UG S1-08
(IDC)

FOUR YEAR BACHELOR'S DEGREE COURSE

(CBCS in Accordance with NEP 2020)

SEMESTER-I

INTRODUCTION TO INDIAN HISTORY

Surya Kumar Bhuyan School of Social Sciences

Krishna Kanta Handiqui State Open University

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COURSE INTRODUCTION : INTRODUCTION TO INDIAN HISTORY

This is the First Inter Disciplinary Course (IDC) in History of Four Year Undergraduate Programme under Krishna Kanta Handiqui State Open University. The title of the course is *Introduction to Indian History.* The course introduces you to the history of India from the ancient time up to the partition of India and it cosists of twelve units.

The first unit *Introduction To History* introduces you to the subject History. The unit also discusses the scope and meaning of history and relationship of history with other social sciences.

The second unit *Sources of Ancient Indian History* discusses the source materials of ancient Indian history. This unit explains the significance of the sources for the study of ancient Indian history.

The third unit *Early Civilizations of India* introduces you to two ancient civilizations of our country, namely Indus Valley Civilization and Vedic Civilization. After going through this unit, you will be able to explain the key features of these two civilizations.

The fourth unit *Political Developments in Medieval India* discusses the political developments of medieval India. This unit explains about the development of Delhi Sultanate, establishment of the Mughal Empire and the formation of Second Afghan Empire under the leadership of Sher Shah.

The fifth unit *Society, Economy, Religion and Culture of Medieval India* will help you in developing an idea of social, economic and religious and cultural lives of the people of Medieval India.

The sixth unit *Advent and establishment of the British Rule in India* introduces you to the coming and establishment of the British rule in India.

The seventh unit *Socio-Religious Movements* discusses the spread of western education and emergence of professional classes and intelligentsia and a proper reading of this unit will help you in developing an idea of the various socio-religious movements in India.

Units eight to twelve basically discuss about the Inian National Movement in different phases of history in various nook and corner of the country. The revolutionary nationalist movement, its impact on the Indian National Movement and the post-second world war developments in India's freedom struggle and the transfer of power to the Indian hands are discussed in detail.

While going through this paper, you will notice that some boxes are put in the left hand or right hand side of the text. These boxes are meant to serve the purpose of in-text glossary for you. Again, you may find some boxes marked with: "LET US KNOW". These boxes will provide you with some additional interesting and relevant information. The boxes marked with "ACTIVITY" will help you in making your learning more active and efficient. And, at the end of each section, you will get "CHECK YOUR PROGRESS" questions. These have been designed to self-check your progress of study. It will be better if you solve the problems put in these boxes immediately after you go through the sections of the units and then match your answers with "ANSWERS TO CHECK YOUR PROGRESS" given at the end of each unit.

UNDERGRADUATE PROGRAMME

HISTORY

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UNIT 1: INTRODUCTION TO HISTORY

UNIT STRUCTURE

1.1 Learning Objectives

1.2 Introduction

1.3 Meaning and Scope of History

1.4 Relation of History with other Social Sciences

- 1.4.1 Relation of History with Geography
- 1.4.2 Relation of History with Sociology
- 1.4.3 Relation of History with Anthropology
- 1.4.4 Relation of History with Economics
- 1.4.5 Relation of History with Political Science

1.5 Let Us Sum Up

1.6 Further Reading

1.7 Answers to Check Your Progress

1.8 Model Questions

1.1 LEARNING OBJECTIVES

After going through this unit, you will be able to–

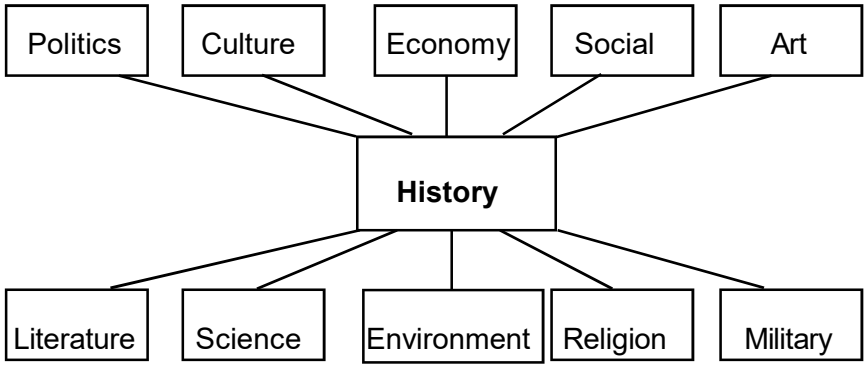
- understand the meaning of history,
- discuss about the scope of history,
- analyse the relationship of history with other social sciences,

1.2 INTRODUCTION

History is one of the oldest subjects of our study. According to E.H.Carr, 'history is an unending dialogue between the past and the present'. The term "history" has now come to be applied to accounts of events that are narrated in a chronological order, and deal with the past of mankind. Generally history means study of our past. It is not confined to any specific area of our society. It includes every aspect of human beings. That may be of political, cultural, social, religious, economic or whatever else. Now in this unit we will discuss about the meaning of history, its scope and its relationship between other social sciences.

1.3 MEANING AND SCOPE OF HISTORY

Do you know the meaning of history? The English word 'history' is derived from the Greek word '*historia*' which means 'inquary', knowledge acquired by investigation or information. Greek historian Herodotus is called as the father of history because he laid the foundation of modern study of history. History is the study of past human events and activities. The study of history has sometimes been classified as part of humanities and at other times as part of the Social Sciences. It can also be seen as a bridge between those two broad areas, incorporating methodologies from both. Earlier the subject matter of history was confined to the chronological study of the kings. In the 20th century, French historian Fernand Braudel revolutionized the study of history, by using such outside disciplines as economics, anthropology, and geography, and in the study of global history. We can understand the present scope of history from the following diagram.





Let Us Know

Fernand Braudel and Annales School: Annales School is a group of historians associated with a style of historiography developed by French historians in the 20th century to stress long-term social history. It is named after a scholarly journal of it. Fernand Braudel was a France historian and a leader of Annales School. His main works were, *The Mediterranean*, *Civilization and Capitalism* and unfinished *Identity of Frence*. Braudel has been considered one of

the greatest of the modern historians who have emphasized the role of large-scale socioeconomic factors in the making and writing of history.

1.4 RELATIONSHIP OF HISTORY WITH OTHER SOCIAL SCIENCES

There is a close relationship of history with other social sciences, such as anthropology, sociology, economics, geography and political science. Now in this sub-point we will discuss about these relationships.



Diagram showing the relationship of History with other Social Sciences

1.4.1 History and Geography

History and Geography have very close relations with each other. Human experiences are encompassed in a broader field of study called history. Whereas in geography, the related concerns are narrower, including focusing on interactions of humans with nature or physical environment around. The relation between geography and history is close since two fundamental dimension of a similar phenomenon are represented in them. It is from the perspective of time that human experience is viewed in history. In comparison, geography is viewed from the perspective of space. Hence both

are interlocked in dimensions of space and time in a kind of symbiotic dance. One dimension affects the other constantly and hence history and geography always affect each other. Region, place and location are the key geographical concepts that are inseparably tied to the major historical ideas including events, period and time. In tandem, the subjects history and geography help learners to understand how across time periods, places and events have affected each other.

1.4.2 History and Sociology

History and Sociology are intimately related to each other. Both of them are connected with the study of man in society but they differ only in their approach. Sociology cannot be separated from History and History cannot be isolated from sociology. That is why Professor G.E. Howard remarked “History is the past Sociology and Sociology is the present History”. History is mainly concerned with past events. It is a systematic record of the story of mankind. History presents a chronological account of past events of the human society. Sociology depends upon History in order to study past events and situations. History of cultures and institutions is helpful in the understanding of sociology. In order to understand the past society and activities, we have to take the help of History. Sociology concerned with the study of the historical development of human society. It studies ancient customs, modes of living, various stages of life and past social institutions through the historical analysis. In the same way, Sociology provides social background of the study of History. History is now being studied from the sociological viewpoint. History supplies facts, which are interpreted and coordinated by the sociologists. The historians need social background for writing and analyzing history and this is provided by the sociologists. The study of History would be meaningless without the appreciation of sociological significance. History becomes meaningful in the social content.



Figure 1.1

Picture showing the relationship of history with its society

Source: Google image

1.4.3 History and Anthropology

Anthropology is the study of human during the past and the present, that draws and builds upon knowledge from the social sciences and biological sciences as well as the natural sciences. Anthropologists examine social patterns and practices across cultures, with a special interest in how people live in particular places and how they organize, govern, and create meaning. A hallmark of sociocultural anthropology is its concern with similarities and differences, both within and among societies, and its attention to race, sexuality, class, gender, and nationality.

History and anthropology are both related to human actions. Social anthropology discusses human actions which cause social events. History presents a description of these events. Anthropology studies the origin of civilization and culture and reactions of evolution, etc. On the other hand, history studies particular civilization or culture on the basis of a particular period. Thus there is a cordial relationship between history and anthropology.

1.4.4 History and Economics

History and Economics are closely related to each other as activities of man in society are intimately related with the economic

matters. It studies economic activity to gain an understanding of the processes that govern the production, distribution and consumption of goods and services in an exchange economy. Economy plays a major role in social change and human evaluation process as well. As history studies about human past and process of social change therefore they have an intimate relationship between them. According to Marxian historical materialism, economy is the basic factor behind any social change. History related to economics because the economic systems people chosen in the past and their wants affected their decisions. By understanding how economic incentives and factors influenced our ancestors, we will understand how history operated and the events in history made sense. Mode of economy i.e. currency (in various forms like coin, rupee etc.) is one of the most important source material for the study of history.

1.4.5 History and Political science

The relationship between history and political science is very close and intimate. John Seeley expressed this relationship as 'history without political science has no fruit, and political science without history has no root.'

History is the records of past events. It provides raw materials to political science. Political science tells us not only what the state is but also what it has been. The study of the state as it has been can be done only with the help of history. Historical study is essential for understanding political thoughts, movements and institutions. They are the product of history and in order to understand them fully one must necessarily know the process of their evolution- how they have become what they are, and to what extent they have responded to their original purposes. All our political institutions have a historical basis as they depict the wisdom of generations. History is a vast store house of facts and information from which political science collects data for its generalization.



Check Your Progress

Answer the following questions:

Q 1: What is meaning of Greek word '*historia*'?

……

Q 2: Who introduced a revolutionary change in the study of history?

……

Q 3: Who said 'history without political science has no fruit, and political science without history has no root'?

……

Q 4: Who said 'history is the past Sociology and Sociology is the present history'?

……

Q 5: What is the basic force behind any social change in society according to the Marxian historical materialism?

……



1.5 LET US SUM UP

After going through this unit, you have learnt about –

- the meaning of history,
- the developing scope of history,
- relationship of history with other social sciences like anthropology, economics, political science, sociology and geography.



1.6 FURTHER READING

1) Kosambi, D.D. (2001): *The cultural Civilization of Ancient India in Historical outline,* Vikas Publishing House.

2) Thapar Romila (2003): *The Penguin History of Early India, from the origins to AD 1300,* Penguin Books India.

3) Singh Upindar (2009): *A history of Ancient and Early Medieval India, from the Stone Age to the 12th Century,* Pearson.

1.7 ANSWERS TO CHECK YOUR PROGRESS

Answer to the question No.1: Inquiry, knowledge acquired by investigation or information.

Answer to the question No.2: Fernand Braudel

Answer to the question No.3: John Seeley.

Answer to the question No.4: Professor G.E. Howard

Answer to the question No.5 : Economy

1.8 MODEL QUESTIONS

A) Very Short Questions (Answer each question within 50 words)

Q.1: Who is regarded as the father of history?

Q.2: Name the historian who revolutionized the study of history?

Q.3: What is the meaning of word history?

Q.4: From which language the word history is derived?

B) Short Questions (Answer each question within 150 words)

Q.1: Write a short note on the meaning of history.

Q.2: Write a short note on the relationship of history with anthropology.

C) Long Questions (Answer each question in between 300-500 words)

Q.1: Discuss the relationship of history with other social sciences.

Q.2: Analyse the importance of studying history as a subject.

*** ***** ***

UNIT 2: SOURCES ANCIENT INDIAN HISTORY

UNIT STRUCTURE

2.1 Learning Objectives

2.2 Introduction

2.3 Sources of Ancient Indian History

- 2.3.1 Indigenous Literature
- 2.3.2 Archeological Sources

2.4 Foreign Sources

2.5 Let Us Sum Up

2.6 Further Reading

2.7 Answers to Check Your Progress

2.8 Model Questions

2.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- identify various source materials for the study of history of ancient India,
- discuss about the literary sources of ancient India,
- archeological sources of ancient India,
- foreign sources of ancient India.

2.2 INTRODUCTION

Sources are the backbone of any study of history. Unfortunately, however, there was no systematic tradition of history writing in ancient India. Still, over the years the long untiring efforts of historians brought numerous sources to light. These sources are in the form of the Literary Sources, while the inscriptions, coins and material remains are called the Archaeological Sources.

2.3 SOURCES OF ANCIENT INDIAN HISTORY

The history of ancient India can be fairly reconstructed only with the

help of the sources. We are now going to discuss all these different forms of sources separately in sub- headings.

2.3.1 Indigenous Literature

Do you know what indigenous literature is? Indigenous literature means the native or local literature. In the context of our study it means Indian literature. Scholars consider ancient Indian literature as a great help to know the history of India. Ancient literature of India is mostly of religious nature. But there are also hosts of secular literature which may well be of great help to reconstruct the history of Ancient India.

Old Hindu texts like the Vedas, the Upanishadas, the Puranas, the Epics and other ***Dharmashastras*** depict a clear picture of India of that period. The Vedic literature proves to be an important source for ancient Indian history. The *RigVeda* is the oldest Indian literature and it gives us a good deal of information regarding the socio-religious and political condition of the early Indo-Aryans. Equally informative are the other three *Vedas* namely - *Sama*, *Yajur* and *Atharva Veda*. The *Upanishadas* tell us about the philosophical thoughts of our ancestors. You surely know that the *Ramayana* and the *Mahabharata* are the two greatest Epics of India. These two Epics describe the social and political lifestyle of the later Vedic Aryans. The *Puranas* also serve as important sources. Do you know how many *Puranas* are there? There are altogether eighteen *Puranas*. But only five of them namely, *Matsya*, *Vayu*, *Bhabisya*, *Vishnu* and *Bhagavata* are historically important. These *Puranas* give dynastic lists of different ancient Indian dynasties like Haryanka, Sishunaga, Nanda, Maurya, etc.

Buddhist and Jain literatures are also very important sources. The stories of ***Jataka*** provide numerous information regarding the different aspects of the contemporary society. Famous Buddhist literature like *Dipavamsha* and *Mahavamsha*enlighten us about the history of Buddhism. *Milindapanho*is another important Buddhist

text. Among the old Jain literature mention may be made of *BhagawatiSutra*, *Kalpa Sutra*, *ParishisthaParvana*, etc. In the *Bhagawati Sutra*, we find the names of the sixteen great states (*solasamahajanapada*) of the 6th century B.C. The *Kalpasutra*, composed by Bhadrabahu, describes the life stories of the Jain religious heads called *Tirthangkaras*including Lord Mahavira. The *ParishisthaParvana* of Hema Chandra gives us different information regarding the Mauryan age.

In addition to these religious texts, a number of secular literatures had been written in ancient India. In this regard mention may be made of Panini's *Astadhyayi*, Patanjali's*Mahabhashya*, Kautilya's*Arthasastra*,Bhasa's *Sapnabasavadattam*, Sudraka's *Mricchakatikam*, Kalidas's *Abhijnanashakuntalam*, *Raghuvamsam*, *Kumarasamvawam* and *Malabikagnimitram*, Vishakhadatta's *Mudra Rakshasha* and *Devichandraguptam*, etc. All these literary works give us useful data regarding the social, political, economic and religious life style of contemporary India.

We are highly fortunate that we have a few scientific literary works in ancient India that give us a glimpse into the scientific activities of those days. These sources inform us that India, in olden times, was far advanced in the field of astronomy, mathematics and medical science. The *PanchaSiddhant* of Varahamihir is regarded as the Bible of Indian astronomy. Aryabhatta wrote outstanding astronomical books like *Dasagitika Sutra*, *Aryastasata*, *Aryabhattiya*, etc. *CharakSanghita*by Charak is an important book on medical science. All these books, though dealing with different branches of science, contribute a lot towards our historical knowledge.



LET US KNOW

Aryabhatta was the most renowned astronomer of ancient India. By linking astronomy with mathematics, Aryabhatta opened up a new era in the study of Indian

astronomy. He was the first Indian astronomer to declare that the earth rotates around the sun. He also gave scientific explanations for lunar eclipse. Again, it was Aryabhatta who calculated that the solar year consists of 365 days. For his remarkable contributions to the field of astronomy, Aryabhatta has been regarded as the Indian Newton.

Biographical writings are also an important form of sources. The biographical literatures are mostly about kings written by their court poets. Being written by the court poets these biographies are naturally full of exaggerations. However we may find immense historical information by thoroughly scrutinizing these works. Some important examples of biographies are *Harshacharita* of Banabhatta, *Vikramankadevacharita* of Bilhana, *Gaudavaho* of Vakpatiraja, *Ramacharita* of Sandhyakara Nandi, etc.

Equally important are the local histories written on different regions of our country. Among these local histories the most authentic work is undoubtedly the history of Kashmir known as *Rajtarangini* by Kalhana. It was probably the first historical book of India. While composing this great book, Kalhana followed a scientific approach by examining all available data. The *Rajtarangini* deeply impressed the future historians of Kashmir and a number of chronicles were composed in the model of this work.

Another important source for the history of ancient India is the *Sangam* Literature of South India. The *Sangam* Literature is the creation of the Tamil poets. In Tamil language *Sangam* means the confluence of poets. *Sangam* Literature furnishes us with vast information regarding the social, economic, religious and political condition of South India. *Manimekhaloi*, *Kurala*, *Silappadikaram*, etc. are the few important examples of this rich literary period.

2.3.2 Archeological Sources

Do you know what the term inscription means? An inscription is writing engraved on stones, pillars or caves by the ruling kings or in some instances by his officers. The kings issued inscriptions for different purposes such as to commemorate victory, to proclaim administrative decrees or to announce grant of land or wealth to some institutions, etc. Sometimes inscriptions were used for religious purposes too. Inscriptions were known as *Sasanavali*.

Figure 2.1: Pillar Inscription



Source: *Google Images*

As historical sources inscriptions are of great value. Inscriptions give us lots of significant information regarding political, administrative, commercial, and socio-religious condition of that particular period. Sometimes inscriptions contain dates or regnal year which greatly helps the historians of later years to fix the date of a ruler accurately. Inscriptions also give information about the policies and achievement of the concerned rulers. They also throw light on the prevailing languages. They were written in all languages such as Prakrit, Sanskrit, Tamil, Telegu, etc. Now, what we find from the foregoing discussion is that inscriptions play a vital role in supplying a vast range of information. That is why historians consider inscriptions as an invaluable source. Even the information supplied by other forms of sources is considered acceptable when they are supported by some ***epigraphic*** evidence.

Among the Indian inscriptions, the inscriptions of Asoka are many in number. In order to propagate the teachings of Lord Buddha, Asoka issued a good number of edicts (inscriptions). These were engraved on rocks or pillars and cave walls. They inform us about the religious zeal of the great Mauryan monarch. They are still the most important source for the history of the Mauryan age.

The Asokan tradition of issuing inscriptions was keenly followed by the rulers of the post-Mauryan age too. During this period we find hundreds of inscriptions that provide us useful information. In this respect, the most prominent inscription is the *Allahabad PillarInscription* of Gupta Emperor Samudragupta. This inscription throws a flood of light on the conquests of Samudragupta. The *HathiGumpha Inscription* of king Kharavela informs us about the history of Kalinga. The *Aihole Pillar Inscription* of Chalukya King Pulakesin II is another important record. Similarly important are the *Junagarh Rock Inscription* of Rudradaman, *Bhitari Pillar Inscription* of Skandagupta, etc.

In addition to these inscriptions, there are some other public records in the form of land grants. Now, what is a land grant? The kings of ancient India donated lands to Brahmanas and other religious institutions. As a part of such land grants, the kings issued some inscriptions engraved usually on copper plates. These copper plate inscriptions contain information about the reigning king, the lineage, names of officials, donated land and about the recipient person or institutions. These are really storehouse of relevant information.

- **Coins :** Coins have proved to be a vital source of authentic information of Indian history. They are significant archaeological sources for the study of contemporary socio-cultural, political and economic condition of ancient India. Thousands of coins belonging to different rulers have been found in various parts of India.

  The coins provide us the names, titles, royal portraits, images of the deities worshiped and actual dates of the kings to whom

they belonged. Such information as provided by coins helps us to form a correct idea of the history of these rulers. For example, the images of the deities worshiped found on a coin point to the religious leanings of the ruler concerned. From the coins we may come to know about the economic development of the respective states. The abundance of gold and silver coins of best quality in a particular area easily point to the economic prosperity of that state. Hence historian Ramesh Chandra Mazumdar has rightly remarked: "The importance of ***numismatics*** for the study of the economic condition a country is too obvious to need a detailed consideration." Similarly, the artistic design, shape and type of the coins signify the religious and the cultural development of a particular period. Some Roman coins belonging to the 1st century A.D. have been found in various parts of South India. These coins undoubtedly prove India's trade relation with the old Roman Empire.

Figure 2.2: Gupta Coins



Source: *Google Images*

- **Material Remains :** India is rich in archaeological remains which includes monuments and sculptures. Monument means notable sites or structures of historical importance. It includes the remains of old buildings, temples, ***viharas, stupas,*** images of different Gods and Goddesses and so on.

The oldest monumental source for the history of ancient India is undeniably the archaeological remains of the Harappan or Indus Valley Civilization. The remains of the Indus Valley inform us about the existence of a flourishing civilization prior to that of the Aryans. Thus the ancient architecture and sculptures help us a lot to understand the evolution of artistic and cultural development of our ancestors. At the same time the study of these monuments may inform us about different schools of art, its development and amount of foreign influence upon it.

Figure 2.3: A Monument



Source: *Google Images*



CHECK YOUR PROGRESS

Q 1: Name the oldest Indian literature.

.....

Q 2: Who was the author of *Harshacharit*?

.....

Q 3: What are the four Vedas?

.....

Q 4: With whom *HathiGumpha inscription is associated?*

.....

Q 5: Write True/ False:

a) The Allahabad Pillar Inscription belong Gupta Emperor Chandragupta.

b) The coins provide us only the names, titles and royal portraits.

c) Monument means notable sites or structures of historical importance.

2.4 FOREIGN LITERATURE

India is fortunate to have a variety of foreign literature. Foreign literature generally includes the writings of the foreigners some of whom came to India with diverse purposes and left accounts of their travel of this country. There are some other historians like Herodotus and Taranath who never visited India, but gathered information from different sources and mentioned it in their writings. Herodotus is a Greek historian. For being the forerunner in the field of history writing, Herodotus is considered as the 'Father of History'. Taranath is a Tibetan historian. His books named *Dulva* and *Tangyur* are important sources for the history of Buddhism.

Among the foreign writers the Greeks were the first to visit India. Alexander's invasion of India inaugurated a new era of Indo-Greek relationship. The mighty Greek conqueror was accompanied by many historians like Nearchus, Onesicritus, etc. These historians recorded remarkable information about North-Western India and of course about Alexander's campaign. However, the most remarkable Greek historian to have visited India was none other than Megasthenes. Megasthenes was the ambassador of the Greek general Seleukos to the court of the Mauryan Emperor Chandragupta Maurya. His book on India called *Indika*is of immense historical value. Among other important writings the most outstanding are Ptolemy's *Geography*, Pliny's *Natural History*, etc. The *Periplus of the ErythreanSea* by some anonymous Greek sailor is another essential book to know about the ports, harbours and commercial life of India in the 1st century A.D.

The Chinese ***pilgrims*** came to India to study Buddhism in the land of its birth. During the reign of the Gupta monarch Chandragupta II, Fa-Hien visited India and stayed here for a period of about fifteen years. He left a very descriptive account of his visit to this country. I-Tsing was another notable Chinese traveller. He composed a number of books on Buddhism in India. However, the most renowned Buddhist scholar to visit India was undoubtedly Hiuen-Tsang. Hiuen-Tsang came to India during the reign of Harshavardhana. He made a wide travel throughout India and his travel diary called *Si-Yu-Ki* forms an important source for the socio-religious history of that period. Although Buddhism was his main focus, Hiuen-Tsang left some information regarding the contemporary political situation too.

The writings of the Mohammedan scholars, who visited India since the 8th century A.D., are also very significant sources. Al-beruni came to India with Sultan Mahmud of Ghazni. In his book called *Tahaqiq-i-Hind*, he gives a beautiful account of the Hindu manners, science and literature. Another important work is the *Tabaqat-i-Nasiri* of MinhajuddinSiraj. Among the other Mohammedan writers mention may be made of Al-Masudi, Nizamuddin, Hasan Nizami, etc.



CHECK YOUR PROGRESS

Q 6: Who was Megasthenes?

.....

Q 7: Who is considered as the father of History?

.....

Q 8: Who wrote Indika?

.....



2.5 LET US SUM UP

After going through this unit, you have learnt about–

- the importance of literary sources in reconstruction of ancient Indian history.
- the different forms archeological sources of ancient Indian history.
- the importance of foreign literary sources, which help a lot in constructing ancient Indian history.



2.6 FURTHER READING

1. Kosambi, D.D. (2001): *The cultural Civilization of Ancient India in Historical outline,* Vikas Publishing House.
2) Thapar Romila (2003): *The Penguin History of Early India, from the origins to AD 1300,* Penguin Books India.
3) Singh Upindar (2009): *A history of Ancient and Early Medieval India, from the Stone Age to the 12th Century,* Pearson.



2.7 ANSWERS TO CHECK YOUR PROGRESS

Answer to the question No.1: Rig Veda

Answer to the question No.2: Banabhatta

Answer to the question No.3: Rig Veda, Yajur Veda, Atharva Veda, and Sama Veda

Answer to the question No.4: Kharavella

Answer to the question No.5: (a) False (b) False (c) True

Answer to the question No.6: Megasthenes was the ambassador of the Greek general Seleukos to the court of the Mauryan Emperor Chandragupta Maurya.

Answer to the question No.7: Herodotus

Answer to the question No.8: Megasthenes



2.8 MODEL QUESTIONS

(A) Very Short Questions (Answer each question within 50 words)

Q.1: Who was Hiuen Tsang?

Q.2: What is Indica?

Q.3: Name the inscription related to Samudragupta.

Q.4: Who is the author of *Natural History?*

(B) Short Questions (Answer each question within 150 words)

Q.1: What do you know about the indigenous literary sources of ancient Indian history?

Q.2: How the Chinese sources are important to reconstruct the ancient Indian sources?

Q.3: Write a short note on Material Remains.

(C) Long Questions (Answer each question in between 300-500 words)

Q.1: Discuss about the archeological sources of ancient Indian resources.

Q.2: What do you know about indigenous sources? Discuss about the foreign literary sources of ancient Indian history.

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UNIT 3 : EARLY INDIAN CIVILIZATIONS

UNIT STRUCTURE

3.1 Learning Objectives

3.2 Introduction

3.3 Harappan Civilization

- 3.3.1 The City
- 3.3.2 The Society and the People
- 3.3.3 Economy
- 3.3.4 Religion
- 3.3.5 Date and Extent of the Harappan Civilization
- 3.3.6 Decay of the Harappan Civilization

3.4 Vedic Civilization

- 3.4.1 Society
- 3.4.2 Polity
- 3.4.3 Economy
- 3.4.4 Religion
- 3.4.5 Later Vedic Civilization

3.5 Let Us Sum Up

3.6 Further Reading

3.7 Answers to Check Your Progress

3.8 Model Questions

3.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- describe the city life and town planning of the Harappan Civilization,
- explain the socio-economic and religious life of the people of Harappa,
- discuss the causes for the decay of the Harappan Civilization,
- elaborate the key features like society, economy, polity and religion of the Vedic Civilization,
- distinguish between the Vedic and Later Vedic Civilization.

3.2 INTRODUCTION

Do you have any idea how did civilization emerge in ancient times? It is now a common knowledge that the early men were savages and they led a nomadic life moving from one place to the other from time to time. As the time rolled on, these early people took to agriculture and began to live a settled life. Thus, there grew society where people started orderly lifestyles. The gradual progress in various fields of life gave birth to civilizations. Most of the earliest civilizations of the world were river valley civilizations i.e. these civilizations grew on the river valleys. It was due to the fact that rivers provided the primitive men with water for drinking and for irrigation purposes and mud for building their huts. Rivers also served as a means of communication. Now, let us recollect the names of a few ancient civilizations of the world such as Egyptian Civilization, Babylonian Civilization, Mesopotamian Civilization, etc. It is interesting to note that Harappan Civilization which is the earliest civilization of India is also a contemporary civilization of these ancient civilizations of the world. Thus our country significantly contributed to the most ancient phase of human history. Harappan Civilization was followed by the Vedic Civilization of the Aryans and after much addition and deletion it continues to exist till date. This unit deals with different characteristics of both Harappan and Vedic Civilization in brief.

3.3 HARAPPAN CIVILIZATION

We have discussed earlier that Harappan Civilization was the oldest civilization of our country. However, prior to the archeological discoveries in Harappa and Mohenjodaro it was believed that Indian civilization was started by the Vedic Aryans. In 1922-23, three archaeologists namely Rakhaldas Bannerjee, Daya Ram Sahni and Sir John Marshall discovered through excavations, the ruins of an ancient civilization in the cities of Harappa and Mohenjodaro. Harappa is situated in the Motegomery district of Punjab and Mohenjodaro in the Larkana district of Sindh-both now in Pakistan. Most of the excavated cities are located on the bank of the river Indus. So it is also known as the Indus Valley Civilization. Some scholars named it as Harappan Civilization.



Harappan Civilization- Indus Valley Civilization was first discovered in Harappa. So this civilization is also known as Harappa Civilization.

We have no written sources about the Indus Valley Civilization. The scholars failed to identify the pictorial language written on the Indus seals found in different sites. As a result our knowledge on the Harappan people and their lifestyle is largely vague and general. Our knowledge regarding this civilization is primarily based on the careful examination of different items found during the excavation in Harappa, Mohenjodaro and many other sites. However these lifeless objects tell us a lot about the people who were the founder of such a high-class civilization.

Figure - 3.1



Mohenjodaro, Larkana District, Sindh, Pakistan

Source : Google image

3.3.1 The City

The interesting remains of the cities of Indus Valley indicate that this was an urban civilization. In other words this civilization flourished around cities. The ruins show remarkable town planning and excellent drainage system. Let us now explore a few amazing features of these outstanding cities.

The dwelling houses were many in number and varied in size. These were made of well burnt bricks. Almost every house had a well, drain and bathroom. The streets of the cities were strait. Provision for street lights was also an important feature of the Indus city life. All such amenities of Harappan cities definitely remind us of any present day town with modern town planning.

The biggest architectural structure found among the ruins was the great bath of Mohenjodaro. It was actually a public bath with

180 feet length and 108 feet in breadth. The main bathing pool was 39 feet by 23 feet with 8 feet depth. Galleries and rooms surrounded the bathing pool in all sides. You will be amazed to hear that like a modern swimming pool there was provision to fill and empty the water of the bathing pool.

Figure - 3.2



Great bath of Mahenjadaro

Source : Google image

3.3.2 The Society and the People

After the discussion on flourishing Indus cities, let us now have some idea on the people who lived in these remarkably well planned cities.

The excavations of Indus Valley show that there were probably four classes of people in the society i.e. the learned class, the warriors, the traders and artisans and the working class. The learned class included the priests, the astrologers, the physicians etc. The ruins of ancient forts and palaces indicate the existence of a ruling or warrior class whose primary duty was to protect the land and people. The merchants and various artisans such as goldsmith, weaver, carpenter, mason etc. formed the third section of society. The lowest class was constituted by the manual labourers, daily wage earners, domestic servants etc.

The people of Indus Valley took vegetarian and non- vegetarian food. Their diet list included wheat, barley, rice, milk, mutton, pork, beef etc. besides many a number of fruits.

Cotton as well as woolen clothes were used by the people. Discovery of spindles points to the existence of weavers. Both men and women wore ornaments. These ornaments were made of different materials like gold, silver, bronze ivory etc. The Harappan Gallery of the National Museum, New Delhi has a large collection of ornaments and various cosmetic items of the period.

In addition to the clothes and ornaments, a number of other household articles like furniture, utensils, toys etc. have been found in different sites of Indus Valley. Most of the kitchen utensils were made of earth and stones. You can see the vase and pots used by the people of Harappa in the picture shown below. All objects were beautifully polished and decorated.

Play and amusement was probably a significant part of the life of the Harappan people. Gambling was a favorite pastime. Hunting was also very popular among those people. Children played with clay toys.

Figure - 3.3



Vase and Pots of Harappa

Source : Google image



CHECK YOUR PROGRESS

Answer the fallowing questions:

Q 1: what is the another name of Harappan civilization?

.....

Q 2: In which Harappan city the great bath was discovered?

.....

Q 3: Fill up the gap:

(a) There were ..... classes of people in the Harappan society.

(b) Discovery of ..... indicates the existence of weavers.

3.3.3 Economy

The growth of the cities and their large population testify the sound economic condition of the people of the Indus Valley. Various factors such as agriculture, trade and commerce, communication etc. largely contributed to such economic growth.

Agriculture was one of the most important occupations of the Harappan people. River Indus and its tributaries made the valley fertile for agriculture and thereby contributed greatly for the large productions. The chief agricultural products were wheat, barley, rice, cotton, various kinds of vegetables. The Harappan people domesticated animals mainly for the purpose of food. They tamed cow, sheep, pig, camel, bullock, buffalo, ass, elephants etc.

Trade and commerce was a vital part of the economic life of the Harappan Civilization. There are evidences to prove that the Indus people traded not only with the other parts of India but also with many parts of western and northern Asia, Egypt, Babylon, etc. Some objects of Harappan origin have been found in Sumeria, This certainly confirms the trade relation of Indus Valley with that civilization. Clothes were the main items of export of Indus Valley and in return gold, silver, copper and precious stones were imported from contemporary outer world.

Figure - 3.4



Harappan seal

Source : Google image

A developed and safe communication was the first condition for a sound commerce. The Harappan people performed their foreign trades through the river and sea routes. The figures of boats and ship on Harappan seals confirm this view. Lothal and Mohenjodaro were probably two important ports of Indus Valley. Inter city trade was conducted through local rivers.

3.3.4 Religion

The archaeological remains of Harappa and Mohenjodaro indicate a lot about the religious life of these people. Interestingly no temples have been discovered in the excavated sites. Still the discovery of a large number of seals and terracotta figurines points to the fact that the Indus People were idol worshippers. People probably believed in a female energy as the source of creation. This female energy was worshipped as the mother goddess, the nature goddess or the divine mother. Lots of figures of this goddess found throughout Indus valley indicate that the mother goddess worship was a significant part of Indus religion. Besides the mother goddess, a male god was also worshipped. In a Mohenjodaro seal we find this god sitting in a yoga posture with three faces, horned head dress and surrounded by animals. For all these features this god has been identified by the scholars as the proto type of Siva. The identification of this male deity with Siva is further strengthened by the discovery of a number of stone objects which exactly look like a Siva Linga. Further, the worship of trees, water and fire has also been prevalent among the Harappan people. The discovery of a few seals bearing *swastika* symbol indicates the worship of Sun god.



Swastika- Swastika is the symbol of sun.

ACTIVITY - 3.1



Make a comparative list of household items used by the people of Harappa with those of your own household.

.....

.....

.....

3.3.5 Date and Extent of the Harappan Civilization

It is difficult to fix a proper date for Harappan civilization. On the basis of the careful examination of available materials scholars

have decided that the Indus Valley Civilization ranged between 3200 B.C. and 1700 B.C.

The Harappan Civilization was extended in a huge geographical area. It spread from Sutkanjodaro in Baluchistan in the west to Alamgirpur in Uttar Pradesh in the east and from Manda in Jammu in the north to Daimabad in the Godavari valley in the south. As a whole, it covered an area of 22,50,000 sq. kilometers. It is the largest cultural zone in the contemporary history of world civilization.

3.3.6 Decay of the Harappan Civilization

Rise and fall of a civilization is a natural phenomenon. The amazing civilization once started by the Harappans is also no exception to it. There are many theories among the scholars regarding the causes of decay of the Indus Civilization. The most valid and valued theories in this regard are as follows - rapid change of environment, natural calamities like flood and earthquake, foreign attack, etc. However, most of the scholars opine foreign invasion (probably the inroads of the Aryans) as the most fatal factor for the destruction of the Harappan Civilization.



CHECK YOUR PROGRESS

Q 4: Fill up the gap:

a) Two important ports of Indus Valley were ……..…… and ……..…

b) The Harappan Civilization covered an area of .....…… sq. kilometers.

Q 5: Write True / False :

a) Swastika is the symbol of sun god. (True/False)

b) Tsunami was a major cause of decay of the Harappan Civilization. (True/False)

3.4 VEDIC CIVILIZATION

In the foregoing section we have got an idea of a flourishing civilization i.e. the Harappan civilization. The present section will deal with another civilization which is completely different from the former from many aspects. This civilization emerged in India after the Indus Valley Civilization. The people who evolved this new civilization were known as the Aryans. They came to India from some parts of Central Asia through the North West frontier. You should not think that their migration to India was completed with a single batch. Rather it was a continuous process for hundreds of years. You surely have heard about the Vedas. Vedas were the main scriptures of the Aryans. The Aryan Civilization is also known as the Vedic Civilization.

LET US KNOW



There are four Vedas namely: -

- Rig Veda
- Yajur Veda
- Sama Veda
- Atharva Veda.

The Rig Veda is the oldest one. It is also the earliest literature of India.

The whole Vedic age may be described under two different time zones – the Rig Vedic age and the Later Vedic age. The Rig Vedic age ranged from 1500 B.C. to 1000 B.C. and the Later Vedic age ranged from 1000 B.C. to 700 B.C. In this section we will discuss various aspects of Vedic civilization during these two ages.

3.4.1 Society

The foundation of the Vedic society was the family. At that time families were patriarchal. During the Rig Vedic age head of the families were called *grihapati* or *kulapati.*



Patriarchal Family-
It is a family where the eldest male member is considered as the head of the family.

Women enjoyed a respectable position in early Vedic society. Although the society was patriarchal, the girl children were also not neglected. The door of education was open for the daughters as well as the sons. Thus we come to know about some female scholars like Ghosa, Apala, Viswavara, etc. Girls were usually married in a mature age, though child marriage was not unknown altogether. Remarriage of widows was permissible in the society. Thus, we may observe that the Rig Vedic women held a high position in the society as well as in the household.

Cotton, wool and deer skin were used for the purpose of making clothes. Occasionally clothes were embroidered with gold. The Rig Vedic ladies were fond of gold ornaments of different types. Both men and women wore turban.

Barley, rice, wheat and vegetables of different seasons were the chief food of the people. Moreover, milk and its various products were also taken by them. The list of non-vegetarian items includes fish, bird, goat, bull etc. The Vedic Aryans took two kinds of intoxicating drinks called *soma* and *sura.*

The people of Vedic age were fond of amusements. Chariot racing, war dancing and hunting were the most fascinating outdoor games. Joyous moments were celebrated with music and dancing. Gambling was probably the most exciting indoor game of the period.

The Vedic society was divided into four classes viz. *Brahmana*, *Kshatriya*, *Vaishya* and *Sudra*. However, in the early Vedic period (i.e. in the Rig Vedic period) there was no water tight division of society. Although there was vague existence of four classes, no strict caste system existed at that time. During this period, inter marriage and inter dinning was a common feature and there was no bar in this respect. The orthodox divisions of society, the conception of untouchability etc, were only the development of later period.

3.4.2 Polity

The family was the lowest political unit of the Vedic age. Many

families combined together to form a *grama* or village. The union of several gramas formed the higher unit called *vis*. The vis was probably a larger administrative unit. The head of the *grama* was called the *gramani* and that of a *vis* was called the *vispati*.

LET US KNOW



The Rig Vedic state was a tribal state. The first Veda informs us about a number of Aryan tribes like Yadu, Anu, Puru, Bharata, etc. These tribes were often at war with one another for the possession of land or cow.

Kingship was the usual form of government of the period. The Vedic king enjoyed special power and dignity. He was denoted the title '*Rajan*'. Proficiency in warfare was the most essential qualification for the kings to possess the royal throne. He had the responsibility of protecting the life and property of his subjects. In return, he collected tribute called *Bali* generally in kinds from his subjects. The king was helped in his administration by the *purohita* (priest), the *senani* (general), the *gramani* (village head man), and the *spasa* (spies). Further, there were two popular bodies called the *sabha* and the *samiti* to help the king. The sabha probably was the selected body of the chiefs of different tribes and the samiti was possibly the assembly of the common people.

3.4.3 Economy

The Vedic civilization was evidently a rural civilization. Agriculture was the principal occupation of the Aryans. They ploughed the fields with the help of the oxen. They knew the art of irrigation. Wheat and barley was the chief agricultural products but oil-seeds and cotton were also cultivated.

Cattle-breeding was another important means of leaving. Cows were regarded as sacred animal. It was called *go-dhana* or

Barter System- Exchange of goods or services for other goods or services.

wealth of cow. In addition to cows, the other domesticated animals were the bull, the horse, the dog, the sheep; the goat etc. Horses were used for transportation. Besides agriculture and cattle rearing there are many other occupations for the Aryan folk. The Rig Veda refers to professions like weavers, carpenters, potters etc.

The Rig Vedic people perhaps carried on inland trade. Merchants used both land and water routes for distant places. Barter system was prevalent during that period. There is controversy whether the Aryans had overseas trade or not.



CHECK YOUR PROGRESS

Q 6: Choose the correct answer:

(a) The Rig Vedic family was a matriarchal / patriarchal family.

(b) Hunting / Gambling was the most exciting indoor game of the Rig Vedic period.

Q 7: Fill up the gap:

The king collected tribute called …….. from his subjects.

Q 8: Write True/False :

(a) The Rig Vedic Aryans knew the art of irrigation. (True/False)

(b) The Vedic civilization was an urban civilization. (True/False)

3.4.4 Religion

The Rig Vedic religion was simple. The early Aryans worshiped every aspects of nature. Thus there were a number of gods and goddesses in Aryan religion. The Aryans divided their deities into three classes viz.-Earthly gods like *Prithvi, Soma, Agni,* etc. Atmospheric gods like *Indra, Rudra, Vayu* etc. and Heavenly gods like *Dyau, Surya, Baruna* etc. Sacrifices or *yajnas* occupied a prominent place in the Vedic rituals. The Aryans believed that the sacrifices and other offerings pleased the gods and in return, they

blessed the performer with desired object. Everyone, without the distinction of rich and poor, could perform sacrifices according to his capability.



ACTIVITY - 3.2

Make a list of the Gods and the Goddesses of the Vedic Religion according to their classes.

.....

.....

.....

.....

3.4.5 Later Vedic Civilization

We have already discussed that there were clear distinctions between the Rig Vedic and Later Vedic Civilization. The Aryans of Later Vedic age lead a more settled life. During that period they expanded from the North West India towards the East. Small tribal territories of Rig Vedic period were gradually replaced by large kingdoms. With the enlargement of kingdoms, the power of the king also increased significantly. The Later Vedic kings styled themselves as the *samrat* or *ekarat* meaning sole suzerain. There was also increase in the numbers of official for managing the state affairs.

Society as a whole witnessed far reaching changes in the Later Vedic period. The caste system was started to be rigid probably from this age. There was a significant growth in the power and prestige of the Brahmans and the Kshatriyas in the society. They enjoyed special privileges which were denied to the other castes. The concept of untouchability was developing in the society. Striking changes may be seen in the status of women in the Later Vedic society. The women lost their respectable social position enjoyed in the Rig Vedic period. Their domestic freedom and equality were also gradually vanished. Birth of girl child was detested. Dowry system became popular. As a

whole, women were looked as an inferior class.

Both domestic and foreign trades were carried out by the Later Vedic Aryans. By this time they attained the art of navigation. In the absence of a regular coinage, a gold piece called *nishka* was used as the unit of value. Agriculture continued to be an important occupation. Reference of many other occupations like merchants, money lenders etc. may be found in the Later Vedas.

Significant changes took place in the spiritual life of the Aryans of Later Vedic age. The Rig Vedic gods like *Indra, Baruna, Surya,* etc. had lost their previous glory and were replaced by new gods like *Rudra, Vishnu, Prajapati,* etc. In the Later Vedic religion, *yajnas* or sacrifices played an important role. The Rig Vedic yajnas were simple. But in the later age *yajnas* became more complicated, ceremonial and expensive. Further, the *Brahmans* rapidly came forward as mediator between the heavenly gods and earthly mortals. Thus religion gradually went beyond the reach of the common men and dissatisfied many in the society. As a reaction to the elaborate rituals and the highhandedness of the priestly class, there developed a philosophical trend in the Later Vedic religion. The inquisitive mind of the philosophers enquired various aspects of the creation, life and death. Thus there emerged the philosophical doctrines like transmigration of soul, *karma* (action) and *moksha* (emancipation/ liberation).



CHECK YOUR PROGRESS

Q 9: Fill up the gap :

a) The Aryans divided their deities into ……..…… classes.

b) In the Later Vedic age the Aryans expanded from the ……..... towards the ……..……...

c) Birth of girl child was ……..…… in the Later Vedic society.

d) In the absence of a regular coinage, a gold piece called …… was used as the unit of value.



3.5 LET US SUM UP

After going through this unit you have learned about

- the city life and town planning of the Harappan civilization and realized different other aspects of the socio-economic and religious life of the people of Harappa.
- the key features of the Vedic Aryans like society, economy, polity and religion. The Later Vedic Civilization is too shortly discussed.



3.6 FURTHER READING

1. Kosambi, D.D. (2001): *The cultural Civilization of Ancient India in Historical outline,* Vikas Publishing House.
2) Thapar Romila (2003): *The Penguin History of Early India, from the origins to AD 1300,* Penguin Books India.
3) Singh Upindar (2009): *A history of Ancient and Early Medieval India, from the Stone Age to the 12th Century,* Pearson.



3.7 ANSWERS TO CHECK YOUR PROGRESS

Answer to the question no.1. Indus

Answer to the question no.2. Mahenjadaro

Answer to the question no.3. a) Four

b) Spindles

Answer to the question no.4. a) Lothal and Mohenjodaro

b) 22,50,000

Answer to the question no.5. a) True

b). False

Answer to the question no.6. a) Patriarchal

b) Gambling

Answer to the question no.7. Bali

Answer to the question no.8. a) True

b) False

Answer to the question no.9. a) Three

b) West, East

c) Detested

d) Nishka



3.8 MODEL QUESTIONS

A) Very Short Questions (Answer each question within 50 words)

Q.1: Name the oldest civilization of India.

Q.2: What was the main occupation of the people of Harappan civilization?

Q.3: What were the three divisions of the Aryan deities?

Q.4: Who was 'Rajan' during the Vedic period?

Q.5: Who was 'Kulapati'?

B) Short Questions (Answer each question within 150 words)

Q.1: Write a short note on the society and people of the Harappan civilization.

Q.2: How Later Vedic Civilization is different from the Rig Vedic Civilazation?

Q.3: ' The Vedic civilization was evidently a rural civilization'- Discuss briefly.

C) Long Questions (Answer each question in between 150-300 words)

Q.1: Discuss about the Harappan Civilization.

Q.2: Discuss about the Vedic Civilization.

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UNIT 4: POLITICAL DEVELOPMENTS IN MEDIEVAL INDIA

UNIT STRUCTURE

4.1 Learning Objectives

4.2 Introduction

4.3 The Delhi Sultanate

4.4 Advent of the Mughals

4.5 Second Afghan Empire

4.6 Let Us Sum Up

4.7 Further Reading

4.8 Answers to Check Your Progress

4.9 Model Questions

4.1 LEARNING OBJECTIVES

After going through this unit you will be able to

- explain the political developments of the Slave , Khaljis, Tughlaqs, Sayyids, Lodi Dynasties of the Delhi Sultanate.
- explain the advent of Mughals.
- discuss about the Second Afghan Empire.

4.2 INTRODUCTION

The year 1206 A.D. constitutes an important landmark in the history of India. In that year Qutub-ud-din Aibak laid the foundations of the Delhi Sultanate which ruled over three centuries and was shared by five dynasties in succession. These five dynasties were: the **Slave rulers**(1206-1290), the **Khaljis**(1290-1320), the **Tughlaqs**(1320-1413), the **Sayyids** and **Lodis**(1413-1526). The Mughals came to the power of Delhi after defeating Ibrahim Lodi of Lodi dynasty in the First Battle of Panipath in 1526 A.D. After the death of Babur, taking the chance of administrative weakness of Humayun, Sher Shah established the Second Afghan Empire in Delhi. In this unit we will discuss all the political development of medieval Indian history.

4.3 THE DELHI SULTANATE

- **The Slave rulers (1206-1290):** The rulers who ruled Delhi between the period 1206-1290 A.D. are popularly known as slave dynasty. Do you know why this dynasty is known as Slave dynasty? It is interesting that many of the important rulers of this dynasty had originally been slaves and hence the dynasty is known as that of slave dynasty. But neither of them belonged to one dynasty. Qutub-ud-Din-Aibak was the founder of Slave dynasty.

  Qutub-ud-Din-Aibak, a native of Turkestan, began his career as the slave of Muhammad Ghori. It was his generalship that largely contributed to the success of his master's Indian campaign. After the second battle of Tarain (1193) Muhammad Ghori returned to Ghazni, leaving the fate of the Indian campaigns in the hands of Qutub-ud-Din. In 1206 Muhammad Ghori died without leaving a male issue. In the same year Qutub-ud-Din received the title of Sultan of Delhi from Sultan Giyasuddin Muhammad of Ghur. From this time he may be reckoned as the first Sultan of Delhi. He earned the title of Lakh Basksh(giver of lakhs). He was a pious Muslim. He built two great Masques, one at Delhi known as Quwat-ul-Islam and another at Ajmer called Adhai din ka jhopra. He also began the construction of the celebrated Qutub Minar in Delhi in 1199 A.D. But he could not complete it as he died in 1210 A.D. at Lahore.

  Iltutmish was the son-in-law of Qutub-ud-din. His accession was opposed by the Turkish nobles. Iltutmish was a capable ruler. He was able to subdue the rebellion in Bengal. He won back Gwalior, Ajmer, Bayana and Nagore. He also sent an expedition against Ranthambhor and Jalore. He attacked and occupied Mandor in 1226A.D. The first significant Turkish penetration into Malwa took place in the reign of Iltutmish. In 1234 he plundered the cities of Bhilsa and Ujjain. In 1229 he received the Caliph's confirmation of the royal title. It was the recognition of the independent status of the Sultanate of Delhi.

  Iltutmish introduced the Silver *Tanka* and the copper *Jittal*-two basic coins of the Sultanate period. He issued coins and read *Khutba* in

his name. He introduced the *Iqta* system. Iltutmish completed the Qutub Minar of Delhi. He died in 1236 A.D. Iltutmish consolidated the conquest of Muhammad of Ghur.



LET US KNOW

The *Iqtadars* retained a part of the revenue from the *Iqta* rendering military service to the Sultan. Most of the *Iqtadars* were put in charge of the law and order in their *Iqta*. They had to send troops to the Sultan in times of need.

Before his death Iltutmish nominated his daughter as his successor. Once Razia ascended the throne, she cast off the seclusion of the *harem*. She administered justice in open court and personally led the army against rebellious chiefs. She showed undue preference to an Abyssinian official named Jalal-ud-din Yakut. This was not liked by the Chahalganis. Razia's primary aim was to make the Turkish nobles subservient to the throne. A strong party of nobles in the provinces banded against her. Although Razia fought valiantly, she was defeated and was killed by the robbers in a jungle. She ruled for a period of three and a half years.



Chahalgani

The powerful Turkish nobles were known as Chahalganis of forty.

Balaban was the de-facto ruler. With his accession the era of strong centralized government began. He wanted to strengthen the authority of Sultan and to curtail the power of the Chahalgani. He realized the need to increase the power and prestige of the Sultan. He declared that he was a descendent of the legendary Iranian king Afrasiyab. He modeled his court after that of Persian manners and introduced Persian etiquettes like *Paibos* (prostration) and *Sijda* (kissing of the monarch's feet). He introduced the Persian *Nauroz* (new year festively) ceremony in his court.

The credit of organizing a separate department of army (Diwan-i-Arz) goes to Balban. Balban also appointed *Barids* or spies in every department. Balban administered justice with extreme impartiality.

Balban did not undertake any fresh conquest mainly because of the Mongol menace. In Bengal, Balban's own slave Tughril Khan revolted in 1279. However Tughril was ultimately captured by Balban's army.

During the reign of Balban, Delhi became unsafewith the operation of robbers and dacoits. The Mewatis plundered the outskirt of Delhi. Balban adopted the policy of blood and iron and mercilessly subdued them.

Balban had to face a Mongol attack on 1285A.D. Prince Muhammad, the eldest son of Balban was sent to repulse the attack. But he was killed in the battlefield. Balban could not recover from the tragedy and died in 1286 A.D.

- **THE KHALJIS (1290-1320) :** After the death of Balban in 1286 there was confusion in Delhi for some time. A group of Khalji nobles led by Jalaluddin Khalji overthrew the incompetent successors of Balban. The Khaljis were probably of Turkish origin. But the contemporary author Barani describes the Khaljis as different from the Turks.

  Jalaluddin ascended the throne in 1290, at the ripe age of seventy years. He ruled only for a brief period of six years. Jalaluddin tried to mitigate some of the harsh aspects of Balban's rule. The most important event of Jalaluddin's reign was a daring raid into Deccan, undertaken by his nephew and son-in-law Alauddin. Alauddin proceeded southward and marched through Berar and Khandesh. He defeated Raja Ramachandra of Devagiri and compelled him to surrender and returned with immense booty. It is believed that Jalaluddin was murdered by a planed action by Alauddin in 1296 A.D.

  Alauddin came to power by treacherously murdering his uncle Jalaluddin Khalji. His rule witnessed the expansion of the Muslim rule in terms of large territorial conquests. Alauddin undertook the first expedition to Gujarat in 1297A.D which gave him immense booty. Alauddin personally invaded Mewar, besieged Chittore and captured the fort in 1303. After occupation of the two strong forts in Rajasthan-Ranthambhor and Chittore, Alauddin turned his attention towards Malwa. Central India became a part of the Sultanate. Alauddin sent an expedition against Rai Ramachandra, the ruler of Devagiri who had stopped paying tribute. The command of the Army was entrusted to Alauddin's slave Malik Kafur. Ramachandra was defeated but was restored his territory. Between

1309 and 1311 Malik Kafur led two campaigns in South India –one against Warangal and the other against Dwar Samudra. Kafur was able to force the rulers of Warangal and Dwar Samudra to sue for peace.

Alauddin was an ambitious ruler. He established a strict system of administration. Alauddin wanted to strengthen the position of Sultan by some tough measures. He took four important measures like forbidding the nobles to visit each other, prohibition of drinking parties, strict vigilance through an efficient espionage system, confiscation of all lands given to the chiefs and the religious endowments.

He was a patron of literature. Both Amir Khusrau and Mir Hasan Dalvi- two well known poets enjoyed his patronage. He was the builder of a new city called Siri. He also built Alai Darwaza, Hazar Satun(the palace of thousand pillars) etc.



CHECK YOUR PROGRESS

Answer the following questions:

Q 1: Who founded the Slave dynasty?

.....

Q 2: Who built the city of Siri?

.....

Q 3: In which year Alauddin Khalji ascended the throne?

.....

- **THE TUGHLAQS (1320-1412) :** The last Khalji ruler Qutubuddin Mubarak Shah Khalji was murdered by Ghazi Malik who ascended the throne as Ghiyas-ud-din Tughlaq in 1320A.D. It is stated by some writers that the Tughlaqs belonged to the race of Qarauna Turks and were a people of mixed breed.

  Ghiyasuddin Tughlaq laid the foundation of the Tughlaq dynasty. Ghiyasuddin was a careful administrator. Agriculture was encouraged during his reign. Canals were excavated for irrigation. His twin object was to increase land under cultivation and to improve economic condition of the cultivators.

He also pursued a policy of annexation. In 1321 A.D. he sent his son Jauna khan to suppress Prataparudra Deva, the ruler of Warangal. Ultimately Prataparudra Deva surrendered and agreed to pay an annual tribute. Telengana was annexed to the Delhi Sultanate. Jauna khan next attacked Orissa (Jajnagar). In 1323 Ghiyasuddin marched to Bengal. The ruler of Bengal was defeated. On his way back from Bengal Ghiyasuddin defeated the Raja of Tirhut. East and south Bengal was annexed to the Sultanate.

Jauna Khan succeeded his father in 1325A.D. under the name of Muhammad Bin Tughlaq. He was a bold experimenter but was also hasty and impatient.

His first administrative measure was to enhance land tax in the doab. It led to wide spread discontent as it was introduced at a time when entire region was in the grip of a severe famine due to failure of rain. The tax collectors collected taxes by oppression. It resulted in extensive revolts.

His most controversial step was the transfer of capital from Delhi to Deogiri, apparently to control south India better. However, the transfer failed. The journey was too long and led to discontent. Daulatabad was abandoned after a couple of years as it was found difficult to control north India from there.

Another of his novel experiment was introduction of the token currency of bronze coins in 1329. The coin was to have the same value as the silver Tanka. The traders as well as the common people found it difficult to accept it. The government could not prevent the people from forging new coins. Finally Muhammad Tughlaq withdrew the token currency. Muhammad Tughlaq carried out many measures for the improvement of the revenue administration. All provincial governors were asked to submit the reports of income and expenditure to the centre. He established a separate department of agriculture called Diwan-i-kohi. A special scheme was extended to improve cultivation in Doab.

After the death of Muhammad Bin Tughlaq his cousin Firuz Shah Tughlaq ascended the throne of Delhi. He overtook the administration

in a chaotic condition. Firuz primarily paid his attention to domestic affairs. He tried to please the nobles. He also worked towards winning over the confidence of the Ulemas. He took a number of humanitarian measures. He banned inhuman punishments. He set up hospitals for free treatment of the poor. Agriculture was well served by the excavation of the four important canals. The Karkhanas(factories) were developed rapidly by Firuz through the newly created *Diwan-i-bandagani*-(department of slaves). Firuz Shah Tughlaq was a great builder. He was the founder of towns like Jaunpur,Firozabad, Fatehpur and Hissar-Firuza.



LET US KNOW

During the Tughlaq period Timur invaded India. He was a terrible military leader of Samarkand. Timur's invasion was a death blow to the Delhi Sultanate.

- **THE SAIYYDS AND THE LODIS**
  - **The Saiyyd dynaty(1414-1450) :** After the Timurid invasion, the Saiyyd dynasty arose in Delhi. There were only four kings of this dynasty. The rule of the dynasty was only confined to Delhi and some neighboring districts.
  - **The Lodi dynasty :** The Lodis dominated the upper Ganga valley and the Panjab from the middle of the fifteenth century. The earlier rulers of Delhi were Turks. But the Lodis were Afghan. With the end of Saiyyd dynasty, Bahalul Lodi founded the Lodi dynasty in 1451.

    Sikandar Lodi was the most important ruler of the Lodi dynasty. He was also an able administrator. He laid great emphasis on justice. He also took keen interest in the development agriculture. He regularly examined the price schedules of the markets. He established a new measurement of a yard called *gazz-i-Sikandari*. He reimposed Jizia on the Hindus. He extended his dominions by conquering Dholpur and Gwalior.



Jiziya : Jiziya is a tax levied on Hindu subjects. This was really a tax in lieu of military service. Women and children were exempted from it. At first Jizya was collected along with land revenue. But Firuz Shah made Jizyah a separate tax.

In 1517 Sikandar Lodi was succeeded by his son Ibrahim Lodi. He wanted to make the monarchy the supreme factor in the state. The result was a bitter struggle between Ibrahim Lodi and his nobles. However, he was a tactless ruler. The breakdown of administration and widespread corruption accelerated the Lodi Rule. The discontent of the nobles gradually reached its climax. Daulat Khan Lodi, the governor of Panjab, invited Babur to invade India. Ibrahim Lodi was defeated and killed in the first battle of Panipath(1526) and the foundation of Mughal Empire was laid.



Activity 4.1

Prepare a note on the first battle of Panipath

.....

.....

.....

.....



CHECK YOUR PROGRESS

Answer the following questions:

Q 4: Who transferred the capital from Delhi to Devagiri?

.....

Q 5: Who laid the foundation of Tughlaq dynasty?

.....

Q 6: Who was the most important ruler of the Lodis??

.....

4.4 ADVENT OF THE MUGHALS

A political vacuum was created with the disintegration of the Delhi Sultanate. The country was divided into a number of small kingdoms like Bengal, Gujarat, Malwa, Mewar, Jaunpur, Orissa, etc with a struggle for political supremacy amongst these kingdoms. No strong central government

was there that could keep the small kingdoms under control and present a united front to the enemy. As such, the political condition of the country on the eve of the advent of the Mughals was vulnerable to enemy attack. The advent of the Mughals on the Indian scene introduced a new epoch of Indian history. On April21, 1526 India witnessed the foundation of the Mughal rule on her soil. The Mughals, who came from Central Asia, defeated Ibrahim Lodi of the Lodi dynasty and established their rule in the country.

- **Babur :** His father, Umar Shaikh Mirza, was the ruler of that petty state. He was a descendant of Timur on his father's side and Chengiz Khan on his mother Utlugnigar Khanum's side. His family belonged to the Chaghtayid section of the Turkish race which was commonly known as 'Mughals'.

  Babur succeeded his father as the ruler of Farghana in June 1494. Babur defeated Ibrahim Lodi, the ruler of Delhi, in the first battle of Panipath on April21, 1526. He occupied Delhi, thus laid the foundation of Mughal rule in India. Then in the battle of Khanwah in1527, he defeated Rana Sangram Singh or Rana Sanga of Mewar, the greatest Rajput ruler of that time. Next, Babur captured Chanderi from the Rajput chief Medini Rai. In the battle of Ghagra (1529), Babur defeated Mahmud Lodi and his ally Nusrat Shah of Bengal.

  After the battle of Ghagra, Babur attempted to consolidate his newly founded empire by providing an efficient system of administration. However, he failed to provide a sound administration as he died on December 26, 1530. He was buried at Kabul. An erudite scholar of Persian and Turki, Babur invented a new style of verse in Persian known as *Mubaiyan*. His memoirs *Tuzuk-i-Baburi* was written in Turki. He also wrote a *Vakai*or Turki history. Babur even excelled in music and other fine arts.

- **Humayun :** Nasiruddin Muhammad Humayun was the eldest son of Babur. On December 30, 1530 Humayun ascended the throne of Delhi. He had to face several difficulties right from the time of his accession. Following the Timurid legacy, Humayun divided the empire among his three half-brothers Kamran, Hindal and Askari. But they were dissatisfied

with their portions. Humayun also faced a potent threat from his three half-brothers, his brother-in-law Muhammad Zaman Mirza and some other Timurid princes and Afghan chiefs. Humayun followed a policy of generosity towards his brothers and kinsmen. But he adopted an aggressive policy towards the Afghans. In 1531 he led an expedition against King Prataprudra Dev of Kalinjar as he was supposed to be sympathetic towards king Bahadur Shah of Gujarat. Humayun besieged Kalinjar, but failed to capture it as he had to turn his attention towards the Afghan attack under Mahmud Lodi and the capture of the fort of Chunar by Sher Khan Sur of South Bihar. However, Humayun secured some indemnity from King Prataprudra Dev.The Afghans under Mahmud Lodi attacked Jaunpur and captured it from the Mughals. But shortly afterwards, in July 1532, Humayun defeated the Afghans at the battle of Dadrah. Then from September to December 1532, he besieged the fort of Chunar held by Sher Khan Sur. Sher Khan submitted to Humayun and made a compromise with him. Next Humayun turned his attention towards king Bahadur Shah of Gujarat who by conquering Malwa, Raisin, Chanderi, Ranthambore, Ajmir, Nagaur and Chittor posed a threat to the Mughals. In 1535 he conquered Malwa and Gujarat from Bahadur Shah, but he failed to retain it for long.

In the meantime Sher Khan Sur consolidated his position at South Bihar. He proved to be the most formidable enemy of Humayun which the latter overlooked and had to pay the price for it. By 1538 Sher Khan Sur occupied Gaur. Then in 1539 at the battle of Chausa, Sher Khan defeated Humayun and declared himself as Sultan at Benaras with the title of ‘Sher Shah’. Humayun somehow managed to reach Agra. A year later, again in April 1540, the armies of Humayun and Sher Shah met at the battle of Kanauj where the Mughal forces were completely routed. After this humiliating defeat Humayun became a fugitive and had to pass 15 years (1540-55) in exile. Sher Shah became the master of Delhi and the sovereignty of Hindustan once again passed into the Afghan hands.



CHECK YOUR PROGRESS

Answer the following questions:

Q 7: Name the memoir of Babur.

.....

Q 8: Who was defeated in the first battle of Panipath?

.....

Q 9: Who succeeded Bubar to the Mughal throne?

.....

Q 10: Name the half-brothers of Humayun?

.....

4.5 FOUNDATION OF THE SECOND AFGHAN EMPIRE

The victory of Babur at Panipath and Ghagra did not result in complete submission of the Afghan chiefs. They were seething with discontent against the newly founded Mughal rule and needed only a strong leadership to unite their isolated efforts into an organized national resistance against it. This was provided by Sher Khan Sur who effected the revival of the Afghan power and established a glorious though short- lived regime in the form of Second Afghan empire in India by ousting the newly established Mughal authority.

- **Sher Shah Suri :** From an obscure Sur family of Rahori in Afghanistan, Sher Shah Suri rose to prominence by dint of his personal merit. His original name was Farid. With the administration of his father's *jagir* at Sasaram, Sher Shah began his career. For twenty one years(1497-1518) Sher Shah successfully managed the *jagir*, but was treacherously removed from his post by his step mother and half-brothers. Sher Shah left Bihar and entered into the services of Daulat Khan Lodi. Through his new master, Sher Shah requested Ibrahim Lodi to bestow on him the *jagir* of his father which was however rejected by the Sultan. But on the death of his father Hassan in 1520, Ibrahim Lodi conferred on Sher Shah the *jagir* of his father. Still, because of strong opposition of his half-brothers, Sher Shah could not take full possession of his father's

jagir. Sher Shah then entered into the services of Bahar Khan Lohani, the Afghan governor of South Bihar. After the defeat of Ibrahim Lodi at Panipath, Bahar Khan Lohani declared himself an independent ruler of South Bihar and made Sher Shah his deputy governor and the tutor of his minor son Jalal Khan. But as Bahar Khan Lohani was instigated against Sher Shah, the latter had to enter the Mughal services where he remained for a very short time, from April1527 to June1528. Sher Shah helped Babur in his campaign against Chanderi for which he got back his paternal *jagir* as reward from the Mughal emperor. Again Bahar Khan Lohani reappointed Sher Shah to his earlier position as the deputy governor and tutor of his minor son Jalal Khan. But in October, 1528 Bahar Khan Lohani died and his widow Dudu Bibi too followed him. Now Sher Shah became the guardian and regent of the minor Jalal Khan who remained only as the nominal ruler. Slowly Sher Shah started grabbing all the powers of the kingdom. He virtually became the independent ruler of South Bihar and styled himself as Hazrat-i-Ala.



LET US KNOW

Bahar Khan Lodhi gave the title of 'Sher Khan' to Sher Shah for killing a tiger single handedly.

The first great achievement of Sher Shah was the acquisition of the fort of Chunar as a consequence of his marriage with Lad Malika, widow of Taj Khan, governor of Chunar. Then in 1533, Sher Shah defeated the combined forces of the Lohani chiefs of Bihar and Mohammad Shah of Bengal at Surajgarh. By this victory he brought the whole of Bihar under his control. He defeated Mohammad Shah of Bengal thrice in 1536, 1537 and1538 securing large wealth of Bengal and even occupied the capital city of Gaud for a short period. All these victories enhanced the power and prestige of Sher Shah who tactfully kept Humayun busy in Gaud and cut off all the lines of communication between Bihar and Delhi. On the return journey of Humayun from Bengal to Agra, Sher Shah effectively blockaded his way

and inflicted a crushing defeat on the Mughal army in the battle of Chausa on June 26, 1539. Humayun somehow managed to save his life.

Emboldened by this victory, Sher Shah retrieved his authority in Bengal and crowned himself at Gaud as Sher Shah Sultan-i-Adil. The very next year in 1540 Sher Shah again defeated Humayun in the battle of Kannauj or Bilgram and occupied the throne of Delhi. Sher Shah re-established the Afghan empire which he ruled for five years, from 1540- 1545.

During this short period Sher Shah conquered Malwa and Punjab in 1542; Raisin, Multan and Sindh in 1543; Marwar and Mewar in 1544 and Kalinjar in 1545. But during the Kalinjar campaign he lost his life due to a grievous injury caused by a blast. Sher Shah provided an administrative framework. The whole empire was divided into forty seven units called *sarkars*. Each *sarkar* was sub-divided into several *parganas*. He introduced a fine revenue administrative system which served as a role model for future agrarian reform. Sher Shah was indeed a great soldier and a statesman.

- **Successors of Sher Shah Suri :** The Second Afghan empire or the Sur empire founded by Sher Shah Suri did not last long as his successors were inefficient. Sher Shah was succeeded by his second son Jalal Khan under the title of Islam Shah or Salim Shah. Islam Shah was very suspicious in nature and hastened the process of liquidation of the empire. After his death, his cousin Nizam ascended the throne under the title of Muhammad Adil Shah. Although Muhammad Adil Shah ruled for four years, he lost his throne of Delhi to a usurper named Ibrahim Khan Sur, a nephew of Sher Shah and had to rule from Chunar where he made his new headquarters. Another nephew of Sher Shah, Sikandar Shah occupied Punjab. An administrative chaos prevailed in the empire. Muhammad Adil Shah made Hemu his Chief Minister entrusting him with all the administrative responsibilities. This was resented by the Afghan nobles. A serious scramble for power started among the Afghan nobles with the prominent ones declaring themselves as independent.

  A civil war also started among Muhammad Adil Shah, Ibrahim Khan Sur and Sikandar Shah. Taking advantage of this Humayun made an attempt to recapture his lost empire. He defeated the Afghan army

under Sikandar Shah at Machhiwara on the bank of the river Sutlej. Punjab was occupied and Akbar, son of Humayun, was made its governor. Then a sanguinary conflict took place near Sirhind on June 22, 1555. He entered Delhi on July 23, 1555 and became the emperor of India once again after an interval of fifteen years. The Sur empire or the Second Afghan empire came to an end and the Mughal rule was restored. But Humayun did not live long. He died following an accident on January 26, 1556. He nominated his son Akbar as his successor before his death.



CHECK YOUR PROGRESS

Answer the following questions:

Q 11: By defeating whom Sher Shah ascended the throne of Delhi?

.....

Q 12: What was the original name of Sher Shah?

.....

Q 13: Whom did Sher Shah marry?

.....

Q 14: Whom did Humayun nominate as his successor?

.....



4.6 LET US SUM UP

After going through this unit, we have learnt about–

- the establishment of Delhi Sultanate at the throne of Delhi.
- a political vacuum was created with the disintegration of the Delhi Sultanate.
- the Mughal empire founded by Babur filled up the political vacuum which was created after the disintegration of the Delhi Sultanate.
- Humayun was neither a capable general like Babur nor a good strategist

like Sher Shah. He failed to understand the political strategies of Sher Shah and had to face two humiliating defeats at his hands. This resulted in the decline of the newly founded Mughal empire and re- establishment of the Afghan empire in the form of the Second Afghan empire or Sur empire.

- only for a short period of five years, Sher Shah could rule during which time he extended the territory of his empire and provided a good administrative system. But dynastic empires needed able successors.
- the successors of Sher Shah were inefficient and quarreled among themselves. Taking advantage of this Humayun defeated the successor of Sher Shah Suri and re-established the Mughal empire by overthrowing the Afghan rule. Thus the Second Afghan empire or Sur empire came to an end.



4.7 FURTHER READING

1. Kosambi, D.D. (2001): *The cultural Civilization of Ancient India in Historical outline,* Vikas Publishing House.
2) Thapar Romila (2003): *The Penguin History of Early India, from the origins to AD 1300,* Penguin Books India.
3) Singh Upindar (2009): *A history of Ancient and Early Medieval India, from the Stone Age to the 12th Century,* Pearson.



4.8 ANSWERS TO CHECK YOUR PROGRESS

Answer to the question no1. Qutub-ud-Din-Aibak

Answer to the question no 2. Allaudin

Answer to the question no 3. 1296 A.D.

Answer to the question no 4. Muhammad bin Tughlaq.

Answer to the question no 5. Ghiyasuddin Tughlaq

Answer to the question no 6. Sikandar Lodi

Answer to the question no 7. *Tuzuk-i-Baburi*

Answer to the question no 8. Ibrahim Lodi

Answer to the question no 9. Humayun

Answer to the question no 10. Kamran, Hindal and Askari

Answer to the question no 11. Farid

Answer to the question no 12. Humayun

Answer to the question no 13. Lad Malika

Answer to the question no 14. Akbar



4.9 MODEL QUESTIONS

A) Very Short Questions (Answer each question within 50 words)

Q.1: Who earned the title of Lakh Basksh?

Q.2: In which year the battle of Ghagra was fought?

Q.3: Who completed the Qutub Minar?.

Q.4: Which was the last ruling dynasty of the Delhi Sultanate?

Q.5: Name the dynasties constituted the Delhi Sultanate?

B) Short Questions (Answer each question within 150 words)

Q.1: Write a short note on the Tughlaqs

Q.2: Mention the measures introduced by Alauddin Khalji to increase the power of the central authority of the Sultan?

Q.3: How did Sultan Balban wanted to increase the royal prestige of Sultan?

C) Long Questions (Answer each question in between 150-300 words)

Q.1: Which two experimental measures of Sultan Muhammad Bin Tughlaq made him unpopular? Why did these experiments fail?

Q.2: Discuss the foundation of the Mughal rule in India.

*** ***** ***

UNIT 5:SOCIETY, ECONOMY, RELIGION AND CULTURE IN MEDIEVAL INDIA

UNIT STRUCTURE

5.1 Learning Objectives

5.2 Introduction

5.3 Society in Medieval India

- 5.3.1 Division of Society
- 5.3.2 Position of women
- 5.3.3 Slavery
- 5.3.4 Standard of Living
- 5.3.5 Fairs and Festivals
- 5.3.6 Amusement

5.4 Economy in Medieval India

- 5.4.1 Land Revenue System
- 5.4.2 Agrarian Economy
- 5.4.3 Urban Economy

5.5 Religion in Medieval India

- 5.5.1 Bhakti Movement
- 5.5.2 Sufism

5.6 Culture in Medieval India

- 5.6.1 Architecture
- 5.6.2 Fine Arts
- 5.6.3 Literature

5.7 Let Us Sum Up

5.8 Further Reading

5.9 Answers to Check Your Progress

5.10 Model Question

5.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- discuss the medieval Indian society,
- describe the nature of economy in medieval India,

- discuss the religious life of the medieval people,
- analyse the artistic activities of the rulers of Medieval India.

5.2 INTRODUCTION

In the last unit you have learnt about the political developments in medieval India. The medieval period in Indian history begins with the Turkish rule or the Sultanate and ends with the decline of the Mughal dynasty. The contribution and influence of the Turko-Afghan and the Mughal rulers shaped the society, economy, religion and culture of the Medieval India which we will discuss in this unit.



LET US KNOW

Original name of Babur was Zahiruddin Muhammad Babur. He was a descendent of Timur from his father's side and to Chengiz Khan through his mother's side.

5.3 SOCIETY IN MEDIEVAL INDIA

5.3.1 Division of Society

You might have heard or read terms like 'middle class' or 'elites'. You must have also observed people being categorised as labourers or merchants. Thus, people living in a society are often divided into different categories on the basis of different attributes like caste, race, religion, income, vocations, education etc. For example – people who earn their living by engaging themselves in labour are categorised as labourers or those engaging in trade are called traders.

In Medieval India, particularly during the time of Delhi Sultanate, the society was divided into three distinct classes - the nobles, the common people and the slaves. Do you know who the nobles were? The royal officers, ministers, big landlords etc.

belonged to that class. The rest, except the slaves, were common people known as commoners. The commoners included merchants, traders, labourers etc. The Sultan and the nobles maintained a huge number of slaves who worked for their masters.

During the Mughal period also society was divided into several classes. The nobility enjoyed special honours and privileges. The royal court was the centre of luxury. Below the nobility was a small middle class and below the middle class lived the common people. The common people included peasants, artisans etc. The condition of the common people was not satisfactory. They were oppressed and exploited by the upper class of the society. System of slavery was popular during the Mughal period.

5.3.2 Position of Women

In our society women are always treated as second class citizen. Isn't it? In Medieval Indian society also women of both Hindu and Muslim communities were thoroughly dependent on men. They had no liberty. This affected the status and position of women in the society.

While the birth of a son was always welcome in Medieval Hindu society, the birth of a girl was regarded as the source of all troubles by the average householders. Have you ever heard of female infanticide? Killing a girl child at infant stage is called female infanticide. Girl child was regarded as a burden for the family. The practice of female infanticide was prevalent in some places during medieval period. During that period the system of Child marriage was in practice. On account of early marriage there were many widows and they were not allowed to remarry. *Purdah* and polygamy were common among the Muslims. Custom of *Sati* was also prevalent among the Hindus. The Rajput women preferred death to dishonour and performed *Jouhar*in large numbers.

Thus, in the medieval period the women were subjugated by men in all spheres. Education was generally denied to them.

Thus, the literacy rate among women declined during medieval period. In general the women suffered from all sorts of handicaps. Lack of education, dependence on men, different social evils lowered down the status of women in the society.

5.3.3 Slavery

Slavery was a popular institution in Muslim India. Slaves were kept by the Sultans as well as by the nobles. AlauddinKhiljis of Khilji dynasty and Firuz Shah Tughlaq of Tughlaq dynasty kept thousands of slaves. Separate department for slaves was created during the time of Firuz Shah Tughlaq. There were also female slaves who were often employed as maid servants in the houses of the nobles. However, Sultan was empowered to release a slave from the custody of a noble but then the master of the slave was to be compensated.

5.3.4 Standard of Living

In Medieval period many European traders and travelers came to India. From their writings we come to know about the standard of living of the people. According to them there was no uniformity in the lifestyle of the Indians. While the upper class people led luxurious life, the ordinary people like peasants and labourers lived in a pathetic condition. A common Hindu man put on *dhoti* wrapped round their waist and a common Mohammedans put on *pajama* and a long shirt. The emperors used gorgeously rich clothes surmounted by a turban decorated with jewels. Hindu women put on *saris* while Muslim women dressed in long *pajamas* or *ghagras* and jackets and used to cover their head with a piece of cloth. As far as the use of footwear is concerned, it is clear from the account of the foreign travelers that the ordinary people went bare-footed. Rich people used costly shoes of various designs.Regarding the food-habits, the Hindus were mostly vegetarians while the Muslims were usually meat-eaters. Country was rich in agricultural products including wheat, rice barley etc. In north IndiaChapattis made of

wheat and green vegetables were common. Among Muslims *Nan* and *Kabab* were favourites. Milk and milk products formed an important part of Indian diet. *Ghee* and oil were much cheaper but salt and sugar were more expensive in that period.

5.3.5 Fairs and Festivals

Indian life was very colourful during that period. There were a large number of fairs and festivals both for Hindus and Muslims. The Hindus celebrated the festivals like *Holy, Dashahra, Sivratri, Vasant Panchami* etc. while the Muslims celebrated *Id-Ul-Fitr, Id-Ud-Zuha, Shab-I-Barat* and *Muharram* etc. Most of these festivals were marked by public celebrations through processions, accompanied by the beating of drums, playing of music, etc.

5.3.6 Amusements

Indian people were fond of games and sports. The chess, playing-cards etc. were common among the upper and middle class people of both sexes. Hunting, animal fights, *chaugan* (polo), etc. were enjoyed by the privileged section of the society. Elephant catching and tiger hunting were the privileges of the Emperor. Boating was also an interesting pastime. Gardening was a hobby of the king, nobles and the other well to do people. The wrestling and the magic shows were enjoyed by the common people. Women of the harem enjoyed dance, music and listening to stories of love and adventure.



ACTIVITY -5.1

Prepare a short report on the standard of living of the people of Medieval India.

.....

.....

.....



CHECK YOUR PROGRESS

Q 1: Answer the following questions:

(a) Who wasthe founder of the Mughal Dynasty in India?

.....

(b) In which year battle of Panipath took place?

.....

Q 2: State true or false:

(a) The Medieval society was a society of inequalities.

.....

(b) Custom of *Sati* was absent in Medieval Indian society.

.....

(c) *Jouhar* was performed by Rajput women.

.....

5.4 ECONOMY IN MEDIEVAL INDIA

Economy plays a very vital role in the life of an individual or a nation. A man may have the will or a plan to do something. But if he has no money, then he may not be able to do that. Every action of an individual, personal, social, political, religious or cultural is determined, to a large extent, by his economic status and nature of his earning. Similarly, in case of a nation, its economy greatly determines its political, social and cultural lives. The medieval economy is mainly dominated by the economic developments of the Sultanate and Mughal period.

5.4.1 Land Revenue System

The medieval economy of India mainly centered round agriculture. The soil of India was very fertile. So, the Indian people had an extensive cultivation. Land was too an important source of revenue. During the time of the Delhi Sultanate the kind and measurement of the lands determined the land revenue. The land during the reign of the Delhi Sultanate was of four kinds, namely the

Inam or Waqf, *Walis or Muqtis, land underHindu chiefs* and*Khalisa land*.

In the Vijaynagara kingdom, land revenue was the principal revenue which was payable both in cash and in kind. The revenue department was styled *Athavane*. There were three major categories of land tenure: *Amara, Bhandaravada* and *Manya*. A part of its income was utilized to maintain the forts of the kingdom.

The Mughal land revenue system was designed by Akbar with the active assistance of Raja Todar Mal (the Wazir looking after revenue matters). The cultivable land was classified into four categories such as *Polaj, Parauti, Chachar and Banjar*. Thefirst two categories of lands (*Polaj* and *Parauti*) were again classified into three grades – good, middle and bad. The produce of the three grades of land was calculated and their average was taken as the actual produce of the land, on the basis of which the state claimed its share of revenue. The prominent land revenue systems of the Mughal period were *Zabti* or *Dahsala, Ghallabaksha, Kankut, Nasaq,* etc.

The area of Maharastra was a hilly region and did not yield much land revenue. As such the Marathas levied*Chauth* and *Sardeshmukhi*on the neighbouring tracts. *Chauth* was ¼th of the land tax paid to the state in return for freedom from subjection to raid. It was a sort of military tax which he spent on his army. *Sardeshmukhi* was an additional levy of 10% on those lands over which the Marathas claimed hereditary rights, but which formed part of the Mughal Empire.

5.4.2 Agrarian Economy

The land being fertile, agrarian economy in the medieval India was on the whole prosperous. Agriculture was the mainstay of the vast majority of the people. The Indians produced two crops everyyear- the autumn and the spring crops. Besides the usual crops, such as rice, wheat, barley, gram, peas and oil seeds,

sugarcane, indigo, poppy, etc were cultivated in many parts of India.

There was the localization of crops. Gujarat produced in abundance wheat, millet, peas and beans. Cotton was produced in many places of Central and Western India. Sugarcane was cultivated in parts of modern Uttar Pradesh, Bengal and Bihar. Indigo was cultivated in many places of Northern and Southern India. Ibn Battuta (a Moroccan traveller) described Malabar, a region in Southern India as a “pepper country”. He stated that every portion of land in Malabar was cultivated. In most cases, agricultural tools andimplements were the same as now. The peasants usually watered their fields from the neighbouring tanks and wells.

The agricultural produces were also exported. In the coastal province of Tulu-nud, the agricultural produce was sold in Persia and Arabia. Animals too were domesticated by the people. In Orissa the people breeded cattle, sheep and horses extensively. While, in Bengal horses, cows, sheep and domestic fowls were available and were very cheap.

5.4.3 Urban Economy

The urban economy of the medieval period centred on the town life which developed surrounding the trade and commercial centers. Ibn Battuta stated that the towns of upper Gangetic Valley, Bengal, Malwa in Gujarat, Malabar and some other towns in the Deccan had some rich markets. He even compared Calicut and Quilon, two towns of Malabar, with important ports of the world like Alexandria in Egypt, Sudak in Crimea and Zaytun in China.Various products were produced in different parts of the country. Barbosa (a Portuguese traveller) observed that Gujarat was a major garment producing center of India in the early 16th century. In Malabar, the town of Shaliyat, near Calicut was famous for its cotton products. Bengal was an important center of textile industry. Dhaka and some places in Bengal were famous for silk cloths, fine muslins and mattresses. Kashmir was famous for its woollen shawls and carpets.

Beautiful carpets were manufactured at FatehpurSikri, Alwar and Besides there were works in precious metals, stones, pearls and ivory. During the Sultanate period the affluent section used all these costly items in many forms. Barbosa spoke about such industries in Gujarat. Cambay was an important center and very skilled goldsmiths did some excellent works there. Many works were also done there in coral, carnelian and other stones. In South India, Kayal was famous for its pearl work. The industries for cutting and polishing precious stones were located in Malabar, Calicut, Vijaynagara, etc.

Trade and commerce was in a flourishing state in medieval India. Both inland and coastal trade prevailed. Delhi was a major trade center. It was the common market for sale of rice from Sarsuti, sugar from Kannauj, wheat from Marh and betel-leaf from Dhar. Some long roads extended from Delhi to Telengana, Malabar and Daulatabad. This road connectivity helped Delhi to become an important trade center. The Western Coast of India has a large number of sea-ports and harbours which fostered coastal trade- both internal and external. Some of the important sea ports of India of that time were- Diu in Gujarat, Goa in the Deccan and Calicut, Cochin and Quilon in Malabar. India had overseas trade relations with countries of Western Asia, East Africa, South-East Asia, etc.



CHECK YOUR PROGRESS

Q 3: Answer the followingquwstions:

a) Name the revenue department of the Vijaynagarakingdom?

.....

b) Who designed the Mughal land revenue system?

.....

Q 4: Fill in the blanks:

a) …….....…….. was the mainstay of the vast majority of the people.

b) Ibn Battuta was a ……..……..... traveler.

Q 5: State True or False:

a) In Orissa the people breeded cattle, sheep and horses extensively.

.....

b) In South India, Kayal was famous for its metal work.

.....

c) Delhi was a major trade center.

.....

5.5 RELIGION IN MEDIEVAL INDIA

In the previous sections we have got an idea regarding the socio-economic condition of Medieval India, let us now have some idea on the religious life of the same period. During the Sultanate period, Islam was the religion of the state. It was considered to be the duty of the sultan and his government to defend and uphold the principles of Islam and to propagate them among the masses. Majority of the people were followers of Hinduism. Hindu subjects were given the status of *Zimmis* or protected people who accepted the Muslim rule and agreed to pay tax called *Jizyah*. Women and children were exempted from it. At first *Jizyah* was collected along with land revenue. But Firuz Shah made *Jizyah*a separate tax. Historians like Zia-Ud-Din Barani states that the sultans were not intolerant towards other religious sects. We come to from his writing that "The Hindus pass beneath the wall of the royal palace in processions, singing, and beating drums to immerse the idols in the *Yamuna*." However, some Sultans harassed the Hindu subjects.



LET US KNOW

A large number of Hindus were converted to Islam during the medieval period. Conversation to Islam was mainly due to the hopes of political gain or economic advantage or to improve one's social position.

The Mughal Emperors followed a policy of religious toleration and equality. Babur and Humayun remained busy in fighting against the Afghan and the Rajput for the establishments and consolidation of the Mughal Empire. Akbar ruled for a long period. He followed a policy of religious toleration and also attempted for the cultural unity of India. Jahangir and Shah Jahan pursued the same religious policy. Aurangzeb was a religious bigot. The Mughal Empire reached the zenith of its power during his period and probably he felt perfectly confident to impose his personal religious views on the majority ofthe masses. Aurangzeb failed in his attempt and the failure of his religious policy contributed towards his failure and disintegration of the Mughal Empire.

5.5.1 Bhakti Movement

In medieval times a religious movement spread in various parts of India which is known as *Bhakti* movement. As their chief emphasis was upon Bhakti i.e. true devotion to God, the movement began to be known as Bhakti movement. In the Middle Ages, the Hinduism had greatly degenerated. The Brahmins had become corrupt and they exploited the innocent people. The Bhakti movement strongly denounced the evils of Hinduism, like superstitious practices, caste system etc and emphasised on unity and equality. The Bhakti movement preached that there is only one God. The Bhakti reformers did not believe in idol worship. Its important saints were Ramanuja, Namdeva, Ramananda, Surdas, Chaitanya, Kabir, Guru Nanak, etc.

Bhakti movement flourished in various regions in India. In Bengal, Maharastra, Gujarat, Karnataka, Kashmir, Assam etc. it became very popular. In Assam Sankardeva introduced Bhakti movement. Monotheistic ideas influenced his concept of Bhaktiwhich came to be known as *EakaSarana Dharma*. He also founded the institution of Satra where people of all classes assembled for religious as well as social purpose.



LET US KNOW

The *Bhakti* movement had been at work in India long before the coming of the Turks. The *Bhakti* movement started in South India around the seventh century A.D. and it spread in Northern India in the fifteenth century A. D.

The movement popularised the ideas of unity and equality and revolutionised the Indian society. The attacks on the caste system helped the downtrodden people to improve their status in the society.

5.5.2 Sufism

Have you heard about Sufism? Sufism was an important religious force in India during the medieval period. It is a form of Islamic mysticism. Sufism was a revolt against orthodox Islam. The Islamic stress on equality was respected by the Sufis far more than by the Ulemas. They sincerely believed that there are many paths to reach God.

There were two chief orders (*Silsila*) of the Sufis in India; they were *Chishti* and *Surhawardi*orders. The Famous *Chishti*saints were KhwajaMoinuddinChishti, Bakhtiyar Khaki, NizamuddinAuliya and NaziruddinChiragh-a-Dahlvi. The famous *Surhawardi*saints were Shaikh ShihabudinSurhawardi and Hamid-Ud-Din Nagori.

Sufi and *Bhakti* thought and practice were akin at various points. Both of them attracted the attention of the lower classes as they not only preached equality, but also practiced it. They gave stress on love as the basis of the relationship with God.



ACTIVITY –5.2

Prepare a list of Bhaktiand Sufisaints.

.....

.....

.....



CHECK YOUR PROGRESS

Q 6: Which religion was followed by the Sultans of Delhi Sultanate and the Mughals?

.....

Q 7: Name one Chishti saint of India.

.....

5.6 CULTURE IN MEDIEVAL INDIA

The establishment of the Delhi Sultanate opened a new phase in the cultural development of the country. Sultans of Delhi took keen interest in the art and architecture. During that period Indian art had attained great excellence. The interaction of the Turks with the Indians has led to the development of a new enriched culture.

5.6.1 Architecture

We have already mentioned Qutub-ud-din Aibak, the founder of the *slave dynasty*. He was also a great builder. He laid the foundation of a great mosque "*Quwat-ul-Islam*", built out of the material of a Hindu temple. He also built the first few storeys of the *QutubMinar* which was completed by his son-in-law Iltutmish. Another great ruler Ala-ud-din Khilji of Khilji dynasty also took keen interest in architecture. He built his capital at *Siri*, near Delhi. He also built *AlaiDarwaza, ZamatKhana Masjid* at the *Dargah* of Nizam-ud-din-Auliya, *Hauz-i-Khas* etc. There was a great building activity in the Tughlaq period. Ghiyas-ud-dinand Muhammad Tughlaq built huge palace-fortress complex called Tughlaqabad. The Sayyids and Lodi rulers built several huge tombs. Several hundredtombs have been found in the neighborhood of Delhi alone.



LET US KNOW

The Turks used the arch and dome on a wide scale in their architecture. The arch and dome were known to the Indian earlier, but they were not used on a large scale. It became a characteristic feature in the later period.

The Mughals had great contribution in the field of architecture also. Babur, the founder of the Mughal dynasty, was fond of gardens. The first great period in building activity occurred under Akbar (1556-1605). He built a series of forts - the most famous being the Agra fort built with red sandstone. In 1572 Akbar commenced a palace-cum-fort complex at *FatehpurSikri*, 36 K.M. from Agra which he completed in eight years. Some of the magnificent buildings in *FatehpurSikri* are *Diwan-i-khas*, *Diwan-i-Aam*, *PanchMahal*, *JodhabaiMahal*, *BulandDarwaza*, the tomb of Shaikh Salim Chisti etc. Jahangir built the tomb for his father Akbar at Sikandara near Agra and the tomb of his father-in-law Itimad-ud-daula.

The period of Shah Jahan was the golden age for Mughal architecture. He was a builder per excellence. White marble became the chief material for building activity during his rule. He dismantled many of Akbar's red stone structure in Agra and erected *Dewan-i-aam*, *Diwan-i-khas*, *Khas-Mahal*, *Shish Mahal*, *Moti Masjid* etc. in their place. All these were built with white marbles. In 1638 Shah Jahan laid the foundation of a new city near Delhi (Shahjahanabad) and built there a palace fort with red sandstone, which we know today as the Red Fort. Many beautiful structures were erected inside it with white marbles; such as *MotiMahal*, *HiraMahal*, *Rang Mahal*, *Diwan-i-aam*, *Dewan-i-khas* etc. All these structures were highly ornamented. However, the crown of all the architectural activities in Mughal period is the *TajMahal*, which is regarded as one of the Seven Wonders of the World. Have you ever seen the *TajMahal*?

Shah Jahan built the *Taj* in the memory of his beloved wife,

Mumtaz. The milk white marble structure was commenced in 1631 and completed in 1653. It was designed by Ustad Ahmad and both indigenous and foreign craftsmen were employed in its construction. After Shah Jahan's death, Mughal architecture began to degenerate rapidly. Aurangzeb was a puritan and he discouraged art and architecture.

5.6.2 Fine Arts

Fine arts such as painting and music also flourished during this period. The blending of the Persian and Rajput techniques of painting led to the emergence of a new school of art during Delhi Sultanate. Many Hindu painters adopted the minuteness of the Persian techniques and produced outstanding works.

The Mughals also made distinctive contributions in the field of painting. They introduced several new themes depicting the court, battle scene etc and used new colours and new forms. Humayun took keen interest in painting and brought two master painters, namely Mir Sayyad Ali and AbdusSamad, from Iran. Under their leadership a separate department for painting was created during the reign of Akbar. Jaswant and Daswant were two very famous painters of Akbar's court.

Mughal painting reached the zenith under Jahangir. Special progress was made in portrait painting and paintings of animals in his reign. Mansur and Abdul Hasan and Bishan Das were important.

While the tradition continued under Shah Jahan, Aurangzeb paid no interest to this art. As a result, most of the artists traveled to otherparts of the country and engaged themselves in different places which helped in the development of painting in the states of Rajasthan and the Punjab hills.



LET US KNOW

The Rajasthan style of painting combined the themes of western India with Mughal forms and style. Thus besides hunting and court scenes, the paintings of mythological themes of Ramayana, Mahabharata etc. became popular.

In the sphere of music the blending of the Persian and Indian music led to the emergence of new notations. During that time Qawalis etc. became more popular.

In Mughal period, Babur, was a patron of music. Humayun had Bacchu as his court musician. Akbar was also a great patron of music. There were thirty six musicians in Akbar's court. Tansen was regarded as the greatest of all the musicians of Akbar's time. Jahangir and Shah Jahan also were interested in music. Jagannatha and Lal Khan were the great musicians of Shah Jahan's court. However, as was in all other field of arts, Aurangzeb hated music.

5.6.3 Literature

The Delhi Sultanate adopted Persian as the language of literature and administration of the country. The most notable Persian writer of this period was Amir Khusru. Khusru wrote a large number of poetical works and created a new style called the *Sabaq-i-hindi*or the style of India. A strong school of history writing in Persian apart from poetry also developed in that period. The historical accounts in Persians are Hasan Nijami's "*Taj-ul-Massir*", MinhajSiraj's "Tabaqat-i-Nasiri", ZiauddinBarani's "*Tarikh-i-Firuzshahi*", and "*Fatwa-i-Jahandari*", etc.

Sanskrit literature also played an important role during the Sultanate period. Several works on philosophy, drama, fiction, medicine,astronomy were written in Sanskrit. Some Sanskrit works were translated into Persian in this period such as *TutiNama*(Book

of the Parrot) which was very popular. Some other Sanskrit books on medicine and music were translated into Persian. Thus, Sanskrit and Persian functioned as link language in the country in politics, religion, philosophy etc.



LET US KNOW

Although the greatest amount of literature produced by the Muslim was in Arabic, the Turks, who came to India, were deeply influenced by the Persian language. There was a resurgence of Persian language in Iran and Central Asia from tenth century onward.

During the Mughal period also Sanskrit and Persian played an important role. Several regional languages like Telegu, Marathi, Bengali, etc developed due to the patronage extended to them by local rulers. The Mughal emperors patronised literature. The first of the Mughal rulers, Babur was an eminent poet in Persian and wrote his autobiography *Baburnama*. Humayun was a lover of poetry. Akbar could neither read nor write, but was well informed in a number of subjects. Akbar's court was adorned with scholars like AbulFazal, Faizi, Badauni, etc. AbulFazal wrote *Ain-i-Akbari*(Institutes of Akbar), *Akbarnama* (History of Akbar), Babar"s daughter Gulbadan Begum wrote*HumayunNama*. Some great Sanskrit works were translated into Persian. The translation of the *Mahabharata* was carried out under the supervision of Faizi. Todar Mal translated the *BhagavataPurana* into Persian. Hindi poets like Ganga Kavi, Tansen, and Kesavadas flourished in Akbar's court. Tulsidas, who wrote *Ramcharitamanasa*, occupied the first place among the Hindu poets of the age.

Jahangir wrote his autobiography called *Tuzuk-i-Jahangiri*. In the court of Shah Jahan there were some great Persian, Hindi and Sanskrit scholars. His son Dara Shikoh was also a great scholar. Aurangzeb was well versed Arabic and Persian. He was a specialist in and Islamic Holy Law.



ACTIVITY -5.3

On an outline map of India mark the following:

a) QutubMinar b) Agra fort c) Red Fort



CHECK YOUR PROGRESS

Q 8: Match the following :

a. Shah Jahan	a. Alai Darwaza
b. AlauddinKhilji	b. FatehpurSikri
c. Akbar	c.TajMahal

Q 9: Fill in the blanks:

a) In Jahangir's reign special progress was made in ..... painting.

b) ..... was the famous musician in Akbar's court.



5.7 LET US SUM UP

After going through this unit you have learnt about

- the division of medieval Indian society, the position of women, the institution of slavery, standard of living of the people, fairs and festivals as well as other amusements which existed in medieval India.
- the economic condition was satisfactory. Agriculture and trade and commerce were prospering.
- in the field of religion Hinduism and Islam flourished side by side. There was the emergence of two new trends in religion, the Bhakti movement and Sufism.

- culturally the medieval period was progressive one. There was tremendous development in the field of architecture, fine arts and literature.



5.8 FURTHER READING

1. Chapra P.N., Puuri B.N., Das M.N., Pradhan A.C (19996) *A new advanced history of India,* New Delhi, Prentice Hall of India.
2. Majumdar, R.C. Roy Chandhury, H.C., Dutta, K (1996) *An Adranced history of India,* New Delhi, Macnillan India Ltd.
3. Grever, B.L, Mehta, Alaka (2011) *A New Look at Mordern In dian History,* New Delhi, C Chand & Company Ltd.
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5.9 ANSWER TO CHECK YOUR PROGRESS

Answer to the question no 1. (a) Babur (b) 1526

Answer to the question no 2. (a) True (b) False

(c) True

Answer to the question no 3. (a) Athavane (b) Akbar

Answer to the question no 4. (a) Agriculture (b) Moroccan

Answer to the question no 5. (a) True (b) False

(c) True

Answer to the question no 6. Islam

Answer to the question no 7. KhwajaMoinuddinChisti

Answer to the question no 8.

a) Shah Jahan TajMahal

b) AlauddinKhilji Alai Darwaza

c) Akbar FatehpurSikri

Answer to the question no 9. (a)Portrait (b). Tansen



5.10 MODEL QUESTIONS

A) Very Short Questions (Answer each question within 50 words)

Q.1: Name the autobiography of Jahangir?

Q.2: Who was the author of *Ramcharitmanasa*?

Q.3: Who introduced Bhakti movement in Assam?

Q.4: Name various land revenue systems of Mughal period?

B) Short Questions (Answer each question within 150 words)

Q.1: What do you know about Chauth and Sradeshmukhi?

Q.2: Write a short note on the architecture of the medieval India.

Q.3: What do know about Sufism?

C) Long Questions (Answer each question in between 150-300 words)

Q.1: Discuss about the land revenue systems of the medieval India.

Q.2:‘ The establishment of the Delhi Sultanate opened a new phase in the cultural development of the country’- Discuss.

Q.3: Analyse the social condition of medieval India.

*** ***** ***

UNIT 6: ADVENT AND ESTABLISHMENT OF THE BRITISH RULE IN INDIA

UNIT STRUCTURE

6.1 Learning Objectives

6.2 Introduction

6.3 Advent of the East India Company

- 6.3.1 Coming of the Europeans to India
- 6.3.2 The Growth of the English East India Company

6.4 Establishment of Company's Rule in India

- 6.4.1 Anglo-French Rivalry in South India
- 6.4.2 The British in Bengal
- 6.4.3 British Policy of Expansion

6.5 Colonial Economy

6.6 Revolt of 1857

6.7 Let Us Sum Up

6.8 Further Reading

6.9 Answers to Check Your Progress

6.10 Model Questions

6.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- discuss the coming of the Europeans to India,
- explain the establishment of the British rule in India,
- analyse the Constitutional and administrative changes under the foreign rule,
- describe the colonial economy of India,
- elaborate the causes and effects of the Revolt of 1857

6.2 INTRODUCTION

All of us know that before independence, India was ruled by the British almost for two hundred years. The modern Indian history starts with

the arrival of the British in India. They first came as a trading company known as the English East India Company.

This unit will introduce you how the English East India Company came to India and gradually built an empire of its own. Besides, this unit also deals with first major uprising against the British in India, the Revolt of 1857.

6.3 ADVENT OF THE EAST INDIA COMPANY

In this section we will discuss mainly about the advent of the English East India Company in India. But prior to that let us know the reasons behind the coming of Europeans to our country

6.3.1 Coming of the Europeans to India

It was the rich trading possibilities of India that attracted Europeans towards this country. India had a very long history of trade relations with the Europeans. But it was an indirect relation mostly guided by the Arab traders. Heavy demands for Indian commodities like different spices, *calico*, silk, various precious stones, porcelain, etc caught the imagination of the European traders. However, for a long periodthey failed to establish a direct trade relation with India as all the major land routes to India were controlled by the Arabs. The Arabs constantly resisted the European merchants to enter into the Indian markets. As a result, the western traders concentrated more on discovering a safe sea route to India. At last the Portuguese became successful in finding a direct sea route to India. In May, 1498, a Portuguese sailor named Vasco-da-Gama arrived at Calicut, an important sea port of South -West India. The discovery of a direct sea route also encouraged the other European nations to come and trade in India. Thus several European nations like Holland, Great Britain, etc got encouragement and came to merchandise in this country.

All the aforementioned European nations successfully took part in Indian trade. Gradually, taking advantage of the weakness of

the Indian rulers, they started to interfere in the internal politics of the native states. The next few sections will discuss how the British East India Company converted itself from a trader to a ruler of this country.



LET US KNOW

There were some other European states like Austria, Denmark, Finland, Sweden, etc which wanted to establish commercial relations with India. But for varied reasons these countries failed in their endeavours.

6.3.2 The Growth of the English East India Company

We have already discussed the coming of the Europeans. Let us now know the motive behind the formation of British East India Company.The high profits earned by the Portuguese in

Eastern trade thrilled the English traders. So in 1599, a group of English businessmen called the Merchant Adventurers formed a company popularly known asthe East India Company. In

December 31, 1600A.D the Company was authorized by a royal charter from Queen Elizabeth to carry on exclusive trade in the East. You will be amazed to know that the Queenof England herself became a share holder of the East India Company. In 1612 the British had put their first factory at Surat in India.

In 1615, Emperor James I of England sent Sir Thomas Roe to Jahangir's court seeking more concession for the East India Company. Roe was successful in achieving a royal charter that allowed the Company to trade freely all over the Mughal Empire. The East India Company was prospering day by day. However, it was constantly challenged by the Portuguese and the Dutch. The East India Company within a few decades of its arrival in India set a firm footing in Western and Southern India.



CHECK YOUR PROGRESS

Q 1: Name some Indian commodities which had huge demands in the European markets?

.....

Q 2: Name the Indian sea port where Vasco-da-Gama landed in 1498?

.....

Q 3: The name of the British ambassador sent by James I to the court of Jahangir.

.....

6.4 ESTABLISHMENT OF COMPANY'S RULE IN INDIA

The main focus of this section will be on the transformation of the East India Company from a trading corporation to a ruling power. But before going into the depth of this subject, we should know the circumstances that helped the British to become the supreme ruler of India for the next two hundred years. Let us now look at some of the factors in brief:

- The decline of the Mughal Empire after Aurangzeb resulted in the loss of central authority in India. Taking advantage of the weakness of the later Mughal rulers, subordinate provinces like Bengal, Hyderabad, Oudh, etc. shake off Mughal sovereignty and declared independence. The British took full advantage of such political disunity.
- The later Mughals were worthless rulers. They failed to control the activities of the foreigners like the British and the French in their domain. On the contrary, they were often influenced by these foreigners to extend extra privileges.
- The absence of political stability caused a sense of suspicion and insecurity among the Indian rulers. For their own security they started to look for the assistance of the foreign power like the British. This offered the Britishers a golden opportunity to meddle in the internal affairs of the Indian states.

6.4.1 Anglo-French Rivalry in South India

The political condition of Southern India helped the British to aspire for political power. But they were not the sole aspirant. After the Portuguese and the Dutch their new rival was the French. The French East India Company came to India in 1664. In fact, the French were the first who dreamt of establishing a political empire in India.

Three long battles were fought within a period of 20 years (1744-1763) between the British East India Company and the French East India Company. The chief aim was to gain commercial as well as territorial control in India. In the final battle fought between these two companies on 22 January, 1763 at Wandiwash the French were completely defeated by the British. Thus, the dream of the French to establish a political Empire in India remained unfulfilled. On the other hand the victory of the Wandiwash left the English East India Company with no European rival in India.

6.4.2 The British in Bengal

After gaining their ground in Western and Southern India, the Company turned its attention towards Eastern India. Subordinate provinces like Bengal, Hyderabad, Oudh, etc. shake off Mughal sovereignty and declared independence. The British took full advantage of such political disunity.

In 1698 the East India Company purchased three villages named Sutanati, Govindapur and Kolkota. They laid a factory there and also constructed the Fort William around the factory. On this site grew the famous city of Calcutta. In 1717, Mughal Emperor Farrukhsiyar granted the British through a royal *farman* (charter) some valuable trading facilities in Bengal. Through this *farman*the Company was permitted to export and import their goods in Bengal without paying taxes. It also authorized the Company to issue *dastaks* (passes) for the transportation of such goods. In this period the English maintained their outwardly innocent appearance. After

the death of Nawab of Bengal Alivardi Khan in 1756, the Company got the opportunities to fulfill its political ambitions.



LET US KNOW

After the virtual independence from the Mughal rule the rulers of Bengal styled themselves as Nawabs.

- ***The Battle of Plassey and the Battle of Buxar :*** These two battles have been considered as the basis of the political supremacy of the British in India. The first battle increased the power and the prestige of the British in India and the second one placed them as the master of Bengal, Bihar and Orissa.

It has already been mentioned that Alivardi Khan died in 1756. He was succeeded by his grand sonSiraj-ud-daula. From the very beginning, the East India Company underrated the strengthof the young Nawab and thus conflict startedbetween Siraj and the Company. The British under the guidance of Robert Clive started a conspiracy against Siraj. The Battle between Siraj-ud-daula and the East India Company took place at Plassey in 23rd June, 1757 where Siraj-ud-daula was defeated at the hands of the British.

Figure - 6.1



Siraj-ud-daula

Source : Google image

The battle of Plassey has great historical importance. This victory gave the Company and its servants a golden opportunity to collect huge wealth from Bengal. Thus, the British East India Company became the king maker in Bengal. After Plassey, the East India Company placed Mir Jafar on the throne of Bengal. But he was soon replaced by his son-in-law Mir Qasim (1760). However, he did not want to rule under the Influence of East India Company. The activities of Mir Qasim made the Company doubtful of the attitude of the Nawab and conflict started between them.

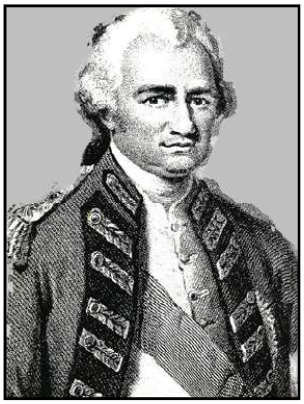
After some initial conflicts, Mir Qasim formed an alliance of Indian powers with Shuja-ud-daula, the Nawab of Oudh and Shah Alam II, the ruling Mughal Emperor. In October 22, 1764 the combined army met the British at a place called Buxar in Bihar. In the battle, the Indian combined force was badly defeated by the British. The result of the Battle of Buxar was a milestone in respect of the establishment of British power in India. The battle of Plassey was the result of a conspiracy. But this battle clearly proves the might of the British power over three of the strongest powers of India.

6.4.3 British Policy of Expansion

In the previous section we have discussed the advent, rise and growth of the British

East India Company. We have also observed how these foreigners converted themselves from merchants to masters of India. Here you should be informed abut some of the architect of the British Empire in India. Robert Clive was one of those architects who played an important role in bringing the East IndiaCompany into the political spotlight of India. In this respect few other names also demand mention such as Warren Hastings (1772-1785), Lord Wellesley (1798-1805), Lord Hastings (1813-1823), Lord Dalhousie (1848-1856), etc. Particularly, Wellesley and Dalhousie through their expansionist policies brought a huge number of Indian states under the direct control of Company's rule.

Figure - 6.2



Robert Clive

Source : Google image

The hunger of these politicians for more and more territories resulted in the bitterness of the common people as well as of the native princes. The mass revolution of 1857 reflects this kind of resentment of the people against the East India Company. We shall discuss about the revolution of 1857 in a later section.



LET US KNOW

The expansionist policies followed by Wellesley and Dalhousie were the Subsidiary Alliance and the Doctrine of Lapse respectively. By following these policies these two statesmen annexed huge territories.

6.5 COLONIAL ECONOMY

The East India Company basically was a profit loving company. The British treated India as a field for exploitation. British economic policy contributed to the decline of the Indian trade. The Industrial Revolution of England which started in the second half of eighteenth century affected the Indian trade and industry. Particularly the cotton textile industry of India was completely ruined.

The free trade policy announced by the British government in 1813 abolished the monopoly of East India Company in Indian trade. The policy proved disastrous for India. The export of raw materials showed tremendous increase but her industrial activity was on decline.

Under the British rule there had been continuous drainage of India's wealth. The British organized drain of wealth in three ways (a)

Through East India Company's officers. (b) Through the company's investment and (c) Through Home Charges. Various commodities werepurchased by the company in India out of the revenues of Bengal. These purchases were called as investment by the company. A large number of money was spent every year by the British government for the maintenance of British administration of India. The money thus spent was known as the 'Home Charge'.

Thus, the continuous drain of wealth from India impoverished the country and its people



CHECK YOUR PROGRESS

Q 4: Name two provinces which shook of Mughal sovereignty and declared their independence.

.....

Q 5: Name the battle that sealed the hope of the French East India Company in India.

.....

Q 6: Name the three villages that the Company bought in 1698.

.....

Q 7: Whom did the Company defeat in the battle of Plassey?

.....



ACTIVITY -6.1

Make a list of the British factories mentioned in the unit and then locate them in a map of India

.....

.....

.....

.....

6.6 REVOLT OF 1857

The Revolt of 1857 opened a glorious chapter in the history of India. This popular revolt broke out in North and Central India and shook the very foundation of the British rule in India. Though it started with a mutiny of Sepoys, yet soon engulfed with other regions and people.

- **Causes of the Revolt :** The Revolt of 1857 was not a sudden incident. For over a century popular discontent and hatred against foreign rule had been gaining strength among the different sections of Indian society. It was this discontent that burst forth into a mighty popular revolt. There are several factors which contributed to the outbreak of this revolt.
  - **Political Cause :** The British policy of annexation created discontent



Doctrine of Lapse

This principle was introduced by Lord Dalhousie. According to this principle when a native ruler died without a natural heir his state was not passed on to an adopted son but to the British Empire in India.

among the Indians. Lord Dalhousie evolved the policy of *Doctrine of Lapse* by which he occupied the territory of Jhansi, Satara, Nagpur etc. Dalhousie's refusal to continue the pension of Nana Sahib, the adopted son of ex PeshwaBaji Rao, was disliked by the Hindus. Moreover, his proposal to remove the Mughal Emperor Bahadur Shah II from his ancestral palace in Delhi created suspicion among the Muslims. Oudh was annexed on the ground of maladministration. People of India thought it to be the most unjustified act of the British aggression.

- **Economic Cause :** The economic exploitation of the Indian people was one of the most important causes of the revolt. The economic exploitation of the country, the huge drain of wealth from Bengal and the destruction of its industry impoverished the country. The ruin of Industry and commerce turned India into an agricultural colony of the British manufacturing capitalism. It is no wonder that there prevailed grave discontent all over India.
- **Social and Religious Causes :** The introduction of the western civilization through the medium of English language created imbalance in the traditional orthodox classes of the Indians. The people were also dissatisfied with the activities of the Christian Missionaries. The government had also encouraged missionary activities. The Indians started thinking that the British government had adopted a deliberate policy to destroy their religion and culture. Moreover, the suppression of *Sati* and infanticide, the legislation of widow remarriage, the promotion of western education at the expense of traditional learning etc. were not welcomed by the Indians. Thus tension was inevitable when new ideas and innovations of the west were to mingle with the traditional Hindu society.
- **Discontent of the Sepoys :** Discontent of the Sepoys was the most important cause of the Revolt of 1857. The Sepoys were treated roughly by the European officers. The highest post that an Indian soldier could expect was that of the Subedar. Moreover, the

salaries of the Indian and the European soldiers were not equal. Though the Indian soldiers were very particular in observing the caste rules, yet they were prevented to do so. They could not wear sectarian marks. All this made the Sepoys dissatisfied.

- **Immediate Cause :** When the atmosphere was thus charged with anti-British feelings, a new type of rifle (Enfield rifle) was introduced into the Indian Army. These rifles needed a special type of cartridge which had to be loaded after tearing it off by the teeth. A rumour soon spread that these cartridges contained the grease of pig and cow, which was unclean to both Hindus and Muslims. This worked as a spark in the magazine room and the revolt began.

- **Beginning and Spread of the Revolt :** On May 10th, 1857 the revolution started in Meerut, about 58 kilometers from Delhi. The city of Delhi was captured by the Indian Sepoys. The rebels declared Bahadur Shah II, the then nominal Mughal Emperor, as the Emperor of India. Soon the revolution was spread to Oudh, Rohilkhand, Bundelkhand, Lucknow, Kanpur, Agra, Jhansi and other places of northern India. At Kanpur Nana Sahib assumed the leadership of the rebels. Rani Lakshmi Bai of Jhansi led her troops heroically against the British. However, she was killed while fighting with the British forces. Kunwar Singh was another outstanding leader of the Revolt of 1857. The British army however, crushed the revolt by the end of the year 1858. Bahadur Shah II was captured by the British and was exiled to Rangoon. Nana Sahib was also defeated by the British. Thus once again the British reestablished their superiority over India.

Figure - 6.3



A Scene of Revolt of 1857
Source : Google image



LET US KNOW

At Lucknow the mutiny broke out on 30 May, 1857. Sir Henry Lawrence, the Chief Commissioner, gave up the city and took shelter in the Residency with all his troops. The mutineers besieged the Residency and killed Lawrence on 4th July.

- **Causes of the Failure of the Revolt :** There were several causes for the failure of the Revolt of 1857—
  - The Revolt of 1857 remain disorganized from the very beginning
  - There was no proper leader to lead the people against the British. Bahadur Shah II, Lakshmi Bai Nana Sahib all were leaders outstanding only in their respective areas.
  - There was hardly any coordination among the forces fighting in different regions.
  - Powerful leaders like Holkar, Sindhia, Nawab of Bhopal etc. refused to join the revolt.
  - The British were militarily superior then the revolting Sepoys. The British force used machine-gun which helped to crush the revolt.
- **Results of the Revolt :** The results of the Revolt of 1857 are:
  - The British Parliament by an Act passed in 1858 formally brought an end to the East India Company's rule in India.
  - The administration of India was now directly taken over by the British Crown.
  - Changes were introduced in almost all branches of the administration.
  - Queen Victoria by a proclamation, announced on 1 November, 1858, at a *Durbar* held at Allahabad specifically mentioned the changes that would henceforth mark the British policy towards India.



CHECK YOUR PROGRESS

Q 8: Who was the last Mughal Emperor of India?

.....

Q 9: Who was Lakshmi Bai?

.....

Q 10: When did the East India Company's rule in India come to an end?

.....



ACTIVITY –6.2

Locate the following places in the map of India

a. Meerut b. Delhi c. Lucknow d. Kanpur



6.7 LET US SUM UP

After going through this unit, you have learnt about,

- advent and establishment of the British rule in India.
- Initially the East India Company came to India for trading purpose, but in course of time they established themselves as a political power in the country.
- The economy of the country was totally made subservient to British economy. There was a continuous drainage of wealth impoverishing the country.
- the revolt of 1857, its causes, course and results in brief.



6.8 FURTHER READING

1. Chapra P.N., Puuri B.N., Das M.N., Pradhan A.C (19996) *A new advanced history of India,* New Delhi, Prentice Hall of India.
2. Majumdar, R.C. Roy Chandhury, H.C., Dutta, K (1996) *An Adranced history of India,* New Delhi, Macnillan India Ltd.
3. Grever, B.L, Mehta, Alaka (2011) *A New Look at Mordern In dian History,* New Delhi, C Chand & Company Ltd.
4. Banerjee A.C (1985) *History of India,* Calcultta, A Mukherjee & Co. Pvt. Ltd.



6.9 ANSWERS TO CHECK YOUR PROGRESS

Answer to the question no. 1: Spices, Calico, Silk, Precious Stones, etc

Answer to the question no. 2: Calicut

Answer to the question no.3: Sir Thomas Roe

Answer to the question no.4: Bengal and Hyderabad

Answer to the question no.5: The battle of Wandiwash

Answer to the question no.6: Sutanati, Govindapur and Kolkota

Answer to the question no. 7: NawabSiraj-ud-daula of Bengal

Answer to the question no. 8: Bahadur Shah II

Answer to the question no. 9: Rani (Queen) of Jhansi

Answer to the question no. 10: 1858



6.10 MODEL QUESTIONS

A) Very Short Questions (Answer each question within 50 words)

Q.1: Who for the first time discovered the sea route to India?

Q.2: In which year did the British government abolish trade monopoly of the East India Company?

Q.3: Who introduced *Doctrine of Lapes* in India?

Q.4: In which year Company's rule in India came to an end?

B) Short Questions (Answer each question within 150 words)

Q.1: What were the common discontents of the Sepoys against the Colonial rule?

Q.2: Write a short note on the Battle of Plassey and the Battle of Buxar.

Q.3: What were the three ways to drain Indian wealth to Britain?

C) Long Questions (Answer each question in between 300-500 words)

Q.1: What were the causes of the revolt of 1857? Discuss.

Q.2: Discuss how the English East India Company established itself as a political power?

*** ***** ***

UNIT 7: SOCIO-RELIGIOUS MOVEMENTS

UNIT STRUCTURE

7.1 Learning Objectives

7.2 Introduction

7.3 Socio-religious movements under Colonial Rule

- 7.3.1 Brahmo Samaj
- 7.3.2 Parthana Samaj
- 7.3.3 Arya Samaj
- 7.3.4 Ramkrishna Mission
- 7.3.5 Theosophical Society
- 7.3.6 Aligarh Movement

7.4 Let Us Sum Up

7.5 Further Reading

7.6 Answers to Check Your Progress

7.7 Model Questions

7.1 LEARNING OBJECTIVES

After going through this unit, you will be able to–

- discuss about the Brahmo Samaj,
- discuss about the Parthana Samaj,
- analyse about the Arya Samaj,
- discuss about the Ram Krishna Mission,
- discuss about the Theosophical Society,
- analyse about the Aligarh Movement.

7.2 INTRODUCTION

Nineteenth century witnessed a remarkable transformation of the social ideas in India. This was mainly because of the introduction of the English education and import of liberal ideas of West. The newly emerged English educated middle class, who were influenced by the scientific and rational outlook of the west, began to look for the strengths and weaknesses of the Indian society. The spirit of enquiry gave birth to irresistible forces of socio-cultural reforms during the first half of the nineteenth century.

7.3 SOCIO-RELIGIOUS MOVEMENTS UNDER COLONIAL RULE

7.3.1 Brahmo Samaj

The central figure of the socio-religious awakening of nineteenth century was Raja Ram Mohan Roy who is regarded as the 'Father of Modern India'. In 1828 Brahmo Samaj was founded by Ram Mohan Roy in Calcutta. The Brahmo Samaj played a notable role in the socio-religious awakening in India. The Samaj declared its opposition to idol worship, priesthood and sacrifices of any kind.

Figure - 7.1



Raja Ram Mohan Roy

Source : Google image

The Brahmo Samaj attacked the caste system prevalent in the Hindu society and protested against the practice of sati and child-marriage. It attacked many dogmas and superstitions prevalent in the Hindu society. It worked for the respectable status for the women in the society. Ram Mohan Roy also influenced Lord William Bentinck, the Governor General of India, to declare *sati* illegal and a punishable offence by a Regulation in 1829. He died at Bristol in England in 1833.

7.3.2 Prarthana Samaj

The Prarthana Samaj was founded in Bombay in 1867 by Atmarang Pandurang under the guidance of Keshab Chandra Sen. The chief architect of the Samaj was Mahadev Govinda Ranade. Prarthana Samaj preached the worship of one God and laid stress on social reform. The Samaj laid stress on abandonment of caste system, advocated widow remarriage, abolition of purdah and child marriage, etc.

7.3.3 Arya Samaj

The Arya Samaj was founded by Swami Dayanand Saraswati in 1875. He drew his inspiration from ancient Indian religion and tradition. His motto was 'Go back to the Vedas'. He founded the Arya Samaj with a view to rescuing the Hindu society from the degeneration. One of the characteristic features of Arya Samaj was its *Suddhi* movement i.e., conversion of the non-Hindus to Hinduism. He also published the famous work Satyartha Prakash to preach his principles. To spread education and to revive Vedic ideas Dayanand Anglo Vedic institutions were established.

7.3.4 Ram Krishna Mission

Ram Krishna Mission was founded by Swami Vivekananda in 1897. He was a disciple of Ramakrishna Paramhansa. Vivekananda realized that truth is in every religion and there are different paths to reach one goal. In 1893 Vivekananda, attended the Parliament of Religion at Chicago where he propounded the true meaning of Hinduism. He strongly opposed the social inequality which was prevalent in Indian society.

7.3.5 Theosophical Society

The Theosophical society was founded by Madam Blavatsky

and Henry Olcott in 1875 in the United States of America. Annie Besant came to India in 1893 after the death of Madam Blavatsky. She became the president of the Theosophical Society of India, establishing it does headquarter at Adiyar, in Madras in 1907. Under her leadership the society engaged itself in socio-religious reformations throughout India. Besant laid the foundation of the Central Hindu College in Banaras in 1898 where both the Hindu and western scientific subjects were taught.

7.3.6 Aligarh Movement

Sir Sayed Ahmed Khan dedicated himself to the cause of upliftment of his community –the Muslims of India. The Aligarh movement was a socio-cultural reform movement with Aligarh at its centre. Sir Sayed Ahmed Khan founded the Muhammedan Anglo-Oriental College at Aligarh in 1875. He was the first Muslim leader to realize the importance of modern scientific and western education for Muslims. In 1863 he founded Muhammedan Literary Society at Calcutta.

There were also some secular reformers like Jotibha Phule, Sir Narayan Chandravarkar, Harichand Thakur etc. All of them greatly contributed towards the upliftment of the depressed sections of the society.



CHECK YOUR PROGRESS

Q 1: By whom and when was the Brahmo Samaj founded?

.....

Q 2: In which year Widow Remarriage Act was passed?

.....

Q 3: In which year Swami Vivekananda attended the Parliament of Religion at Chicago?

.....

Q 4: Who established the Muhammedan Anglo-Oriental College?

.....

Q 5: When the Ramakrishna Mission was established?

.....

Q 6: Where headquarter of the Theosophical Society in India was located?

.....



7.4 LET US SUM UP

After going through this unit, you have learnt about

- the role of Brahmo samaj as a socio-religious movement.
- the role of Arya Samaj, Ramkrishna Mission, Parthana Samaj and Theosophical Movement in reforming the nineteenth century Indian society.
- the role of Aligarh Movement in the upliftment of the social condition of the Muslim Community of India under Colonial rule.



7.5 FURTHER READING

1. Chapra P.N., Puuri B.N., Das M.N., Pradhan A.C (19996) *A new advanced history of India,* New Delhi, Prentice Hall of India.
2. Majumdar, R.C. Roy Chandhury, H.C., Dutta, K (1996) *An Adranced history of India,* New Delhi, Macnillan India Ltd.
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4. Banerjee A.C (1985) *History of India,* Calcultta, A Mukherjee & Co. Pvt. Ltd.

7.6 ANSWERS TO CHECK YOUR PROGRESS

Answer to the question No.1 : Raja Ram Mohan Roy

Answer to the question No.2: 1829

Answer to the question No.3 : 1893

Answer to the question No.4 : Sir Sayed Ahmed Khan

Answer to the question No.5 : 1897

Answer to the question No.6 : Adiyar, in Madras

7.6 MODEL QUESTIONS

A) Very Short Questions (Answer each question within 50 words)

Q.1: In which year Brahmo Samaj was established?

Q.2: When and who established the Arya Samaj?

Q.3: Who founded the Theosophical Society in India?

Q.4: Who was the chief architect of Parthana Samaj?

B) Short Questions (Answer each question within 150 words)

Q.1: Write a short note on Raja Ram Mohan Roy.

Q.2: Write a short note on the Aligarh Movement.

C) Long Questions (Answer each question in between 300-500 words)

Q.1: Write an essay on socio-religious movements in India under the Colonial rule.

*** ***** ***

UNIT 8: EMERGENCE OF NATIONALISM AND FORMATION OF INC

UNIT STRUCTURE

8.1 Learning Objectives

8.2 Introduction

8.3 Emergence of Nationalism

8.4 Formation of Different Political Associations

8.5 Formation of INC

8.6 Peasant and Tribal Movements

8.7 Let Us Sum Up

8.8 Further Reading

8.9 Answer to Check Your Progress

8.10 Model Questions

8.1 LEARNING OBJECTIVES

After going through this unit, you will be able to

- list the factors responsible for the growth of nationalism in India,
- describe the formation of different Political Associations,
- discuss the growth and role of Indian National Congress,
- discuss the growth of peasant and tribal movements.

8.2 INTRODUCTION

You have already studied about the East India Company which came to India for trade, transformed itself into a political power by acquiring Indian territories one after another. You have also come to know about the 1857 revolt, the first major uprising against the British. After the revolt of 1857 the spirit of nationalism grew in India. People became politically conscious and started to demand reforms in the British administration. But the continual denial of these demands by the British led the Indian mass into the path of movement. Thus, the Indian struggle for freedom from the British rule started. In this unit we will discuss about the growth of Indian Nationalism,

formation of Indian National Congress as well as about the growth of peasant and tribal movements.

8.3 EMERGENCE OF NATIONALISM

The second half of the nineteenth century witnessed the national political consciousness in India. Nationalism is a modern phenomenon. Compared with the Europeans, nationalist sentiment stimulated the Indians rather late. It was mainly the British rule which helped in the growth of nationalism among the Indians.

Following factors contributed to the emergence of nationalism in India–

- **Consequence of Foreign Domination :** Foreign domination is one of the most important factors for the growth of Nationalism in India. The British treated India as a field of exploitation. People came to realize that British rule was the major cause of economic backwardness of the country and this made the people united against the British rule.
- **Political and Economic Unity :** Under the British rule almost the whole of India was united. Nationalist sentiment could grow easily among the Indians because the British treated the whole of India as one administrative unit. They introduced the same administrative system throughout the country. At the same time they also treated the whole of India as a single economic unit. So they introduced same economic policy throughout India. All these resulted in the growth of the feeling of belongingness to one country i.e. India. All these have greatly contributed to the growth of national awakening.
- **Western Thought and Education :** Spread of western education and thought during the nineteenth century was an important factor in the growth of national awakening amongst the Indians. The modern concept of democracy, nationality, etc created a deep impression in them. English became the language of educated Indians irrespective of differences in religion, caste and region. Thus it became the best link of understanding and developing close contacts with one another. These educated Indians

were primarily responsible for creating political awakening and organizing the political movement in India.

- **Revival of the Glory of Ancient India :** Most of the British writers and officials of the nineteenth century put forward the view that Indians were uncivilized and they were destined to be ruled by the foreigner. However, many of the nationalist leaders tried to arouse self-confidence and self-respect among the people of India by countering this propaganda. Many Indian scholars who investigated the past history of India revealed the past glory of India. From the study of Indian history people come to know about the great rulers like Chandragupta Maurya, Asoka, Akbar and several others. All these inspired the educated Indians with a new spirit of patriotism and nationalism.
- **Role of Press and Literature :** The later half of the nineteenth century saw an unprecedented growth of Nationalist newspapers. Through these newspapers the people were asked to unite and work for national unity. Some of the prominent nationalist newspapers of this period were: Amrit Bazar *Patrika*, Hindu Patriot, Indian Mirror, *Sanjibani*, *Hindustani*, *Kesari, Bijuli*, *Jonaki,* etc. Newspapers like *Bijuli* and *Jonaki* played an important role in the growth of national consciousness in Assam.

  National literature also played an important role in arousing national consciousness. Bankim Chandra Chatterjee, Rabindranath Tagore etc. in Bengali, LaksminathBezbaruah in Assamese, SubramanyaBharati in Tamil, BharatenduHarishchandra in Hindi and Altaf Hussainin Urdu were some of the nationalist writers of the period.
- **Developed Means of Communication and Transport :** The British constructed railways, roads, provided telegraph, wireless etc. and organize postal services all over India. The Indians of distant places could get the opportunity to come closer to one another. This provided them a sense of unity which contributed to organize an all India movement.
- **Racial Arrogance of the Ruler :** An important factor in the growth of national sentiments in India was the tone of racial superiority adopted by many Englishmen in their dealings with Indians. The British always

claimed their superiority over the Indians and exhibited arrogance towards them. All these things were given wide publicity by Indian newspapers. That inflamed the feelings of the Indians against the British.



ACTIVITY –8.1

Prepare a list of newspapers which played an important role in spreading the idea of Nationalism.

.....

.....

8.4 FORMATION OF DIFFERENT POLITICAL ASSOCIATIONS

The growth of the feeling of nationalism was soon to be seen in the formation of political associations. These associations were mostly rooted in the presidencies of Bengal, Bombay and Madras.

Bengal was the hot bed of Indian nationalism. The first political association was called the *BangabhashaPrakashika Sabha* formed in 1836. The year 1838 saw the birth of *Zamindary Association* which was founded to protect the interest of the Zamindars. This association was also called the *Landholder's Society*. In 1843 the *Bengal British Indian Society* was founded to make the British aware of the actual plight of the people. On 29 October, 1851, the *Landholder's Society* and the *Bengal British Indian Society* merged together to form the *British Indian Association*. In September 1875, BabuSishir Kumar Ghose founded the *Indian League* with the object of "stimulating the sense of nationalism amongst the people" and to encourage political education. This association was soon succeeded by the *Indian Association* founded by Ananda Mohan Bose and SurendraNathBannerjee on July 26, 1876. The Association was soon able to bring the middle classes and the masses together.

In Bombay, the *Bombay Association* was formed in 1852, following the footsteps of the *British India Association* of Calcutta. It urged the British for representation of Indians in the new legislative councils which should be

formed. However, it could not survive for long. In 1885, the *Bombay Presidency Association* was founded by Mehta, Telang and Tayabji in the background of Lytton's policies and Illbert's bill controversy. The *Poona Sarvajanik Sabha* was established in 1867 at Poona. Both the *Sabha* and the *Bombay Presidency Association* worked together.

In Madras, a branch of *The British Indian association* was established by the name of *Madras Native Association* in Madras. There were some small local associations like the *Madras Mahajana Sabha* formed in 1884. The idea of a common political organization for the whole country was old one. But it was in the 1880s that few developments gradually pushed the leaders of the various regional associations for common and concerted action. Gradually the various local associations in the presidency towns were forging towards unity. In December 1883 the first Indian National Conference was held to which representatives from all major towns of India were invited. The second Indian *National Conference* met at Calcutta in December 1885. But the *Indian National Conference* was overshadowed by the more popular and representative *Indian National Congress* about which we are going to discuss in the next section.



CHECK YOUR PROGRESS

Q 1: State True/ False:

a) The British treated India as a field of exploitation.

b) The modern concept of democracy, nationality, etc created a deep impression in the minds of the Indians.

c) The BangabhashaPrakashika Sabha was formed in 1834.

d) The Poona Sarvajanik Sabha was established in 1868.

Q 2: Write down four factors for the growth of nationalism in India.

.....

Q 3: Name three Political Associations formed before the Indian National Congress.

.....

8.5 INDIAN NATIONAL CONGRESS

You have just heard the name of the Indian National Congress. It was through this organization that the Indian people continued their struggle for freedom from the British rule. The foundation of Indian National Congress in 1885 is a very important event in the history of Indian politics. The foundation of the Indian National Congress was not a sudden event. Setting up an all India organization was very much in the air for a long time. The final shape of this idea was given by A. O. Hume, a retired English civil servant. He is also known as the 'father' of the Indian National Congress. He mobilized leading intellectuals of that time and organized the first session of Indian National Congress in 1885. The first session of the Indian National Congress was attended by 72 delegates and presided over by Womesh Chandra Bannerjee at the premises of the Gokul Das Tejpal Sanskrit College in Bombay (Present Mumbai).

- **Aims and Objectives of the Congress :** The Indian National Congress initiated its function most moderately. It formulated the following objectives in its first session:
  - Promotion of intimacy and friendship among the earnest workers in different parts of the country, who had been working for the cause of the country.
  - Eradication of all possible race, creed or provincial prejudices in order to develop sentiments of national unity.
  - To discuss the mature opinions of the educated classes in India on important social problems.
  - To determine the methods of action to be pursued by the Indian politicians for public interest during the next one year.

  Apart from declaration of these four objectives of the Congress, the first session adopted a number of resolutions on the political and economic problems of India.

8.6 PEASANT AND TRIBAL MOVEMENTS

The grievances of the general masses against the British colonial rule were expressed in the Indian subcontinent for the first time in the form of a revolt in 1857. Though historians often call the Revolt of 1857 a Sepoy's Mutiny or the first struggle of Indians against the British, yet we may say that the foundation stone of this struggle was laid by some of the popular resistance movements pursued by various tribal and peasants groups. They raised their voices against a system which discriminated against them.

Peasants and tribal had their own reason to rise together against the colonial rule. To be very honest 80% of India's populations were peasants who were exploited by both the colonial Government and the landlords i.e. Zamindars. Due to the growing demand of land revenue the peasants became poor and were compelled to take loans, as well as to sell of their lands to the landlords. Introduction of the British land revenue settlement led to the decline of the autonomous Indian agrarian institutions like Panchayat and Gram Sabha. A new leadership of the exploiter class, comprising of the Zamindars, money lenders, mahaldars, etc emerged. Loss of their lands and indebtedness led them to such an impoverished state that they stood up against the British. But the Indian agrarian life did not have the inner mechanism to unite and raise its voice against exploitation. The British intentionally divided the peasantry into various land revenue settlement areas thereby making their grievances different from one region to another. As such before the launching of the Kisan Sabha movement in the 1920s, there were very few peasant movements in British India and were of isolated nature. Some of the prominent peasant movements were Fakir and Sanyasi Rebellion, Indigo Riots, Pabna Agrarian Movement, Phulaguri Uprising, Deccan Riots, etc.

The tribal too had some valid causes for resistance against British rule. After occupying the native land of the tribals, the British administration declared tribal chiefs as Zamindars and not as their kings. Moreover they abolished old taxation and revenue system of the tribals which was a grave concern for the tribals, prompting them to raise slogan against the British

rule. Due to the new administrative system introduced by the British government the tribal people start to lose their lands and were reduced to the position of agricultural labourers as well as rack-vented tenants on the land they cultivated. Thus a wave of resentment grew up against the British among the tribal people. Emergence of money lenders, traders, contractors and the protection given to them by the colonial rule was always a matter of conflict between tribals and the British. Tightening of control by the British over forest zones for revenue purposes, religious activities of the Christian Missionaries in their areas, British efforts to suppress certain tribal traditions and practices viz., like human sacrifices, etc and British efforts to recruit unpaid tribal labour for menial work are some of the major causes of tribal movements in British India.

However, the tribal movements were isolated outbursts against local grievances which were primarily economic in nature. The primary target was local vested interests. British official agencies were drawn into these conflicts, because grave questions of law and order were generally involved. So the tribal movements cannot be looked upon as an aspect of the anti-imperialist struggle even though they occasionally had a political overtone. They are important from the historical point of view because they throw light upon the suffering of a section of the people who were not politically vocal and whom the politicians engaged in the struggle for freedom did not consider mobilizing against foreign rule. The tribals comprised of virtually 13% the total population in British India. For centuries they lived in isolation and enjoyed local autonomy and led an isolated life and a self-sufficient economy. Shortly after the foundation of British rule their autonomy and self-sufficiency were disturbed, leading to the rise and growth of as many as 70 major tribal uprising in the 19thand early 20thcentury. These were however confined to the specific tribe and led by local tribal leader. Some of the major tribal movements are Santhal Uprising, Munda Uprising, Rampa Rebellion, Jayantia Rebellion, TanaBhagat Movement, etc.



CHECK YOUR PROGRESS

Q 4: Name some of the prominent peasant movements.

.....

Q 5: Name some of the prominent tribalmovements.

.....

Q 6: What was the percentage of the peasant by profession?

.....



8.7 LET US SUM UP

After going through this unit you have learnt that,

- the foreign domination, political and economic unity of the country, western thought and education, roll of press and literature, racial arrogance of the ruler, developed means of communication etc. contributed to the rise of nationalism in India.
- with the rise of nationalism, different political associations were formed leading the way for the formation of the Indian National Congress.
- exploitativelandreform policies of the Colonial Government towards the peasants and tribal people led to organise them against the foreign government.



8.8 FURTHER READING

1. Chapra P.N., Puuri B.N., Das M.N., Pradhan A.C (19996) *A new advanced history of India,* New Delhi, Prentice Hall of India.
2. Majumdar, R.C. Roy Chandhury, H.C., Dutta, K (1996) *An Adranced history of India,* New Delhi, Macnillan India Ltd.
3. Grever, B.L, Mehta, Alaka (2011) *A New Look at Mordern In dian History,* New Delhi, C Chand & Company Ltd.
4. Banerjee A.C (1985) *History of India,* Calcultta, A Mukherjee & Co. Pvt. Ltd.

8.9 ANSWER TO CHECK YOUR PROGRESS

Answer to the question no.1 : (a) True (b) True (c) False (d) False

Answer to the question no.2 : (a) Political and economic unity of the country.

(b) Western thought and Education.

(c) Development of means of communication.

(d) Consequence of Foreign Domination.

Answer to the question no.3 : (a) British India Association

(b) Madras Native Association

(c) Madras Mahajan Sabha

Answer to the question no.4 : (a) Fakir and Sanyasi Rebellion

(b) Indigo Riots

(c) Pabna Agrarian Movement

(d) Phulaguri Uprising

(e) Deccan Riots.

Answer to the question no.5 : (a) Santhal Uprising

(b) Munda Uprising

(c) Rampa Rebellion

(d) Jayantia Rebellion

(e) TanaBhagat Movement

Answer to the question no.6 : 80% of the total population

8.10 MODEL QUESTIONS

A) Very Short Questions (Answer each question within 50 words)

Q.1 Name two Assamese nationalist newspaper of the Colonial Period.

Q.2 In which year the Indian National Congress was formed?

Q.3 Who was the first president of the Indian National Congress?

Q.4 What was the main cause of the tribal rebellions?

B) Short Questions (Answer each question within 150 words)

Q.1 What were the main grievances of the peasants under the colonial rule?

Q.2 What were the main aims and objectives of the Indian National Congress.

Q.3 Write a short note on various political associations formed before the Indian National Congress.

C) Long Questions (Answer each question in between 150-300 words)

Q.1 Discuss various causes of the rise of Indian Nationalism.

Q.2 Discuss about the peasant and tribal movements under colonial rule.

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UNIT 9: INDIAN NATIONAL MOVEMENT UP TO 1916

UNIT STRUCTURE

9.1 Learning Objectives

9.2 Introduction

9.3 Moderate Phase of Indian National Congress (1885-1905)

9.4 Extremist Phase of Indian National Congress (1905-1916)

9.5 Rise of Communalism

9.6 Partition of Bengal and *Swadeshi* Movement

9.7 Revolutionary National Movements

9.8 Home Rule Movement

9.9 Let Us Sum Up

9.10 Further Reading

9.11 Answers to Check Your Progress

9.12 Model Questions

9.1 LEARNING OBJECTIVES

After going through this unit, you will be able to–

- discuss the activities of Moderates as well as of Extremists of Indian National Congress,
- discuss about the rise of Communalism in Indian National Movement,
- analyse the Partition of Bengal and the Swadeshi Movement,
- discuss about the Revolutionary Movement.

9.2 INTRODUCTION

In the previous unit you have learnt about the establishment of the Indian National Congress in 1985. The political conciousness of Indian people become much stronger with the establishment of INC. People became united under the banner of INC to oppose the foreign rule. This unit introduces you to India's struggle for freedom up to 1916.

Moderate-Moderates believed in peaceful and constitutional means.

9.3 MODERATE PHASE (1885-1905)

The first phase of congress (1885-1905) is known as moderate phase. During this period, the Congress worked for fulfilling limited objectives and concentrated more on building up its organization. The national leaders like Dadabhai Naoroji, Gopal Krishna Gokhale, Madan Mohan Malaviya, Surendra Nath Bannerjee, Womesh Chandra Bannerjee, etc dominated the Congress during this period. These people were staunch believers in liberalism and moderate politics.

The moderates believed in the British sense of justice. The basic demands of the Congress at that time were mainly constitutional which stressed on larger share of the Indians in the governance of the country. The Congress also put forwarded some suggestions for the economic improvement of the country. However, the British government paid scant respect to the demands made by the Congress. The early Congress leaders achieved very little of the hopes and aspirations of the Indian people. However, the moderates made a great contribution to the field of Indian National Movement. During the moderate phase for the first time there evolved a common political and economic programme around which Indian people could unite and launch a greater movement against the foreign rule.



LET US KNOW

Certain changes were announced in the structure of Indian government in 1909. The changes were associated with the name of Morley, the Secretary of State and Lord Minto, the Governor General of India. Therefore the changes introduced by the Act of 1909 were also known as the Morley-Minto Reforms.

9.4 EXTREMIST PHASE (1905-1916)

The second stage of the Congress (1905-1916) witnessed the emergence of a new and younger group and advocated the adoption of

Swaraj as the goal of the Congress to be achieved by more self- reliant and independent methods. They had no faith on the British sense of justice.

The Indian resentment against the British rule reached its climax during the last phase of the nineteenth century which contributed towards the growth extremism in Indian politics**.** This phase is known as 'extremist phase'. Leaders like Bipin Chandra Pal, Bal Gangadhar Tilak, Lala Lajpat Rai were the important members of this group. The Extremists differed from the moderates in political ideology, objectives and techniques as well. They preferred not to go out of the Congress but to capture it from within. They opposed the policy of 'prayers and petition' adopted by the moderates. They described it as 'political beggary' and believed in self efforts.

Bal Gangadhar Tilak declared that "Swaraj is my birth right and I shall have it." Tilak gave his message to the people through his newspaper *Kesri*. Bipin Chandra Pal edited the 'New India' and used it to arise the anti-British feeling among the Indian people.

Figure - 9.1



Bal Gangadhar Tilak
Source : Google image

The partition of Bengal took place in 1905. The difference between the moderates and extremists reached its climax centering the anti-partition agitation. Finally a formal split between the moderates and extremists took place at the Surat session of the Indian National Congress in 1907. However, the two groups were united in 1916. The extremists played an important role in the national movement. The sacrifices of the extremists' leaders caught the pulse of the Indians and they were revered by the people.

The final stage of the Congress was dominated by the objective of *Purna Swaraj* or complete independence to be achieved under the leadership of Mahatma Gandhi.



ACTIVITY -9.1

Prepare a report on differences between Extremist and Moderate leaders of the Indian National Congress.

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.....

9.5 RISE OF COMMUNALISM

Communalism is an ideology vested in the interest of one's own religion. However, communalism is a modern day phenomenon which is used for political gains. Communalism is a complex subject. On one side there is a communalist assumption that the Hindus and the Muslims are two separate entities, while others, mostly the nationalists, are of the belief that there had never been any communal disharmony earlier, but it was the British who created it, by their policy of divide and rule. In India, like nationalism, the communalist phenomenon is a modern day one. The reason ascribed to this rise was initially the competition for high jobs and political gains among the elite class. However, it cannot be denied that communalism acquired a wide facet from early times. Socio-economic tensions led to this tension.

In the early phase of the national movement, Communalism had just started to raise it head and was slowly making a space for itself. There were frequent riots after the1880's. Sir Sayed Ahmed Khan initially was an advocate of Hindu-Muslim unity, but later became a staunch opponent of the Indian National Congress. At his initiative was formed in 1888 the *United Indian Patriotic Association* with the object of countering the Congress propaganda and policy in England and India and to wean away people from the Congress. This was followed by the formation of exclusively sectarian *Muhammadan Anglo-Oriental Defence Association* of Upper India in 1893 to keep the Muslims aloof from political agitation and to strengthen British rule in India.

A demand for a separate electorate was made by the Muslims in case the system of election is introduced by the government. For it a delegation under Aga Khan met Lord Minto at Simla in October, 1905 demanding reservation of seats for the Muslim Community and election to such seats to be made by separate Muslim electorates. Lord Minto gladly accepted the Muslim demand for separate communal electorates. The Indian National Congress was termed as an organization of the Hindus. To counterpoise it the All-India Muslim League was established on 30

December, 1906 to look after the political rights and interests of the Muslim community.



CHECK YOUR PROGRESS

Q 1: The split in the Congress took place in (Choose the correct answer)

a. 1885 b. 1892

c. 1905 d. 1907

Q 2: Who said "Swaraj is my birth right"?

.....

Q 3: Who accepted the Muslim demand for separate communal electorates?

.....

Q 4: When was the All-India Muslim League established?

.....

9.6 PARTITION OF BENGAL AND SWADESHI MOVEMENT

The Partition of Bengal in 1905 and *Swadeshi* movement opened a new chapter in the history of the national movement in India. During that time Lord Curzon was the Viceroy of India. The worst and the most hated aspect of Lord Curzon's administration was the partition of Bengal. The plan of the partition of Bengal was announced by the government on 19th July, 1905. According to this plan a new province named 'Eastern Bengal and Assam' was to be set up. The new province included Assam, Chittagong, Dacca and Rajshahi, Malda and Tripura. Dacca was fixed as the capital of East Bengal and Assam.

The 16th October, 1905 was the day fixed by the government for the partition of Bengal.

The official justification for the partition of Bengal was that the province of Bengal was too large to be administered effectively by a single government. The nationalists however, saw the act of partition as a



Hartal: Strike

challenge to Indian Nationalism. According to them it was a deliberate attempt of the government to crush the rising tide of nationalism in Bengal. Another motive behind the partition was to incite the feeling of communalism. East Bengal was Muslim dominated area and West Bengal was that of Hindu dominated. The British wanted to create a division between the Hindus and the Muslims. For that they separated the Muslim dominated areas from the Hindu dominated areas.

The partition announcement fell like a bombshell. The Indians particularly the people of Bengal opposed the partition strongly. It gave rise to anti- partition movement which spread all over the country. On the day of partition, there was a *hartal* in Calcutta. *Bande Mataram* became the national song. On that very day, ceremonies like holy *dip* in Ganges and *Rakhi* were also observed.



Swadeshi: Slogan for the use of indigenously availableCrafts and materials.

The anti-partition movement developed into Swadeshi movement with the boycott of British goods. Mass meetings were held all over Bengal where Swadeshi or the use of Indian goods and the boycott of British goods proclaimed. In reality, the idea of boycott and Swadeshi were interlinked. According to historian Dr. R.C. Mazumdar the boycott was the negative, while the Swadeshi was the positive aspect of the same idea. The boycott of schools and colleges led to the establishment of traditional methods of education. Many educational institutes were established by the nationalists. Emphasis was given to vernacular medium of instruction. Along with the boycott of foreign goods measure was taken for the growth of indigenous industry. The primary aims of the boycott and Swadeshi were to pressurize the British government to annul the partition of Bengal.

However, the movement failed because of the sustained repressive policy of the government, split of the Indian National Congress in 1907, lack of organization etc. The British government annulled the partition of Bengal in 1911.



ACTIVITY – 9.2

Imagine you are a resident of Bengal. How will you react to the partition of Bengal?

.....

.....

9.7 REVOLUTIONARY NATIONAL MOVEMENTS

Do you think that the Indian National Movement was fought only by non- violent means? There is another side to the story. Both the non-violent and violent movements ran parallel to each other. One was led by the Indian National Congress and the other was guided by the revolutionary nationalists. Both in their different ways carried the message of independence to the Indian masses.

At the end of the 19th century a few leaders like Bal Gangadhar Tilak, Bipin Chandra Pal, Aurobindo Ghose, etc imparted a new vigour to the nationalist struggle in India. They were called extremist because they had a radical outlook and advocated active resistance to British imperialism. They called upon the people of India to make sacrifices for the sake of their country. Another school of militant nationalism or extremism was that of the revolutionary terrorists who aimed at turning the British out of India by revolutionary and violent means.

The ideological background for the growth of extremism in Indian politics was prepared by Bankim Chandra Chattopadhyay, Swami Vivekananda, Dayanand Saraswati, etc. Bankim Chandra preached the ideal of self-sacrifice and the necessity of strength for freeing the country from the yoke of foreign rule. His message to the people of India was that the cowardly attitude should be shunned in order to free the country from the hands of the British. The writings of Rabindranath Tagore, Dayanand Saraswati and others taught Indians to be proud of their country and culture and gave a new edge to Indian nationalism. Under the influence of such great persons the Indians became more and more convinced of the fact

that it was their sincere endeavour alone that could change the lot of their country for the better.

Another important cause for the growth of extremism in Indian politics was the distressing economic condition of the Indian people under British rule. The drain of wealth that had started since the battle of Plassey ultimately led to the breakdown of the Indian economic structure. The growing industrialist class in India bitterly resented the imperialist policy of thwarting industrial development in this country and sacrificing its economic interest in favour of those of the British manufacturers. Most of the educated Indians were without any employment.

From almost the beginning of the national movement a school of militant nationalism had existed in the country. In 1896-97, Damodar Hari and Balkrishna Hari known as the Chapekar brothers formed the Vyayam Mandal. The Chapekar brothers assassinated two unpopular officials in Poona. Damodar Hari was hanged and later Balkrishna Hari was also sentenced to death. In 1904 at Maharastra, V.D. Savarkar established *Abhinav Bharat* which was the first important organized society of the revolutionaries. Soon secret societies of the revolutionaries came up all over the country. The *Anusilan Samiti*, the most famous and long lasting secret society, with it's headquarter at Calcutta created revolutionary centers all over India.

It was the movement against the Partition of Bengal in 1905 where the revolutionary nationalism found expression. After the Partition of Bengal in 1905 several newspapers began to advocate revolutionary terrorism openly. The *Sangha* and the *Yugantar* in Bengal and *Kal* in Maharastra were the most prominent among them. The failure of the Swadeshi movement in getting the partition of Bengal annulled forced the youths of Bengal to find out some other way to get the desirable results. Out of frustration they adopted violent means to achieve their goal of freedom from the British rule. They felt that passive resistance would not bring any success and the British should be expelled from India by force. This resulted in revolutionary and terrorist activities both inside and outside the country.

Revolutionary nationalism took an organized form in Bengal and the chief apostle of militant nationalism in Bengal was Aurobindo Ghose. He added spiritualism to the movement. In 1907 an unsuccessful attempt was made on the life of the Lieutenant-Governor of Bengal. Allen, the district magistrate of Dacca was killed in December 1907. On 30th April, 1908 Prafulla Chaki and Khudiram Bose threw a bomb at a carriage which they believed was occupied by Kingsford, the unpopular judge of Muzaffarpur. Unfortunately two European ladies were killed in this incident. Khudiram Bose was tried and hanged while Prafulla Chaki shot himself dead. The incident was followed by murders of a deputy superintendent of police and a public prosecutor. Both were shot in the premises of the court itself. An unsuccessful attempt was made under the leadership of Ras Bihari Bose and Sachin Sanyal to kill the Viceroy Lord Hardinge in Delhi who was wounded by the bomb thrown at him. Another important revolutionary action was the assassination of Curzon-Whylie in London by Madan Lal Dhingra.



LET US KNOW

In Assam, some educated young people like Ambikagiri Rai Choudhury, Raktim Bora, Triguna Barua and others were influenced by extremism. Ambikagiri had contacts with some revolutionary leaders of Bengal. He started a voluntary association called *Seva Sangha* which is said to have developed into a terrorist one, in line with the *Anusilan Samiti*. He wrote a patriotic drama *Bandini Bharat*. Its manuscript was intercepted by the police in 1906 and till 1915 he was kept under police vigilance. It marked the beginning of a new type of political development in Assam. In the Surma Valley, on the other hand, the extremist movement gained greater ground. Bipin Chandra Pal frequently visited the valley and his fiery speeches stirred up the dormant elements there into action.

The revolutionaries set up their societies in several foreign countries like the U.S.A, Germany, Indo-China, Singapore, Siam, Thailand and Middle and Near East as well. Shyamji Krishnavarma, V.D. Savarkar in London, Madam Cama in Paris and Ajit Singh and Ambar Prasad in Middle East became famous for their revolutionary activities. However, the most prominent party abroad was the *Ghadar Party* in U.S.A. which was formed by Lala Hardayal in 1913, with its headquarters at San Francisco. The party succeeded in enlisting the support of quite a large number of people in America and Europe for the cause of Indian independence. It also tried to supply arms to the revolutionaries but failed. During the World War I German help was successfully sought by Indian revolutionaries abroad and preparations were made for a general uprising in 1915 but with no positive result.



CHECK YOUR PROGRESS

Q 5: In which year Bengal was partitioned?

.....

Q 6: Bengal was divided into ..... and.....

Q 7: The capital of East Bengal was …….....

Q 8: In which year the partition of Bengal was annulled?

……

Q 9: Who were known as the Chapekar brothers?

.....

Q 10: Who was the chief apostle of militant nationalism in Bengal?

.....

Q 11: Name some foreign countries where the revolutionaries set up their societies?

.....

9.8 HOME RULE MOVEMENT

Home Rule Movement started a new chapter in the history of India. In 1916, Mrs. Annie Besant, one of the celebrated leaders of the Indian national movement founded the Home Rule League. Annie Besant was an Irish lady. In 1889, she joined the Theosophical Society. The Theosophical Society established its office at Adiyar near Chennai and she became the president of it. Later she got involved in the national movement in India. She thought that the best political reform of India was to grant self-rule. The Home Rule league started an all India movement for the introduction of self-government in India. The object of the *home rule* movement was to attain Home Rule within the British Empire. In the same year in Pune, Bal Gangadhar Tilak also initiated Indian Home Rule League. Both Tilak and Besant carried out the message of the Home Rule among the masses. Both the leaders toured all over India, established branches of the league in different cities of India and carried the message through newspapers, mass meetings and distribution of leaflets etc.

Figure - 9.2



Annie Besant
Source : Google image



LET US KNOW

In 1914 First World War had begun. In the war Great Britain, France etc. had been fighting against the powers like Germany, Hungary, Turkey, etc. The British administration deliberately declared India to be a 'war Country' and Indian resources were used abundantly.

Home Rule Movement earned so much popularity that thousands of people joined the movement. Thus, the Home Rule movement was a powerful movement during the course of First World War. Besides, there had been lull in Indian politics at that time. The Congress had no new programme to offer to the people. The leaders of the league meant to keep up the spirit of Indian nationalism by spreading the idea of Home Rule. However, it remained within constitutional limit.

The popularity of the Home Rule movement alarmed the British government. The government tried to suppress the movement by force. Mrs. Annie Besant was kept under home confinement. Gangadhar Tilak was imprisoned. But the government repression instead of demoralizing the people created great enthusiasm.

Though the Home Rule Movement failed to achieve its objective, yet it made a solid contribution to the national movement. It was owing to this movement that the British government had to concede the demand for self-government at least in certain levels of administration. It also kept alive the Indian Nationalism during the course of First World War.



CHECK YOUR PROGRESS

Q 12: In which year Home Rule League was founded in India?

.....

Q 13: Name two leaders of the Home Rule Movement.

.....

Q 14: What was the main objective of the Home Rule Movement?

.....



9.9 LET US SUM UP

After going through this unit, you have learnt about–

- the first phase of the Congress was dominated by the moderates who believed in constitutional means. Then the extremists came who believed in radical methods.
- the ugly seed of Communism too was sown in the Indian soil and the All India Muslim League was formed to counterbalance the Congress party to crush the rising tide of nationalism in Bengal and

to incite the feeling of communalism the Bengal was partitioned in 1905. To oppose it the Swadeshi movement was started.

- the Revolutionary movements were also going on side by side with the non-violent movement for securing independence to the Indian masses. During the anti-partition agitation it took an organised form in Bengal.
- the Home Rule movement which was started during the First World War.



9.10 FURTHER READING

1. Chapra P.N., Puuri B.N., Das M.N., Pradhan A.C (19996) *A new advanced history of India,* New Delhi, Prentice Hall of India.
2. Majumdar, R.C. Roy Chandhury, H.C., Dutta, K (1996) *An Adranced history of India,* New Delhi, Macnillan India Ltd.
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4. Banerjee A.C (1985) *History of India,* Calcultta, A Mukherjee & Co. Pvt. Ltd.



9.11 ANSWERS TO CHECK YOUR PROGRESS

Answer to the question No.1: 1907

Answer to the question No.2: Bal Gangadhar Tilak

Answer to the question No.3: Lord Minto

Answer to the question No.4: 1906

Answer to the question No.5: 1905

Answer to the question No.6: East Bengal, West Bengal

Answer to the question No.7: Dhaka

Answer to the question No.8: 1911

Answer to the question No.9: Damodar Hari and Balkrishna Hari

Answer to the question No.10: The chief apostle of militant nationalism in Bengal was Aurobindo Ghose.

Answer to the question No.11:U.S.A, Germany, Indo-China, Singapore, etc

Answer to the question No.12: 1916

Answer to the question No.13: Mrs. Annie Besant and Bal Gangadhar Tilak

Answer to the question No.14: To attain Home Rule within the British Empire.



9.12 MODEL QUESTIONS

A) Very Short Questions (Answer each question within 50 words)

Q.1 Name one of the moderate leaders of the Indian National Movement.

Q.2 Name one of the revolutionary leaders of Assam.

Q.3 Name the newspaper edited by Tilak.

Q.4 Who founded the *Ghadar* Party in U.S.A.?

B) Short Questions (Answer each question within 150 words)

Q.1 Distinguish between the moderate nationalists and the extremist nationalists

Q.2 Write a short note on Swadeshi Movement.

Q.3 Write a short note on the revolutionary national movement of Indian Freedom Struggle.

C) Long Questions (Answer each question in between 300-500 words)

Q.1 Trace the growth of Communalism in Indian National Movement.

Q.2 What was the main motive of the British Government to partition Bengal? Discuss about the consequences of the partition of Bengal.

*** ***** ***

UNIT 10: INDIAN NATIONAL MOVEMENT FROM 1919 TO 1939

UNIT STRUCTURE

10.1 Learning Objectives

10.2 Introduction

10.3 Emergence of Gandhi in Indian Politics

10.4 Non Co-operation Movement

10.4.1 Rowlatt Act and Jallianwalla Bagh Tragedy

10.4.2 Khilafat and Non Co-operation Movement

10.5 Civil Disobedience Movement

10.6 Government of India Act 1935

10.7 Let Us Sum Up

10.8 Further Reading

10.9 Answers to Check Your Progress

10.10 Model Questions

10.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- discuss the rise of Mahatma Gandhi in the Indian Politics,
- analyse the Non Co-operation Movement,
- discuss the Civil Disobedience Movement,
- discuss the Government of India Act 1935.

10.2 INTRODUCTION

In the previous unit you have already learnt about the partition of Bengal and the contribution of Home Rule movement to India's struggle for freedom. Rise of Gandhi in the national movement was an event of great significance in the history of national movement of our Country. This unit introduces you to India's struggle for freedom from 1916 to 1939.

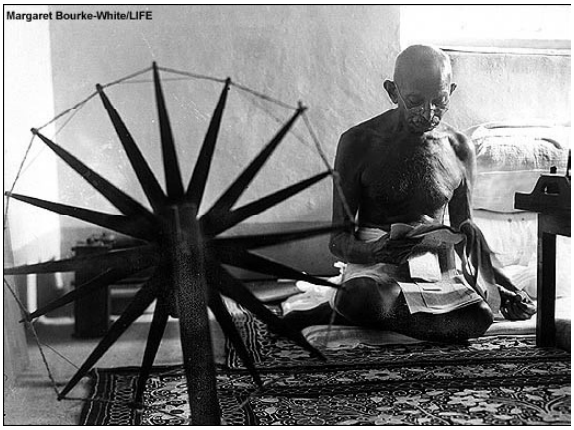
SatyagrahIt is a technique of resistance based on non-violence and truth.

10.3 EMERGENCE OF GANDHI IN INDIAN POLITICS

We all are familiar with the name of 'Mahatma Gandhi'. Aren't we? He is also known as '*Bapu*' or the 'father of our nation'. Do you know why is he called the father of the nation? It is because of his immense contribution to India's struggle for freedom.

In his early career, he served as a lawyer in Johannesburg in South Africa. Mahatma Gandhi began his political career in that country. As the leader of Indian emigrants he protested the discriminating treatment s of the 'white' rulers to the black people including the Indians in South Africa. You will be amazed to know that Gandhiji's only weapon in this movement was non-violence which is known as *Satyagrah.* Through this peaceful *Satyagrah* he compelled the rulers to accept the demand of the Indians.

Figure - 10.1



Mahatma Gandhi

Source : Google image

With his initial success in South Africa, Gandhiji returned to India in 1915. At that time India was charged with the anti-British feeling and Gandhiji decided to take active part in Indian politics. But before that he traveled throughout the country. He made a wide travel throughout the country. This travel made him familiar with the poverty and distress of the common Indian people. The misery of the rural people touched '*Bapu*' so much that removal of exploitation of the masses became one of the main agenda of his political philosophy.



LET US KNOW

It was in course of his travel that Gandhiji came to Santiniketan to meet Rabindranath Tagore whom he greeted as 'Gurudev' and Rabindranath welcomed Gandhiji with the honour 'Mahatma'.

Gandhiji's entry into Indian politics began with the Satyagraha in Champaran in Bihar in 1917. Here the British Indigo planters oppressed the Indian cultivators ruthlessly. Gandhi reached Champaran and forced the British government to appoint an enquiry committee. On the recommendations of that committee, the sufferings of the peasants were reduced to a large extent. Thus, he succeeded in his first struggle against oppression in India.

After his success at Champaran, Gandhiji successfully conducted worker's strike at Ahmedabad. In this instance also, he adopted nonviolent mode of protest. Here Gandhiji intervened in a dispute between workers and textile mill owner in 1918. Gandhiji undertook a fast unto death to force a compromise and finally the mill owners agreed to offer a raise of 35 per cent in wages to the workers.

His next move was to join the peasants at Kheda in Gujarat. The peasants lost their harvest due to excessive rainfall that year. Gandhiji led a no tax campaign there and finally was able to bring a compromise between the government and the peasants.

The success in the three local movements made Gandhiji immensely popular among the common masses. The secret of success of Gandhi was based on truth and non-violence. Further Gandhiji appealed for Hindu Muslim unity and emancipation of the oppressed classes and women. In this way, Gandhiji became an all India leader. By this time he joined Indian National Congress and it was his popular public image which for the first time brought Indian National Congress closer to the common people. It was under the able leadership of Gandhi that people of India came forward to join the national movement which in the long run brought freedom to our country.



ACTIVITY – 10.1

Locate the following places in the map of India

a. Champaran b. Ahmedabad c. Kheda



CHECK YOUR PROGRESS

Q 1: Where did Gandhiji started his political career?

.....

Q 2: In which year Satyagrah in Champaran took place?

.....

10.4 NON CO-OPERATION MOVEMENT

We have already discussed about emergence of Gandhi in Indian politics. In this section we will discuss about the Non Co-operation Movement. Gandhiji led this movement against the British and a large number of Indian people joined this movement. While launching this movement Mahatma Gandhi asked the Indian people not to co-operate with the British government until it fulfill their demands.

10.4.1 Rowlatt Act and Jallianwalla Bagh Tragedy

The First World War and its aftermath changed the course of Indian politics. The Indian national leaders supported the British in all their war efforts. They hoped that the British will fulfill their demand of autonomy within the framework of British Empire. But what was given to them by the British was the repressive Rowlatt Act (1919), which was against the wishes of the Indians. The real motive of the British in enacting this act was to deprive the Indians of their right.



LET US KNOW

The main provisions of the Rowlatt Act were - (a) Arrest or deportation of any person on mere suspicion. (b) Trial of all political cases by tribunals to be set up for the purpose. (c) Possession of seditious pamphlets was declared to be a punishable offence.

After the Bill was passed Mahatma Gandhi advised the people to observe *hartal* on 6th April 1919. Gandhiji had applied the weapons of non-violence and Satyagrah among the Indian people. However, in the face of police oppression the volunteers of Satyagraha could not remain non-violent everywhere. Particularly Gandhiji's arrest by the police was highly provocative.

However, the worst happened at Jallianwalla Bagh in Punjab where a protest meeting against deportation of Dr. Satyapal and Dr. Saifuddin Kitchlew was held on the 13th April, 1919. On that very day about 10,000 peaceful crowds assembled at Jallianwalla Bagh (garden) in Amritsar. When the assembled crowd was listening to the speeches, Brigadier Dyer suddenly opened fire to the crowd without any prior warning. According to various sources about 1000 people were killed and a few hundreds injured in that tragic incident.

The Jallianwalla Bagh tragedy in 1919 had a far reaching impact on the Indian National Movement. The barbarous attack on the people by the British had no parallel in the annals of history. Thousands of Indian people were drawn into the freedom struggle after that historic event.

10.4.2 Khilafat and Non Co-operation Movement

After the First World War, the growing discontent of the Indians against the British rule led to a series of mass movement. Khilafat movement was started by the Muslims of India in 1919. The

main leaders of this movement were Maulana Muhammad Ali, Shaukat Ali etc. The main object of the Khilafat movement was to force the British government to change its attitude towards Turkey. Turkey had joined the First World War against Great Britain. After the defeat of Turkey in the War, the news leaked out that the Allies were thinking of dividing the Turkish Empire. Besides, the Sultan of Turkey, who was the Caliph or the religious head, was humiliated. This led to the Khilafat agitation. A Khilafat Committee was formed and a country wide agitation was organized. Leaders like Mahatma Gandhi, Bal Gangadhar Tilak also joined the movement. They found it to be a good opportunity to bring the Hindus and Muslims together. In 1919, All India Khilafat Conference was held in Delhi where Gandhiji was elected its president. The Khilafat Committee launched Non Co-operation Movement on August, 1920. This was endorsed by the Congress. Finally the demands of the Khilafat committee and the Congress were merged and Gandhiji was asked to lead the movement.

Gandhiji asked the government to express regret on the happenings in Punjab, adopt a lenient attitude towards Turkey and bring about some new scheme of constitutional reforms. When the government did not listen to his demands, the Non Co-operation Movement was launched in 1921.

The people were advised to boycott foreign goods, courts, schools, government functions etc. It meant that Indian people will not co-operate with the government. Besides the people were advised to use Swadeshi goods, engage in spinning and attempt for removal of untouchability and emancipation of women. Gandhiji asked the people to remain non-violent during the course of the movement.

Thousands of people joined the movement. The government also adopted all sorts of repressive measures and the movement could not remain non-violent everywhere. The general mood of the people was quit rebellious. On 5th February, 1922, a Congress

procession at Chauri Chaura in Gorakhpur of Uttar Pradesh was fired upon by the police. Angry crowd attacked and burnt the police station causing death of 22 police person. Gandhiji was afraid that the movement might take a violent turn and abruptly call off the movement in 1922.



LET US KNOW

The Khilafat movement took a different turn due to some national and international events. The movement lost its momentum when Kamal Pasha, the progressive ruler of Turkey, rose in revolt against the Sultan and captured power. Thus the Khilafat movement in India came to an end.

Significance of the Movement

- The Indian Nationalist Movement acquired real mass base for the first time with the participation of peasants, workers, students, lawyers, teachers etc.
- The Congress became the organizer and leader of the masses in the freedom struggle.
- It marked the height of Hindu-Muslim unity.



ACTIVITY – 10.2

Prepare a report on Jallianwalla Bagh tragedy.

.....

.....

.....



CHECK YOUR PROGRESS

Q 3: In which year Rowlatt act was passed?

.....

Q 4: In which year Jallianwalla Bagh tragedy took place?

.....

Q 5: In which year the Khilafat movement was started in India?

.....

Q 6: Name two leaders of Khilafat Movement.

.....

Q 7: In which year Gandhiji called off the Non Co-operation Movement?

.....

10.5 CIVIL DISOBEDIENCE MOVEMENT

The Civil disobedience movement started a new era in the history of the national movement in India. When the political discontent was increasing in India, the British Parliament sent the Simon Commission to India on 8th November, 1927. The Simon Commission had to go into the question of further constitutional reforms and to submit a report about it. The Commission included only Englishmen and not even a single Indian. Naturally the Indians opposed the Commission vehemently.

In opposition to the appointment of the Simon Commission, all important Indian leaders and parties tried to evolve an alternative scheme of constitutional reforms. Ultimately Nehru Report was finalized on August 1929, chief architect of which was Motilal Nehru. The Nehru Report asked for Dominion Status. However, the All Party Convention held at Calcutta in December 1928, failed to pass the Report because some leaders belong to Muslim league and Sikh League opposed the report.



Purna Swaraj Complete Independ-ence.

It was in the Lahore Session of Congress in 1929 that a resolution was passed declaring *Purna Swaraj* to be the Congress Objective. The Lahore Congress had authorized the Working Committee to launch a programme of Civil Disobedience including the non-payment of taxes. The Congress working Committee authorized Mahatma Gandhi to start Civil Disobedience Movement. On March 12, 1930, Mahatma Gandhi started his famous Dandi March from his Ashram at Sabarmati (Ahmedabad) to Dandi,

a village on the sea coast on Gujarat to break the salt laws. The historic march took twenty five days.

The Movement spread very rapidly. In Bombay, Bengal, Uttar Pradesh, Madras, etc. illegal salt making started. In North West Frontier Province, Khan Abdul Gaffer Khan led the movement. He was popularly known as 'Frontier Gandhi'. Under his leadership society of '*Khudai Khidmatgars*' was organized. In the North East India Rani Gaidilieu raised the banner of rebellion against the foreign rule.

The British government resorted to merciless repression. The Congress was declared illegal. Thousands of Satyagrahis including Gandhiji and other Congress leaders were arrested.

Figure - 10.2



Dandi March

Source : Google image

- **First Round Table Conference and Gandhi Irwin Pact :** Meanwhile the British government summoned in London in 1930 the First-Round Table conference to discuss the Simon Commission Report. But the National Congress boycotted the conference. The British government now made attempts to negotiate an agreement with the Congress so that they would attend the next Round Table Conference. Finally, Gandhi and Lord Irwin negotiated a settlement in March 1931, which came to be known as Gandhi- Irwin Pact. The Government agreed to release all the political prisoners. The Congress suspended the Civil Disobedience movement and agreed to take part in the Second Round

Lord Irwin: Lord Irwin was appointed as Viceroy in 1926. During his Vice-royalty Simon Commission was appointed which was boycotted by the Indians. In 1931 Gandhi-Irwin Pact was signed and Civil Disobedience Movement was suspended.

Table Conference. However, many congress leaders were dissatisfied with the Gandhi-Irwin Pact.

- **Second Round Table Conference :** The Second Round Table conference was attended by Gandhiji. He was the sole representative of the Congress. This conference was held in England in September, 1931. Gandhiji was stunned when the British government refused to concede the basic nationalist demand for freedom on the basis of the immediate grant of dominion status. He returned empty handed to India. On his return to India in 1932, Mahatma Gandhi found that the Government had again embarked on its policy of repression. So he re-started Civil Disobedience movement. Once again Congress was declared illegal. Gandhi and other congress volunteers were arrested. Nationalist literature was banned. The government repression succeeded in the end. It created a division among the Indian leaders on communal and other questions. The Congress officially suspended the movement in May 1933 and withdrew it in May 1934.



LET US KNOW

The government declared Macdonald award or the 'Communal Award' in 1932. This award was formally announced by the British Prime Minister Ramsay Mac-Donald. It aimed to divide the Hindus by which the depressed classes were to be given separate representation in legislatures.

Significance of Civil Disobedience Movement

- It had the objective of achieving complete independence
- There was wide participation of Women
- It involved deliberate violation of law and was evidently more violent
- It was not marked by the same Hindu- Muslim unity which was witnessed during non-co-operation movement



ACTIVITY -10.3

Locate the following places in the map of India

a. Dandi b. Ahmedabad c. Bombay d. Madras



CHECK YOUR PROGRESS

Q 8: In which year British Parliament sent Simon Commission to India?

.....

Q 9: Lahore Congress session passed the resolution of Purna Swaraj in which year?

.....

Q 10: Who was popularly known as 'Frontier Gandhi'?

.....

Q 11: In which year Gandhi Irwin Pact was signed?

.....

10.6 GOVERNMENT OF INDIA ACT 1935

On the basis of the discussions in the Round Table Conferences, the British Government prepared the White Paper proposals which formed the basis of the Government of India Act 1935. The Act served as the Constitution of India till it was replaced by the Constitution of Independent India in 1950. The important features of the Act are discussed below–

- **All India Federation:** The Act provided the establishment of an All India Federation made up of the British India provinces and those Indian states which would agree to accede to it. The Federal Government was consisting of Federal Executive and Federal Legislature.
- **Diarchy at Centre:** The Act established diarchy at Centre. The Federal subjects were divided into two parts-Reserved subjects and Transferred subjects, former consisted of Defence, External Affairs, Administration of Tribal areas and Ecclesiastical Affairs, rest of the subjects were known as Transferred subjects.
- **Provincial Autonomy:** The Provinces were to have independent and autonomous status of their own.
- **Division of Subjects:** The Act clearly demarcated the Federal and Provincial subjects. The Federal List embodied all those subjects

on those subjects on which Central Legislature could make laws. The Provincial List contained matters of provincial and local affairs. The Concurrent List contained those subjects on which both Central and Provincial Legislature could make laws.

- **Federal Court:** The Act provided for the establishment of a Federal Court.

Although the Government of India Act 1935 could not satisfy the Indian people, but it is important from the administrative point of view in the Indian history.



10.7 LET US SUM UP

After going through this unit, you have learnt about–

- The first phase of the Congress was dominated by the moderates who believed in constitutional means. Then the extremists came who believed in radical methods.
- the evil seed of Communism too was sown in the Indian soil and the All India Muslim League was formed to counterbalance the Congress party to crush the rising tide of nationalism in Bengal and to incite the feeling of communalism the Bengal was partitioned in 1905. To oppose it the Swadeshi movement was started.
- civil disobedience movement.
- the Government of India Act 1935.



10.8 FURTHER READING

1. Chapra P.N., Puuri B.N., Das M.N., Pradhan A.C (19996) *A new advanced history of India,* New Delhi, Prentice Hall of India.
2. Majumdar, R.C. Roy Chandhury, H.C., Dutta, K (1996) *An Adranced history of India,* New Delhi, Macnillan India Ltd.
3. Grever, B.L, Mehta, Alaka (2011) *A New Look at Mordern In dian History,* New Delhi, C Chand & Company Ltd.
4. Banerjee A.C (1985) *History of India,* Calcultta, A Mukherjee & Co. Pvt. Ltd.

10.9 ANSWERS TO CHECK YOUR PROGRESS

Answer to the question No.1: South Africa

Answer to the question No.2: 1917

Answer to the question No.3: 1919

Answer to the question No.4: 1919

Answer to the question No.5: 1919

Answer to the question No.6: Maulana Muhammad Ali, Saukat Ali

Answer to the question No.7: 1922

Answer to the question No.8: 1927

Answer to the question No.9: 1929

Answer to the question No.10: Khan Abdul Gaffer Khan

Answer to the question No.11:1931

10.10 MODEL QUESTIONS

A) **Very Short Questions** (Answer each question within 50 words)

Q.1 Why did Gandhi call off the Non Co-operation Movement?

Q.2 Why Simon Commission was opposed by Indians?

Q.3 Who was the chief architect of the Nehru Report?

Q.4 Who announced the Communal Award?

B) **Short Questions** (Answer each question within 150 words)

Q.1 Write about the significance of the Non Co-operation Movement.

Q.2 Write a short note on Government of India Act 1935.

Q.3 Write a short note on the First Round Table Conference.

C) **Long Questions** (Answer each question in between 300-500 words)

Q.1 Analyse the role of Gandhi in Indian National Movement.

Q.2 Discuss about the main features of the Government of India Act 1935.

*** ***** ***

UNIT 11: INDIAN NATIONAL MOVEMENT FROM 1939 TO 1947

UNIT STRUCTURE

11.1 Learning Objectives

11.2 Introduction

11.3 August Offer

11.4 Quit India Movement

11.5 Subhas Chandra Bose and INA

11.6 Let Us Sum Up

11.7 Further Reading

11.8 Answers to Check Your Progress

11.9 Model Questions

11.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- discuss the August Offer,
- discuss about the Quit India Movement,
- analyse the role of Subhas Chandra Bose and Indian National Army in the National Movement.

11.2 INTRODUCTION

In the last unit you have already studied about the Indian National Movement under the leadership of Gandhi. In this unit we are going to discuss about the last part of this movement. All of you have a minimum idea of World War II, is not so? In this war Britain was also a party. Britain entered the war in defense of freedom and democracy. So they wanted India to support them in the war. India's war for freedom got a momentum at this point of time. We will have a clear idea of different stages of post-war development of national movement from 1939-1947 after going through this unit.

11.3 AUGUST OFFER

In 1940, the position of Britain in the war began to deteriorate. It appealed to the people of India to help them in fighting the war. But the Indians demanded a provincial government comprising of various parties and independence as their goal.

In August 1940, Lord Linlithgow, the Viceroy of India, after consultations with all the political parties of India, on behalf of the British Government, issued a statement known as August Offer. Its important features were the followings

- The statement promised the establishment of full-fledged responsible government in India on the Dominion model after the war.
- A representative Assembly will be convened to frame a new Constitution for India.
- Gave assurance to the Muslim League that British Government would not accept any Constitution to which important political parties like Muslim League were opposed
- As an interim measure for the duration of the war, the Viceroy would establish a War Advisory Council in which a certain number of Indian representatives will be invited to join.

The Congress rejected the August Offer, because it made mere promises of some concessions in the future. In order to make the British realise that Indians were not willing to cooperate with it in its war effort, Gandhi started individual Satyagraha.

11.4 QUIT INDIA MOVEMENT

The Second World War changed the political scenario of Indian politics. August Offer could not fulfil the Indian's hope. At this juncture Cripps Mission was sent to India in 1942. The mission failed as it did not bring the promise of independence. The failure of the Cripps mission ushered a period of political anxiety in the country. Gandhiji openly declared that there could be no friendly understanding between Britain and India. He suggested on April, 1942 the immediate withdrawal of the British from India.

Cripps Mission-In March, 1942 the British War Cabinet sent Sir Stafford Cripps with new consti-tutional proposals. But the Cripps Mission failed.

The 'Quit India' resolution was adopted by the All India Congress Committee in Bombay on 8th August, 1942. Gandhiji now was in a militant mood and was in favour of a mass struggle on the widest possible scale. However, the congress leadership got no time to implement the resolution. In the very next day all the important leaders including Gandhi were arrested. Before he was arrested on 9th August, 1942, Gandhiji gave the message - 'Do or Die' to the masses.

Despite Gandhiji's appeal to the people to remain non-violent, the brutal repression led to violent rebellion. The people started hartals, strikes in factories and took other media of protest. People disrupted transport services and communication, burnt out railway and police station. Thus, people could not remain nonviolent everywhere.



LET US KNOW

The Quit India Movement also came to be known as 'August Revolution' since it had occurred in the month of August, 1942.

Yet the movement could not continue for long. The Muslim League and Communist party opposed this movement. The movement failed because of lack of co-operation among the people, lack of proper organization and absence of a clear cut programme.

The government was successful to crush the movement. However it would be wrong to suppose that the movement was a dismal failure because it was suppressed by the government within two months. On the other hand the violent mass upsurge in 1942 left nobody in doubt that the freedom battle in India had begun in right earnest. Now there was no going back from the demand of complete independence to India. The movement thus contributed greatly to Indian national movement.



CHECK YOUR PROGRESS

Q 1: In which year Quit India Resolution was adopted?

.....

Q 2: The government was successful in suppressing the Quit India Movement. (State True/False)

.....

11.5 SUBHAS CHANDRA BOSE AND INDIAN NATIONAL ARMY

Most of you have heard the name Subhas Chandra Bose. He was revered as a national hero. He was a brilliant student of the University of Calcutta and a member of the Indian Civil Service. He resigned his attractive career to serve the cause of India's freedom.

Subhas Chandra Bose had fundamental differences with Gandhi in respect of both policy and tactics. He was shocked when Gandhiji suspended the Civil Disobedience Movement in 1934. He was also the president of the Indian National Congress twice. But he could not adjust himself with the Congress High Command and finally resigned from the Congress in 1939 and formed a new party called 'Forward Block'.

Figure - 11.1



Subhas Chandra Bose

Source : Google image

In 1939 Second World War broke out. Bose found it to be a convenient opportunity to strike a blow at the English for attaining the freedom of India. Indian Government arrested him in July, 1940 under the



World War II-The WorldWar II was fought between Axis Powers comprising Germany, Italy and Japan) and Allies (Britain and France and joined later on by U.S.S.R. and U.S.A) It started in 1939.

'Defence of Indian Rule'. However, in 1941 he escaped from India, hrough Peshawar and Russia and reached Berlin (Germany). The Indian community in Germany acclaimed him as their leader *(Netaji*) and greeted him with 'Jai Hind'. In February 1943, he left for Japan to organize an armed struggle against the British with Japanese help. With the help of Ras Bihari Bose, who was an old revolutionary nationalist, Subhas Chandra Bose formed the 'Azad Hind Fauj' or Indian National Army (I.N.A) in Singapore and gave it the famous battle cry: '*Chalo Delh*i'. The main aim of I.N.A. was to conduct a military campaign for the liberation of India.



LET US KNOW

Before the arrival of Subhas Chandra Bose, the idea of Indian National Army was first conceived by Captain Mohan Singh, who was an officer of the British Indian Army.

Figure - 11.2



Jubiliant INA and Japanese troops after capturing a post on the Indo-Burmese border

Source : Google image

Subhas Chandra assumed the supreme command of I.N.A. The Indian residents in South-East Asia and the Indian soldiers and officers captured by the Japanese forces in Malaya, Singapore and Burma mainly constituted the I.N.A. The I.N.A. Brigade, assisted by the Japanese army advanced up to the Indian border. In March 1944 the Indian flag was hoisted in Kohima (Nagaland).

But the political scenario of world politics changed in 1944-45. With the collapse of Japan in the Second World War, the I.N.A. too met defeat. It is reported that Subhas Chandra Bose lost his life in an air crash. The intense patriotism of Subhas Chandra Bose and the idealism of the Indian National Army inspired the people in a great manner.



CHECK YOUR PROGRESS

Q 3: Name the party which was formed by Subhas Chandra Bose in 1939.

.....

Q 4: In 1944 where did I.N.A. hoist the flag of India?

.....

Q 5: In which year Second World War broke out?

.....

Q 6: Who issued August Offer?

.....



11.6 LET US SUM UP

After going through this unit, you have learnt about the

- August Offer and its failure to solve the Indian problems.
- the Quit India Movement.
- However a proper reading of this unit has also helped you to develop an idea on Subhas Chandra Bose and I.N.A.



11.7 FURTHER READING

1. Chapra P.N., Puuri B.N., Das M.N., Pradhan A.C (19996) *A new advanced history of India,* New Delhi, Prentice Hall of India.
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11.8 ANSWERS TO CHECK YOUR PROGRESS

Answer to the question No. 1: 1942

Answer to the question No. 2: True

Answer to the question No. 3: Forward Block

Answer to the question No. 4: Kohima

Answer to the question No. 5: 1939

Answer to the question No. 6: Lord Linlithgow

11.9 MODEL QUESTIONS

A) Very Short Questions (Answer each question within 50 words)

Q.1: Which session of Indian National Congress adopted the resolution of Quit India?

Q.2: What is the name of Quit India Movement?

Q.3: Who formed Forward Block?

B) Short Questions (Answer each question within 150 words)

Q.1: Why did the Quit India Movement fail?

Q.2: Write a short note on INA.

Q.3: Why did the Indians reject the August Offer?

A) Long Questions (Answer each question in between 300-500 words)

Q.1: Discuss about the Quit India Movement.

Q.2: Analyse the role of Subhas Chandra Bose in the national movement.

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UNIT 12: PARTITION AND TRANSFER OF POWER

UNIT STRUCTURE

12.1 Learning Objectives

12.2 Introduction

12.3 Post-War Development and Chang in British Attitude

12.4 Cabinet Mission Plan

12.5 Communal Policies and Partition of India

12.6 Mountbatten Plan and the Indian Independence Act 1947

12.7 Let Us Sum Up

12.8 Further Reading

12.9 Answers to Check Your Progress

12.10 Model Questions

12.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- discuss about the post-second world war developments in India,
- discuss about the Cabinet Mission Plan,
- analyse about the circumstances that led to the partition of India,
- analyse about the various stages that ultimately brought freedom to India.

12.2 INTRODUCTION

The Second World War provided a new impetus to the freedom movement in Asia and Africa. As in the last unit we have already mentioned that Britain was on the side of the victorious powers that propagated democracy. So, now an uneasy situation was faced by Great Britain as it was denying freedom to its colonies in Asia and Africa including India. Other great powers also started putting pressure on Britain. As a result, Britain was bound to give up its political dominance over India. But due to the communal politics which had already taken a firm grip on Indian soil, the country got freedom but at the cost of its integrity. India was partitioned. Now in this unit we will discuss about all these developments.

12.3 POST WAR DEVELOPMENTS AND CHANGE IN BRITISH ATTITUDE

The Second World War has provided an impetus to the freedom movement in India. As a result of the war Britain lost her supremacy in the international field. America and Russia emerged as two super powers of the world. Both the countries supported India's independence and insisted that the British Government should free India.

In the meantime on July10, 1945, the Labour Party headed by Clement Atlee came to power in Britain. The Labour Government of England was anti-colonial and had a sympathetic attitude towards India. Being weakened both economically and militarily due to war, England was not in a position to have a strong hold over the colonies. There was too the rapid growth of national feelings among the Indian troops, Police forces and bureaucracy. During the years of 1945-46, many significant movements were also launched in Hyderabad, Travancore and Kashmir demanding reforms and establishment of responsible governments.



LET US KNOW

Some soldiers of the Air Force in Karachi went on strike against the British Government on January 20, 1946. Soon it spread to Lahore, Delhi and Bombay. In sympathy with the soldiers of the Air Force, some companies of the Indian soldiers of the Royal Navy too revolted against the government on February 19, 1946. Later, the Police forces also striked in Delhi and Bihar.

12.4 CABINET MISSION PLAN

Under such a situation, the Labour Government decided to resolve the Indian problem sincerely. On February 19, 1946, the British Prime Minister, Clement Attlee announced a Cabinet Mission to India to resolve the Indian deadlock. The mission consisted of three cabinet ministers- Lord

Pethick Lawrence, Sir Stafford Cripps and A.V. Alexander. They discussed with 742 Indian leaders in 182 meetings, but communal issue could not be resolved. At last, the mission announced its Plan called the Cabinet Mission Plan which was acceptable to almost all the political parties.

The Cabinet Mission Plan declared that India would have a federal government including the princely states and the provinces of British India. Representatives of both the provinces and the princely states would be there in the Executive and Legislature of the federal government. The federal government would deal with defence, foreign affairs and communication and the other subjects would be vested in the provinces. The Mission also made a provision for a Constituent Assembly for India. It was provided that in the proposed Constituent Assembly each province would be given representation on the basis of its population. Till the framing of the Constitution a 14 member interim government having the support of all the major political parties of India would be set up at the centre. In this government all the portfolios should be held by the Indian Ministers. The Mission also proposed that every communal issue would be decided by a majority vote of the representatives of both the major communities present and voting. It was decided that the provinces of British India would be divided into three groups. The first group would consisted of Hindu majority provinces, the second Muslim majority provinces and the third would be consisting of Bengal and Assam having almost the equal number of the Hindus and Muslims. Each group was to settle its own constitution. The representatives of all of them were to meet in a Constituent Assembly to draft a Constitution for the Union.

The Cabinet Mission Plan was acceptable to almost all the political parties. The Muslim League accepted it on June 6, 1946 and so did the Indian National Congress in June 1946. Elections to the Constituent Assembly resulted in the overwhelming victory of the Congress. Out of the 296 seats, the Congress captured 212 whereas the League could manage only 73.



LET US KNOW

Lord Wavell who came to India as the new Viceroy in October, 1943 prepared a plan on June14, 1945 to solve the Indian constitutional deadlock which came to be known as Wavell Plan. This plan was prepared to alleviate the widespread public resentment in India and to ascertain Indian cooperation against Japan.



CHECK YOUR PROGRESS

Q 1: Write 'true' or 'false':

a) Labour Party had a sympathetic attitude towards India.

.....

b) The Second World War enhanced the power and prestige of the British.

.....

c) The Cabinet Mission Plan declared that India would have a federal government.

.....

d) The Cabinet Mission Plan decided that the provinces of British India would be divided into two groups.

.....

Q 2: When did the Muslim League accept the Cabinet Mission Plan?

…….

Q 3: When did Labour Party come to power in England?

…….

12.5 COMMUNAL POLICIES AND PARTITION:

The Congress and the Muslim League interpreted the Cabinet Mission Plan in their own way, both seeing it as a confirmation of their stand. The League announced its acceptance of the Plan on 6th June in so far as

the basis of Pakistan was implied in the Mission's plan by virtue of the compulsory grouping.

But later on the Muslim League withdrew its acceptance of the plan and decided to adopt the path of direct struggle to achieve Pakistan. The League celebrated the 'Direct Action Day' on August 16, 1946, as a result of which the atmosphere of the country became polluted and Muslim Communalism reached its zenith. In the meantime, an interim government was formed as per the Cabinet Mission Scheme on September 2, 1946 under Jawaharlal Nehru. Out of a total 14 members of the interim government, 6 were to be from the Congress, 5 from the Muslim League and one each from Indian Christian, Sikh and Parsee communities. After some initial opposition, the Muslim League agreed to join the interim government with the effort of the Viceroy and thus it joined the government on October 26, 1946. However, despite joining the government, the League adopted a non-cooperative attitude towards the Congress. It did not accept the leadership of Nehru and often opposed the policies of the ministry.

12.6 MOUNTBATTEN PLAN AND THE INDIAN INDEPENDENCE ACT 1947

The political situation of India started worsening. The activities incited communal riots and the country was on the verge of a civil war. The British Government decided to transfer the power to responsible Indian hands at the earliest. On February 20, 1947 Lord Attlee, the Prime Minister made the momentous announcement that it was the definite intention of His Majesty's Government to effect the transfer of power to responsible India hands by a date not later than June 1948.



Civil War: Internal or domestic war.

On March 24, 1947, Lord Mountbatten replaced Lord Wavell as the Viceroy. He soon realized that it was impossible to have compromise between the Congress and the League. The partition of the country was inevitable and there lies the only solution. Then he through talks successfully persuaded the important leaders of the Congress for the partition of the country. The Viceroy announced the partition of India on June 3, 1947 and

was accepted by all the political parties under the Mountbatten Plan. Under this plan India would be partitioned into two parts-India and Pakistan. On August15, 1947, the British Government would transfer the power to a government formed in accordance with the wishes of the people. The Constituent Assembly (formed in accordance with the Cabinet Mission Plan) would frame the Constitution which would be implemented only in those parts which accepts it willingly. To give effect to the Mountbatten Plan, the British Parliament passed the Indian Independence Act on July 14, 1947. Accordingly the British Empire in India came to an end and two sovereign states namely India and Pakistan were born.



CHECK YOUR PRORESS

Q 4: When did the Muslim League observe the 'Direct Action Day'?

.....

Q 5: Who replaced Lord Wavell as Viceroy of India?

.....

Q 6: When did the Viceroy announce the Partition of India?

.....

Q 7: When the British Parliament passed the Indian Independence Act?

.....



12.7 LET US SUM UP

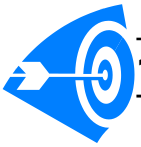
After going through this unit, you have learnt about that-

- the international pressure upon Britain helped India much to gain her freedom.
- the various stages of Indian freedom struggle towards freedom.
- development of communal policies among the Hindus and Muslims led to the partition of the country.
- the battle cry for the ouster of the British from India that first rose in 1857 bore fruit after ninety years of ceaseless struggle.



12.8 FURTHER READING

1. Chapra P.N., Puuri B.N., Das M.N., Pradhan A.C (19996) *A new advanced history of India,* New Delhi, Prentice Hall of India.
2. Majumdar, R.C. Roy Chandhury, H.C., Dutta, K (1996) *An Adranced history of India,* New Delhi, Macnillan India Ltd.
3. Grever, B.L, Mehta, Alaka (2011) *A New Look at Mordern In dian History,* New Delhi, C Chand & Company Ltd.
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12.9 ANSWERS TO CHECK YOUR PROGRESS

Answer to the question No.1 (a) True (b) False
(c) True (d) False

Answer to the question No.2 June 6, 1946

Answer to the question No.3 July 10, 1945

Answer to the question No.4 August 16, 1946

Answer to the question No.5 Lord Mountbatten

Answer to the question No.6 June 3, 1947

Answer to the question No.7 July 14, 1947



12.10 MODEL QUESTIONS

A) Very Short Questions (Answer each question within 50 words)

Q.1: Who headed the Labour party?

Q.2: Name the members of the Cabinet Mission.

Q.3: When did Lord Mountbatten come to India?

Q.4: Under whom the interim government was formed in 1946?

B) Short Questions (Answer each question within 150 words)

Q.1: Write a short note on Cabinet Mission Plan.

Q.2: Write a short note on Mountbatten Plan.

C) Long Questions (Answer each question in between 300-500 words)

Q.1: Why India was partitioned? Discuss.



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9. Singh Upindar (2009): *A history of Ancient and Early Medieval India, from the Stone Age to the 12th Century,* Pearson.
10. Chapra P.N., Puuri B.N., Das M.N., Pradhan A.C (19996) *A new advanced history of India,* New Delhi, Prentice Hall of India.
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