MUDIT JAIN
ANCIENT-MEDIEVAL NOTES

DECODE ETHICS BOOK BY
MUDIT JAIN AND 18 OTHER OFFICERS:


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DECODE ETHICS
Ethics, Integrity and Aptitude

2013-2018 QUESTIONS SOLVED
by
19 Officers

TOPICWISE QUESTIONS
200 Diagrams

Mudit Jain, IRS
Amrita Jain
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 6 Ethics papers so far (2103-2018). These papers have been solved by 19 officers from various services. The book also includes various applicable theories and sample questions.

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 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!
I would like to express my gratitude to many people who saw me through this book. I am thankful to my family, teachers and mentors for making me capable enough to write this book.

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

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Thanks for your pro bono contributions.
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 Sutlej 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 is Jhukar Civilisation, based on the fact that most of the Indus Valley sites have been found in the Harappa-Chaggar River basin.

R.B. Daryaman Sahni first discovered Harappa (on Ravi) in 1921. R.E.甘肃省 discovered Mohenjo-Daro or Mound of the Dead (off Indus) in 1922. Sir John Marshall played a crucial role in both these.

Harappan culture forms part of the proto history of India and belongs to the Bronze Age, Mediterranean, Proto-Austronesian, Maori, Indo-Iranian and Afghan formed the bulk of the community. The Indus civilization grew in two waves: the first from 2500-2000 BC and the second from 2000-1750 BC.

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. It was not known before 2500-1750 BC.

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 Mandi in Jammu in the north to Daimabad in the south and from Alainpur in west UP in east to Sutkagendor in Baluchistan in the west.

Major sites in Pakistan are Harappa (on Ravi in W. Punjab), Mohenjo-Daro (on Indus), Chanhu-Daro (Sindh), etc. In India, major sites are Lothal, Rangpur and Surkotada (Gujarat), Kalibangan (Rajasthan), Banawali (Hissar), and Alainpur (western UP).

The latest discovery was the site in Indus called Uchaliwa 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 miraculously elaborate town-planning. It followed the grid system. Roads were well cut dividing the town into large rectangular or square blocks. Lampposts at intervals indicate the existence of street lighting. Planking 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 uniform – 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 gypsum and covered with inner brick walls for easy cleaning. It shows a developed sense of health and sanitation.

The towns were divided into 2 parts: Upper part or Citadel and Lower Part. The Citadel was an oval platform covered by 30-50 feet high and about 400-200 yards in area. It was enclosed by a thick (13 m) wall of Harappa’s crenellated mud-brick wall. In Citadel public buildings were there. In Lower part people used to live.

In Mohenjo-Daro, a big public bath (Great Bath) measuring 12 m by 7 m and 2.4 m deep, has been found. Stairs led from either end to the surface, with changing rooms alongside. 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

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

Recent Questions Asked from this Section:

1. Regarding the Indus Valley Civilization, consider the following statements:
   a) It was predominantly a religious civilization and the religious element, though present, did not dominate the scene.
   b) During this period, cotton was used for manufacturing textiles in India.
   c) Which of the statements given above is correct?
      i) Only (a)
      ii) Only (b)
      iii) Both (a) and (b)
      iv) None

   Ans. (c)

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Religious Life

The main object of worship was the Mother Goddess. But the upper classes preferred a god, nude with two horns, much like the Plouton. At Siwa, one is a figure similar to Pannish. The idol is represented on the seal is a figure similar to that of the men in a yoke of pens, below his throne by an urn, a horse, and a rams. Near his feet is a phial. Near his feet are two deer. Dushumini was represented male deity.

Phalas (lingam) and holy worship was prevalent.

Many trees (papal). Animals (bull), birds (dove, pigeon) and many other were worshipped. Unicorn was also worshipped. However, no temple has been found through idol worship was practiced.

Although no definite proof is available with regard to the disposal of the dead, a broad view is that probably there were three methods of disposing the dead: the dead - complete burial, burial after exposure on the body, and burial in a vessel, and cremation followed by burial in a vessel. The discovery of cremation urns and vessels, with rams, were bones, and charcoal, however, suggest that during the flourishing period of the Indus Valley culture, the third method was generally practiced. In Harappa, there is no evidence of a coffin burial or earth. The people probably believed in souls and evil spirits, as amulets were worn. Dead bodies were placed in the north-south orientation.

The religious life appears to be secular, and the dominance of religion does not appear to be very strong. The people of Indus Valley civilization appear to be materialistic.

Script

The script is not alphabetical but pictographic (about 600 undeciphered pictographs). The script has not been deciphered so far, but overlaps of letters show that it was written from right to left in the first and left to right in the second line. This style is called "Brahmi script."

Political Organisation

There is no clear idea of the political organization of the Indus Valley people. Perhaps they were more concerned with commerce and there 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 1,600 years. Invasion of the Aryans, recurrent floods, social breakup of Harappans, earthquakes, etc. are listed as possible causes for the 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 the Vedic period.

Important Harrapian Sites

HARRAPPA: Dayaram Sahni (Ravi)

- Excavations at the site led to following specific findings:
  - Two rows of six 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 the site include:
- Pottery, ornaments, copper axes, chert blades, terracotta blades, one inscribed steatite seal with typical Indus pictographs.
- Several burials interred in oval pits, and a rectangular mud-brick chamber.
- There is also evidence of burying a dog below the human burial (though the practice was prevalent in Harappa in Kashmir it was rare in the Harappan context).

**CHAHUDARO**

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>
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**VEDIC PERIOD**

After the decline of the Indus valley civilization began the Vedic period. It is known as 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 Aryans. 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 (1500-1200 BC) when the most of Rig Veda was written.

b) The later period (1200-800 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
Anrys in India

Region where Early Vedic Age Flourished:

The early Aryans settled in Eastern Pakistan, the Indus Valley region, probably in the 12th century BC. They were a warlike people who migrated from the Ganges Basin and settled in the areas of Punjab, Haryana, and the upper parts of the Indus Valley. The Aryans were skilled in farming, weaving, and metalworking.

Political Life

- **Rig Veda** is the oldest text of ancient India. It contains hymns to various gods and goddesses and was recited by priests to the deity.
- **Vedic Period** was characterized by the existence of the Veda, a collection of religious and philosophical texts.
- **Aranyakas and Brahmanas** were added later to the Veda, providing detailed instructions on the performance of rituals.
- **Yajurveda** was a text that taught how to perform the sacrifices.

Economic Life

- **Agriculture** was the main occupation of the Aryans. They were skilled farmers and were known for their prosperity.
- **Agricultural practices** included the cultivation of crops like rice, wheat, and barley. They also practiced mixed farming, combining agriculture with livestock farming.
- **Trade and Commerce** were also important, with the Aryans engaging in trade with other cultures.

Cultural achievements:

- **Literature**: The Rig Veda, the oldest scripture of Hinduism, was a significant cultural achievement.
- **Art and Architecture**: The architecture of the Indus Valley civilization included large buildings and temples.
- **Science and Technology**: The Aryans made great strides in various fields of science and technology, including medicine, mathematics, and astronomy.

Religious Life

- **Religion**: The Aryans were polytheistic and worshiped many gods and goddesses.
- **Religious texts**: The Vedas, including the Rig Veda, Upanishads, and Brahmanas, were the primary religious texts.
- **Caste System**: The caste system was developed during this period, which divided society into different occupational groups.

Daily Life

- **Habitat**: The Aryans lived in large villages and small towns.
- **Clothing**: They wore animal skins as custom. Women wore long skirts and men wore a loincloth.
- **Houses**: The houses were made of mud and straw.
- **Food**: They primarily ate rice, wheat, and barley. They also consumed meat and fish.

Social Life

- **Social Classes**: The social structure was divided into four main classes: Brahmins, Kshatriyas, Vaisyas, and Shudras.
- **Marriage**: Arranged marriages were common, with the dowry system being prevalent.
- **Education**: Education was primarily limited to the upper classes, and the Vedas were taught to the priests.

 Challenges:

- **Diversification**: The growth of the Vedic age led to the diversification of Aryans into different groups, leading to the formation of the modern day Hindu, Sikh, and Jain religions.
- **Conflict**: The Aryans faced conflicts with other groups, such as the Dravidians, which led to the spread of Vedic beliefs and practices throughout the land.
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. 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 (Bali) 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 yavas 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 middlemen.

Dharma was an important part of Vedic Aryans’ religion. It pertains to duties and obligations to oneself and to others. Dharma 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.
- *Soma*: 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.
- *Savitr*: 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, Pajanya, Ahirbudihanya
  - 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 Samhitás, Samveda, Yajurveda and Atharvaveda and the Brahmanas, Aranyakas and Upanishads were composed.

This age is also known as painted grey 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 though continued to be respected in the society had now lost much of their control on the power of the state. All the power of the State had now concentrated in the Kshatriyas. 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 sesame (tila) and beans 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 coinage in the form of "Nemisha" 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 some historians believe that sea-borne trade was probably known to these people.

In the Rigvedic days there were few cities and the village was popular unit of administration. In the later Vedic period, however, many new cities, like Videha, Kaushambi, Kasi, Ayodhya, Hastinapura, and Indraprastha had sprung up.

**Political Life**

During the Rigvedic period the Aryans had built only small kingdom, 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 Kuru, Panchala, Kosala, Magadh, Kasi and Anga.

Some ambitious kings, after conquering vast territories had begun to perform "Ashvamedha 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 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.

**Religious Life**

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

Indra 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 Alvikas, 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 Brahmins gaining supreme position in the society. The caste system had become rigid (both Buddhism & Jainism offered the lower castes an honored status).

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**EIGHT FORMS OF MARRIAGE:**

- **Dharmas**: Marriage of a duly ordained girl to a man of the same yama.
- **Dwip**: Father gives the daughter to the priest as a part of his fee.
- **Amsa**: A token bride price of a cow and a bull is given as dowry.
- **Prajapati**: Marriage of without dowry and bride price.
- **Gandharva**: By consent of two parties i.e. modern love marriage.
- **Asura**: Marriage by purchase.
- **Rakshasa**: Marriage by capture.
- **Faisacha**: It is the seduction of a girl while asleep, mentally deranged or drunk.

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

- **Anuloma**: Marriage of a man in his own yama or below his own yama was called Anuloma. It was sanctioned by the sacred texts.
- **Pratiloma**: Marriage of a man in his own yama or below his own yama 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: His Teaching,
  - Sangha: order of Buddhist monks and nuns.
- **Five Great Events of Buddha's Life and Their Symbols**
  - Birth - lotus and bull,
  - Great renunciation - horse,
  - Nirvana - bodhi tree,
  - First Sermon - dharmacakra or wheel
  - Parinirvana or death - stupa

**The Buddha**

He is also known as **Sakramuni** or **Tathagata**. He was born in 563 BC on the Vaishakha Poornima Day at Lumbini (near Kapilavastu) in Nepal. His father Suddhodana was the Saka ruler. His mother (Mahamaya of Kosala dynasty) died after 7 days of his birth, brought up by stepmother Gautami. He married Yasodhara 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 'Mahabhumishkramana' or The Great Renunciation) and wandered for 6 years.

He first meditated with Alara Kalama. But he was not convinced that man could obtain liberation from sorrow by mental discipline and knowledge. His next teacher was Kudaka Rupputra. He then joined forces with five ascetics-Kondana, Vappa, Bhadiya, 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 Gayà in Magadh (Bihar) under the Pipal tree. He delivered the first sermon at Saranath where his five disciples had settled. His first sermon is called 'Dharmacakraparivarvan' or 'Turning of the Wheel of Law'. He attained Mahaparinirvana i.e. died at Kushinagar (identical with village Kasia in Kushinagar district of UP) in 483 BC at the age of 80 in the Malwa 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 FOUR BUDDHIST COUNCILS

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Buddhist Literature

- Sutta Pitaka: Rules of discipline in Buddhist monasteries.
- Vinaya Pitaka: Contains collection of Buddha's sermons.
- Abhidhamma Pitaka: Explanation of the philosophical principles of the Buddhist religion. Mahavamsa and Deeppavamsa are other Buddhist texts. They provide information about the then Sri Lanka.
- Jatakas are the fables about the different births of Buddha.

Causes of Decline of Buddhism

- It succumbed to the hierarchical rituals and ceremonies, such as idol worship, etc., which Buddhism had earlier denounced. Even Buddha himself was started to be considered as one of the immortals of Vishnu.
- Abolish of reform Hinduism with the preaching of Shankaracharya from ninth century onwards.
- Usage of Sanskrit, the language of intellectuals, in place of Pali, the language of the common people.
- Deterioration in the moral standards among the monks living in Buddhist monasteries.
- Attacks of Huna King Mihirkula 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 Tirthankars (Prophets or Gurus), all Kshatriyas. First was Rishabh Nath (Emblem: Bull). His reference is also in Rigveda, but there is no historical basis for the first 22 Tirthankars. Only the last two Tirthankars are historical personalities.

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

VARDHMAN MAHAVIRA

He was born in Kundalagram (Distt Muzaffarpur, Bihar) in 599 BC. His father Siddhartha was the head of Jainaka clan. His mother was Trishala, sister of Jeevaprasad, Prince Chetak of Vaishali.

Mahavira was related to Bimbisara. He was married to Yashodha, 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 Triambikagram, he attained supreme knowledge (kaivalya). From then on he was called Jina or Jitendra (the conqueror) and Mahavira, and his followers were named Jains. He also got the title of Arhat.

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 Mauriya, a severe famine led to a great exodus of 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. Bhadrabahu, who led the emigrants, insisted on the retention of the rule of nudity which Mahavira had established. Shubhabhadra, 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 the Jains, the Digambaras (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 them any important part in the universe scheme. Gods are placed lower than the jina. Universal brotherhood (non-belief in caste system) is practiced.

Angkantavada 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 Tirthanas (Triratnas) are recommended in order to attain Nirvana. They are Right Faith, Right Knowledge, and Right Conduct.
The Mahajanapadas and Mauryas

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 Mauryanem. 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 the 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. Surasena
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)
The most important republic was that of the Licchhavi of Vaishali. These people were valiant, war-like, and great lovers of freedom. The neighboring republics and states were always afraid of them. Ajatasatru 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 satraps left by Alexander.

Chandragupta is also called Chandrakanta by the Greek scholars. Seleucus Nicator was one of the generals of Alexander and after his death, he succeeded in gaining control of most of the Asiatic provinces. Chandragupta defeated him in 305 BC 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 northern western 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 India. 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 Chandraguptam in sixth century AD.

Inscriptions associated with Chandragupta Maurya are:
- Sophera inscription in Gorakhpur district of UP.
- Mahastham inscription of Berga 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 2 seas, 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 ' Amitraghata' 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 Ashokavardhan 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 usurped 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 fallout 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 began organizing and implementing various welfare programs. He adopted the policy of ruling by Dhamma or dharma instead of force and violence.

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

His empire covered the whole territory from Hindukush to Bengal and extended over Afghanistan, Baluchistan, and the whole of India with the exception of a small area in the far north. Himalayas and valleys of Nepal were also included in his empire.

Ashoka is referred as 'Buddhshakya' in Maski inscription and 'Dharmashoka' in his Sarnath inscription. He was also known as 'Devamya' 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 up 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有害 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 bherighosha (sound of war drums) by dharmaghosha (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 edict-14, in numbers, found from 5 places viz. Mansapra, Shabnagari, Kalsi, Dhoul, Jigar, Sopara, Gimar, and Erraguddi.
2. Minor Rock edict-From various places like Maski, Gurjara, Roopnath, Erraguddi, 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 Samudragupta'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 Topra and Meerut to Delhi.
- Barabar Hill caves - Donatory inscription to the Ajivika sect.
- Delhi-Meerut and Delhi-Topara (Pillar Edicts I-VI and VI respectively). The Delhi-Meerut and the Delhi Topara Pillars are so called because they were transported to Delhi by Firuz Shah from their original sites at Meerut and Topra.
- Gimir (Major Rock Edict) also known as Junagadh edict: It is situated on mile to the east of Junagadh in Kathiawar. Its importance was increased by the fact that during the reign of Chandragupta, a dam was constructed on the Sudarsana Lake in the neighbourhood of Gimir. The Rudradaman inscription informs us that the lake was originally built by Pushyagupta, the provincial governor of Chandragupta. Subsequently conduits were worked from it by Tusa in the reign of Asoka. It appears from the inspiration of Skandagupta that the
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 Asoka to commemorate the birthplace of the Buddha, the Lumbini grave.

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

**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 Kunal (son of Ashoka) and later for sometime by Sangrats (son of Kunal) where Indo-Greeks began to make early inroads and until 180 B.C. had virtually supplanted the later Mauryas.

- The eastern part being ruled by Bihadra from Patiliputra. He was the seventh king in succession from Ashoka. He was killed by his commander in chief Pushyamitra, who ascended the throne in 167 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. Kautilya called the King 'Dharma-vyadhistha' or promulgate of social order, the highest functionaries at the centre called 'tirthas' and were called 'tirthas'. They were in number: Mantri (Chief Minister), Durmasta (Chief Priest), Jambudewa (Commander in Chief), and 'Prativedaka' (Special reporter, had direct access to the king at any hour).

- Prativedaka: Special reporter, had direct access to the king at any hour.

- Gudha Purusha: Secret agent mentioned in Arthashastra.

Army: Mauryans had a huge army and there is no evidence of its reduction even by peace loving Ashoka. According to Pliny - Chandragupta maintained 130,000 foot soldiers, 30,000 cavalry and 900 elephants. According to Megasthenes, the army was administered by six committees consisting of 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 Patiliputra, the whole empire was divided into four provinces controlled by a viceroy - 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) Rajakar: revenue administration and later judicial particularly in rural areas and was under Pradesika.

c) Yakka: 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 'Shanki' (Tax collector). The villages were administered by the village headmen who were responsible to the Gopas and Shankas.

**City Administration:** The administration of capital Patiliputra 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 Nagrika. Nagrika was assisted by two subordinate officials namely, Shanki and Gopa.

**Revenue Administration:** Land revenue was the main source of income of the state. Peasants paid 1/4 of the
produce as 'Pratigam' and an extra tax 'Bal' tribute. According to the Arthashastra, the land belonged to King. Irrigation tax was also levied by the government. Besides, other taxes like 'Dakshina' (assessed on group of villages), 'Vata' (levied on fruits and flower gardens), 'Hiranyarni' (paid only in cash) were also collected.

**Economic Conditions during Mauryan Period**

Both agricultural and industrial sector made 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 striking social development was the employment of slaves in agricultural operation on a large scale, it seems that the pure-marked silver coins, which carry the symbols of peasants, hill and hill and recent formed the imperial currency of the Mauryas.

Another feature of economy during this time was formation of town or guilds. These were associations of Craft persons & Merchants. Shrestha of craftpersons provided training, procured raw material and displayed the finished product to merchants. The Shrestha of merchants organized trade. Shrestha also served as banks where rich people deposited money. These guilds provided high autonomy because of their high importance in urban economy. These guilds came into the hands of administration in the guild. The guilds even had judicial powers over their members. However, its 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, handymen, artisans, magistrates and counselors; certainly the confused caste with profession. Again he notices the absence of slavery, but it is contradicted by Indian sources.

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

The position of Shudras 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 Brahman culminating in the killing of the last Mauryan ruler Brihadratha by his Brahman general Pushyamitra Sunga.
- **Ashoka's Buddhist 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. Raichoudhury).
- **Economic Weakness**: D.D. Kosambi draws our attention to the debased coins of later Mauryans and main-

tains 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 decline to the top heavily 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 Patliputra, 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 B.C.) 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 Asvamedha Yajnas. The Yajnas marked the revival of Vedic rituals. Patanjali is said to have officiated as priest in the Asvamedha sacrifices.

According to Divya-Vadana, Pushyamitra was a protector of Buddhism and he put a price of one hundred gold dinaras on the head of every Buddhist monk. The last Sunga king was Devabhuti or Devabhuma, who was assassinated by Vasudeva Kanara in 72 B.C.

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 Guptas.

The Sungas were great patrons of art. They constructed a large number of Stupas, Viharas, Gateways and Railings etc. The railings of Barhati 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 grammarians Patanjali, was patronized by them. The Kavyas and the Mahabharata were also given new wrinkles during this period. The famous book on Hindu Law, "Maha- purusha" 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 Susarma - who ruled for 45 years (i.e., 73 to 26 B.C. No much is known about these rulers except that they were all Brahman like those of their predecessors, the Sungas. The Magadha Empire saw a further fall under them. In about 28 B.C., Susarma, the last ruler of this dynasty was killed by the Satavahanas in Pratima.
CHEDIS OF KALINGA

The Hathigumpha inscription (near Bhubaneswar, Orissa) of Kharavela, the third ruler of the dynasty gives information about the Chedis. 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 Mauryas in the Deccan & the central India.

Signa is regarded as the founder of this dynasty. The most important king was Gautamiputra Satkarni (AD 106-130) who raised the power and prestige of Satavahanas to greater heights. He set up his capital at Pataliputra 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 'Chaitanya' & the monasteries, which were called 'Vihara'. The most famous Chaitanya is that of Karle in Deccan.
- Their district was called 'Ahara', as it was in Ashoka's time. Their officials were known as 'amatras' and 'mahamatras', 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, Satavahanas were called 'Brahmanas' and are attributed to a Satavahana king called Hala.

Social Conditions During Satavahana Period

Satavahanas are said to have re-inforced the four-fold Varna system. Gautamiputra Satkarni put an end to intermixing of castes. The absorption of Sakas into Hindu society was possible through matrimonial relation with Satavahanas. Indigenous tribes drifted towards Buddhism. Satavahanas showed traces of matrilineal social structure. Progeny were named after mother. 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 Sungas, the Kanwas & 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 Pataliputra.

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

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

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

THE SHAKAS OR SCYTHIANS (52 BC)

The Greeks were followed by the Shakas, 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.

A king of Ujjain, who called themselves Vikramaditya, defeated Shakas. An era called the Vikrama Samvat is reckoned from the event of his victory over the Shakas in 52 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 Junagadh inscription. This inscription records in detail the repair of Sardarshana lake (built originally under Mauryan) 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 Mithridates (AD 19-45), in whose reign St. Thomas is said to have come to India for the propagation of Christianity.
THE KUSHANS (45AD)

KUSHAN EMPIRE
10-375 AD

THE KUSHANS (45AD)

Came from north central Asia near China. Their empire included a good part of Central Asia, a portion of Iran, a portion of Afghanistan, Pakistan & almost the whole of north India.

Kanishka (AD 78-144) was their most famous king. He had two capitals, first at Pusdhapura, near modern Peshawar and second at Mathura.

He patronized the following persons: Ashvaghosha (wrote “Buddha Sarita”, biography of Buddha and “Sutra Jambhala”), Nagarjuna (wrote “Madhyamak Sutra”), Vasumitra (Chairman of fourth Buddhist Council) and Chorak (a physician, wrote “Charaka Sutras”).

Kanishka controlled the famous silk route in Central Asia, which started from China and passed through his empire in Central Asia and Afghanistan to Iran and Western Asia which formed part of Roman Empire.

Kanishka is known in history for two reasons: He started an era in AD 8, which is now known as Saka era and is used by the Guptas, of India. Secondly, he extended his wholehearted patronage to Buddhism (held the fourth Buddhist Council in Kapisa).

Some of the successors of Kanishka bore typical Indian names as Vasudeva. The Gandhara School of art received royal patronage of the Kushans.

Impact of Central Asian Contacts

Various invasions from Central Asia had an impact on various aspects of Indian culture. They introduced the use of burnt bricks for flooring and that of tiles for both flooring and roofing.

They introduced the use of riding horse on a large scale. The Shakas and Kushans introduced turban, tunic, trousers, and heavy long coats. They also bought in cap, helmet and boots which were used by warriors.

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 India it was then overlapped by the Megolithic 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, Jainas, Buddhist and some Brahmin 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 Pandya.

The Pandyas were first mentioned by Megasthenes who speaks of the Pandyas kingdom being ruled by a woman and that seven-year-old mothers were found in the Pandyas country. The three kingdoms together with Satyapuram are referred to as independent states by Ashoka in his inscription which he maintained friendly relations. The name Satyapuram is yet to be identified.

The three kingdoms are discussed below:

THE CHOLAS

The Chola dominion known as ‘Tondaimandalam’ or ‘Cholamandalam’ their chief centre of political power was at Uraiyur, 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.

Karthikai founded the port city of Puhar (identical with Kaivenerapattinam) and constructed 160 km of embankment along the Kaveri River. He fought the ‘Battle of Benni’ and defeated the Nittus. 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 Kurav. Nedunjilal Anant is the first known Chera king. He is said to have fed both the armies of


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Kurukena war and so had earned the title of 'Udyanjewala'.

Senaguttuvan, the Red Chera or Good Chera, according to the Chera poets, was the greatest Chera king. Senaguttuvan invaded the north and crossed the Ganga. He is remembered for building a temple of 'Kanyagi', the goddess of chastity. The worship of Kanyagi is known of Tattali 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 Kapatapuram and then from there to Madurai. Madurai seems to be the Tamil word of Mathura. The Pandyans profited from trade with Roman Empire.

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

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**Tamil-Brahmi Script Found in Oman**

A Tamil-Brahmi script was found on a potsherd, which was more than 2000 years old. It was found in Oman, has come to light recently and it is called 'Berenike' and it can be dated to first century B.C. that is 2000 years ago. It is, in the 19th century. A discovery of a city in Sumur in Iraq has opened a new chapter in the history of the ancient Indian Ocean countries, according to specialists at the time.

It was generally believed that India's contact with the Mediterranean world began with the Roman trade and much of the trade was concentrated on the Red Sea ports such as Quseir and Berenike, both in Egypt. While the excavation at Quseir-at-El-Ein had explored borders with the Tamil-Brahmi texts reading 'Kadra', 'ruma' and 'pwaldi', the one found at Berenike was engraved with Tamil-Brahmi script 'kernam.' 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 peninsula. The region was known for frankincense and there was a possibility that trade in horses could also have taken place in these ports. (Frankincense is a 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 coasts and their hinterlands which could have played a pivotal role in the long-distance maritime trade between Tamilakam and the Mediterranean between the first century B.C. and the fourth century B.C. It has said.

Archaeologists feel that Pulliam can be used as a port to trade with the Red Sea, the south Arabian and the Mediterranean coasts, and their hinterlands, which could have played a pivotal role in the long-distance maritime trade between Tamilakam and the Mediterranean between the first century B.C. and the fourth century B.C. It has said.

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**OTHER ASPECTS OF THE 3 KINGDOMS**

- All the gathered information is based on Sangam literature. Sangam was a college of assembly of Tamil poets held probably under Raja Ramapir (esp. Pamban).
- These kingdoms patronized the traders, which was an important reason for growth of trade across East of Bengal with south east Asia and with the roman empire.
- The whole literature has been divided into two groups -a narrative and didactic, the former is called Mokkannaikkku or Eighteen Major Works and the latter Kilakkarai or Eighteen Minor Works.
- Sangam age corresponds to the post-Muarya and the pre-Gupta period.
- Three Sangams were held. The first Sangam was held at Madurai but it has not survived. Its chair was Agastya. The second Sangam was held at Kapalparaam. Its chair was Tolkappiyar (author of Tolkappium). The third Sangam was held at Madurai. Its chair was Kavirayar. It was the third Sangam which is the entire corpus of Sangam literature can be found in.
- Silappathikaram by Haris Adiga (story of married couple) and Manimekalai by Samantar are the famous epic of this time.
- Other books are Tolkappium by Tolkappiyar, Jivavithambaram by Tirukkukkllar and Samantar (the fifth Veda or the Bible of the Tamil Land) by Tiruvatvur.
- The chief local god was Murugan who was also called Subramaniya.
- Punnarai - agricultural laborers who used to work in animal skin.
- Civil and military offices held by valiya (rich peasants).
- The ruling class was called 'Arava'.
- Captains of the army were given the title 'Enadi' in Tamil literature.

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**GUPTA PERIOD (300 AD-600 AD)**

**THE AGE OF GUPTAS**

After the fall of the Kushan Empire, towards the middle of the third century AD, India was divided into a large number of small principalities. This situation of utter confusion continued for many years and towards the end of the third century AD, 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 AD) and under them India made such a progress in almost all the fields that their period is generally regarded as the "Golden Age of Hinduism".

According to Vishnu Purana, the Guptas belonged to the Vaisya 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 Ghatotkacha. Like his father Ghatotkacha was also a petty chief, and not much is known about him except that he died in 320 AD, and was succeeded by his son Chandragupta I.
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 'Maharajadhiraja' or 'King of Kings'.

He entered into matrimonial alliance with the famous Lichchhavi tribe and married Kumardevi. 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 (353 - 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 as the Indian Napoleon.

The Allahabad pillar inscription composed by Harisena, his court officer enumerates the people and countries that were conquered by him. Virasana, the army commander in famous southern campaign of Samudragupta. Allahabad inscription Samudragupta describes him as the hero of hundreds battles. In one of his coins he called himself 'Lichchhavi dhuitr' (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 tolerance. He granted permission to Buddhist king of Ceylon, Meghavarna, to build a monastery at Bodh Gaya; so, he was called 'Akakampavan' (Full of compassion).

He was a great patron of art, adopted the title of 'Kaviraja'. Poets like Harisena and Vasubandhu adorned his court, on some gold coins, he was shown playing veena.

CHANDRAGUPTA II (330 - 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. Virasana's Udyaigarivar cavi inscription refers to his conquest of the whole world.

He defeated the last of the Saka ruler Rudra Singha and annexed the territories of Western Malwa and Gujerat.

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 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 Kesara, Amarsinha, Dhvanvantari, Vetal Bhatt, Ghat Karpur, Varahamira, Vararachi, Shanku, Kshapanaka. Harisena was the court poet and minister of Chandragupta II.

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

KUMARAGUPTA (415 - 455 A.D.)

Chandragupta II was succeeded by his son Kumara Gupta I, born of Mahadevi Dhrusvamavini. Kumara Gupta I assumed the title 'Mahabhiraditya'.

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 Pusyamitra tribe (a branch of Hunas of Central Asia).

SKANDAGUPTA (455 - 467 A.D.)

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

He repulsed the ferocious Hunas twice; this heroic feat entitled him to assume the title of Vikramaditya. During his reign the renowned Sudderan 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 Puragupta, Narasimhagupta, Kumara Gupta II, Buddhagupta, Bhagavanga, 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 'Parmeswar', 'Maharajadhiraja' and 'Parambhatarak' which signify that they ruled over lesser kings in their empire. Element of divinity in kingship was 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 'Bhukti' (province) under the charge of an 'Upādhyaya' (vice-roy). Bhuktis were divided into districts (Vehiyas) under the charge of 'Vehiyapati'. The sub-districts were called 'Peth' and the villages were under 'Gramika' or 'Mahattar'.

The Guptas did not maintain a vast bureaucracy like that of the Mauryas. Kumara Mathyas were the most important officers who were appointed by the king in the home provinces.
A large part of the empire was administered by feudatories, many of whom had been subjected by Samudragupta; the second important feudal development in administration was the grant of local and administrative concession to princes and chieftains in judicial system, for the first time civil and criminal laws were clearly defined and demand. In the Gupta period land taxes increased in number, and also those on trade and commerce.

They issued a large number of gold coins in ancient India which were called dinars. Silver coins were called as 'bajiyas'.

Social Conditions

The Vedic pattern of society based on 'Varnashrama dharma' made its final assertion. Land grants to Brahmanas suggest Brahmanical authority continued. Caste proliferated into numerous sub-castes. Finally 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 functions were granted land called 'Agrahara' 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 style of Sati came from Eran (Madhya Pradesh) of 510 A.D.

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

Religion

Bhagavad Gita was written during this time only. There was a decline in Buddhism. Brahmanism centered on worship of Vishnu or Bhagavat.

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 Bhutargaon (near Kanpur) belong to the Gupta architecture.

Art

Bhargav - Kampur

A number of temples, artistic 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 flute (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 belonged to Gupta period (this was destroyed by Taliban).
- 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.

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, Abhigyanashakuntalam, Meghadutam, Kumarasambhavan, Malavika, Chandragupta were epics and the rest were plays.

- Apart from Kalidasa, others were Sudraka (author of Mridhakakatar, Haravi (Kirti-churjuna), Pandip (Rayyanadshana and Dasakumarachari). This period belongs 11 plays written by Bhas; most famous of these was Harshat.,
- Vishakhadatta wrote Muddorakshasam 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 Amarakosha by Amarkosha.
- Ramayana & 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
wood so that other people might not be polluted by their touch.

According to Fakhri, "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 Suvanmali and Dinaras 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 way of life. They never indulged in meat eating and followed the policy of Ahimsa in right earnest. The Buddhist monks were respected everywhere and royal grants were liberally.

**HUNA INVASION OF INDIA**

The Hunas for the first time invaded India in about 478 A.D. when Kumargupta was the ruler of India. The crown prince, Skandagupta, then gave them a crushing defeat and saved the honor and prestige of his dynasty.

A few years later (484 A.D.) Toramana arrested large territories from the Gupta Empire, including the Punjab, Raiputana, Sind and Malwa. Because of this success against the Hunas, Toramana is said to have assumed the title of "Maharajadhiraaja." He died in about 511 A.D.

Toramana was succeeded by his son Mihrikula. He is regarded as the greatest Huna ruler in India. He made Sakala or modern Sialkot as his capital. He was a great tyrant 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 Magadh and king Yashodharama of central India took leading part in organizing this confederacy. Mihrikula was defeated, taken prisoner and later released. He then took shelter in Kashmir.

With the death of Mihrikula 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 the first of them which made a great progress under Prabhakar Varmanaharana and then under his second son Harsha. Under Prabhakar Varmanaharana, 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 Hunas'. Because of his great achievements, he assumed the title of "Maharajadhiraaja".

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, Grhavarman, the husband of his sister Rajyashri and the ruler of Kanauj, and had imprisoned Rajyashri. In the battle, Rajyavardhana defeated Devagupta but he himself was
treacherously put to death by Shashanka, the king of Bengal and an ally of the king of Mahav.

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 his sister Rajyashri 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 Kannaui, because his brother-in-law, the ruler of Kannaui had already died. He transferred his capital from Thanesar to Kannaui. From Hien-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 his reign (606-612 A.D.) in conquering the "Five Indies" - East Punjab, Kannaui, Bengal, Bihar Orissa and subduing many states both in the east and the west.

Valabhi, the modern Gujarat, was then ruled by a powerful ruler Bhruvasesha. 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 Baddha II of Bhoja, Harsha patch up his differences with Bhruvasesha by marrying his daughter. The latter was re-installed 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 610 A.D. But Regrettably that time was ruled by a powerful ruler Pulakesin II of the famous Chalukya dynasty. The battle that took place on the banks of Narmada, Harsha was unseated 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, Ratnavali and Nagamanda. Banabhatta wrote Harshcharita and Kandagiri; 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 ascension.

**ADMINISTRATION**

(Hien Tzang, 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 a 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 (Bhuktis) and put under the charge of viceroys or governors. The Bhuktis 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 "duties 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. Hien-Tzang himself was robbed more than once on his journey.

**HARSHA'S RELIGION**

- Harsha 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 Rajyashri and the presence of the Buddhist luminary Hien-Tzang. 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 Hien-Tzang and also for the purpose of promoting the cause of Buddhism, Harsha called a grand assembly at Kannaui. This assembly was attended by many rulers, Buddhist monks, Brahmins and scholars.
This assembly continued for 18 days and did a lot for promoting the Mahayana faith.

Harsha used to call an assembly of the Buddhist monks at Prayaga at the regular interval of five years. One of such assemblies, the six in all was held at Prayaga in about 645 A.D. and was witnessed by Huien-Tsang himself. The Buddhism was divided into 18 sects at the time of Chinese pilgrim.

In this assembly Harsha gave so much amount in donation to the Buddhist monks, Brahmans, Jainas and members of other sects, and also to the poor, orphans and destitute that the whole of his treasury was exhausted and he had to beg his clothes from his sister Rajashri.

CHALUKYAS OF VATAPI (BADAMI)

Its founder was Pulakesin-1. He established the kingdom at Vatapi (modern Bagalkot, Karnataka). He was succeeded by Kirtivarman I and Mangalesa.

Pulakesin-1 was their most famous king, who was a contemporary of Harsha. He sent an embassy to the Persian king, Chusrau II. His court poet, Ravikirata, wrote Aihole inscription.

Huyen-Tsang visited his kingdom.

Chalukyas were the maritime powers of their time. Much of the painting and sculpture of the Ajanta and Ellora caves were completed during the Chalukyan reign. They built several magnificent temples in Aihole and other places. Aihole is called the cradle of Indian temple architecture. The Chalukyan style developed Deccan or Vastra style of temple which reached culmination under Rashtrakutas and Vidyasagas.

The Chalukyas were in constant conflict with the Pallavas of Kanchi. Pulakesin-1'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 Chusrau II in AD 628 and also received one from him. The reception given to the Persian mission is depicted in one of the Ajanta cave paintings.

Pulakesin-1 was followed by Vikramaditya I, Vinayaditya, Vijayaditya, Vikramaditya II and Kirtivarman II.

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

Vengi dynasty was founded by Pulakesin-1's brother, Kubja-Vidhita-Vardhana. 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 Bilhana's Vikramakadeva Charita. He introduced the Chalukya-Vikrama era (1076 AD).

According to Bilhana, the author of Vikramakadecharita and the court poet of one of the Kalyani Chalukya rulers, the original home of Chalukyas was Ayodhya.

THE RASTRAKUTAS

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

Their king, Krishna I is remembered for constructing the famous rock-cut Kailasha 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 Kavirajamagam and Prashnottar Malika. He built the city of Manyakheta as his capital.

Their king Krishna II set up a pillar of victory and a temple at Baneleswaram 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 Trimurti) counts among the most magnificent art creations of India. The three faces represent Shiva as Creator, Preserver and Destroyer.

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THE MAUKHARIS

Yajnavarman founded this dynasty. He was succeeded by Sharudulaavarman and Anantavarman. The term Samanta-chudamani shows that they were the feudatories of the Guptas.

KALACHURIS

In early periods the Kalachuris were known as Hadayas with Mahishmati as their capital. Krishnaga, the earliest known chief of this dynasty was succeeded by his son Buddhagaja.

THE GANGAS

They were also called Chalukyas of Orissa. Their king Narasimhadeya constructed the Sun Temple at Konark. Their king Anantarvarman Gang built the famous Jakhnath temple at Keshabari. Kesari, who used to Orissa before Gangas built the Lingaraja temple at Bhuvaneswar.

THE PALLAVAS

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

He was succeeded by his son Mahendravarman I. He was fond of many titles among which occur Vidyeshwara, Muttavati, Gouravath, Shatrunama, and Sankarnajadi. He fought with Pulakeshin II at Fullanur near Kanchi. He was a follower of Jainism, but converted to Shaivism under the influence of Trishnnavarkarasi or Appar.

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

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

Parameshwaravarman I was succeeded by Narasimhadya of the Chalukya under Vidyashankara along with the Gangas.

Parameshwaravarman I was succeeded by Narasimhadaya or Rashtrakuta. He constructed the temple known as Rajasimheshvara, also called Kalashatru.

THE CHOLAS (AD 846-1279)

The founder of this dynasty was Vijayalaya. The capital was Tanjore.

By the end of the ninth century, Vijayalaya's successor, Aditya Chola, wiped out the Pallavas of Kanchi and weakened the Pandyas, thus bringing the southern Tamil country under his control. But they had to face the Rashtrakuta power. Paramasena II captured Madurai but was defeated by Rashtrakuta ruler, Krishna III, at the Battle of Takkolam. Although the Rashtrakutas were later defeated.

The greatest Chola rulers were Rajaraja (985-1014) and his son Rajendra II (1014-1044). Rajaraja founded the largest dominion in south India. He led a naval expedition against the Chalukya empire (Kalinga Peninsular) and expanded Chola trade with China. He annexed northern Sri Lanka and named it Mammadi-Cholanadu. Also conquered Maldives islands.

He constructed Rajarajeshwari temple (also called Brihadeeshwara Shiva Temple) at Thanjavur. Dancing figure of Shiva called Nataraja belong to this period only. Cholas have massive 'Vimanis' or towers and spacious courtyards. The entrances had elaborate Gopurams (gateways).

His son Rajendra-Annexed the whole of Sri Lanka. In the North, went as far as Ganga and the dominions of the Pallava Mahipala. He took the title of Ganga-konda Chola Chola, and founded a capital- Ganga-konda Chola Chola. An even more remarkable exploit in his reign was the naval expedition against the revived Sri Vijaya (Ganjam) empire. The Chola navy was the strongest in the area for some time.

Rajendra I's son Rajadhiraja performed the Ashwamedha sacrifice.

Up to 1115 AD, the extent of the Chola 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 (1175-1210) was the last great Chola monarch.

Their empire was divided into 6 mandalas or provinces, administered by governors. Mandalas were further divided into Valanadus, Valanadus, into Nadus and nadus into Tanjures. It was a type of assembly of common villages. All members of the village could become the member of Up. Local Self Government was there (concept of Panchavati 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 Gopala (750AD) who was elected to the throne as he had proved his valour and capability as a leader.

Suleman, an Arab merchant has tened the Pala empire as Raja. Gopala was an soldier. He was succeeded by Devapala. He extended his control over Pragjyotishpur (Assam). He was a Buddhist.

Balputradava, a king of Buddhist Sailendras, ruling Java, asked Devapala for grant of 5 villages to endow a monastery at Nalanda. He granted the request and appointed Viradeva as head of Nalanda monastery.

Devapala's court was adorned with the Buddhist poet Vira dual, the author of Lokesvarasataka.

THE SENAS

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

He was succeeded by Ballalasena. He wrote Danagasara and Addhutasagara. He was succeeded by Lakshmanasena. Jayadeva, the famous Vaishnava poet of Bengal and author of Gita Govinda, lived in his court.

His reign saw the decline of Sena power. The invasions of Bakhthiyar Khalji 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 round them. The 'Kumarpal Charit' 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 derived 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

Arab Invasion

Muslim rule in the subcontinent began in 6th century CE when the Arab general Muhammad bin Qasim conquered Sindh 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 AD. His second expedition was against Jaipur, the Hindustan King of Punjab whom he defeated in the First Battle of Waihind in 1001 A.D. Jaipula 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 Waihind (1006). His sixteenth expedition was the plunder of Somnath temple (dedicated to Shiva) in 1025, situated on the sea coast of Kathiawar. After looting the Somnath 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 Ghor

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

In 1175, he invaded Multan and captured it. Later, he conquered Punjab and Sindh. Mohammad Ghor finally moved against Prithviraj Chauhan, the ruler of Delhi and Ameer. A fierce battle was fought and Prithviraj defeated Ghori in the First Battle of Tarin. 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 Tarin. Prithviraj was defeated and slain treacherously in the Second Battle of Tarin, 1192 A.D. Thus, Delhi passed into the hands of the Muslims.

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

Ghor was assassinated in 1206 A.D. As Mohammad Ghor had no son, his Indian empire remained in the hands of his viceroy, Qutub-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 Iltibari (1206-1290)
- The Khalji (1290-1320)
- The Tughlaq (1320-1414)
- The Sayyid (1414-1451)
- The Lodhi (1451-1526)

Slave or Iltibari Dynasty

After Muhammad Ghor'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 their dynasty is 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 Iltibari dynasty because all rulers of this dynasty, except Aibak, belonged to the Iltibari tribe of Turks.

Some recent questions asked from this section:

Q. With whose permission did the English set up their first factory in Surat?
   a) Akbar   b) Jahangir   c) Shahjahan   d) Aurangzeb
   A. (b)   A. (c)

Q. With reference to the religious history of medieval India, the Sufi mystics were known to pursue which one of the following practices?
   1. Meditated and controlled of breath
   2. Vowed ascetic exercises in a lonely place
   3. Recitation of holy songs to arouse a state of ecstasy in their audience

Select the correct answer using the codes given below:

   a) 1 only   b) 2 and 3 only   c) 3 only   d) 1, 2, and 3
   A. (d)
Qutub-ud-Din Albak (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 a Viceroy. It was as a Viceroy under Muhammad Ghori that Albak achieved most of his military exploits. In 1191 A.D. Albak captured Harisi, Delhi and Meerut and in 1194 A.D. Randambur. Koil 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. Anhilwara, the capital of Gujarat, was captured and sacked and a huge booty fell in the hands of the Muslims. In 1202 A.D. Albak won another great victory against the Chandela 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 Albak died all of a sudden of Lahore, the Amirs and Malik of Lahore put Aram Shah on the throne. Some texts say that he was the son of Albak while others deny so. He was a weak and useless young man but 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 Albak, 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 all of them. However, the greatest achievement was to avert an impending invasion of the great Mongol Chagat Khan.

He constituted a corps of 40 loyal slave peers known as Turkan-i-Chihalgani or chaillas. He divided his empire into juttas, an assignment of land in lieu of salary, which he distributed to his officers. Every jutadar 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. Juttas were transferable.

Ruknuddin Firuz Shah (1236 A.D.):  
Ruknuddin Firuz Shah was the eldest son of Ilutmish who 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. Razia successfully crushed the rebellions that occurred in Multan, Lahore and Harisi etc. She began to shower favours on one Abyssinian slave, Jamal-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 Kaiqubad succeeded him to the throne. The affairs of the government fell into disorder. Nobles began to form factions to seize power. Jalaluddin Khalji, the Atiz-i-Malik (minister of war) gathered all the powers into his hand and murdered Kaiqubad. Thus the rule of Ibari Turks came to an end in A.D. 1290.

Khalji 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 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.

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 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 Khusro 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
Hindi regime. Khusro was defeated and killed and Ghazi Malik ascended the throne as Ghiasuddin 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 Khalji as the Warden of the³ Marches or the Governor of the Frontier Provinces. He introduced new legal and religious systems.

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 banner 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 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 here, too, he failed in spite of his good intentions, simply because he was much ahead of his times.

Conquest of Khurasan (Iraq): Like Ala-ud-Din Khalji 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 disgusted 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-i-Kohli, and gave agricultural loan to farmers. Kangra was also conquered by Muhammad Tughlaq in 1337. Muhammad Tughlaq had failed to subdue Theta 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 Iqta 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 Kharaq, Zakat, Jazia and Khums. He got dug 5 canals for irrigation work in Delhi and Haryana region. A special
department, called Diwan-i-Khazirat, was established to help the poor and the needy. It also helped the poor Muslims in arranging the marriages of their daughters and gave them state help. Free hospitals were also set up for the poor. One such hospital called Dar-ul-Shifa was established in Delhi where free medicine and food were supplied to the patients.

Successors of Firoz Tughlaq: After the death of Firoz in 1388 A.D. a number of rulers of the Tughlaq dynasty ruled upto 1412 A.D. But they were all weak kings and the Tughlaq Empire soon fell under them. In 1398 there occurred the invasion of Timur in which the Indians had to suffer untold miseries.

The Syeds (1414 - 1451 A.D.)

On Mahmud Tughlaq's (the last Tughlaq) death, Khurram Khan, governor of Multan (appointed by Timur) established himself at the throne of Delhi in A.D. 1414. He took the title of Raja-ul-Ala. He claimed to be a descendant from the prophet and so the dynasty founded by him is known as Syed Dynasty. The dynasty could be sustained for a long period and it ultimately paved for the Lodis.

The Lodis

The Lodis were the first Afghans to rule India.

Bahlul Lod (1451-1489 A.D.):

Bahlul's accession to throne was accepted by the king of Jaunpur's Sharqi dynasty, which was founded during the period of Nasiruddin Mahmud. Bahlul annexed entire Sharqi kingdom and issued Bahluli coins.

Sikandar Lod (1489-1517 A.D.):

After Bahlul his son Sikandar ascended to throne. To deal with the Rajputs effectively, he built a new capital at Agra in A.D. 1505 and carried on from there campaign against Raja Man Singh of Gwalior. He also succeeded in taking Chandeli and Ranthambhor.

He was the greatest and ablest ruler of the Lodi dynasty. During his reign prices of commodities were very cheap. He encouraged agriculture and made road safe for travel; for measurement of land he introduced Gaj-Sikandar.

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

Ibrahim was son of Sikandar but not as able. He captured Gwalior. But he was defeated by Rana Sangat of Mewar. The governor of Bihar declared his independence. The governor of Punjab, Daudl Khan, invited Babur, 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 art 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 Tughlaq 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 as the 'Qutub-i-Islam' Mosque, and the other at Ajmer called 'Dal-istan-i-Ajmer'. Qutub-ud-Din is also credited to have begun the construction of the world famous Qutub Minar, the tallest minaret in the world.

- Ilutmish was a great builder and is credited to have completed the Qutub Minar and the Qutb Miqsit.

- 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 Ala Darwaza, which is also supposed to have been built by Ala-ud-Din Khilji. In Delhi he got constructed a big tank known as Hazar Khais.

- 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, Hisar-firoza or Hisar and Fatehabad, two of Ashoka's pillars, some from Jompura 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.
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 Shahzad Mirza was a petty chief of Fargana, now in Uzbekistan, in Central Asia. Babur invaded India at the invitation of Daulat Khan Lodhi, who suggested that he should replace Ibrahim Lodhi. Babur's forces met and defeated Ibrahim Lodhi at Panipat on April 20, 1526 (First Battle of Panipat). He next defeated Rana Sanga of Mewar in Battle of Khwata (1527).

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 Chanderi in Malwa. Chanderi was captured after Rajput defenders had died fighting to the last man and their wives, women, and tiger.

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

Babur died on 25 December 1530 at the age of 48. He was buried at Arambagh 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 time 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 Khanwala 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.

Ruled over most of India, Pakistan and Afghanistan and was an efficient ruler. On 27 January 1556 he fell from stairs of Sher Manmal, his library, 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 Hoshiarpur district of Punjab. He was taken to Sisar at an early age. He ruled over most of India, Pakistan and Afghanistan and was an efficient ruler. On 27th January 1556 he fell from stairs of Sher Manmal, his library, and died.

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

Sher Shah was succeeded by his second son Islam Shah. He was succeeded by his son Firuz Shah, 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 Vikramaditya. The challenge of Hemu was subdued at the Second Battle of Panipat in 1556 A.D. by Albar and Baram Khan.

SUR ADMINISTRATION

Sher Shah established a highly enterprising government. It was administered by means of a large number of departments called Dawars. For the convenience of travellers, Sher Shah built many caravanserais (stages) at a distance of every two to three miles. These caravanserais were also used by the Sher Shah to improve the roads and routes of Sher Shah have been called the arteries of the empire. He built four roads, most famous was the Grand Trunk road from Chittagong (Bengal) to Kabul. Sher Shah improved the revenue system by adopting the system of cash payment. Land was measured using the gaj (Sikandar) and a yard of rope, which was the standard unit of measurement. He introduced two documents called Katta (the amount each peasant had to pay) and Qawm (a deed of agreement). He introduced the new system of land revenue assessment every year. Sher Shah wanted the assessment of land revenue to be based on crop sharing or estimation, not should the village headmen or zamindars be allowed to pass their burden on to the tenants. This led to great hardships for the farmers, but Sher Shah wanted to make sure that the assessment of land revenue should not be based on crop sharing or estimation, nor should the village headmen or zamindars be allowed to pass their burden on to the tenants.
Jalaluddin Muhammad Akbar (1556-1605)

Born in Amarkot in 1542, Akbar was crowned at Kalanur in 1556. His first problem was to maintain his authority over the wazirs. 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 the Afghans.

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

Akbar then conquered Gujarat in 1572-73. In 1576, he defeated the Afghan ruler of Bengal and Berar, Daud Khan. Akbar next marched into Kabul (1581) to put down a revolt by his half-brother, Mirza Hakim, who 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 Khandesh accepted. Berar was annexed in 1596 and Ahmadnagar fell in 1600. Khandesh was incorporated into the empire in 1601.

Akbar followed a policy of matrimonial alliances and broad religious tolerance. He abolished the jaziya in 1564. Despite all his attempts, Mewar's Rana Pratap opposed him. Although he was defeated at the Battle of Hempatala (1576), he continued guerrilla warfare.

Religious Policy: Akbar was more traditional in outlook. He showed due respect to the ulamas. In 1562, after having friendly relations with the Rajputs-Akbar followed liberal measures in the field of religion. In 1583 he remitted pilgrimage.

His religious policy entered its second phase in 1573. This was a phase of intense discussions and introspection on the part of Akbar which led to a radical change in his religious views. This was the background to the building of the Badshahi Mosque in 1575. Akbar, Khosrau or the Hall of Prayers at Fatehpur Sikri in 1575.

The real significance of the Mughals, it seems, was that it was the first effective declaration of the principles of (Sulh-i-Kul) which he (Akbar) had decided to implement firmly.

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

Revenue administration: His Land Revenue System was known as Todar Mal land system or Zabdi System. Three salient features of Zabdi system were - measurement of land, classification of land and fixation of rates. Under the Zabdi system land was classified into four categories, viz., Polaj, annually cultivated, Taura, left fallow for a short period (1 or 2 years), Chakhar, 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 Muhammad Jahangir was born in 1569 A.D. at Fatehpur Sikri near Agra. Jahangir inherited Rajput policy of his father. They continued to be appointed at high mansabs.

He brought to an end 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 pass him (1622) and pay homage in person to the Mughal Emperor. However, Mughal prestige suffered a blow in the wake of the conquest of Qandahar.

He wrote his autobiography, "Inajuk-I-Jahangiri." The most important event in Jahangir's life was his marriage to Mumtaz Mahal, the widow of Sher Afsar, in 1611. The death of Akbar, his father, was a turning point in his life, as he was given the status of Dahejpathi. Coins were struck in his name and all royal farms bore his name.

Captain Hawkins (1608-11) and Sir Thomas Roe (1615-1619) visited his court. Due to the efforts of Sir Thomas Roe, English factories were established at Surat and some other places. He died in 1627 at Agra, accompanied by his queen consort. His body is buried in Bulandhur in the garden of Shahdara.

**Shah Jahan (1627-1658)**

Shah Jahan was born in Lahore in 1627. His mother was Tiana Bilkis Bakshaisingh. His name was Shah Jahan. In 1622, he married to Arjun and Begum Begum, daughter of Asaf Khan. She was given the title of Mumtaz Mahal and Manika- u-aman. 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 (1626-27), which was commanded first by Mirza and then by Agra and which led to the controversy that the Mughals were trying to fix the Oasis (Adra) as the line of frontier of the empire. Shah Jahan was more successful in the Deccan. He signed a treaty with Bijapur and Golconda in 1626, which enabled him to realize the ultimate objective of Akbar; the suzerainty of the Mughal Emperor was now accepted over the length and breadth of the country. However, after 1636, Golconda and Bijapur overran the fertile Karnatak region. This, added to the rise of Marathas, upset the balance of power in the Deccan.

Shah Jahan was a brave and clever ruler, but he was not a great musician. He died in 1658, and his son Aurangzeb succeeded him.

**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 Abdul-Muzaffar Muhammad Bahadur Alagir.

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

- Bengal & North East: Within a year, Aurangzeb restored Mughal authority in Bengal, Bihar and Orissa.
- Foreign Powers: Aurangzeb was the first Mughal Emperor to lead an expedition against the Afghans.
- Deccan: Aurangzeb brought the deccan kingdoms and Deccan 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 Gaja, and there was a second uprising in 1689 under the leadership of Raja Ram and Lati Churaman. In the 16th century, Churaman carved out a separate Jat principality, in 1672, the Sultans of Narnaul revolted. The execution of Guru Tegh Bahadur in 1675 also led to a clash with the Sikhs under Guru Gobind Singh.