Applied Ethics
     - Specific Fields of Application
       - Bioethics
       - Business Ethics
       - Organizational Ethics
       - Political Ethics

2. Principles of Public Administration
   • Principles of Public Administration
     - Principles of Public Administration
   • Functions of Public Administration
     - Functions of Public Administration
   • Types of Public Administration
     - Development Administration
     - Administrative Functions
     - Ethics in Public Administration
     - Ethics in Government
     - Ethics in Politics
     - Ethics in Society
     - Ethics in Business
     - Ethics in Medicine
     - Ethics in Law
     - Ethics in Education
     - Ethics in Religion
     - Ethics in Science

3. Attitude ........................................... 1-93
   • Attitude Introduction
   • Attitude Content
   • Attitude Structure
   • Which Perspective is Significant?
   • Attitude Ambivalence
   • Attitude Functions
   • Smith's Functions
   • Daniel Katz's Functions
   • Attitude-Behaviour-Situation
   • Linking Attitude Content, and Function
   • Attitude Formation
   • Attitude Change
   • Attitude Change and Extension
   • Effective or Emotional Attitude
   • Processing Models of Attitude Formation
   • Elaboration Likelihood Model
   • Extended Parallel Process Model
   • Attitude And Behaviour
     - Cognitive Therapy
     - Cognitive-Behavioural Therapy
     - When Will Attitude Behaviour?
     - Cognitive Dissonance Theory

---

3. Social Movements
   • Social Movements
   • Movements for Political Power
   • Social and Cultural Movements
   • Movements for Social Change

---

4. Constitution of Moral Thinkers and Philosophers from India
   • Indian Philosophers
     - Panini
     - Panchaertakala
     - Shankara
     - Ramanuja
     - Madhvacharya
     - Ramanujacharya
     - Nimbarka
     - Vallabha
     - Madhavacharya
     - Bapuji
   --

---

5. Public Service Values
   • Public Service Values
     - Public Service Values
     - Public Service Values
     - Public Service Values
     - Public Service Values
     - Public Service Values
     - Public Service Values
     - Public Service Values
     - Public Service Values
     - Public Service Values
     - Public Service Values
     --
ANCIENT INDIAN HISTORY

INDUS VALLEY CIVILIZATION

From the section on ancient history, the part on Indus Valley Civilization is among the most important from UPSC point of view. Almost every year questions from this section have been asked in prelims. We have comprehensively covered the important aspects from this section below. Interestingly research about this ancient civilization is still in progress. The ancient script has not yet been completely deciphered and newer sites keep getting discovered. Hence this topic assumes importance due to its contemporary context.

The Indus Valley Civilization was an ancient civilization thriving along the Indus River and the Chsargarh River in what is now Pakistan and north-western India. It is also called the Harappan Civilization, in reference to its first excavated city of Harappa. An alternative term for the culture Harappan Sindh civilization, based on the fact that most of the Indus Valley sites have been found at the Harappan Chsargarh River.

R.B. Deyaram Sahni first discovered Harappa (on Ravi) in 1937. R.E. Changoria discovered Mohenjodaro or 'Mound of the Dead' (on Indus) in 1922. Sir John Marshall played a crucial role in both these.

Harappan Civilization forms part of the proto history of India and belongs to the Bronze Age Mediterranean Proto-Australoid. Many lands and Almoana formed the bulk of the civilization. Harappa was one of the first towns to emerge from those lands.

More than 100 sites belonging to this civilization have been excavated, according to radio-carbon dating, it spread from the year 2500-1750 BC. Several important metals were in use during that time such as copper, bronze, silver and gold, but iron was not known.

Several important facts about the Indus Valley civilization are listed below:

Geographical Extent

It covered part of Punjab, Sindh, Baluchistan, Gujarat, Rajasthan and some parts of Western UP. It extended from Mandavia in Jammu in the north to Daimajaj in the south and from Amalapur in west UP in east to Sutakagendor in Baluchistan in the west.

Major sites in Pakistan are Harappa (on Ravi in W. Punjab), Mohenjodaro (on Indus), Chharudi (Mithila), etc. In India, major sites are Lothal, Rangpur and Surtkotda (Gujarat), Kalibangan (Rajasthan), Banawari (Rajasthan), and Amalapur (Western UP).

The latest discovery was the site in India called Lothal. In Gujarat, Dr. J.P. Joshi and Dr. R.S. Bisht were instrumental in its discovery. It is also the largest Indus Valley Civilization site.

Town Planning

The ancient towns had meticulously planned town-planning. It followed the grid system. Roads were well cut dividing the town into large rectangular or square blocks. Lamp posts at intervals indicate the existence of street lighting. Planning the streets, lanes and by-lanes were well-planned houses.

Harappans used burnt bricks of good quality as the building material. Elsewhere in the contemporary world, mud-bricks were used. Houses, often of two or more storeys, varied in size, but were quite monotonous - a square courtyard, around which were a number of rooms. No window faced the streets, the houses had tiled bathrooms.

Another aspect of the architecture of the towns was the well-planned drainage system. Drains were made of mortar, lime and greywacke covered with brick slate for easy cleaning. It shows developed sense of health and sanitation.

The towns were divided into 2 parts: Upper part or Citadel and Lower Part. The Citadel was an oblong artificial platform some 25-50 feet high and about 400-200 yards in area. It was covered by a thick (20 m of Harappa) crenelated mud-brick wall. In Citadel public buildings were there. In Lower part people used to live.

In Mohenjodaro, a big public bath (Great Bath) measuring 12 m by 7 m and 2.4 m deep, has been found. Steps led from either end to the surface, wide enough to accommodate a man. It was probably used for ritual bathing.

Economic Life

The Indus Valley Civilization was economically well-advanced. It was ahead in time in production of various articles. Trade and commerce flourished not only within the civilization, but trade links had been established with other ancient civilizations as well.

Agriculture

Soil: November, Rait: April

The Indus people sowed seeds in the flood plains in November, when the flood water receded, and reaped their harvest of wheat and barley in April, before the advent of the next flood. They grew wheat, barley, rice (in Lothal), cotton, dates, melon, etc. The Indus people were the first to produce cotton. In Kalibangan, fields were ploughed with wooden ploughs.
Religious Life

The main object of worship was the Mother Goddess. But the upper classes preferred a god, much like a horse, much like a horse. Horse was in regular use, and elephant was. Remains of horses at Harappa and dogs with men in grave at Mohenjo Daro have been discovered.

Food grains were stored in granaries.

Trade and Commerce

Trade links were well established between Harappa and ports. There was no metallic money in circulation, and trade was carried through Bactria.

Weights and measures of accuracy existed in Harappan culture (located at Lethal). The weights were made of limestone, steatite, etc., and were generally cubical in shape. 16 was the unit of measurement (16, 48, 192, 256).

Flint tool-work, shell-work, basket making, etc., were practices in art and craft. Raw material for these came from different sources: gold from N. Karnataka, silver and lead ore from Afghanistan and Iran, copper from Khart and Bactria, etc.

Bead making factory existed in Chanhudaro and Lethal.

They were items of export. A decorated vase has been discovered at Lethal. Kangra, Yarnai and Bakti were active in beads and other goods.

The inland transport was done with the help of camels. Every merchant or mercantile family probably had a seal bearing an emblem, often a religious character, and a name or brief description on one side. The standard Harappa seal was a square or oblong plaque made of steatite stone. The primary purpose of the seal was probably to mark the ownership of property, but they may have also served as amulets.

The Mesopotamians record from about 2500 BC onwards refer to trade relations with Maula, the ancient name of the Indus region. Harappan seals and other material have been found in Mesopotamia.

Art and Craft

The Harappan culture belongs to the Bronze Age. Bronze was made by mixing tin and copper. Tools were mostly made of copper and bronze. For making bronze, copper was obtained from Khart and Baluchistan, and tin from Afghanistan.

Cotton fabrics were quite common. Woollen clothes were used in winter.

Harappans were very fond of ornaments (of gold, silver, ivory, copper, bronze, precious stones) and dressing up. Ornaments were worn by both men and women. Women wore heavy, bangles in profusion, large necklaces, ear-rings, bracelets, finger rings, girdles, nose-rings and anklets. The Harappans were also expert bead makers.

Potter’s wheel was in use. Their pottery was red or black pottery. People played dice games. Their favourite pastime was Gambling. For their children, they made cattle-toys with movable heads, model monkeys which could slide down a string, little toy-carts and whistles shaped like birds, all of terracotta.

The Harappans most notable artistic achievement was their seal engravings, esp. those of animals. The red sandstone terzo of a man is particularly impressive for its realism. However, the most impressive of the figurines is perhaps the bronze image of the famous dancing girl (identified as Devadasi), found at Mohenjodaro.

Political Organisation

There is no clear idea of the political organization of the Indus Valley people. Perhaps they were more concerned with commerce and they were possibly ruled by a class of merchants. Also, there was an organization like a municipal corporation to look after the civic amenities of the people.

Decline of the Civilization

The Harappan culture lasted for around 1500 years. Invasion of the Aryans, recurrent floods, social breakup of Harappan. Earthquakes, etc. are listed as possible causes for decline of the civilization.

However, no single reason can be attributed to the decline of the civilization. Different reasons were responsible for the decline of different sites.

The decline of this civilization does not mean its end. Many of the features of the Indus valley civilization are found in Vedic period.

Important Harappan Sites

HARRAPPA: BS Cloth (Ravi)

Excavations at the site led to following specific findings:
- Two rows of granaries with brick platforms. These 12 granaries together had the same areas as the Great Granary at Mohenjodaro.
ROPAR

ROPAR is a Harappan site from where remains of pre-Harappan and Harappan cultures have been found. Buildings at Ropar were made mainly of stone and soil. Important findings at Ropar include:
- Pottery, ornaments, copper axes, chert blades, terracotta blades, one inscription stelate seal with typical Indus pictographs,
- Several burials interred in oval pits, and a rectangular mud-brick chamber.
- There is also an evidence of burying a dog below the human burial (though the practice was prevalent in Bhirrana in Kashmir it was rare in the Harappan context).

CHANHUDDARO

The site is especially important for providing evidences about different Harappan factories. These factories produced seals, toys and bone implements. It was the only Harappan city without a citadel. The findings include:
- Bronze figures of bullock cart;
- A small pot suggesting an inkwell;
- Footprints of an elephant and a dog chasing a cat.

<table>
<thead>
<tr>
<th>Name of the site</th>
<th>River on which the site is situated</th>
<th>Year of excavation</th>
<th>Name of excavator</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harappa</td>
<td>Ravi Sahni</td>
<td>1921</td>
<td>R. B. D. Banerji</td>
</tr>
<tr>
<td>Mohenjo Daro</td>
<td>Indus</td>
<td>1922</td>
<td>P. D. Banerji</td>
</tr>
<tr>
<td>Ropar</td>
<td>Satluj</td>
<td>1955</td>
<td>Y. D. Sharma</td>
</tr>
<tr>
<td>Banawali</td>
<td>Saraswati</td>
<td>1973</td>
<td>R. S. Bisth</td>
</tr>
<tr>
<td>Amri</td>
<td>Indus</td>
<td>1925</td>
<td>H. G. Jannard</td>
</tr>
<tr>
<td>Kalibangan</td>
<td>Ghaggar</td>
<td>1992</td>
<td>M. S. Vats</td>
</tr>
<tr>
<td>Alamgirpur</td>
<td>Hindon</td>
<td>1990-91</td>
<td>Y. D. Sharma</td>
</tr>
<tr>
<td>Dholavira</td>
<td>Bhogya</td>
<td>1954</td>
<td>R. S. Bisth</td>
</tr>
<tr>
<td>Lothal</td>
<td></td>
<td></td>
<td>S. R. Rao</td>
</tr>
</tbody>
</table>

VEDIC PERIOD

After the decline of the Indus valley civilization began the Vedic period. It is known as the Vedic period because one of the greatest religious texts of Indian history, the Vedas, were written during this time. The people who lived in this period were known as Aryan. The information about this period is found mainly from the Vedas.

The Vedic age can be divided into two broad chronological strata:

a) The early Vedic period (1500-1000 BC) when the most of Rig-Veda was written.

b) The later Vedic period (1000-600 BC) when the remaining three Vedas and their branches were written.

THE EARLY VEDIC AGE

The early Vedic Age covers the period between 1500 B.C and 1000 B.C. The Aryans came to India in different stages. They did not lead settled life so they could not leave behind...
AYY solid material remains. We know about the Aryans from the Rigveda, which is the earliest specimen of Indo-European language and the only literary source of early Vedic Age.

Aryans In India

The Aryans first crossed the North-West passes and then settled in the modern Punjab, Sind and North-West Frontier Province. But this was an easy task because they had to face a natural barrier i.e., the Dravida. Their dogged resistance is referred to in the Rigveda. In the end they had to bow before the superior might of the Aryans. At this time the Aryans were still living in that area which came to be known as Sapt-Sindhu.

Region where Early Vedic Age Flourished:
The early Aryan Aryans settled in Eastern Afghanistan, modern Pakistan, Punjab and the parts of modern Uttar Pradesh. The whole region in which the Aryans first settled in India is called 'land of seven rivers' or Sapt-Sindhu (the Indus and its tributaries and the Saraswati).

Early Vedic Society

Family: The foundation of the social life in the Rigvedic age was the family. The eldest male member, who was known as Ghatikapati, exercised full authority over all the members of the family. Thus the family was patriarchal, but the patriarch was not absolute, the women too were considered almost equal in the household.

Women: Women enjoyed a very respectable position in the society. Woman was considered to be the mistress of the house and she took part in every religious ceremony. There was the priestly system and consequently not much restrictions were imposed on their movements. They gave birth to children and thus became the integral part of the society.

Chand and Rupala even composed the 'mantras' of the Rigveda.

They were allowed a certain amount of freedom in their marriages. Ordinarily a man married only once, though among the princely class polygamy was not probably unknown. The ties of marriage were held sacred and indissoluble. Widows were, however, allowed to remain unmarried, probably in such cases where the dead had left no son.

The unhealthy custom of child marriage was steadily unknown.

Varna System: It is held by most of the scholars that the Varna System did not exist in the Rigvedic times. The people were classified under four 'Varnas' or castes - Brahmans, Kshatriyas, Vaisyas and Sudras. Each Varna performed different functions in a better way. This Varna system emerged at the end of Rigvedic period as it is first mentioned in the Rigveda.

Food and Dress: Beside wheat, barley, cakes, milk was the chief article of their food. With this food, they ate rice, mutton, cheese, fruit and vegetables. Fruits and vegetables also formed a considerable portion of the diet of Rigvedic Indians.

Amusements: The favourite amusements of Rigvedic Aryans were horse racing, chariot racing and hunting. They had also a great fascination for gambling with dice. This game was usually called to in the Rigveda as leading to ruin and slavery.

Economic Life

Cattle rearing was a major occupation and Agriculture was a secondary occupation, thus Aryans were mainly pastoralists. The importance of cattle rearing is highlighted by the occurrence of many words derived from the word cow e.g., Gopati (King), Gavisthi (war), Gomati (rich).

They were leading nomadic life and not a sedentary life. So agriculture was not developed. Main agricultural products were barley, wheat and rice, but cotton and oil-seeds were also grown. The water for irrigation came from wells, canals and sometimes from lakes, but generally the people depended upon rain. The fields were cultivated by a pair of oxen.

The domestication of animals was their other important occupation. Besides cows, other domesticated animals were bulls, oxen, horses, sheep, goats, asses and dogs.

The Aryans were not indifferent to trade and commerce. The exchange of articles on the system of barter was in vogue and generally the cow was regarded as the standard of value. According to some scholars (e.g., Dr. Apte) a sort of currency known as 'Naksha' was also prevalent in those times.

Besides the above occupations the Aryans indulged in many other professions and industries. The chief industries referred to in the Rigveda are those of carpenters, potters, blacksmiths, weavers, physicians and goldsmiths, etc. None of these professions were regarded as inferior and below dignity and anybody could choose any profession of his choice.

Political Life

The Aryans lived in tribes called 'Jana'. Each tribe had its own ruler generally called 'Raja'. Kingship was not hereditary. The king was elected by the members of the Janas. The government of the tribe was in part responsibility of the tribal councils like sabha, samiti, and vidhaka.

The main duties of the king were to ensure internal peace, to protect his people from foreign invasions, to lead his tribe in times of war, administer justice.
There is no evidence of bureaucracy in the Rigvedic period. There was no standing army then.

The king's autocracy was also somewhat limited by the two popular assemblies - the sabha and the samiti. The sabha was the National Assembly of the people while the samiti was the council of elders, wherein only selected few (or prominent members of the tribe) were called. In these popular assemblies, free discussions were held and decisions by the vote of majority were made. These assemblies worked more or less on democratic lines. Even the women were part of sabha.

There was no regular revenue system and the kingdom was maintained by the voluntary tribute (Bata) of his subjects and the booty won in the battle.

Religious Life

The approach of Aryans was utilitarian and pragmatic. The objective of the worship was to get material happiness and they were not concerned about life after death although they had developed faint idea of heaven and hell. They also believed in performing of yagas to please different gods.

The Aryans personified the natural forces and looked upon them as living beings.

The religion was polytheistic in character, i.e. a number of Gods were worshipped. Male Gods were dominant. Gods were perceived either in human or animal form, e.g., Indra was represented by a Horse, Priests were absent as middleman.

Dharm was an important part of Vedic Aryans' religion. It refers to duties and obligations to oneself and to others. Dharm does not correspond to religion.

Important Gods

- Indra - The most important Rigvedic God, God of thunder and rain.
- Agni - The fire god, second most important god of Aryans. Agni was considered to be an intermediary between gods and men.
- Varun - Third important God. He was custodian of Rita (cosmic order), and master of water. Rita here is cosmic moral order according to which every aspect of universe is connected.
- Som - God of a special juice Soma, God of the hearth, moon, God of medicine and plants. Mentioned in 9th mandala of Rigveda.
- Mitra - god of vow and compact.
- Yama - God of death.
- Ashwin - finding match for a bride, providing artificial legs to handicapped, rescue ship wreck etc.
- Vishnu - God of three steps.
- Rudra - caring of roads, herdsmen and stray cattle.
- Savitri - Invoked in famous Gayatri stanzas.
- Goddesses - Saraswati, Prithvi, Nisha, Aditi, Usha, etc.
- Total number of Rigvedic Gods was 33, and they were placed according to the spatial location, e.g., Terrestrial: Agni, Prithvi, Saraswati, Soma
- Aerial: Rudra, Vayu, Marut, Indra, Paljanya, Ahirbudhanya
- Celestial: Varun, Sun, Ashwin, Urukram, Mitra, Dyus, Pushan, Savitri, Vishnu, Usha

LATER VEDIC AGE

The expression 'Later Vedic Age' comprises the far-reaching changes and developments that took place in the religious, social, economic and political conditions of the people during the period when the later Samhitas - Samaveda, Yajurveda and Atharvaveda and the Brahmanas, Aranyakas, and Upanishads were composed.

This age is also known as 'Painted Gray Ware Iron phase' as in the same period and same area, digging and exploration have brought to light nearly 700 sites inhabited for the first time by the people who used earthen bowls and dishes made of painted grey ware (PGW) and also used iron weapons. This period covers the age between 1000 and 600 B.C.

Later Vedic Society

The Brahmanas or the priestly class thought continued to be respected in the society, and the power of the state had now concentrated in the Kathapasc. The centre of gravity was the king and not the priest.

There was, however, a little change in the position of women. Woman was now gradually losing her position of importance in the religious and social sphere. She was not allowed to take part in the political life by attending the assembly meeting like men. Women were even excluded from inheriting the property. The king and the nobility had now begun to marry more than one wife. The birth of a daughter was now regarded as source of misery. High education was, however, imparted to women.

The princesses were allowed to choose their husbands. The remarriage of a widow was prevalent and the practices of sati, child-marriage, purdah, and child infanticide were not heard of.

In this period, the Varna system was becoming somewhat rigid. Day by day it was becoming very difficult to change one's own Varna. Many new notions as regards inter Varna marriage, inter-dining, inter-mixing and change of occupation had developed and Varna became more or less hereditary. Now in place of four main Varnas, many new castes were born, leading to the complexities of the caste system.
The rich and the royal classes had begun to marry many wives. They were also addicted to gambling and drinking intoxicating liquors. Dancing girls and prostitutes were now regarded as a source of great pleasure.

In the life of the common people, no great change appeared. The dress, food, and drink along with amusements remained almost the same as in the Rigvedic times. The people lived in villages and small towns, and their main occupation was agriculture as before.

Economic Life

Now agriculture became the chief occupation of the people. In addition to the cultivation of barley, wheat and rice, many new grains such as jowar (Til) and bajra began to be cultivated during this period. Drought and excessive rains were the chief enemies of the farmer.

During this period a great progress was made in the methods of cultivation. Some sort of a system of artificial irrigation had now developed. The plough became large and heavy enough to require a team of six and even more oxen.

The cow-dung had now begun to be used as manure to increase the production.

Trade was another important occupation of the people during this period.

The merchants had by now organized themselves into guilds, which tried their utmost to protect the interests of the merchants. Some sort of a coinage in the form of "Nabha" had probably come into being. The cow as a unit of value was thus gradually being replaced. The Aryans had, by this time, come to know the sea, and so some historians believe that sea-borne trade was probably known to these people.

In the earlier Vedic period, the Aryans used to trade with the Vedic people, and the trade continued to flourish during this period.

Religious Life

Rituals became prominent in the life of common man. The cult of sacrifice also came to prominence.

India and Agni lost their importance. Prajapati (the creator) became supreme. Vishnu came to be conceived as the preserver and protector of the people.

Towards the end of the period began a strong reaction against the sacrificial practices and the rituals. As a reaction to Brahmanical orthodoxy there arose many sects like Aitikas, Buddhism, and Jainism etc., which we have discussed in the following chapters.

Buddhism and Jainism

The rise of Buddhism and Jainism were the direct consequence of the decline of vedic period.

Causes of Rise of the New Movement

The Vedic rituals were expensive & the sacrifices prescribed were very complicated & had lost their meaning. The common man had no understanding of the sacrifices and rituals. The common man had become highly dependent on the Brahmin. This led to the Brahmin gaining supreme position in the society. The caste system had become rigid (both Buddhism & Jainism offered the lower castes an honored place).

Political Life

During the Rigvedic period the Aryans had built only small kingdoms, as they were always busy fighting the non-Aryans. But now they had crushed the resistance of the non-Aryans and had established powerful kingdoms such as Kurus, Pandavas, Kausalya, Magadha, Kasi, and Anga.

Some ambitious kings, after conquering vast territories had begun to perform "Asvamedha Yajnas" and assumed the title of "Samrat" or King of kings. The size and power of different states had greatly extended.

The establishment of vast empires led to the growth of the royal power. The Sabha and the Samiti were now not powerful enough to check the power of the kings. The office of the monarch had now become more or less hereditary. The main duties of the king were to protect his people both from internal disorders and external invasions, to punish the criminals and to administer equal justice to all, etc.

Many new assistants of the king like the treasurer, collector, charioteer, chamberlain and superintendent etc., had come into prominence. Thus the bureaucracy had started becoming elaborate.

The king had now maintained a regular army. This need had arisen because of the continuous wars that a king had to fight for the extension of his empire. Now the elephants had come into use in the battlefield and many new weapons had been invented by this time.

Eight Forms of Marriage

1. Brahma: Marriage of a duly ordained girl to a man of the same Varna.
2. Devi: Father gives the daughter to the priest as a part of his fee.
3. Arsi: A token of a cow and a bull is given as dowry.
4. Prajapati: Marriage of a woman by dowry and bride price.
5. Gandharvan: By consent of two parties i.e. modern love marriage.
7. Raksasa: Marriage by capture.
8. Paisacha: It is the seduction of a girl while asleep, mentally deranged or drunk.

Of these eight forms, only first four were generally approved and permissible to the Brahmanas. On this basis of Varna, marriage is further divided into two.

Anuloma Marriage: Marriage of a man in his own Varna or below his Varna was called Anuloma, it was sanctioned by the sacred texts.

Pratiloma Marriage: Was the marriage of a girl to a man in lower than her own Varna, it was not sanctioned by the sacred texts.
All the religious text was in Sanskrit, which was not understandable to the masses. The alternate movements like Buddhism and Jainism preached in the local language understandable to masses i.e. in Prakrit. This increased the appeal of these movements.

**BUDDHISM**

- Buddhism stands for 3 pillars:
  - Buddha: Its Founder
  - Dharma: Its Teachings
  - Sangha: order of Buddhist monks and nuns.

- Five Great Events of Buddha's Life and Their Symbols
  - Birth - lotus and Jull
  - Great renunciation - horse
  - Nirvana - bodhi tree
  - First Sermon - dharmachakra or wheel
  - Parinirvana or death - stupa

**The Buddha**

He is also known as Sakyamuni or Tathagata. He was born in 563 BC on the Vaishaka Poornima Day at Lumbini near Kapilavatthu in Nepal. His father Siddhartha was the Saka ruler. His mother (Mahamaya, of Kosala dynasty) died after 7 days of his birth, brought up by stepmother Gauri. He married Yashodhara at the age of 16. He enjoyed the married life for 13 years and had a son named Rahula.

After seeing an old man, a sick man, a corpse and an ascetic, he decided to become a wanderer. He left his palace at age 29 (with Channa, the charioteer and his favourite horse Kanthaka) in search of truth (also called 'Mahabhirishikshakrama' or The Great Renunciation) and wandered for 6 years.

He first meditated with Alara Kalama. But he was not convinced that men could obtain liberation from sorrow by mental discipline and knowledge. His next teacher was Kudaka Karputra. He then joined forces with five ascetics - Kondana, Vappa, Bhadiva, Mahanama, and Assagi, who were practicing the most rigorous self-mortification in the hope of wearing away their karma and obtaining final bliss.

For six years he tortured himself until he was nothing but a walking skeleton. But after six years, he felt that his fasts and penance had been useless. So he abandoned these things. The five disciples also left him.

He attained 'nirvana', or Enlightenment at 35 at Gaya in Magadhra (Bihar) under the Tipal tree. He delivered his first sermon at Sarath where his five disciples had settled. His first sermon is called 'Dharmachakraparivarta' or Turning of the Wheel of Law'. He attained Mahaparinirvana in died at Kushinagar (identical with village Kasia in Kushinagar district of UP) in 483 BC at the age of 80 in the Maurya republic.

**The Teachings of Buddha**

The Four Great Truths:

1. The world is full of sorrow and misery.
2. The cause of all pain and misery is desire.
3. Pain and misery can be ended by killing or controlling desire.
4. Desire can be controlled by following the Eight Fold Path.

**The Eight Fold Path:**

The eight fold path consists of:

1. Right faith
2. Right Thought
3. Right Action
4. Right livelihood
5. Right Efforts
6. Right Speech
7. Right Remembrance and
8. Right Concentration.

**Belief in Nirvana:**

- When desire ceases, rebirth ceases and nirvana is attained i.e. freedom from the cycle of birth, death and rebirth is gained by following the 8-fold path.

- According to Buddha, soul is a myth.

**Law of Karma:**

- Man reaps the fruits of his past deeds

**The Sangha:**

- Consists of monks (Bhikshus or Shrumanas) and nuns.
  - Bhikshus acted as a torch bearer of the Dharma.
  - Apart from Sangha, the worshippers were called Upasakas.

**Buddhist Councils**

The followers of Buddha gathered 4 times after the death of Buddha which shaped the path of Buddhism.
THE FOUR BUDDHIST COUNCILS

<table>
<thead>
<tr>
<th>Year</th>
<th>Place</th>
<th>Presided by</th>
<th>Patron</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>483 BC</td>
<td>Rajgriha</td>
<td>Mahakashyap</td>
<td>Ajatahatru</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Teachings of Buddha were divided into two Pitakas: Sutta Pitaka and Vinaya Pitaka</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Followers divided into Sthavirmandins and Mahasanghikas</td>
</tr>
<tr>
<td>Second</td>
<td>383 BC</td>
<td>Vaishali</td>
<td>Sabakami</td>
<td>Kalsoka</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Third Pitaka, the Abhidhamma Pitaka was added.</td>
</tr>
<tr>
<td>Third</td>
<td>250 BC</td>
<td>Patalphuta</td>
<td>Mogaliputta Tissa</td>
<td>Ashoka</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Buddhism divided into Mahayana and Hinayana.</td>
</tr>
<tr>
<td>Fourth</td>
<td>72 AD</td>
<td>Kundalvan</td>
<td>Vusumitra</td>
<td>Kanishka</td>
</tr>
<tr>
<td></td>
<td>(Kashmir)</td>
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</tbody>
</table>

Buddhist Literature

Buddhist scriptures in Pali are commonly referred to as Tripitakas, i.e., Threefold Basket.
- Vinaya Pitaka: Rules of discipline in Buddhist monasteries.
- Sutta Pitaka: Largest, contains collection of Buddha’s sermons.
- Abhidhamma Pitaka: Explanation of the philosophical principles of the Buddhist religion.

Mahavamsa and Deevamsa are the other Buddhist texts. They provide information about the then Sri Lanka.

Jataka is the collection of the stories about the different births of Buddha.

Causes of Decline of Buddhism

- It succumbed to the Brahmanical rituals and ceremonies, such as idol worship, etc., which Buddhism had earlier denounced.
- The schism in the Sangha, from ninth century onwards.
- The language, the Pali language, is changed to Sanskrit. Instead of the Pali, the language of the common people.
- Deterioration in the monastic and religious standards of the monks in Buddhist monasteries.
- The invasion of Huna, King Mihirakula from central Asia in the sixth century and the Turkish invaders in the twelfth century AD.

Jainism

Jainism was founded by Rishabh Nath. There were 24 Tirthankaras (Prophets or Gurus) all Kshatriyas. First was Rishabh Nath (Emblem: Bull). His reference is also in Rigveda. There is no historical basis for the first 22 Tirthankaras. Only the last two Tirthankaras are historical personalities.

The 23rd Tirthankar Parshwanath (Emblem: Snake) was the son of King Ashvavasena of Banaras. His main teachings were: Non-injury, Non-lying, Non-stealing, Non-possession. The 24th and the last Tirthankara was Vardhamana Mahavira (Emblem: Lion). Celibacy was his addition.

VARDHMAN MAHAVIRA

He was born in Kapadagaram (Distt Muzaffarpur, Bihar) in 599 BC. His father Siddharta was the head of the Nathika clan. His mother was Trishla, sister of Liechhavi Prince Chetak of Vaishali.

Mahavira was related to Bimbisara. He was married to Yadwadha, had a daughter named Priyadarshana, whose husband Jamali became his first disciple. At 30, after the death of his parents, he became an ascetic.

In the 13th year of his asceticism, outside the town of Prabhulagrama, he attained supreme knowledge (kaivalya). From then on he was called Jina or Jitendriya (the conqueror) and Mahavira, and his followers were named Jains. He also got the title of Arihant.

At the age of 72, he died at Pavapuri, near Patna in 527 BC. After the death of Mahavira, during the reign of King Chandragupta Maurya, a severe famine led to a great exodus of Jain monks from the Ganga valley to the Deccan, where they established important centers of their faith. This migration led to a great schism in Jainism. Bhadabhuta, who led the emigrants, insisted on the retention of the rule of nudity which Mahavira had established. Shubhadra, the leader of the monks who remained in the north, allowed his followers to wear white garments, owing to the hardships and confusions of the famine. Hence arose the two sects of Jains, the Digambharas (sky-clad, i.e., naked) and the Svetambaras (white-clad).

TEACHINGS OF MAHAVIRA

He rejected the authority of the Vedas and do not attach any importance to the performance of sacrifices. He believed that every object, even the smallest particle, possesses a soul and is endowed with consciousness. That is why they observe strict nonviolence. The Jains reject the concept of a Universal Soul or a Supreme Power as the creator or sustainer of the universe.

According to the Jain teachings, the universe and its constituents like soul, matter, space, time, and principles of motion have always existed. All the constituents and actions are governed by a universal law.

Jainism does not deny the existence of gods but refuses to give gods any important part in the universe scheme. Gods are placed lower than the Jina. Universal brotherhood (non-belief in caste system) is practiced.

Anekantavada is one of the most important and fundamental doctrines of Jainism. It refers to the principles of pluralism and multiplicity of viewpoints, the notion that truth and reality are perceived differently from diverse points of view, and that no single point of view is the complete truth.

In Jainism, three Ratnas (Tri-ratnas) are recommended in order to attain Nirvana. They are Right Faith, Right Knowledge and Right Conduct.
### Jain Councils

<table>
<thead>
<tr>
<th>First</th>
<th>Year</th>
<th>Place</th>
<th>Presided by</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>Second</td>
<td>3rd century BC</td>
<td>Pataliputra</td>
<td>Shulabhadra</td>
<td>Compilation of 12 Angas</td>
</tr>
<tr>
<td></td>
<td>5th century AD</td>
<td>Vallabhi</td>
<td>Devardhigani</td>
<td>Final compilation 12 Angas and 12 Upangas</td>
</tr>
</tbody>
</table>

### Other Points
- Jainism reached the highest point in Chandragupta Maurya's time. In Kalinga, it was greatly patronized by Kharavela in the first century AD.
- Various factors were responsible for the decline of Jainism in India. They took the concept of Ahimsa too far. They advised that one should not take medicine when one fell sick because the medicine killed germs. They believed that there was life in trees and vegetables and so refrained from harming them. Such practices could not become popular with common man. There was moreover no patronage from the later kings.
- Due to the influence of Jainism, many regional languages emerged out, like Sanskrit, out of which grew the Marathi, Gujarati, Rajasthani and Kannada.
- Jain literature is in Adh-Magadhi and Pali dialects.

### MAHAJANAPADAS AND MAURYAS

**THE MAHAJANAPADAS**

In the sixth century onwards, the widespread use of iron in eastern UP and western Bihar created conditions for the formation of large territorial states which were called Janapadas. The new agricultural tools and implements enabled the peasants to produce more and the extra product was collected by princes to meet military and administrative needs.

With this, Janapadas started giving way to Maajanapadas. The land between Himalayas & Narmada was divided into 16 independent states i.e. the Mahajanapadas.

These Mahajanapadas were always in conflict with each other. Sometimes two or more mahajanapadas joined hands against the other and this way the loyalties shifted from one side to another and thus an atmosphere of war and suspicion prevailed.

Ultimately in 4th century BC the Magadha state became all powerful and under the Mauryas all the states were welded together and thereby giving rise to on mighty Mauryan Empire.

There is record of sixteen Mahajanapadas whose names are given below:

1. Anga
2. Magadha
3. Kasi
4. Kosala
5. Vajji
6. Malla
7. Chedi
8. Vatsa
9. Kuru
10. Panchal
11. Matsya
12. Sarasena
13. Assaka
14. Avanti
15. Gandhara
16. Kamboja

(There is no need to learn the names of these Mahajanapadas; these are given for the information of students. As chapter progresses, the important Mahajanapadas will be referred to at different places.)

### MAGADHA EMPIRE

**PERIOD: 6th Century - 4th Century BC.**

The various dynasties which ruled the Magadha are discussed below:

#### HARYANKA DYNASTY

Originally it was founded in 566 BC by the grandfather of Bimbisara, but actual foundation was laid by Bimbisara. The important kings of this dynasty are as follows:

- **BIMBISARA (544 BC-492 BC)**
  
  - Contemporary of Buddha.
  
  - He conquered Anga (E. Bihar) to gain control over trade route with the southern states.
  
  - His capital was Rajgir (Giriraja). He strengthened his position by matrimonial alliance with the ruling families of Kosala, Vaishali, and Madra.
  
  - His capital was surrounded by 5 hills, the openings in which were closed by stone walls on all sides. This made Raigir impregnable.

- **AJATSHATRU (492BC - 460 BC)**
  
  - He was son of Bimbisara. He killed his father & seized the throne (this is first instance of patricide in Indian-history)
  
  - Annexed Vaishali and Kosala (annexed Vaishali with the help of a war engine, which was used to throw stones like catapults. Also possessed a chariot to which a mace was attached, thus facilitating mass killings). Kosala was ruled by Prasenjit at that time.
  
  - Buddha died during his reign; arranged the first Buddhist Council.

- **UDAYIN (460 - 444BC)**
  
  - He founded the new capital at Pataliputra, situated at the confluence of the Ganga & Son.

### SHISHUNAGA DYNASTY

- It was founded by a minister of Udayin, Shishunaga. He was succeeded by Kalasoka (2nd Buddhist council).
- Dynasty lasted for two generations only.
- Greatest achievement was the destruction of power of Avanti.

### NANDA DYNASTY

- It is considered first of the non-Kshatriya dynasties.
- Its founder was Mahapadama Nanda. He added Kalinga to his empire. He claimed to be the 'Ekarat', the sole sovereign who destroyed all the other ruling princes.
- Alexander attacked India in their reign. Dhana Nanda was there at that time.
- Nandas were fabulously rich & enormously powerful. It is believed that they maintained 200,000 infantry, 60,000...
chronicle special

cavalry & 6,000 war elephants. This is supposed to have checked Alexander's army from advancing towards Magadha.

causes of magadha's success

The Magadha Empire was one of the largest and most prosperous ancient empires. This was due to various reasons. It enjoyed advantageous geographical position i.e., near rich iron deposits (thus effective weapons). The capitals of Magadha, Rajgir and Pataliputra, were situated at very strategic points.

Fertile soil of the lower Ganges region helped in development of agriculture. Availability of elephants caused the elephants to be used as war machines and which yielded positive results for Magadha.

alexander's invasion

- Alexander (356 BC - 326 BC) was the son of Philip of Macedon (Greek) who invaded India in 326 BC.
- At that time NW India was split up into a number of small independent states like Taxila, Punjab (Kingdom of Porus), Gandhara, etc.
- Except Porus who fought the famous battle of Hydaspes (on banks of Jhelum) with Alexander, all other kings submitted. He remained in India for 19 months.

The Effects of Alexander's Invasion

The invasion of Alexander on India had numerous cultural repercussions and it created a new era of Europe, by opening up four distinct lines of communication, three by land and one by sea. Due to cultural contact, a cosmopolitan school of art came up in Gandhara. It paved the way for the unification of South India under Chandragupta Maurya by weakening small states.

Ancient Republics

The Pali records give the names of about ten republics that existed in Northern India during the life time of Buddha.

1. The Sakya of Kapilavastu, the Matha of Kushinagar and Pava, and the Licchavi of Vaisali were the most important republics.

The republic of the Sakya probably stood on the borders of India and Nepal, and included the lower slopes of the Himalayas. Mahatma Buddha also belonged to these people. These people continued to govern themselves on democratic lines for quite a long time, but during the reign of Vidudabh, Prasenajit's son, this republic was annexed to the Kosala empire and a large number of the Sakya were cruelly butchered.

The Matha had their two branches, the one ruled from Pava and the other ruled from Kushinagar. The first place was known as the place where Mahavir, the founder of Jainism, breathed his last, and the second place became important as the place of Buddha's nirvana. This republic of the Matha flourished for some time but during Ajatashatru's reign it was annexed to the Magadhan empire.

The most important republic was that of the Licchavis of Vaisali. These people were chivalrous, war-like and great lovers of freedom. The neighboring republics and states were always afraid of them. Ajatashatru defeated these people after a prolonged war of about sixteen years. He, like a clever diplomat, first of all created dissensions among them and broke their back. Then he defeated them and annexed their territory to his empire.

The administrative machinery of these ancient Indian republics worked more or less on democratic lines. The executive head of these republics was chosen by the people themselves. The members of the Assembly were also elected by the common people. All the questions concerning the people and state were discussed in this assembly.

mauryan empire

The Maurya Empire was a geographically extensive Iron Age historical power in ancient India, ruled by the Mauryan dynasty from 321 to 185 BCE. The Empire originated from the kingdom of Magadha in the Indo-Gangetic plains (modern Bihar, eastern Uttar Pradesh and Bengal) in the eastern side of the Indian subcontinent.

CHANDRAGUPTA MAURYA (322 - 297 BC)

The Empire was founded in 322 BCE by Chandragupta Maurya, who had overthrown the Nanda dynasty and rapidly expanded his power westwards across central and western India, taking advantage of the disruptions of local powers in the wake of the withdrawal westward by Alexander the Great's Greek and Persian armies. By 320 BCE the empire had fully occupied Northwestern India, defeating and conquering the satrap left by Alexander.

Chandragupta is also called Chandragupta the Great by Greek scholars. Seleucus I Nexeter was one of the generals of Alexander and after his death, had succeeded in gaining control of most of the Asian provinces. Chandragupta defeated him in 305 BCE and was compelled to yield parts of Afghanistan to Chandragupta. There was also a marriage alliance between the two families.

He built a vast empire, which included not only good portions of Bihar and Bengal, but also western and northwestern India and the Deccan. This account is given by Megasthenes, a Greek ambassador sent by Seleucus to the court of Chandragupta Maurya in his book Indica. We also get the details from the Arthashastra of Kautilya.

Chandragupta adopted Jainism and went to Sravanabelagola (near Mysore) with Bhadrabahu, where he died by slow starvation.

Vishakhadatta wrote a drama Mudrarakshasa (describing Chandragupta's enemy) & Debi Chandragupnsin sixth century AD.

Inscriptions associated with Chandragupta Maurya are:
- Sohagura inscription in Gorakhpur district of UP.
- Mahasthan inscription in Boga district of Bengal.

BINDUSARA (297 - 269 BC)

Chandragupta was succeeded by his son Bindusara in 297 BC. He is said to have conquered the land between the Asoa, i.e., the Arabian Sea & Bay of Bengal. At the time of
his death, almost the entire subcontinent came under the Mauryan rule.

He is also known as ‘Amritaghati’ by Greek writers. Greek Ambassador Deimachos visited his court. At the end of his reign, Bindusara joined the Ajivika sect.

ASHOKA (269 – 232 BC)

Chandragupta’s grandson i.e. Bindusara’s son was Ashok kumaradeva Maurya who was also known as Ashoka or Ashoka The Great (ruled 273 - 232 BCE).

As a young prince, Ashoka was a brilliant commander who crushed revolts in Ujjain and Taxila. As monarch he was ambitious and aggressive, re-asserting the Empire’s superiority in southern and western India. A Buddhist text “Dipavamsa” says that he seized the throne after killing his 99 brothers, except the youngest one.

He fought the Kalinga war in 261 B.C. in the 9th year of his reign. The war proved to be a turning point in his life and he became a Buddhist under Upagupta. Hundreds of thousands of people were adversely affected by the destruction and fall out of war. When he personally witnessed the devastation, Ashoka began feeling remorse. Although the annexation of Kalinga was completed, Ashoka embraced the teachings of Buddhism, and renounced war and violence. He adopted the policy of ruling by Dhamma or dharma instead of force and violence.

He is regarded as one of the greatest rulers of all times. He was the first to maintain direct contact with the public through his inscriptions.

His empire covered the whole territory from Hindustan to Bengal and extended over Afghanistan, Gandhara, and whole of India with the exception of a small area in the extreme south. Kachnar and valleys of Nepal were also included in his empire.

Ashoka is referred as ‘Buddha shakya’ in Maski Inscription and ‘Dharmashokha’ in his Saranath inscription. He was also known as ‘Devampiya’ i.e. beloved of the gods, and as ‘Piyadasi’ i.e. of pleasing appearance.

ASHOKA’s Dhamma

His Dhamma was an ethical code aimed at building upon an attitude of social responsibility among the people. It was not synonymous with Buddhism; it was aimed at building up an attitude of mind of social responsibility based on man’s dignity and humanistic approach. The contents of the Ashoka’s Dhamma are found in his edicts, and essence of the Dhamma is given below:

1. Prohibition of animal sacrifices and festive gatherings and avoiding expensive and meaningless ceremonies and rituals.
2. Efficient organization of administration in the direction of social welfare.
3. Consideration and non-violence to animals and courtesy to relations and liberality to Brahmins, Sramanas, etc.
4. Humane treatment of servants by masters and of prisoners by the government officials.
5. Tolerance among all the sects.
6. Replacement of bherighosa (sound of war drums) by dhammighosa (sound of peace), i.e. conquest through Dhamma instead of through war.

Ashoka’s Edicts

The edicts can be classified into three categories:

1. Major Rock Edicts - 14 in numbers, found from 6 places viz. Munsehra, Shabigharih, Kalsi, Dhouli, Jogar, Sopara, Gimar, and Eragni.
2. Minor Rock Edicts - From various places like Maski, Gurjara, Roopnath, Eragni, etc.

Important Sites of Ashoka’s Edicts

Here only important edicts are given. Students are advised to keep only these sites and edicts in mind. These are the edicts which have some important characteristic attached to them.

- Allahabad-Kosam or Prayag edicts (Pillar Edicts I-VI, the Queen’s edict or the schism edict) - The site is the same as modern Kosam on the left bank of Yamuna. The Ashokan pillar was inscribed on at later periods by various rulers including Samudragupta and Jahangir. It would appear from Samudrapta’s inscription that the pillar was still at Kausambi during the Gupta period. Probably Jahangir was responsible for its removal to the fort at Allahabad, which he did in imitation of Firuz Shah Tughlaq, who had brought similar pillars from Toppa and Meerut to Delhi.
- Prayag Hill Caves - Donatory inscription to the Ajivika sect.
- Delhi-Meerut and Delhi-Toppa (Pillar Edicts I-VI and I-VI respectively) - The Delhi-Meerut and the Delhi Toppa pillars are so called because they were transported to Delhi by Firuz Shah from their original sites at Meerut and Toppa.
- Girnar (Major Rock Edicts) also known as Junagath edict - It is situated on the east of Junagath in Kashiwar. Its importance was increased by the fact that during the reign of Chandragupt, a dam was constructed on the Sudarsana Lake in the neighbourhood of Girnar. The Sudradaman inscription informs us that the lake was originally built by Pudhayagupta, the provincial governor of Chandragupta. Subsequently, conduits were worked from it by Tusapa in the reign of Asoka. It appears from the inspiration of Skandagupta that the

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lake continued to supply water the surrounding area until well into the Gupta period.

- **Rummindel (Pillar Inscription)**: The Rummindel Pillar stands near the shrine of Rummindel just across the border of Nepal. The pillar was erected by Ashoka to commemorate the birthplace of the Buddha, the Lumbini grave.

- **Sarnath (Pillar Inscription)**: It is the pillar inscription from where national emblem of India has been adopted. The location of Sarnath is three-and-a-half miles from Bodh Gaya.

**LATER MAURYAS**

- Ashoka died in 232 B.C. and with him departed the glory of Mauryan Empire. Vishnu Puran gives the names of his seven successors but with no details, probably the empire was divided into two parts of eastern and western.

- The western being ruled by Kusala (son of Ashoka) and later for sometime by Sumatra (son of Kusala) where Indo-Greeks began to make early inroads and until 180 B.C. had virtually supplanted the later Mauryas.

- The eastern part was being ruled by Bhadradri from Pataliputra. He was the seventh king in succession from Ashoka. He was killed by his commander in chief Pushyamitra, who ascended the throne in 187 B.C. The royal dynasty founded by him is known as Sunga dynasty.

**Mauryan Administration**

A vast and highly centralized bureaucratic rule with the king as fountain head of all powers was the administrative system prevalent in Mauryan times. The King claimed no divine rule, rather it was paternal despotism. Kautilaya called the King ‘Bharatamaharaja’ or the promotor of social order. The highest law in the land was the dharma and that and were administered by ‘Maras’. They were in number: Mastra (Chief Minister), Mantrali (Chief Priest), Sarnath (Commander in Chief), Kundak (Chief of Law), etc.

**Mantrapastra**: There was also a mantrapastra to assist the king in day-to-day administration. Kautilaya again and again emphasized the importance of Mantrapastra. Kautilaya mentions 27 superintendents (adhikaryas) mostly to regulate economic activities. The famous were as follows:

- *Panyadhikaryas*: Commerce.
- *Pavamahikaryas*: Weights and measures.
- *Sutkadhikaryas*: Tolls/Customs.
- *Sakhradhikaryas*: Mines.
- *Aspapataladhikaryas*: Accounts.
- *Pattanadhikaryas*: Ports.
- *Ganakadhikaryas*: Courtesan.
- *Lakshamadhikaryas*: Mint.

**Espionage**: Spies operated in the guise of sanyasis, wandering beggars and were of two types Sandhyavansha and Sanchari. They worked by remaining stationed at a public place and later by moving from place to place. Further there were three types of officers in this department:

- *Sutkars*: Public relation officers, gathered public opinion and reported to the King.

**Later Mauryas**

- Prativeda: Special officer had direct access to the king at any hour.
- *Gudha Purusha*: Secret agent mentioned in *Arthashastra*.

**Army**: Mauryas had a huge army and there is no evidence of its reduction even by peace loving Ashoka. According to *Pliny*: Chandragupta maintained 65,000 foot soldiers, 30,000 cavalry and 500 elephants. According to *Megasthenes*, the army was administered by six committees consisting of the five members each taken from a board of 30 members. The six committees or the wings of the army were: the army, the cavalry, the elephants, the chariots, the navy and the transport. The officers and soldiers were paid in cash.

**Provincial Administration**: Except the capital Pataliputra, the whole empire was divided into four provinces controlled by a viceregal - either a prince or a member of the royal family.

**District Administration**: Provinces were sub-divided into districts and had three main officers:

a) *Pradesika*: responsible for the overall administration of the district.

b) *Rajukot*: revenue administration and later judicial particularly in rural areas and was under Pradesika.

c) *Yukta*: probably accountants.

**Sub-District and Village Administration**: Sub district consisted of a group of villages numbering 5 to 10 and was administered by ‘Gopa (accountant)’ and ‘Saharta’ (Tax collector). The villages were administered by the village headmen who were responsible to the Gopa and Saharta.

**City Administration**: The administration of capital Pataliputra has been described by Megasthenes, which according to him, was administered by six boards consisting of five members each, being entrusted with matters relating to industrial arts, care of foreigners, registration of births and deaths, regulation of weights and measures, public sale of manufactured goods and the last with collecting toll on the articles sold this being one tenth of the purchase price. Head of the city administration was Nagarika. Nagarika was assisted by two subordinate officials namely Sharanika and Gopa.

**Revenue Administration**: Land revenue was the main source of income of the state. Peasants paid 1/4 of the
Economic Conditions during Mauryan Period

Both agricultural and industrial sector made much headway. Colonization of lands for agricultural purpose took place on a large scale due to royal incentives. Industrial arts and crafts proliferated as a result of swift communication through a network of good and long roads and incentives given by the government. A strong social development was the employment of slaves in agricultural operation on a large scale. It seems that the puruṣa, the silver coin which carry the symbols of peace, and hill and river formed the imperial currency of the Mauryas.

Another feature of economy during this time was formation of shrenis or guilds. Shrenis were associations of craft persons & merchants. Shrenis of the crafts persons provided training, procured raw material and distributed the finished product to merchants. The merchants converted the guilds and shrenis into banks where rich people deposited money. These guilds were provided with high autonomy because of their high importance in urban economy. These guilds could even be granted titles of administrators in the guild. The guilds even had judicial powers over their members. However, their autonomy was not absolute as these guilds had to be registered with the king and the king was the ultimate administrative power over them.

Social Conditions During Mauryan Period

Megasthenes divided Mauryan society into seven castes: philosophers, farmers, soldiers, herdsmen, artisans, manipravindas and councilors. Certainly, the confused caste with professional. Again, he notes the absence of slavery, but it is contradicted by Indian sources.

Kauthala recommends the recruitment of Vaishyas and Shudras in the army, but their actual enrolment is extremely doubtful. In addition to the four regular castes, he refers not less than five mixed castes by the general name of Antyavasayi (living at end), who lived beyond the pale of Aryan society.

The position of Shudra improved somewhat for hitherto agricultural laborers and domestic slaves. They could now own land.

The existence of many sects may have caused social tension.

DECLINE OF THE MAURYAS

The reasons for the decline of the Mauryan empire are listed below:

- Brahmanical Reaction: Har Prasad Shastri holds that Ashoka’s pro-Buddhist policy annoyed Brahmins culminating in the killing of the last Mauryan ruler Bhishadrata by his Brahman army general Pushyamitra Sunga.
- Ashoka’s Pacifist Policy which resulted in the emasculation of the army, but we have no evidence of his disbanding the army or even reducing their number. (H.C. Raichoudhary).
- Economic Weakness: D.D. Kosambi draws our attention to the debased coins of later Mauryans and maintained that the heavy economic pressure caused due to a vast army and bureaucracy was the chief cause for the downfall.
- Administrative Weakness: Romila Thapar attributes the decline of the top centrally centralized bureaucracy, no competitive recruitment system, no means of gauging public opinion, lack of nationalism among people, but all these were remote possibilities in those days.
- Ashoka’s Weak Successors: Ashoka’s weak successors and division of the empire into the parts might have adversely affected the strength and resources of the empire in resisting Indo-Greeks who were the first to invade.

POST MAURYAN PERIOD

(187 BC - 300 AD)

After Ashoka, about five or six rulers of the Mauryan dynasty came to the throne of Kanpur, but they were all weak kings and so the Mauryan empire gradually deteriorated under them. At last, as the Puranas would have us to believe, Brihadratha the last ruler of the Mauryan dynasty was assassinated by his own commander-in-chief Pushyamitra Sunga (185-148 BC) leading to the establishment of Sunga dynasty.

SUNGA DYNASTY

Pushyamitra Sunga was the founder of Sunga Dynasty. He fought two wars and won them, conducted two Aswamedha Yajnas. The Yajnas marked the revival of Vedic rituals. Patanjali is said to have officiated as priest in the Aswamedha sacrifices.

According to Divya-Vadana, Pushyamitra was the successor of Buddhism and he put a price on the head of every Buddhist monk. The last Sunga king was Devabhuti or Devabhushan, who was assassinated by Vasudeva Kumar in 72 BC.

The sway of the Sungas marked the revival of the Hindu culture and the Sanskrit language which had seen a great setback under Ashoka. They, in fact, set the ground for the advancement of Hinduism under the Gupta.

The Sungas were great patrons of art. They constructed a large number of stupas, viharas, gateways and railings etc. The railings of Barhut Stupa, one of the Gateways of Sanchi Stupa and the Chaitya Hall at Karle are some of the exquisite examples of art of the Sunga period.

Sungas were also great patrons of education and literature. The great Sanskrit grammarian Patanjali was patronized by them. The Ramanuja and the Mahabharata were also given final touches during this period. The famous book on Hindu Law, Manusmriti was also compiled during this period.

KANVA DYNASTY

According to the Vayu Purana, the Kanva was a minor dynasty having only four rulers - Vasudeva, Bhumimitra, Narayana, and Susman - who ruled for 45 years i.e. 73 to 26 BC. Not much is known about these rulers except that they were all Brahmins like those of their predecessors, the Sungas. The Magadha Empire saw a further fall under them. In about 28 BC, Susman, the last ruler of this dynasty was killed by the Satavahana King Simuka.
CHÉDIS OF KALINGA

The Hārīgumpha inscription (near Bhubaneshwar, Orissa) of Kharavela, the third ruler of the dynasty gives information about the Chédis. Kharavela pushed his kingdom beyond the Godavari in the South. He was a follower of Jainism and patronized it to a great extent.

SATAVAHANAS OR THE ANDHRAS

They were the successors of the Mauryans in the Deccan & the central India.

Simulā is regarded as the founder of this dynasty. The most important king was Gautamiputra Satakarni (AD 106-130) who raised the power and prestige of Satavahanas to greater heights. He set up his capital at Pabhas on the Godavari in Aurangabad district.

Important Aspects of Satavahanas

- Mostly issued lead coins (apart from copper and bronze).
- Acted as a bridge between North and South India.
- Satavahanas rulers called themselves Brahmanas. They performed Vedic rituals and worshipped gods like Krishna, Vasudeva and others. However, they also promoted Buddhism by granting land to the monks.

The two common religious constructions were the Buddhist temples that were called 'Chaitya' & the monasteries, which were called 'Viharas'. The most famous Chāitya is that of Karle in Deccan.

Their district was called 'Aharas', as it was in Asoka's time. Their officials were known as 'amāyas' and 'mahāamāyas', as they were known in Mauryan times.

- Started the practice of granting tax free villages to Brahmanas and Buddhist monks.
- The official language was Prakrit & the script was Brahmi.

In Ashokan times, under the Satavahanas, two new scripts are attributed to a Satavahana king called Hala.

Social Conditions During Satavahana Period

Satavahanas are said to have reinforced the four-fold Varna system. Gautamiputra Satakarni put an end to intermixture of castes. The absorption of Sakas into Hindu society was possible through matrimonial relations with Satavahanas. Indigenous tribes drifted towards Buddhism. Satavahanas showed traces of matrilineal social structure. Progeny were named after mothers. But basically Satavahana rule was patriarchal, succession passed to male member.

CENTRAL ASIAN CONTACTS

In eastern India, central India & the Deccan, the Mauryas were succeeded by a number of native rulers such as the Sungas, the Kanvas & the Satavahanas. In N.W. India, they were succeeded by a number of ruling dynasties from central Asia.

THE INDO-GREEKS

A number of invasions took place around 200 BC. The first to invade India were the Greeks, who were also called the Indo-Greek or Bactrian Greeks because they ruled Bactria. It is said that they pushed forward as far as Ayodhya and Patiliputra.

The most famous Indo-Greek ruler was Menander (165-145 BC), also known as Milinda. He had his capital at Sakala (modern Sirkhet in Punjab). He was converted into Buddhism by Nagesha. The conversation between the two has been described in the Pali text Milindapanda or The Questions of Milinda.

Greeks were the first to issue coins which can be definitively attributed to the kings, and also the first to issue gold coins in India.

- They also introduced the practice of military governorship. The governors were called Strategos.

The Greek rule introduced features of Hellenistic art in the north-west frontier of India. Gandharā art was its best example.

- The term ‘Horashastra’, used for astrology in Sanskrit is derived from the Greek term ‘Horoscope’.

THE SHAKAS OR SCYTHIANS (57 BC)

The Greeks were followed by the Shaka, who controlled a larger part of India than the Greeks did. There were 5 branches of the Shakas with their seats of power in different parts of India and Afghanistan.

King of Ujjain, who called himself Vikramaditya, defeated Shaka. An era called the Vikram Samvat is reckoned from the event of his victory over the Shaka in 57 BC. (From this time onward, Vikramaditya became a coveted title).

The most famous Shaka ruler in India was Rudradaman I (AD 130-150). His achievements are highlighted in his Junagad inscription. His inscription records in detail the repairs of Sudarshana Lake (built originally under Mauryans) in Kathiawar. It is first major inscription to be written in Sanskrit.

Originally they lived in Iran, invaded at the beginning of Christian era, from where they moved to India. In comparison to Greeks and Shakas, they occupied only a small portion in N.W. India in the first century.

THE PARTHIANS

The most famous Parthian king was Gordianus (AD 19-49), in whose reign St. Thomas is said to have come to India for the propagation of Christianity.
In the religious field, the Greek ambassador Heliodorus set up a pillar in honour of Vasudeva near Vidisa in M.P. The Kushan empire gave rise to several schools of art - Central Asian, Gandhara & Mathura. Mathura produced beautiful images of Buddha, but it is also famous for the headless erect statue of Kanishka. Vatsayana wrote Kamasutra during Kushana period only.

SOUTH INDIA

The Neolithic and Chalcolithic amalgam which seems to have been round about 2000 B.C. is continued up to about the middle of the first millennium B.C. In south Indian it was then overlapped by the Megalith culture inhabited by the Megalith builders. At about the beginning of the Christian era, the Megalith culture was overlapped by what has been called 'Andhra culture'. This is the time when South India had a large volume of trade with Roman world. Again the culture and economic contacts between the north and the south paved the way for the introduction of material culture brought from the north to the deep south by traders, conquerors, Jains, Buddhists and some Brahman missionaries.

From the 2nd century B.C. we notice the formation of state system, rise of social classes, use of writings and beginning of written literature.

EARLY KINGDOMS

The land south of Krishna River was divided into three kingdoms: Chera, Chola and Pandyas. The Pandyas were first mentioned by Megasthenes who speaks of the Pandya kingdom being ruled by a woman and that seven-year-old mothers were found in the Pandya country. The three kingdoms together with Satyaputra are referred to as independent states by Ashoka in his inscription with which he maintained friendly relations. The name Satyaputra is yet to be identified.

The three kingdoms are discussed below:

THE CHOLAS

The Chola dominion known as ‘Tondalmandalam’ or ‘Cholamandalam’ their chief centre of political power was at ‘Uraiyar’, a place famous for cotton trade. The Chola were the most powerful of all three kingdoms. The Chola maintained an efficient navy.

The ship building technology at that time was quite advanced compared to other contemporary civilizations and this allowed them to have an efficient navy. In the middle of the second century B.C., a Chola king named Elara conquered Sri Lanka and ruled over it for nearly 50 years.

Kashinatha founded the port city of Puhar (identical with Kaveripoompadinam and constructed 160 km of embankment along the Kaveri River. He fought the ‘Battle of Penni’ and defeated 11 kings. He was the greatest of Chola kings.

The main source of wealth was trade in cotton cloth. Trade was across Bay of Bengal and Arabian sea.

THE CHERAS

The history of the Cheras was marked by continuous fighting with the Cholas and the Pandyas. The capital of the Cheras was Vanji or Karur. Nedumparam Adan is the first known Chera king. He is said to have fed both the armies of
Kurukshetra war and so had earned the title of ‘Udyogajra’.

Senaguttuvan, the Red Chera or Good Chera, according to the Chera poets, was the greatest Chera king. Senaguttuvan invaded the north and crossed the Ganges. He is remembered for building a temple of ‘Kannagi’, the goddess of chastity. The worship of Kannagi is known as ‘Pattini’ cult’, which was established by him.

Cheras owed their importance to trade with the Romans. The Romans set up two regiments there to protect their interests.

**THE PANDYAS**

First mention of the Pandyas is done by Megasthenes who says that their kingdom was famous for pearls and was ruled by a woman.

The Pandyan kingdom occupied the southernmost portion of Indian peninsula, with Madurai as its capital. Legendary and traditional accounts mention the loss of many Sangam texts on the occasion of a deluge, which compelled the Pandyan king to shift their capital first from Madurai to Kapasap uram and then from there to Madura. Madurai seems to be the Tamil word of Mathura. The Pandyan profited from trade with Roman Empire.

The Pandyan kings profited from trade with the Roman Empire and sent embassies to the Roman emperor Augustus.

**TAMIL-BRAHMI SCRIPT FOUND IN OMAN**

A Tamil-Brahmi script inscribed on a pebbles, which was found at the Red Sea port of Massa, Oman, has come to light now. The script was inscribed in about 1500 AD and it can be dated to the first century CE, that is 1500 years before the present. The discovery of a stone axe of Sumurjan was opened a new chapter in the history of the Indian Ocean contacts, according to specialists at IIT, Kharagpur.

It was generally believed that India’s contact with the Mediterranean would begin with the Roman era and much of the studies were concentrated on the Red Sea ports such as Qusair al-Hadid and Berenice, both in Egypt. While the excavation at Qusair al-Hadid added pithy to the Tamil Brahmi texts and interpreting ‘Karan’, ‘catan’ and ‘pandit’ on the stone found at Berenike was engraved with the Tamil-Brahmi script ‘Karanpuman’. The latest discovery in Oman was significant as it opened a new avenue in understanding the impact of the Indian Ocean trade, particularly on the west coast of the peninsular India. The region was known for frankincense and there was a possibility that trade in horses could have taken place in these ports. (Frankincense is an aromatic gum resin used for burning as incense).

This site could be crucial in tracing the maritime history of the Red Sea, the South Arabian and the Mediterranean coast and their interactions which could have played a pivotal role in the long-distance maritime trade between Tamilakam and the Mediterranean between the first century BC and the fourth century CE.

Archaeologists feel that Pothandam could be Muziris, which was a flourishing port on the west coast during the Tamil Sangam age, which connected with the classical period in the West. The presence of Frankincense graves in almost all trenches at Pothandam is yet another indication of the site’s connection with South Arabia, including the Roman and the Al Baled region, famed as the ‘land of incense’.

**OTHER ASPECTS OF THE 3 KINGDOMS**

- All the gathered information is based on Sangam literature. Sangam was a college or assembly of Tamil poets held probably under Royal Patronage (esp. Pandiyas).
- These kingdoms patronized the traders, which was an important reason for growth of trade across Bay of Bengal with south east Asia and with the roman empire.
- The whole literature has been divided into two groups—narrative and didactic. The former is called Melamkannakku or Eighteen Major Works and the later Cilamkannakku or Eighteen Minor Works.
- Sangam age corresponds to the post Maurya and the pre-Gupta period.
- Three Sangam were held. The first Sangam was held at Madurai but its work has not survived. Its chairman was Agastya. The second Sangam was held at Kappuram. Its chairman was Tollkippayar (author of Tolkappiyam). The third Sangam was held at Madurai. Its chairman was Nalvar. It was the third Sangam from which the entire corpus of Sangam literature got formed.
- Nallatirukkuraipuranam by Haran Arulogal and Manimekalai by Sattanar are the famous epic of this time.
- Other books are Tolkappiyam by Tollkippaiyar, Jivakachintamani by Tirutakdeva and Kurit (called the ‘fifth Veda’ or the Bible of the Tamil Land) by Tirukkattuvar.
- The chief local god was Murugan who was also called Subramaniya.
- Peppara — agricultural laborers who used to work in annual basis.
- Civil and military offices held by velalas (rich peasants).
- The ruling class was called ‘Arayar’.
- Captains of the army were given the title ‘Enadi’ in Tamil literature.

**GUPTA PERIOD**

*(300 AD-606 AD)*

**THE AGE OF GUPTAS**

After the fall of the Kushan Empire, towards the middle of the third century A.D., India was divided into a large number of small principalties. This situation of utter confusion continued for many years and towards the end of the third century A.D. Sri Gupta brought Magadha under his control. This was the empire of the Guptas.

This dynasty controlled the destiny of India for about two centuries (320 – 540 A.D.) and under them India made such a progress in almost all the fields that their period is generally regarded as the ‘Golden Age of Hindumism’.

According to Vishnu Purana, the Guptas belonged to the Vaishya caste. On the basis of epigraphic sources, it is believed that the Guptas were kshatriyas.

The Poona copper plates of Prabhavati Gupta records that Sri Gupta was the Adhiraja or the founder of the Gupta dynasty. Sri Gupta was followed by his son Ghatotkach. Like his father Ghatotkach was also a petty chief, and not much is known about him except that he died in 320 A.D., and succeeded by his son Chandragupta I.

*Shilpi: radical*
CHANDRAGUPTA I (319 - 353 A.D.)

When he came to the throne, his influence was limited within Magadha but he greatly raised the power and prestige of his dynasty by his matrimonial alliances and conquests. He greatly extended the boundaries of his kingdom and adopted the title of 'Maharajadhura' or 'King of Kings'.

He entered into matrimonial alliance with the famous Lichchhavi tribe and married Kumadevi. Chandragupta I is also said to have started a new era which starts from 26th February, 319 A.D. which is supposed to be the first year of the coronation of Chandragupta I.

SAMUDRA GUPTA (335 - 375 A.D.)

He was a great conqueror who had fought many successful battles during the reign of his father, Samudragupta gave peace and unity to the country and established a mighty empire. It is because of his great military achievements that Dr. V.A. Smith calls him the 'Indian Napoleon'.

The Allahabad pillar inscription composed by Harisena, his court secretary, speaks of many people and countries that were conquered by him. Harisena was the army commander in famous southern campaign of Samudragupta. In Allahabad inscription Samudragupta describes himself as the hero of hundred battles. In one of his coins he called himself 'Lichchhavi dubhita' (daughter's son of the Lichchhavis).

He performed Asvamedha Yajna to claim imperial title and struck gold coins of Yupa type to commemorate the occasion.

He maintained the tradition of religious toleration. He granted permission to Buddhist king of Ceylon, Meghavaran, to build a monastery at Bodh Gaya; so, he was called 'Pratibimbapar' (Full of compassion).

He was a great patron of art, adopted the title of ‘Kumaraja’. Poets like Harisena and Vasubandhu adored his court, on some coins he was shown playing veena.

CHANDRAGUPTA II (380 - 415 A.D.)

He was also a great conqueror like his father and his reign saw the high watermark of the Gupta Empire. Mehrauli Iron Pillar inscription claims his authority over north western India and a good portion of Bengal. Virasena’s Udayagiri cave inscription refers to his conquest of the whole world.

He defeated the last of the Sakas ruler Rudra Singha and annexed the territories of Western Malwa and Gujarat.

He was also called ‘Vikramaditya’. Chandragupta II made Ujjain the second capital of the empire.

He strengthened his position through matrimonial alliances. His daughter Prabhavati was married to a Vakataka prince Rudrasena II (a Brahman), he himself married a Naga princess ‘Kuber Naga’.

He was the first ruler to issue silver coins. He also issued copper coins. He was also a man of art and culture. His court at Ujjain was adorned by ‘Navaratna’ (Nine gems) including, Kirtibhata, Amaresa, Dhanvantari, Vetal Bhatt, Ghat Karpar, Varahamira, Varanangi, Shanku, Kshapana, Harisena was the court poet and minister of Chandragupta II.

Faith, the Chinese traveler, came during the time of Chandragupta II.

KUMARA GUPTA (415 - 455 A.D.)

Chandragupta II was succeeded by his second son Kumara Gupta I, born of Mahadevi Dhrusvasavami. Kumara Gupta I assumed the title ‘Maharajadhura’.

The famous Nalanda University was founded during his reign.

He performed Asvamedha sacrifices, but we do not know of his any military success, though he maintained the vast empire intact. Towards the end of his reign, the empire was attacked by the Pushyamitra tribe (a branch of Huns of Central Asia).

SKANDA GUPTA (455 - 467 A.D.)

Skandagupta, son and successor of Kumara Gupta I is generally considered to be the last of the great Gupta rulers.

He repulsed the vigorous Hunas twice; this heroic feat entitled him to assume the title of Vikramaditya. During his reign the renowned Suddasana lake was repaired and its embankments were rebuilt.

After his death in about 467 A.D., the fortunes of the Gupta dynasty fell with a rapid speed. All his successors like Purugupta, Narasimhagupta, Kumara Gupta II, Buddhagupta, Bhanagupta, etc., were unable to check the disintegrating forces and the mighty Gupta Empire fell before the Huna invasions.

Administration

In contrast to the Mauryas, the Gupta kings adopted pompous titles such as ‘Parmeshwar’, ‘Maharajadhura’ and ‘Paramabhatsara’ which signify that they ruled over lesser rulers in their empire. Element of divinity in kingship: kings compared with different gods and were looked upon as Vishnu, the protector, and preserver. Kingship was hereditary, but royal power was limited by the absence of a firm practice of primogeniture.

Council of ministers existed, evidence of one man holding several posts like Harisena and posts becoming hereditary. The empire was divided into two provinces under the charge of an ‘Emperor’, Viceroy. Bhukis were divided into districts (Vishayas) placed under the charge of ‘Yavvanapali’. The sub-districts were called ‘Teh’ and the village was under ‘Gramika’ or ‘Madawat’.

The Guptas did not maintain a vast bureaucracy like that of the Mauryas. Kumaramalaysia were the most important officers who were appointed by the king in the home provinces.
Religion

_Bhagavad Gita_ was written during this time only. There was a decline in Buddhism. Brahmanism centered on worshipping Vishnu or Brahma.

History was presented as a cycle of 10 incarnations of Vishnu. Idol worship became a common feature. Vishnu temple at Deogarh (near Jhansi), a small temple near Sanchi and a brick temple at Bhitaagaram (near Kanpur) belong to the Gupta architecture.

Art

Bhitaagaram - Kanpur

A number of temples, sculptures etc were developed during this period. Some of the major accomplishments in art of this period are discussed below:
- Samudragupta is represented on his coins playing the lute (vina).
- A 2 metre high bronze image of Buddha belonging to the Mathura school was created during Gupta period. (The Gandhara Buddha represents mask-like coldness, while the Buddha from the Mathura school imparts a feeling of warmth and vitality.
- The Buddha sitting in his Dharma Chakra mudra at Sarnath belongs to Gupta period.
- Buddha images (Lakshapit) belonged to Gupta period (these were destroyed by Tambar)
- Ajanta Paintings and paintings at Bagh, near Gwalior in MP, are of this time. They belong to the Buddhist art.
- Images of Vishnu, Shiva & some other Hindu Gods featured for the first time in this period.

Social Conditions

The Aryam pattern of society based on _`Varnashram dharma`_ made a mental assertion. Land grants to Brahmanas suggest Brahman-supremacy continued. Caste proliferated into numerous sub-castes, firstly as a result of assimilation of a large number of foreigners into Indian society and secondly due to absorption of many tribal people in Brahmanical society through process of land grants.

Religious functionaries were granted land called `Agartha` free of taxes for ever, and they were authorised to collect from peasants all taxes, which could have otherwise gone to the emperor. Land revenue was about 1/6 of the produce payable either in cash or kind.

Though women were idealised in literature, mother goddesses were worshipped, but in reality they were accorded lower position viz., pre-puberty marriage, denial of education, treated as an item of property etc. The first example of _Sati_ came from Era (Madhya Pradesh) of 510 A.D.

The position of the Sudrashas somewhat improved but number of untouchables and out-castes increased. The practice of untouchability intensified (esp. the hatred for Chandals).

Literature

A number of famous literary works were written during this period.
- _Kalidasa_, the great Sanskrit dramatist, belonged to this period. His books are _Abhigyanashakuntalam_ (considered as one of the best literary works in the world & one of the earliest India work to be translated into European language). The other work being the _Bhagavad Gita_.
- _Vishvakarma_, _Mehdadutam_, _Kumarasambhavam_, _Rajatarangini_. _Kavvyadarshana_ and _Dasakumaranarita_. To this period belongs 11 plays written by Bhasker, most famous of these was _Charudatta_.
- _Vishwakarma_ wrote _Mudrarakshas_ and _Devi Chandraguptam_.
- Vishnu Sharma wrote _Panchatantra_ and _Hitopadesh_.
- The Gupta period also saw the development of Sanskrit grammar based on _Panini_ and _Patanjali_. This period is particularly memorable for the compilation of _Amarakosa_ by _Amarakosha_.
- _Ramanuja_ & _Mahabharata_ were almost completed by the 4th century AD.

Science And Technology

The science of medicine was highly developed during this period. The highly specialized science of transplantation...
of internal organs was known to the Guptas. Sushruta is known as father of surgery. Highly specialised surgical instruments were in use. Dhanvantari was famous for Ayurveda knowledge.

The Gupta period is unparalleled for its achievements in the field of mathematics and astronomy. Aryabhata, the great mathematician wrote Aryabhatiya and Suryasiddhanta. In Aryabhatiya, he described the place value of the first nine nos. and the use of zero. He also calculated the value of pi and invented Algebra. He also reached to calculate the sines of the angles. In Suryasiddhanta, he proved that the earth revolves round the sun and rotates on its axis. In this way he discovered the cause of the solar and lunar eclipses and the methods for calculating the timings of their occurrence. He also said that the heavenly bodies, like the moon, were spherical and they shine by reflecting the light.

Yashovarman wrote Pandurangasamskta and Brahmasphuta. He said that the moon moves round the earth and the earth together, moves round the sun. Brahmagupta was a great mathematician. He wrote Brahmasphuta Siddhanta in which he hinted at the Law of Gravitation. He had also discovered the area of any quadrilateral. In the field of astronomy, Varahamihira and Brahmagupta were compiled. Vagbhatta was the most distinguished physician of the Ayurvedic system of medicine.

The Court language was Sanskrit.

Fahien's Account

Fahien was a Chinese pilgrim who visited India in the beginning of the 5th century A.D. with the chief aim of visiting the holy places connected with the life of the Lord Buddha. He stayed in India for about six years (405-411 A.D.). He returned home in 414 A.D. after a lapse of about 15 years.

During his stay in India, he visited various important places such as Peshawar, Taxila, Mathura, Kapilvastu, Bodh Gaya, Saranath, Kushinagar and Pataliputra. At Pataliputra, he stayed for about three years and has written in detail about the political, social, economic religious and general conditions of the country at that time. It was under then Gupta monarch i.e. Chandragupta II, who ruled from 380-414 A.D. Pataliputra at that time was a large city and was a great center of learning and religion. There were many free hospitals in the town, endowed by nobles and house holders, in which food and medicines were given to the poor, free of cost.

Fahien has highly praised the Gupta administration as it functioned under Chandragupta II. The Gupta administration was very strong and liberal in its nature. It seldom interfered in the day by day life of the people. The criminal law was very mild.

It appears from Fahien's account that bulk of the people were vegetarian and followed the principle of Ahimsa. In this connection he writes, 'throughout the whole country the people do not kill any living thing, nor drink intoxicating liquor or wine, nor eat onion, nor garlic.

There was, however, one class of people, i.e., the Chandals comprising the butchers, hunters and the fishermen who indulged in hunting and taking meat. They lived outside the city and they were regarded as social outcasts. Whenever they came in a city they had to strike a piece of wood so that other people might not be polluted by their touch.

According to Fahien, "Cowrie shells were the only articles used in buying and selling," but here he is perhaps mistaken because from various other sources we definitely know that gold coins like those of Sumatra and Dinara's were actually current during Chandragupta Vikramaditya's reign.

According to him Buddhism was flourishing in the Punjab, Bengal and Mathura. The people followed the Buddhist and Hindu traditions, and also observed the principles of Ahimsa in right earnest. The Buddhist monasteries were respected everywhere and the kings, councils and grant were liberally.

HUNA INVASION OF INDIA

The Hunas for the first time invaded India in about 427 A.D. when Kamarupa was the ruler of India. The crown prince, Skandagupta, there gave them a crushing defeat and saved the honor and prestige of his dynasty.

A few years later (482 A.D.), Toramana invaded large territories from the Gupta empire, including the Punjab, Rajputana, Sind and Malwa. Because of his success against the Guptas, Toramana is said to have assumed the title of "Maharatradhitra". He died in about 511 A.D.

Toramana was succeeded by his son, Misrakula. He is regarded as the greatest Huna ruler in India. He made Sakala or modern Sialkot as his capital. He was a great warrior who took great delight in acts of brutality. His cruelties assumed such a formidable form that the Indian rulers were forced to organize a confederacy against him. King Baladitya of Magadha and King Yashodhara of central India took leading part in organizing this confederacy. Misrakula was defeated, taken prisoner and released. He then took shelter in Kashmir.

With the death of Misrakula there ended the rule of the Hunas in India. Petty Huna chieftains, however, continued to rule small principalities in the North-west of India, till the seventh century A.D. Gradually they were converted to Hinduism and were thus permanently absorbed in it.

HARSHA (606-647 A.D.)

EMPIRE OF HARSHA

After the downfall of the Gupta empire, confusion reigned supreme and many independent states rose on its grave. Thanesar was one of them which made a great progress under Prabhakar Varman and then under his second son Harsha. Under Prabhakar Varman, the kingdom of Thanesar grew both in territory and prestige. He greatly strengthened his position by his matrimonial alliances and by successfully facing the Huna menace. He is often described as 'a lion to the Huna deer'. Because of his great achievements, he assumed the title of 'Maharatradhitra'. In 604 A.D. Harshavardhana, along with his elder brother Rajyavardhana, had gone on an expedition against the Hunas. After they heard the sad news of their father's death, they both hastily returned to the capital and Rajyavardhana was crowned as a king. Soon after his accession, Rajyavardhana had to attack Malwa because the ruler of Malwa, Devagupta, had treacherously murdered his brother-in-law, Grishavarma, the husband of his sister Rajyashri and the ruler of Kannauj, and had imprisoned Rajyashri. In the battle, Rajyavardhana defeated Devagupta but he himself was

Patanjali - Sunga

CIVIL SERVICES CHRONICLE, JANUARY 2013 101

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treacherously put to death by Shashanka, the king of Bengal and an ally of the king of Malwa.

At such a critical juncture, when the kingdom of Thanesar was being threatened by the coalition of Shashanka and Devagupta, Harsha ascended the throne at the age of sixteen. His first act, after ascension, was to search for his sister Rajashri and save her life just at the time when she was going to burn herself as a sati. Then he united the two kingdoms of Thanesar and Kannaaj because his brother-in-law, the ruler of Kannaaj had already died. He transferred his capital from Thanesar to Kannaaj. From Hieun-Tsang’s accounts and other literary works, such as “Harsha Charita” by Banabhatta, we can form an idea of Harsha’s military career.

He entered into an alliance with Bhaskaravarman, the ruler of Assam or Kamrup. When all his preparations were complete, he attacked Bengal. Shashanka was probably defeated but continued to trouble Harsha throughout his life.

Harsha spent about six years of early reign (606-612 A.D.) in conquering the “Five Indies” - East Punjab, Kannaaj, Bengal, Bihar Orissa and subduing many states both in the east and the west.

Valabhi, or the modern Gujarat, was then ruled by a powerful ruler Dhrusena II. Harsha could not tolerate the existence of a powerful monarch on the borders of his empire, so he attacked Valabhi and defeated its ruler. But due to the intervention of Datta II of Broach, Harsha patch up his differences with Dhrusena by marrying his daughter. The latter was re-instated on his kingdom but began to rule Valabhi as a feudatory prince under Harsha.

Having consolidated his power Northern India Harsha invaded Deccan in about 620 A.D. But Deccan at that time was ruled by a powerful ruler Pataleshin II of the famous Chalukya dynasty. The battle that was fought on the banks of Narmada, Harsha was decimated and defeated with heavy losses. This was the single defeat that Harsha suffered in his long career of conquests.

Harsha is remembered not only for his patronage and learning but also for the authorship of three dramas - Priyadarshika, Ratnawali and Nagarana.

Banabhatta wrote Harshcharita and Kadambari; other scholars included Matanga, Divakara, Jayasena, and Bharthari.

Harsha is generally believed to have founded an era called ‘Harsha-era in A.D. 606 to commemorate the date of his accession.

**ADMINISTRATION**

Hieun-Tsang, the Chinese pilgrim, who visited India in the beginning of the seventh century A.D. has given a detailed account of Harsha’s administration. He has every praise for Harsha’s administration. Harsha himself took keen interest in his administration and personally supervised all the business of the state. He himself went from place to place in order “to punish the evil doers and reward the good.

- The whole empire was divided into provinces (Bhukits) and put under the charge of viceroys or governors. The Bhukits or provinces were further divided into districts or Visays, Tehsils, (Pathakas) and villages or Gramas.
- The main sources of income were the land-tax (which was 1/6 of the total produce) and “duities at ferries and barrier stations” paid by traders and merchants. The state income was spent in a most systematic way. The poor, religious men and the intellectuals used to get a considerable portion of it.
- The penal code was more strict than that of the Gupta period and it resembled more or less with the penal code of Chandragupta Maurya. For certain offences such as unfilial conduct and indulging in social immorality even the nose, ears, feet, etc. were cut-off and at times the offender was beheaded.
- Due to severity of the penal code, there were few instances of violent crimes; but the roads were however, not very safe. Hieun-Tsang himself was robbed more on than once occasion. On one occasion, he was even deprived of his clothes.

**HARSHA’S RELIGION**

Hieun-Tsang was a follower of Hinduism in the beginning and used to worship Shiva and the Sun. Later on, however, he inclined towards Buddhism, mainly due to the influence of his Buddhist sister Rajashri and the presence of the Buddhist luminary Hieun-Tsang. Then like Ashoka and Kanishka he employed all his state machinery for the popularity of Buddhism.

He forbade the slaughter of any living thing, or the use of flesh as food. Every year Harsha began to call the meeting of the Buddhist Sangha for the purpose of examination and discussion.

In honour of Hieun-Tsang and also for the purpose of promoting the cause of Buddhism, Harsha called a grand assembly at Kannaaj. This assembly was attended by many rulers, Buddhist monks, Brahmins and scholars.
CHALUKYAS OF VATAPI (BADAMI)

Its founder was Pulakesin-I. He established the kingdom at Vatapi (modern Badami, Karnataka). He was succeeded by Kirtivarman I and Mangalesa.

Pulakesin-I was their most famous king, who was a contemporary of Harsha. He sent an embassy to the Persian king, Khusrau. His court poet, Raktivana, wrote an extensive inscription.

Hien-Tsang visited his kingdom.

Chalukyas were the maritime powers of their time. Much of the paintings and sculpture of the Ajanta and Ellora caves were created during the Chalukyan reign. They built several magnificent temples in Aihole and other places. Aihole is called the cradle of Indian temple architecture. The Chalukya developed Deccan or Vesara style of temple, which reached culminance under Badakka of the Yegasasas.

The Chalukyas were in constant conflict with the Pallavas of Kanclai. Pulakesin I's first expedition against the Pallavas, which was then ruled by Mahendravarman I, was a complete success. But his second expedition against the Pallavas under Narasimhavarman I was a complete failure.

Pulakesin sent an embassy to the Persian king Khusrau II in AD 625 and also received one from him. The reception given to the Persian mission is depicted in one of the Ajanta cave paintings.

Pulakesin-I was followed by Vikramaditya I, Vinayaditya, Vijayaditya, Vikramaditya II and Kirtivarman II.

There were two more Chalukya dynasties which were separate entities. They were Eastern Chalukyas of Vengi and Western Chalukyas of Kalyani.

Vengi dynasty was founded by Pulakesin I's brother, Kumbha-Vashishtha. The power of Eastern Chalukyas was weakened in the tenth century and they became the allies of Cholas.

The greatest ruler of Kalyani Chalukyas was Vikramaditya II Tribhuvanamalla. He was the hero of Bilihana's Vikramankadeva Charita. He introduced the Chalukya-Vikrama era (1076 AD).

According to Bilihana, the author of Vikramankadeva Charita and the court poet of one of the Kalyani Chalukyan rulers, the original home of Chalukyans was Ayodhya.

THE RASTRAKUTAS

Its founder was Dondirura. Originally they were district officers under Chalukyas of Badami.

Their king, Krishna I, is remembered for constructing the famous rock-cut Kalasha temple at Ellora. It was constructed in the Dravidian style and elaborately carved with fine sculptures.

Their king, Amoghavarsha, is compared to Vikramaditya in giving patronage to men of letters. He wrote the first Kannada poetry named Kariyajana and Prashnottar Malika. He built the city of Manavyaksha as his capital.

Their king, Krishna III, set up a pillar of victory and a temple at Rameshwaran after defeating the Cholas.

Rashtrakutas are credited with the building of cave shrines of Elephants. It was dedicated to Shiva, whose image as Mahesh (popularly known as Trinagri), counts among the most magnificent art creations of India. The three faces represent Shiva as Creator, Preserver and Destroyer.
THE MAUKHARIS

Yajnavarman founded this dynasty. He was succeeded by Shardedavarman and Anantarvarman. The term Samanta-
chudamani shows that they were the founders of the Gupta.

KALACHURIS

In early periods the Kalachuris were known as Haidayas with Mahishmati as their capital. Krishnaraaja, the earliest known
chief of this dynasty was succeeded by his son Buddha-raja.

THE GANAS

They were also called Giedigangas of Orissa. Their king
Narasimhadeva constructed the Sun Temple at Konark. Their
king Anantavarman Ganga built the famous Japanese temple
at Puri, Kesari, who was the first to refer Orissa before Ganges built
the Lingaraja temple at Bhubaneswar.

THE PALLAVAS

Founder of the dynasty was Simhavishnu. The Pallavas set
up their capital at Kanchi (south of Chennais). Simhavishnu
bore the title Aravindan (lion of the earth).

He was succeeded by his son Mahendravarman I. He was
fond of many titles among which occur Vichitra chitta,
Mattavillas, Guhannath, and Sankrnanat. He fought with Pulakeshin II at Pulilnur near Kanchi. He was a
follower of Jainism, but converted to Shaivism under the
influence of Tirumalavkarasa or Appar.

Mahendravarman I was succeeded by Narasimhavarman
I Mahamalla. He was the greatest king of the dynasty. He
defeated and killed Pulakeshin II and assumed the title
Vallangonda. After this, he invaded Ceylon to help his friend
Mahmara.

He was succeeded by Mahendravarman II, who died
fighting against Chalukyanas.

He was succeeded by Parameswara, who defeated the
Chalukyanas under Vira-radhya and along with the Ganas.

Parameswara I was succeeded by Narasimhavarman II or Rajasimha. He constructed the temple
known as Rajasimheswara, also called Kailasabhisheka.

THE CHOLAS (AD 846-1279)

The founder of this dynasty was Vijaya-laya. The capital
was Tanjore.

By the end of the ninth century, Vijayalaya's successor,
Aditya I Chola, wiped out the Pallavas of Kanchi and weakened
Pandyan, thus bringing the southern Tamil country under his control. But they had to face the Rashtrakuta
power. Parantaka I captured Nandur but was defeated by
Rashtrakuta ruler, Krishna III, at the Battle of Talakolam.

Although the Rashtrakutas were later defeated.

The greatest Chola rulers were Rajaraja I (985-1014) and
his son Rajendra I (1014-1044). Rajaraja founded the largest
dominion in south India. He led a naval expedition against
the Shailendra empire (Mahta Peninsula) and expanded
Chola trade with Chola. He annexed northern Sri Lanka and
named it Mummadi-Cholamandalam. Also conquered
Maldives island.

He constructed Rajareshwari temple (also called
Brihadishvara) at Thanjavur. Dancing figure of
Shiva called Nataraja belong to this period only. Cholas

THE SENAS

They ruled Bengal after Palas. Its founder was
Samantasena. His grandson Vijayasena (son of Hemantasena)
brought the family into limelight. The famous poet Srijarshas
composed the Vijayaprasasti in memory of Vijayasena.

Rajendra-outlawed the whole of Sri Lanka. In the
North, went as far as Gangas and the dominions of the Pala
king Mahipala. He took the title of Gangakondu after that
and founded a capital: Gangakondu Chollaparam. An even
more remarkable exploit in his reign was the naval expedition
against the revived Sri Vijaya (Smatra) empire. The Cholla
navy was the strongest in the area for some time.

Rajendra I's son Rajadhiraja-I performed the
Ashwamedha sacrifice.

Up to 1115 AD, the extent of the Cholla empire remained
undiminished under Kulottunga I, except for the loss of
Ceylon, and included the entire region south of the Krishna,
and the Tungabhadra extending up to the Godavari on the
east coast. Kulottunga III (1178-1210) was the last great Cholla
monarch.

Their empire was divided into 6 mandalams or provinces,
administered by governors. Mandals were further divided
into Valanadus, Valanadus, into Naduus and nadus into
Tanjavur. It was a type of assembly of common villages. All
members of the village could become the member of Ur. Local
Self-Government was there (concept of Pandhavati Raj has
been borrowed from it).

THE PALAS OF BENGAL

In the middle of the eighth century, the Pala dynasty
came into power. Its founder was Gopal (750AD) who was
elected to the throne as he had proved his valour and
capability as a leader.

Subhiman, an Arab merchant has tendered the Pala empire
to Saint Gopal who was an Arabic Raj.

He was succeeded by Dharmapala, who raised the Pala
kingdom to greatness. His successful career was challenged
by Pratiharas.

He was succeeded by Devapala. He extended his control
over Pragjyotishpur (Asam). He was a Buddhist.

Balaputra-deva, a king of Buddhist Sailendaras, ruling
Java, asked Devapala for grant of 5 villages to endow a
monastery at Nalanda. He granted the request and appointed
Vrindav as head of Nalanda monastery.

Devapala’s court was adorned with the Buddhist poet
Vijayaditya, the author of Lokesvarasataka.

THE SENAS

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composed the Vijayaprasasti in memory of Vijayasena.

He was succeeded by Ballalasena. He wrote Danasaagara
and Adhutsaga. He was succeeded by Lakshmanasena.
Jayadeva, the famous Vaishnav poet of Bengal and author
of Gita Govinda, lived in his court.

His reign saw the decline of Sena power. The invasions
of Bakhtiyar Khilji gave it a crushing blow.
PERIOD OF RAJPUTS

The Rajputs appeared suddenly on the horizon of India during the 7th and 8th centuries. All facets of Indian history during that period revolve around them. The 'Kumarpal Chari' and the 'Varna Ramakar' give the list of 36 Rajput clans. The 'Rajatarangini' also holds a list of same number, but both the lists are not in tune. The term Rajput in the form of a caste or varna became popular only after the advent of the Muslims in India. The 'Rajput' is a deviated form of the Sanskrit word, 'Rajputra'. In ancient times, the 'Rajputra' was used for Kshatriya princes or members of a ruling class, and not for a special caste.

HISTORY OF INDIA

INVASIONS FROM NORTH-WEST

Arab Invasion

Muslim rule in the subcontinent began in 6th century CE when the Arab general Muhammad bin Qasim conquered Sindhi and Multan in southern Punjab in modern day Pakistan. It set the stage for several successive invasions from Central Asia between the 10th and 15th centuries CE, leading to the formation of Muslim empires in the Indian subcontinent. We get the information about Arab invasion from a Persian text, Chahnama written in 1216. Following is a list of Muslim invasions:

Mahmud Of Ghazni

Mahmud was ruler of Ghazni in Afghanistan. From 1000 to 1026 A.D., Mahmud led as many as seventeen invasions against India. His first expedition was directed against the frontier towns in 1000 A.D. His second expedition was against Jaipur, the Hindu kingdom of Punjab whom he defeated in the First Battle of Wuhur in 1001 A.D. Jaipur could not survive the shock of humiliation and he burnt himself to death. He was succeeded by his son Anandapala in 1002 A.D.

In his sixth expedition, Mahmud defeated Anandapala in the Second Battle of Wuhur (1008). His seventeenth expedition was the plunder of Somnath temple (dedicated to Shiva) in 1025, situated on the west coast of Kathiawar. After looting the temple, when Mahmud was going back to Ghazni, the Jats had attacked his army. So to punish the Jats, he returned and defeated them in 1026.

The objective of Mahmud's expeditions was to plunder the riches of temples and palaces and was not interested in expanding his empire to India. However, he later annexed Punjab and made it a part of his kingdom, just to have easy access.

Muhammad Ghori

The real founder of the Muslim Empire in India was Shihab-ud-din Muhammad Ghori or Muhammad of Ghur. Mahmud also failed to set a Muslim empire in India. It was left to Muhammad Ghori to build up a Muslim Empire in India on a secure footing.

In 1275, he invaded Multan and captured it. Later, he conquered Punjab and Sindhi. Mohammed Ghori then marched against Prithviraj Chauhan, the ruler of Delhi and Ajmer. A fierce battle was fought and Prithviraj defeated Ghori in the First Battle of Tarain. 1191 A.D. Ghori never forgot his defeat and the next year, he once again marched against Prithviraj Chauhan. Once again, the two armies met at the historic battlefield of Tarain. Prithviraj was defeated and slain treacherously in The Second Battle of Tarain, 1192 A.D. Thus, Delhi passed into the hands of the Muslims.

Next he conquered Kannaui, Gujarat, Bundelkhand, Bengal and Bihar.

Ghori was assassinated in 1206 A.D. As Muhammad Ghori had no son, his Indian empire remained in the hands of his viceroy, Qutb-ud-Din Aibak, the founder of the Slave Dynasty in India.

Delhi Sultanate

The Sultanate of Delhi (1206-1526) had 5 ruling dynasties:

- The Slave or Ilbari Dynasty (1206-1290)
- The Khalji Dynasty (1290-1320)
- The Tughlak Dynasty (1320-1413)
- The Sayyid Dynasty (1414-1451)
- The Lodhis Dynasty (1451-1526)

Slave or Ilbari Dynasty

After Muhammad Ghori’s death all the Muslim rulers who ruled over India from 1206 to 1290 A.D. were either slaves themselves or were descendants of the slave rulers and so their dynasty is generally known as the Slave Dynasty in the history of India. In India Qutub-ud-Din rose to power and was able to found a dynasty which is called after his name.

The dynasty is called Ilbari dynasty because all rulers of this dynasty, except Aibak, belonged to the Ilbari tribe of Turks.

CIVIL SERVICES CHRONICLE, JANUARY 2013 105
Qutub-ud-Din Aibak (1206 to 1210 A.D.):

Originally Qutub-ud-Din was a slave. Because of his courage and other qualities of head and heart he rose to the position of Viceroy. It was as a Viceroy under Muhammad Ghori that Aibak achieved most of his military exploits. In 1191 A.D. Aibak captured Hansi, Dehli and Meerut and in 1194 A.D. Ranthambhor, Koli and Benaras fell before his assault. In 1196 he conquered Gwalior and compelled its Hindu ruler to pay heavy tributes. In 1197 A.D. he marched against Raja Bhim Deva of Gujarat and defeated him in a contested battle. Anuradhapura, the capital of Gujarat, was captured and sacked and a huge booty fell in the hands of the Muslims. In 1202 A.D., Aibak won another great victory against the Chandelas rulers of Bundelkhand.

In 1210 A.D. when he was playing Chaugan or Polo at Lahore, he fell from his horse, was very badly injured and succumbed to his injuries.

Aram Shah (1210-1211 A.D.)

When Qutub-ud-Din Aibak died all of a sudden of Lahore, the Amir and Maliks of Lahore put Aram Shah on the throne. Some texts say that he was the son of Aibak while others deny so. He was a weak and worthless young man and was rejected by the people of Delhi. Ilutmish, who was the Governor of Badaun at that time, defeated him and acquired the throne.

Ilutmish (1211 to 1235 A.D.)

Ilutmish was the slave of a slave because Aibak, who himself was a slave, had bought him as a slave. In 1211 A.D. Ilutmish no doubt, ascended the throne but his position was not so secure. He found himself surrounded on all sides by great many difficulties. He had to face many rebellions once he ascended the throne but he crushed most of them. However, the greatest achievement was to avert an impending invasion of the great Mongol Chaghat Khan.

He constituted a corp of 40 loyal slave Amirs known as Turkan-i Chihalgani or chalis. He divided his empire into jagirs, an assignment of land in lieu of salary, which he distributed to his officers. Every jagir had to maintain law and order and collect revenue. After deducting his salary and the expenses of the government, he sent the surplus revenue to the Central Government. Jagirs were transferable.

Ruknuddin Firuz Shah (1236 A.D.)

Ruknuddin Firuz Shah who was the eldest son of Ilutmish got the throne. But he was an utterly worthless person. Ultimately Ruknuddin was put to death and throne was given to Razia.

Raziya Begum (1236-1239 A.D.)

Raziya Begum was a wise and capable daughter of Ilutmish. Impressed by her great qualities he had named her as his heir. Raziya successfully crushed the rebellions that occurred in Multan, Lahore and Hansi etc. She began to shower favors on one Abyssinian slave, Jalal-ud-Din Yakut, the Master of the Horse. The Turkish Amirs especially the Forty or group of forty nobles greatly resented the preference shown to Yakut. This led to many rebellions against her and ultimately she and Yakut were killed by one of the rebels.

Bahram (1239-42 A.D.)

Razia was succeeded by her brother, Bahram Shah, in 1239 A.D. After a brief reign of two years Bahram was treacherously murdered in the beginning of 1242 A.D.

Nasiruddin-Mahmud (1246-1266 A.D.)

In A.D. 1246, Nasiruddin Mahmud, another son of Ilutmish ascended the throne. He placed all the power into the hands of his Prime Minister, Balban. After the death of Nasiruddin, who had no son, Balban ascended the throne.

Ghiyas-ud-din Balban (A.D.1266-1287)

Balban's original name was 'Ulugh Khan' who belonged to the Ilbari tribe of Turkistan. He was a slave of Ilutmish. He had become very wary of the pretensions of the Chihalgani and gradually he was able to crush them. When the Mongol under their leader Timur reappeared in the Punjab in A.D. 1285, Balban sent his eldest son 'Muhammad' to repel the attack but he was killed. Balban could not recover from this tragedy and died broken hearted in A.D. 1287 after 40 years of rule, half as minister, and half as king.

On Balban's death, his grandson Kaikhabd succeeded him to the throne. The affairs of the government fell into disorder. Nobles began to form factions to seize power. Jalalud-din Khalji, the Ariz-i-Mumalik (minister of war) gathered all the powers into his hand and murdered Kaikhabd. Thus the rule of Ilbari Turks came to an end in A.D. 1290.

Khilji Dynasty
consequently he was able to win over most of his enemies to his side.

The most important event of Jalal-ud-Din Khilji's reign was the invasion of Devagiri by his nephew and son-in-law Ala-ud-Din Khilji. Ala-ud-Din successfully invaded Devagiri and amassed great wealth. On his return he killed Jalal-ud-din and usurped the throne.

**Ala-ud-din Khilji (1296-1316 A.D.)**

Ala-ud-din Khilji was the nephew and son-in-law of Jalal-ud-Din Khilji.

Conquests of Ala-ud-din Khilji: Ala-ud-din Khilji was one of the greatest rulers of India and perhaps the greatest ruler of Medieval India. He was a great military genius who adopted the incessant policy of Blood and Iron and added many new territories to the Muslim Empire. He conquered Gujarat, Ranthambhor, Chittor, Malwa, Devagiri, Warangal, and Madurai.

Administrative Reforms: He was one of the greatest administrators of medieval period. Ala-ud-din Khilji snatched so much wealth from the Amirs and Jagirdars that they were rendered quite impotent to think in terms of insurrections. In order to discourage conspiracy and spirit of revolt, the Sultan issued orders that noblemen should not give dinners and arrange parties without his previous sanction. Ala-ud-Din organized an efficient spy system. These spies were kept at the provincial headquarters, in markets and in all the units of the army. Through himself a staunch Muslim, Ala-ud-Din could never tolerate the undue interference of religion in the political affairs of the state.

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**Revenue Reforms:** Ala-ud-din Khilji was the first Muslim monarch to organize the land revenue on sound basis. He got the whole land measured and then fixed the share of the state. The revenue of the state especially in the Khalsa lands in Doab began to be collected in kind rather than in cash. The state demand was half of the produce.

**Market Reforms:** A large number of storerooms and granaries were built in the capital to store large quantities of grains. The price was fixed by the state of all commodities. Four separate markets were established for various commodities.

**Shihab-ud-Din Umar (1316 A.D.)**

Towards the close of Ala-ud-Din's reign, the influence of his slave general, Malik Kafur, had greatly increased. In order to avoid opposition from any side he placed on the throne Shihab-ud-Din Umar, younger child of six years of Ala-ud-Din, and became his regent. At last a conspiracy was formed against Kafur and he was killed on February 6, 1316 when he had hardly ruled for 35 days.

**Mubarak Shah, (1316-1320 A.D.)**

He was elder son of Ala-ud-Din and ascended to throne after Shihab. He was killed and succeeded by his own wazir Khusru Shah.

**Nasir-ud-Din Khusro Shah (1320 A.D.)**

He was a Hindu convert and it is said that when he became an independent ruler he tried to re-establish the
Chronicle Special

Hindu regime, Khurshid defeated and killed and Ghazi Malik ascended the throne as Ghayasuddin Tughlaq in A.D. 1320.

Tughlaq Dynasty

Ghiyas-ud-Din Tughlaq (1320-1325 A.D.)

Ghiyas-ud-Din Tughlaq was the founder of the Tughlaq Empire in India. For many years, he served under Ala-ud-Din Khali as the Warden of the Marches or the Governor of the Punjab. He recovered Sind and Bengal.

He died when a pavilion fell on him in 1325 A.D.

Muhammad bin Tughlaq (1325-1351 A.D.)

After the death of Ghiyas-ud-Din Tughlaq in 1325 A.D., his son Jauna Khan ascended the throne of Delhi under the title of Muhammad bin Tughlaq. He ruled for about 26 years (i.e. 1325 to 1351 A.D.). He was one of the most extraordinary kings that ever sat on the throne of Delhi. He applied his rational and innovative mind in every aspect of administration but achieved little success as he was very hasty in nature.

His main experiments were:

- Increase of Taxes in the Doab, 1326 A.D.: He increased the taxes in the Doab when a terrible famine was prevailing in the Doab and the people had suffered a lot under its disastrous effects.

- Transfer of the Capital, 1326 A.D.: In 1326 A.D., Muhammad Tughlaq transferred his capital from Delhi to Daulatabad in the Deccan and renamed it as Daulatabad for administrative convenience. But instead of shifting his government officers alone in the new capital he ordered all the inhabitants of Delhi; men, women and children, to move to Daulatabad with all their bag and baggage. But soon there occurred some revolts in the North and the Mongols began to repeat their invasions with a greater frequency.

Experiment in Token Currency, 1330 A.D.: Another novel innovation of the Sultan was the introduction of token or copper currency. In order to increase his financial resources Muhammad Tughlaq issued copper coins in 1330 A.D. and ordered that they should be considered equal in value to those of silver and gold coins. But people started minting these coins in their backyards and they, too, failed in spite of his good intentions, simply because he was much ahead of his times.

Conquest of Khurasan (Iraq): Like Ala-ud-Din Khali he cherished the idea of world conquest and for this purpose he maintained a huge army (comprising about 3,70,000 soldiers). He tried to conquer Khurasan in Persia and paid regular salaries to his vast army for one year. But because of certain difficulties he changed his idea and disbanded the army after one year. The disguise-minded soldiers began to plunder their own country and thus caused a good deal of confusion in the country.

He established a new agricultural department, Diwan Kohl, and gave agricultural loan 'Takawi' to farmers. Kargha was also conquered by Muhammad Tughlaq in 1337. Muhammad Tughlaq had failed to subdue Thatta or Sind and had died there a broken-hearted man.

Firoz Shah Tughlaq (1351-88 A.D.)

- Firoz Shah Tughlaq was cousin of Muhammad bin Tughlaq. After his ascension he tried to appease everybody. He cancelled the loans of peasants which had been advanced by his predecessor. He did not give any harsh punishment and banned the inhuman practices like cutting hands, nose, etc. Agriculture was developed by the reclamation of wastelands and by providing irrigation facilities. He constructed four canals for irrigation.

- Administration: He made itadari system hereditary. The principle of heredity was recognized not only in civil officer, but also in army. Soldiers were given land assignments in lieu of cash payment. Firoz Shah abolished all those oppressive taxes, which were a great burden on poor people.

- He levied only the four taxes allowed in the Holy law, namely the Kharaj, Zakat, Jazia and Khums. He got dug 5 canals for irrigation work in Delhi and Haryana region. A special
A.D. 1505 and carried on from there campaign against Raja Man Singh of Gwalior. He also succeeded in taking Chanderi and Ranthambhor.

He was the greatest and ablest ruler of the Lodis. During his reign prices of commodities were very cheap. He encouraged agriculture and made road safe for travel, for measurement of land he introduced ‘Gajj-Sikandari’.

Ibrahim Lodi (1517-1526 A.D.):

Ibrahim was son of Sikandar but not as capable. He captured Gwalior. But he was defeated by Rana Sanga of Mewar. The governor of Bihar declared his independence. The governor of Punjab, Daulat Khan, invited Babar, the ruler of Kabul to invade Hindustan.

He was defeated and died at the hands of Babur in the First Battle of Panipat on April 21, A.D. 1526. Babur occupied Delhi and Agra and led the foundation of the Mughal Empire in India.

Cultural Development (13-15th Century)

Art and Architecture

The use of arch and the dome is the special feature of the Muslim architecture. For decoration, the Turks used geometrical and floral designs (instead of human and animal figures in Hindu temples), with verses from Quran. They also used some Hindu motifs like bell motifs, lotus, swastika, etc. The Tughlaqs built sloping walls called battar combining the principles of arch and the lintel and beam. The various architectures built by different Sultans are given below:

Qutub-ud-din Aibak built two great mosques—one at Delhi, known the ‘Qutub Shahi Mosque’ and the other at Ajmer called ‘Dhai din ka Jhopda’. Qutub-ud-Din is also credited to have begun the construction of the world famous Qutub Minar, the tallest minaret in the world.

Iltutmish was a great builder and is credited to have completed the Qutub Minar and the Qutbub Masjid.

Ala-ud-Din Khilji was also a great builder. He built many mosques, forts and tanks and laid the foundation of some cities. He built the new city of Delhi called Siri. Very close to the Qutub Minar there stands another building called Alai Darwaza, which is also supposed to have been built by Ala-ud-Din Khilji. In Delhi he got constructed a big tank known as ‘Hauz Khaz’.

Firoz Shah Tughlaq too was an avid builder. Among the cities built by him, were included Firozabad near Delhi (now called Firoz Shah Kotla), Jaunpur, Hissar-Firoza or Hissar and Fatehabad. Two of Ashoka’s pillars came from Topara in Ambala district and the other form Meerut, were brought to Delhi and erected his new capital, Firozabad.

His original name was ‘Nizam Shah’. In later years he turned a bigot and oppressed Hindus.

Literature

The Sultans and the rulers of provincial dynasties gave huge importance to literature. They provided shelter to different scholars who produced historical, religious literature in other fields of knowledge. Literature was produced not only in Persian and Sanskrit but also in other religious languages. Books were written in the form of prose, drama...
and poetry. The saints of Bhakti movements also participated in the literatures of the regional languages.

Ahmad of Ghazni was a great scholar. His book Tuhfat al-Hindi is an important historical source of that period.

May scholars and poets of great repute like Minhaj-uss Siraj served under Humayun’s royal patronage. Minhaj-uss Siraj wrote his famous Tadbir ul-Masir, which is an important source of information regarding Humayun and his times.

Boro Shah Tughlaq wrote a book Fatehul Fatehshah. Abul Fazl wrote Persian verses under the name Gumbad.

Anir Khusrau has been regarded as the greatest Persian poet of his age and is said to have written more than four lakh of couplets. He wrote a number of prose books also, most famous of them being the Khasan-ul-Fateh, Tughlaqnama, and the Tarikh-i- Ala.

Mughal Empire

Zahir-Ud-Din Muhammad Babur

Babur was the founder of Mughal Empire in India. His real name was Zahir-ud-din Muhammad Babur. His father Omar Shaikh Mirza was a petty chieftain of Fargana, now in Uzbekistan, in Central Asia. Babur invaded India at the invitation of Daulat Khan Lodhi, who suggested that he should displace Ibrahim Lodi. Babur’s forces met and defeated Ibrahim Lodi at Panipat on April 20, 1526 (First Battle of Panipat). He next defeated Rana Sanga of Mewar in Battle of Khanwa (1526).

The battle of Khanwa secured Babur’s position in the Delhi-Agra region. Babur followed up his successes at Khanwa and led a campaign against Medini Raj of Chandeli in Malwa. Chandeli was captured after the Gajjar forces had died fighting to the last man and their wives, children, and livestock.

Thus with the help of these battles Babur extended his dominions from the Oxus to Ghiyara and from the Himalayas to Gaur.

Babur died on 26 December 1530 at the age of 48. He was buried at Agra in Agra for some time and later shifted to Kabul, according to his wish.

Babur successes in India were mainly due to Ottoman (Rumi) device of warfare and use of gun powder for the first time in India.

Nasir-Ud-Din Muhammad Humayun

Humayun was born to Maham Begum in 1508 in Kabul. He had to tackle with several problems. Humayun had two major problems: the Afghans under Sher Shah Suri in the east and Bahadur Shah of Gujarat in the west. His brothers also challenged him. At the battle of Babur’s death Kamran was the governor of Kabul, Kandahar and Punjab, Askari of Sambhal and Hindal at Alwar and Mewat. Bahadur Shah of Gujarat also created adverse situation for Humayun.

His biggest rival was Sher Shah Suri who defeated him in the battle of Kandaha in the year 1540. He was left with no option but to leave India and escape to Iran for some time. In the year 1555, Humayun came back with a strong force and fierce determination and recovered his kingdom back. He ruled over most of India, Pakistan and Afghanistan and was an efficient ruler. On 27 January 1556 he fell from stairs of Sher Mandial city and died.

The Afghan Interlude: Sur Empire (1540-1556)

Sher Shah Suri

Sher Shah Suri was one of the greatest rulers of India. His original name was Farid. He was born in Hoochpur district of Mewar. He was taken to Surat by his father Hasan Khan in 1551. He was taken to Surat by his father Hasan Khan in 1551. He was taken to Surat by his father Hasan Khan in 1551. He was taken to Surat by his father Hasan Khan in 1551. He was taken to Surat by his father Hasan Khan in 1551.

Abbas Khan Sarwani was his historian, who wrote Tarikh-i-Shershaab.

Sher Shah was succeeded by his second son Islam Shah. He was succeeded by his son Firuz Shah Suri, who was only twelve. Within a few days the boy ruler had been murdered by Sher Shah’s nephew Muhammad Mubarak Khan who then ascended the throne as Muhammad Adil Shah.

His Hindu minister Hemu became powerful who adopted the title of Vittaramatya. The challenge of Hemu was subdued at the Second Battle of Panipat in 1556 A.D. by Akbar and Bairam Khan.

SUR ADMINISTRATION

Sher Shah established a highly centralized government. It’s administrative work was done by several departments called Siwars. For the convenience of travellers, Sher Shah built many sarai (inns) at a distance of every two kosi (about 8 km). These sarais were also called dasadeh, the roads and sarais of Sher Shah have been called the Batteries of the empire. He built four roads, the most famous was the Grand Trunk road from Chittorgarh (Bengal) to Kabul. Sher Shah improved the revenue system by adopting the system of assessment (every year) method of revenue collection. Land was measured using the parsi and farsani and a zubur of rope, was the standard unit of measurement. He introduced two documents called Patta (the amount each peasant had to pay) and Gumbad (deed of agreement). He introduced the branding system (Ang) of the horses and descriptive mark (chakra), each had fallen into disuse. He imposed it very harshly. Descriptive rolls of even sweepers and female slaves in the palace were recorded. The most striking contribution of Sher Shah was his reform of the revenue system. Sher Shah wanted that the assessment of land-revenue should not be based on crop sharing or estimation, nor should the village head-men and zargar be allowed to pass their burden on to the shoulders of the weaker sections. Under Sher Shah, lands were divided into three categories: good, bad and middling and the average yield computed. One-third of the average yield was taken in cash or kind, though Sher Khan preferred cash.
Jalaluddin Muhammad Akbar (1556-1605)

Born in Amarkot in 1542, Akbar was crowned at Kalnaaur in 1556. His first problem was Jummu (Vikramjit), who had risen to become the wazir under the Subhis. After Humayun's death, he had captured Agra and Delhi. The Mughal and Afghan forces met at Panipat on Nov. 5, 1556 (Second Battle of Panipat). The Mughals defeated Humu in.

Expansion between 1556 and 1576, the Mughal territories expanded rapidly. Akbar conquered Ajmer, Malwa (Baz Bahadur was defeated in 1561), Gahar Katonga (where Durugavati, a princess of the Chandella Mahoba, was ruling on behalf of her minor son), Chittor (after Udai Singh fled to the hills in 1568), Ranthambhore and Jodhpur. Bikaner and Jaisalmer submitted peacefully.

Path Jummal.

Akbar then conquered Gujarat in 1572-73. In 1576, he defeated the Afghan ruler of Bengal and Benar, Daud Khan. Akbar next marched into Kabul (1581) to put down a revolt by his half-brother, Mirza Hakim, sent expeditions against Kashmir (1586) and Baluchistan, conquered Sindh (1590) and then turned his attention to the Deccan.

In 1591, he sent envoys to all the Deccan States inviting them to accept Mughal suzerainty. Only Khandsar accepted. Berar was annexed in 1596 and Ahmadnagar fell in 1600. Khandsar was incorporated into the empire in 1601.

Akbar followed a policy of matrimonial alliances and broad religious tolerance. He abolished the jaziya in 1584. Despite all his efforts, Mewar's Rana Pratap opposed him. Although he was defeated at the battle of Haldighat (1576), he continued guerrilla warfare.

Religious Policy: Akbar was more traditional in outlook. He showed due respect to the ulama. In 1562, after having friendly relations with the Rajputs-Akbar followed liberal measures in the field of religion. In 1563, he permitted pilgrims from the part of Akbar which led to a radical change in his religious views. This was the background to the building of the Taj Mahal.

the declaration of Mahzr. The real significance of the Mahzr, it seems, was that it was the first effective declaration of the principles of (Sufi-Sakti) which he (Akbar) had decided to implement firmly.

In 1581-82, (The final phase) Akbar inaugurated Taubid, a haki of all religions which later came to be known as Din-I-Ilah, which was an organic code. It was a synthesis of all the religions, based largely on the Islamic philosopher, Ibn-i-Arabi. Abul Fazl links it with the concept of Akbar being the spiritual guide of the people.

Revenue administration: His Land Revenue System was known as Toda Mal bandhawar or Zabdi System. Three salient features of Zabdi system were - measurement of land, classification of land and fixation of rates. Under the Dahufla system, land was classified into four categories, viz., Pola annually cultivated, Faruqul - left fallow for a short period (1 or 2 years), Chachar - left fallow for 3 to 4 years, and Banjar - uncultivated for 5 years or more.

Mansabdari System:

Every officer was assigned a rank (mansab), and the ranks were divided into two, zat and sawar, the first being the personal rank of the mansabdar, fixing his position in the official hierarchy, the latter denoting the actual number of cavalrymen he had to maintain. This was done to organise the civil and military wings of government into one official hierarchy.

Noor-Ud-Din Muhammad Jahangir (1605-1627)

Prince Salim, who assumed the title of Noor-ud-din Mohammad Jahangir was born in 1659 A.D. at Fatehpur Sikri near Agra. Jahangir inherited Rajaup policy of his father. They continued to be appointed at high mansab.

He brought an end to the conflict with Mewar. In the Deccan, in Ahmadnagar, he faced Malik Ambar, an Abyssinian. In the east too, there were rebellions led by the Afghan chiefs, Usman Khan and Musa Khan. But Jahangir succeeded in bringing Malik Ambar to
Shah Jahan (1627-1658)

Shah Jahan was born in Lahore in 1592. His mother was Tadbir Bibi Mahani. His name was Shah Jahan. In 1612, he married Arjumand Banu Begum, daughter of Asaf Khan. She was given the title of Mumtaz Mahal and Mullakhat Banu. She died while giving birth to their child and Shah Jahan constructed Taj Mahal in her memory.

Shah Jahan's campaigns include an unsuccessful one to Balkh (1646-47), which was commanded by Guru and then by Aurangzeb and which led to the controversy that the Mughals were trying to fix the Oudh (Armadarya) as the eastern frontier of their empire.

Shah Jahan was more successful in the Deccan. He signed treaties with Bijapur and Golconda in 1636, which enabled him to realize the ultimate objectives of Akbar, the supremacy of the Mughal Emperor was now accepted over the length and breadth of the country. However, after 1636, Golconda and Bijapur overran the fertile Karnataka area. This, added to the rise of Marathas, upset the balance of power in the Deccan.

Two Frenchmen, Boullier and Tavernier, and an Italian adventurer, Mannino, visited India during his reign.

Aurangzeb (1658-1707)

Aurangzeb was the third son of Shah Jahan born in 1618 in Ujjain. His mother was Mumtaz who died early and he was brought up by Nur Jahan. He assumed the title of Abu-Hasan Muhammad Aurangzeb Bahadur Ulughzad.

Consolidation and Campaigns: During Aurangzeb's reign, the Mughal Empire reached its territorial climax, from Kashmir in the north to Jhiri in the south, and from the Hindukush in the west to Chittagong in the east.

- Bengal & North East: Within one year, Aurangzeb restored Mughal authority in Bengal, Bihar, and Orissa.
- Foreign Powers: Aurangzeb was the first Mughal Emperor to invade Europe and led an expedition against British settlements.
- Deccan: Aurangzeb brought the deccan kingdoms of Bijapur and Golconda under Mughal suzerainty.

There were many popular revolts and movements for regional independence in this period. In 1669, the Jats of Mathura revolted under the local zamindar Gols, and there was a second uprising in 1665 under the leadership of Rajaram and later Churaman. In the 18th century, Churaman carved out a separate Jat principality, in 1672, the Saindans of Narnaul revolted. The execution of Guru Tegh Bahadur in 1675 also led to a clash with the Sikhs under Guru Gobind Singh.