

DIRECTORATE OF DISTANCE EDUCATION

UNIVERSITY OF NORTH BENGAL

MASTER OF ARTS-HISTORY

SEMESTER -II

EARLY MEDIIEVAL INDIAN HISTORY

(650 A.D-1206 A.D)

SOFT CORE-203

BLOCK-1

UNIVERSITY OF NORTH BENGAL

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FOREWORD

The Self Learning Material (SLM) is written with the aim of providing simple and organized study content to all the learners. The SLMs are prepared on the framework of being mutually cohesive, internally consistent and structured as per the university's syllabi. It is a humble attempt to give glimpses of the various approaches and dimensions to the topic of study and to kindle the learner's interest to the subject

We have tried to put together information from various sources into this book that has been written in an engaging style with interesting and relevant examples. It introduces you to the insights of subject concepts and theories and presents them in a way that is easy to understand and comprehend.

We always believe in continuous improvement and would periodically update the content in the very interest of the learners. It may be added that despite enormous efforts and coordination, there is every possibility for some omission or inadequacy in few areas or topics, which would definitely be rectified in future.

We hope you enjoy learning from this book and the experience truly enrich your learning and help you to advance in your career and future endeavours.



EARLY MEDIEVAL INDIAN HISTORY (650 A.D-1206 A.D)

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BLOCK-1 EARLY MEDIEVAL INDIAN HISTORY (650 A.D-1206 A.D)

Introduction to the Block

This block informs us about the ancient and medieval period in India.

Unit 1 explains the changing pattern of the political, economical and social period in the society.

Unit 2 informs us about feudalism and various other integrative approaches.

Unit 3 provides us the knowledge about various literature, archaeology and epigraphy and numismatics in ancient in India.

Unit 4 explains us about all political, polity systems which have emerged along with the regional powers and the evolution of the structure of polities.

Unit 5 explains us about the political structure and forms of legislation in various regions of India.

Unit 6 provides us details of the Palas, Senas and the Gurjara-Pratiharas.

Unit 7 provides us about the details related to Arab invasion and its causes and impacts.

UNIT-1. INTERPRETING THE PERIOD: CHANGING PATTERN OF POLITY, ECONOMY AND SOCIETY

STRUCTURE

- 1.0 Objective
- 1.1 Introduction
- 1.2 The Social Norms
 - 1.2.1 The State vs. Non-State Societies
 - 1.2.2 The Varnas and the Rituals
 - 1.2.3 The Period and the Womenfolk
- 1.3 The Cultural Ideologies
 - 1.3.1 The Middle Indo-Aryan Dialects
 - 1.3.2 The South Indian Transitions
 - 1.3.3 The Medieval Architecture and Artistry
 - 1.3.4 The Brahmagupta Logics
- 1.4 Let Us Sum Up
- 1.5 Keywords
- 1.6 Suggested Readings
- 1.7 Questions to Review
- 1.8 Answers to Check Your Progress

1.0 OBJECTIVES

Once you explore this chapter, you must stand up to the mark at interpreting the ideology behind interpreting the concerned period. As the title says, Changing Pattern of Polity, Economy and Society, you should be able to analyze the respective terms and the terminologies they belong and refer to. Also, you should be fluent at analyzing and interpreting and further concluding the changes these sectors came across along with the dynamic transition in time, and of course, the people belonging to this time who significantly played a major role in manipulating several aspects of this period. The sole perspective behind this chapter is to introduce you to the dynamically changing Indian

environment with respect to these concerned aspects and assisting you in making better interpretations after closely studying the same.

1.1 INTRODUCTION

In this chapter, we will thoroughly study the socio-cultural changes that determined the conversion towards early medieval India. Our pedigree for signifying these dynamic changes closely remains same to some extent when compared to those referred to discover the political and economic ones, though, on some contrary, are somewhat different for some better corners. Even though they are highly relatable, they definitely require a differential analysis. Sometimes, the links between both of the differences are not that hard to perceive. For example, changes between economic/political and social statuses. Probably, the issues related to the historical data may impose certain hardship for any relationship to sustain. Though, the link at times seems to be insubstantial. Factually, it is not that simple in this context to seek for answers to such relevant questions, a major part of which is still tangled within severe investigation and impeccable debates. Here, our sole prospect is to introduce you to the core terminology through uncomplicated ideologies and assist you to think critically as soon as you begin studying the related terminologies.

1.2 SOCIAL NORMS

Numerous significant social changes have been determined in the conversion towards the early medieval period. Interestingly, these changes are best analyzed with the help of composition, status of women, and the character and scope of the caste system prevailing in it. You already know that the most basic aspect of the caste system is the Jati. People around are categorized and grouped in Jatis and follow the endogamous tradition which says, the members of one particular Jati marry within their own defined group and not with someone belonging to some other Jati. Though there are a number of Jatis in an area that somewhere somehow similar to each other in some of the other ways like status or occupation and hence, they all together form up a Jati cluster.

And further, these Jatis and Jati clusters when together form a part of one of the existing four Varnas – Brahmins, Kshatriyas, Vaishyas, and Shudras. When we slip down to the bottom of this caste hierarchy, which is basically the Jati – based Varna hierarchy, we come across the Untouchables. This is that group of people who are considered untouchable and are placed outside and in a comparatively inferior relation to the four Varnas. Though, they are also considered as “impure Shudras”.

Determining the exact nature of the caste society and the direction of the changes taking place during our period requires a crucial analysis of the target sources. The terms Jati and Varnas are not always used simultaneously in our sense of these social divisions and their right import has to be determined every time. A simple text itself may reflect the impression of what a static society exactly is, and it is only through a critical accumulation of all the distinct pieces of similar information through which an individual is able to identify the entire process of change.

1.2.1 The State vs. Non-State Societies

One of the comparisons of the evidence from our period reflects that state-society – the society comprising of kingdoms and empires, which was one of the large caste societies, as different from the non-state, casteless societies of hunter-gatherers and tribes – was significantly expanding during our period. At first, few immigrants such as Hunas, Gurjaras, etc. from outside the subcontinent started to settle down. The Gurjaras, known to be the ancestors of the presently known Gujar community, seem to have been widespread in western as well as northwestern India. In few regions, a gradual transition in the actual structure of Gurjara community was well underway during our period as at the end of the period, we not only found an emergence of a small section of them as rulers but also as humble peasantry. The gradual recognition of the Hunas amongst one of the traditional thirty-six Kshatriya clans took a lot of time. Probably, there were other people as well.

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Major parts of India were covered with forests. In these areas lived the small and scattered groups of hunter-gatherers and tribal people practicing pastoralism and agriculture. For example, while referring the southern Andhra Pradesh to a sparsely populated jungle territory that is infested by highwaymen, Hiuen Tsang referred to a similar area controlled by such population who didn't live a smooth and settled life and plundering was their only specific means of livelihood. , for a substantial northwest country, he signifies the settlement of such people who are considered to live solely by pastoralism and are very warlike and are known to have no such masters and no men or women termed as rich or poor. A few of the groups were known to be in regular touch with the members belonging to the caste society. A varied explanation of their lifestyles is recorded but with bias, in contemporary literature work, like Dashakumaracharita of Dandin and the Kadambari of Banabhatta.

Several people were assimilated into the caste society. Some were done wholly whereas some partly. For example, the term "Shabana" stood to refer a tribe or a number of tribes for a good time after our period, with the implementation of the term Udayana so as to refer to a Shabara king in Sanskrit ideology, reflects the blending of a part of Shabara group into the caste society. Generally, a major section of a tribe was transitioned into a Jati which belonged to the Shudra Varna. Whereas when it was a tribal chief possessing sufficient resources could claim for himself and his close kinship status of Kshatriya.

The caste society was also experiencing drastic transitions from within with respect to political, economic and cultural - ideological aspects. For instance, the crystallization of the Kayastha groups into Jati. Since the Gupta period, the Kayasthas seemed to be important officials from then onwards, and soon after, their period was considered as another caste. Referring to the historical sources, it is stated that the Kayasthas originated from several different communities, which also includes Brahmins and other tribes. Among the Brahmins of the particular region, the absence of such suffixes or names reflected that it was a consideration not of the people who belonged to a lower Varna who adopted the surnames of their predecessors, but of the caste formulated through the Brahmin and non-Brahmin Kayasthas from their root bodies into a Kayastha caste. This

means that the Kayastha caste started forming families by marrying within themselves and not with the members of their own initial Jati or tribe.

1.2.2 The Varnas and The Rituals

We all know, every Varna was related to a significant role. For example, the Brahmins were known to perform priestly rituals. Historians have identified a significant transition during this period which is recorded in both, the Brahmanical treaties and the foreign observers as well. Agricultural activities were now increasingly considered as an activity of the Shudras which was earlier known to be the occupation of Vaishyas. Though, it is not considered simple to understand and realize its actual meaning or else, is known to be understandable at least in three distinct ways.

In the first way, this is considered to be a remarkable up-gradation in the prevailing status of the Shudras. This was highly recognized from their drastic change in the position from slaves, servants and agricultural helpers to landholding peasants similar to the Vaishyas. In the second way, there was a reflection of a decline in the status of peasantry due to massive land grants. It is believed that there was a dynamic downgrading of the status of Vaishya peasants that they practicing to the Shudras. And finally, the third way referred to the process of the blending of the tribal with the caste society similar to the Shudra peasantry. It might be possible that several distinct statements may altogether reflect in some unexplained facts. Though the integration of this shift in the theory of Varna with the historical reality is the major issue to focus on, especially, the crucial contradictions within the two foremost inferences have not yet been realized by the historians so far and of course, needs to be concluded soon.

1.2.3 The Period and the Womenfolk

During the transition towards the medieval period, the status of women, as with the other social groups, didn't really continue to remain unchanged. The changes acquired by the womenfolk if the upper-class

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society were amongst the highly noticeable changes. Though, these changes were found varied at distinct places. The Brahmanical frames of mind double-cross certain unquestionable inclinations of further deterioration of women status, one of the most excruciating examples being a women endeavour to achieve freedom.

There was an expanding inclination to club them together with either property or Shudras, simply the Chandalas were coming to be sectioned with dogs and donkeys. Post-pubescence relationships were deplored, with one specialist endorsing the age of the lady of the hour as one-third of the bridegrooms. Spouses would impressively outlast husbands in such cases, and definite arrangements were in like manner made for directing the lives of widows. An outrageous arrangement was that she ought to turn into a sati, for example, end it all with her significant other's dead body on the memorial service fire (or without it on the off chance that it had just died, as Harsha's sister Rajyashri attempted to do). In spite of the fact that not obscure in the prior periods, the act of sati made progress relentlessly in early medieval occasions as occurrences of it increase. Nonetheless, this did not win all-inclusive endorsement even in Brahmanism. Baanbhatta and Shudraka, the main abstract figures of the occasions, scrutinized it unequivocally, and the most grounded challenge was starting to create in tantrism, which was to proclaim it a most evil act.

A general sign of the deterioration in the social remaining of upper position women is the purposeful eradication of their pre-marriage character after marriage.

Now and then a specific 'improvement' in the status of women in early medieval occasions is seen in the way that they were permitted, similar to the Shudras, to tune in to certain religious messages and love divinities. In any case, this appears to have served, by making them religious-disapproved, chiefly to fortify the Brahmanical religions and upgrade the pay of the directing clerics as opposed to improve the nature of women's lives. Much can't likewise be made of the expansion in the extent of stridhana, for example, the riches that a woman could get as a

blessing, for this did little to enable them in connection to men; their reliance and defencelessness stayed unaffected.

While a few specialists attempted to get legacy rights for the widow or little girl of a man passing on sonless, genuine chronicled cases clarify that their remedies were routinely ignored for the opposite assessment by the early medieval rulers, who might seize the property of such people aside from some advantaged couple of; this arrangement, in any case, similar to those against widow remarriage and supporting sati, did not matter to the women of Shudra Varna. Indeed, as in the past and following periods, women of the working masses, essentially for the reason that they needed to work in the fields, pastures, and so on alongside men so as to keep body and soul together, couldn't be exposed to a similar sort of subjection and weakness just like the destiny of women of the advantaged classes.

Check your progress – 1

1. Explain the State vs. Non-State Societies.

2. Determine the tough protocols that the women abide during the medieval period.

1.3 THE CULTURAL IDEOLOGIES

It is for the multi-faceted cultural exercises that the documentation in our period – artistic and momentous – is the most extravagant, liveliest, and generally distinctive. It is best refreshing first-hand, outwardly by means of the locales of landmarks or by perusing up the writing – through a brilliantly shown account after all other options have been exhausted – as opposed to through an examination concerning its transitional parts. Notwithstanding such examination encourages us to place the innovative tasteful logical accomplishments of the age in their appropriate authentic

settings, improving our sensibilities consequently, and subsequently comes in helpful at whatever point we choose to drop on the landmarks or make a plunge the writing. There exists an exceptionally specialized and voluminous insightful yield on the various parts of these exercises, and, in the restricted space available to us, we can do close to portray some expansive patterns.

1.3.1 The Middle Indo-Aryan Dialects

There were various critical semantic improvements. To begin with, there was the beginning and growth of the third phase of Middle Indo-Aryan dialects, for example the Prakrits [Old Indo-Aryan dialects incorporate Classical and Vedic Sanskrit], from about AD 600. This third phase of the Middle Indo-Aryan is named Apabhramsha by the etymologists, out of which the New or Modern Indo-Aryan dialects, for example, Hindi and Marathi started to advance from the tenth century. Second, the power of Sanskrit kept on developing as the official language of the states and one utilized for trans-commonplace correspondence all through the way of life district of South and South-east Asia, aside from as a language of writing and religion; towards the part of the arrangement even the Jainas were starting to surrender their Ardha-Magadhi Prakrit to support its. Throughout the entire existence of Sanskrit writing, our period denotes a watershed, during which the remainder of the Smritis, the Katyayana Smriti, was formed, and towards the part of the arrangement extraordinary custom of Sanskrit critiques on these Smritis made its initially starting with the analysis of Asahaya on the Narada Smriti.

Third, there was the proceeding with the rise of Tamil alongside the establishments of Kannada and Telugu as a scholarly language. The development of Tamil got an extraordinary fillip from the Bhakti development. Albeit no surviving works can be attributed to our period, epigraphic references just as the later artistic ones show in any case that Kannada was prospering as an abstract language, helped by state support and illustrious cooperation. For example, Durvinita, who is referenced as a praised artistic figure of the language, was likely the 6th century Ganga lord Durvinita of southern Karnataka.

In the field of religion, the Puranic sanctuary based Brahmanical organizations, about the nature and ascent of which you have just perused in the past exercises, kept on being in the ascendant. Of these, the Vaishnava and Shaiva orders were the most significant. Taking the proof of illustrious support as a pointer, the different Shaiva factions seem to have been pushing forward of the Vaishnava ones during our period.

A noteworthy new improvement vital was Bhakti development in the Tamil south. The possibility of bhakti or dedication to a god was essential to most groups of the period, yet it was in the south during our period that it was contributed with a phenomenal passionate force and turned into the focus of an amazing religious development. It was embraced by both Shaiva holy people called Nayanars and Vaishnava ones called Alvars.

They travelled broadly in engendering of their confidence; bantered with adversaries; sang, moved and created wonderful verses in acclaim for their divinities; and changed over rulers and ordinary people the same to their confidence, urging them to carry disfavour to different beliefs. Other than satisfying the religious yearnings of the individuals, the possibility of bhakti served to mitigate the seriousness of the unjust rank framework just as aided, as the focal convention of temple-based religiosity and in considering forward the unquestioning dedication of the subjects, the rulers to support their standard.

There is a noticeable decrease in the popularity of Buddhism in certain regions, which had bit by bit been dropping out of imperial support since the Gupta time frame. In numerous others, in any case, it kept on holding a significant nearness. There was an era of sumptuous regal support by the Maitraka province of Saurashtra in the west, and in the east the significance of Nalanda arrived at its crest during this time as the most extraordinary of the considerable number of focuses of Buddhist learning, to which some increasingly like Vikramashila, Oddantapuri, and Somapura were included. In Gujarat and Rajasthan areas, Jainism also appears to have done sensibly well among the individuals regardless of the decreasing illustrious help.

1.3.2 The South Indian Transitions

It is in the South that the two religions stayed behind Brahmanism in a noteworthy manner, despite the fact that the Kannada region stayed a Jaina fortification. There was never any affection lost among them and the Brahmanical religions, and religious contention and mistreatment have for quite some time been distinguished as unmistakable highlights of our age, regardless of a specific general hesitance to acknowledge it and a somewhat frantic offered by certain researchers to see only religious resistance and amicability. There were no such rulers during these hundreds of years who were fair in their demeanours to the different religions, however so were those with fanatic perspectives verging on extremism. For example, the accompanying statement from probably the most punctual investigation on South Indian Jainism speaks to a standard perspective on the destruction of the confidence in the district, about which understudies of history will, in general, be new nowadays:

The huge stays in South India of ravaged statues, left gives in, and destroyed sanctuaries on the double review to our mind the significance of the religion in ancient times and the philosophical malevolence of the Brahmins who cleared it out of all dynamic presence. The Jains have been overlooked and their conventions have been disregarded. In any case, the memory of that unpleasant battle among Jainism and Hinduism, portrayed by grisly scenes in the South, is always kept alive in the arrangement of frescoes on the mass of the mantapam of the Golden Lily Tank which is also known as Minakshi Temple of Madura.

Tantrism was well on approach to turning into a notable component of religious life everywhere throughout the subcontinent. In Tantrism, the clique of female divinities, who were when all is said in done known as Tara in Buddhism and Shakti or Devi in Brahmanism, was joined with a lot of recondite convictions and enchanted practices. A realistic depiction of Tantric religion is found in the Harshacharita, where a Sascetic from the South performs what may obviously be recognized as a Tantric ceremony for Harsha's progenitor Pushpabhuti. The plain lived almost an old sanctuary of the Mothers (matri) and played out a flame ceremony in

the mouth of a carcass in an unfilled structure close to 'an extraordinary incineration ground' on the fourteenth night of the dull fortnight.

Among different highlights of religious life in this time of change, one was the happening to Islam on the west coast and in Sindh, and the other was the extension of Christian people group from Malabar and some different places on the west coast towards the east shore of the landmass..

Aside from the six major schools of reasoning in Brahmanism, there were, as you definitely know, three 'heterodox', for example, non-Brahmanical ones: Buddhist, Jaina, and Charvaka. No works of the Charvakas have come down to us and their perspectives are known distinctly through nullification by others. A noteworthy delegate of this school was Purandara, who presumably lived in the seventh century and is known to have made messages on his school of theory. Around the same time thrived Dharmakirti, the remarkable Buddhist logician. In Vedanta reasoning we have Gaudapada, who is presumed to have been Shankaracharya's paramaguru, the educator of his instructor. Some most prominent names in Mimamsa theory likewise have a place with our period: Shabara, Prabhakara, and Kumarila.

1.3.3 The Medieval Architecture and Artistry

In stone engineering, there were two noteworthy structures: shake cut and auxiliary. Shake engineering alludes to the formation of structural structures in living rock. These stone cut sanctuaries and religious communities typically look like fake collapses slopes and bluffs. These were particular from 'basic' design, which alludes to building detached structures with dressed stone (or block) brick work. Once in a while, these two structures could be joined, however regularly they stayed isolated, and have diverse ordered ranges. Shake engineering, which over its long vocation was for all intents and purposes, skilful South Asian marvel, returns to the Mauryan time frame, however it is from about mid-fifth, century (starting at Ajanta and Ellora) that it entered its most dynamic stage.

Before the part of the bargain the incredible period of shake design in Indian craftsmanship history was all around attracting to a nearby, its

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most noteworthy accomplishment - the Kailasanatha sanctuary at Ellora - comes soon after it. It was during these hundreds of years that development of auxiliary structures in stone and block got going in a significant manner, however the extremely radiant and great period of basic sanctuaries starts after the time of shake engineering was finished. For the most part talking, there was a cover between the two sorts of development during our hundreds of years, with the exception of in the south under the Pallavas, where the auxiliary stage starts in the eighth century simply after the stone slice stage reaches an end in the seventh.

As the fine models from Ajanta and Ellora affirm, real advances were made as the craftsmen quit copying wooden models and accomplished expanding flawlessness of structure and execution; in certain occurrences, it has been watched, 'lines are straighter, points increasingly right, and surfaces more valid than in some other models'. Further, two religious communities at Ellora are the main models we have of three stories in shake cut craftsmanship. Till about the part of the arrangement century Buddhism to a great extent ruled the stone cut method of design, and after that step-by-step Brahmanism turned out to be progressively significant, trailed by Jainism. In spite of the diverse religious affiliations, the structural style stayed normal, except for some adjustment for formal purposes.

Instances of unattached structures worked of stone or block, are known from a previous period. A most wonderful advancement of our period was the development of the commonplace Brahmanical sanctuary of the medieval time. The medieval sanctuary was an intricate structure with a few commonplace highlights. The procedure started, about the turn of the 6th century, with the expansion of a pinnacle called shikhara to the level tops of the place of worship rooms of the Gupta time frame. The soonest instances of such an expansion originate from Bhitargaon close Kanpur (block) and Deogarh close Jhansi and Aihole close Badami (stone). The rest of the highlights were progressively included till about AD 740, when at the Vaikunthanath Perumal place of worship at Kanchipuram we see a mix of all the standard characteristics of the medieval sanctuary. The development happened at various pace in different locales. For example, a significant stage in the advancement was the association of

the pillared gathering corridor called mandapa with the sanctum by methods for a vestibule called Antarala. As late as AD 700 this had not turned into a general practice as it is missing in both the Shore sanctuary at Mamallapuram and the Kailasanatha at Kanchipuram (this Kailasanatha sanctuary was utilized as a motivation for the one at Ellora).

In model, the old-style custom with its accentuation on completely adjusted volume all around proceeded. The medieval style, where adjusted volume and smooth raised lines offer approach to level surfaces and sharp bends, is seen so often in segregated models and after its all said and done stayed limited to specific districts only.

The equivalent is valid for painting. It was a serious created workmanship by the beginning of our period, and the Vishnudharmottara Purana, a contemporary content from Kashmir, gives a point by point record of its different viewpoints. Abstract references demonstrate that there were the two paintings (works of art on dividers and roof) of various kinds in private homes, regal castles, and religious places also famous versatile displays of pictures drawn on materials. In any case, albeit a few instances of canvases from our period have endured, they all will be all wall paintings in religious foundations. The best-saved examples originate from the Bagh in Madhya Pradesh, Ajanta, and Badami, the seventh-century shake cut Jaina sanctuary at Sittanavasal in Tamil Nadu (a great piece of the surviving depictions, it has now been discovered, have a place with the ninth century), and the seventh-century Shaiva Kailasanatha sanctuary at Kanchipuram. Outside India, Sigiri in Sri Lanka outfits wonderful occasions. The custom of traditional painting proceeded in all these and numerous different cases through the seventh century and past. In the old-style mode, there was an endeavour at three-dimensional portrayal by utilizing a few strategies, for example, chiaroscuro (utilization of light and shade by methods for shading shades and tones). As the centuries progressed, notwithstanding, the medieval style, which was to discover a solid footing in numerous areas, was additionally creating. It shows up in an eighth-century Ellora painting with a fulfilment that recommends an extensive stretch of earlier

development. As in figure, the old style and the medieval were to exist together in South Asia after our period.

1.3.4 The Brahmagupta Logics

In the logical field, Brahmagupta is the most exceptional figure in our period. He made various fundamental commitments in science. He was the principal mathematician on the planet to perceive negative numbers, which he introduced as 'obligations' rather than positive numbers, which he called 'fortunes. From numerous points of view, he was in front of the mathematicians of the time. For example, one of his strategies for demonstrating Pythagoras' hypothesis stayed obscure toward the western world till the seventeenth century. Stargazing was firmly connected to arithmetic, the word for the mathematician - ganaka - being likewise the term for the cosmologist. Like his similarly famous antecedent Aryabhata, Brahmagupta was in this manner a cosmologist too. He headed a noteworthy observatory and thought about such inquiries as lunar and sun-based obscuration, conjunctions of the moving planets with one another just as with fixed stars, and so forth.

Be that as it may, despite the fact that he was naturally amazing in applying scientific strategies to cosmology, Brahmagupta neglected to make similar progress in space science. He in truth emphatically contended for an inappropriate end that the earth does not pivot on its hub. The purpose behind this was his powerlessness to go past and question the religion-endorsed learning. It has been demonstrated how Brahmagupta was kept from making a similar progress in cosmology by the stranglehold of scriptural specialist. In this way while he endeavoured a cautious estimation of the measurement of the shadow of earth so as to perceive how the "moon is overshadowed by it, he likewise censured the 'blasphemers' who false and reject the view that the devil Rahu swallows' heavenly bodies! Clearly, a similar need to maintain religious expert drove him to censure and reject Aryabhata's discoveries. The Surya Siddhanta, which gave the premise of medieval cosmology in India from the fifth century onwards by supplanting the Vedanga space science, kept on experiencing steady transforms; it was its later form, one

that advanced between AD 628 and 960, that was to increase tremendous fame. In the Tamil area, an old arrangement of cosmic figuring's by methods for certain numerical plans proceeded as a parallel convention, as unmistakable from the trigonometrical custom of the Surya Siddhanta. Aside from Brahmagupta, Bhaskara I, who was a contemporary of Brahmagupta and a devotee of the incomparable Aryabhata, and Lalla (AD 748) were the main space experts of our occasions.

In prescription, Vagbhata guaranteed, or was asserted, to have turned into the main expert for his age, rendering unnecessary the past bosses. There are two Vagbhatas, the first of whom composed a treatise called the Ashtanga-sangraha, and who prospered in the seventh century just before the visit of the Chinese traveller, Yijing. Researchers place the other Vagbhata, the creator of Ashtanga-hridaya-samhita, about a century later. Both were Buddhists, and along these lines take the stand concerning the nearby connections of Buddhism with the therapeutic convention; medication was enthusiastically considered in the religious communities of Nalanda and Vikramashila.

Check your progress -2

3. What does the medieval architecture and artistry reflect? Explain.

4. What do you understand by the Brahmagupta Logics? Explain.

1.4 LET US SUM UP

In this and the past exercise, you have examined how the lives of individuals in early India were being changed in a few noteworthy ways over the 200 odd years. Our worry was with distinguishing the elements of progress instead of giving a point by point portrayal of economy, country, society, and culture. For example, endeavour has been made to

give a record of the various works of writing that were created during these hundreds of years. The reason has been to examine change, not describe subtleties.

You should not envision, in any case, that the progressions happened in a uniform manner everywhere throughout the subcontinent. The progress to the medieval period happened at various purposes of time in various circles and districts, and the pace at which change happened additionally shifted. In addition, chronicled change only from time to time happens in a general, discount design. Reminders of the past, including the remotest past, some way or another figure out how to stick to us; the researcher D. D. Kosambi, in reality, would consistently ask students of history to identify pieces of information to the past in the present. No different, the examples of progress that we have laid out above made early Indian culture unmistakably unique about the mid-eighth century from what it was about mid-6th. As you read on, you will perceive how the procedures of change kept on working in the occasions ahead.

1.5 KEYWORDS

- **Jati:** Jati is a gathering of groups, clans, networks, and sub-networks, and religions in India. Every Jati regularly has a relationship with a customary activity capacity or clan. Religious convictions or etymological groupings may characterize a few Jatis.
- **Varnas:** Varna, a Sanskrit word with several meanings including type, order, colour or class, was used to refer to social classes in Brahminical texts like the Manusmriti. These and other Hindu texts classified the society in principle into four varnas: Brahmins, Kshatriyas, Vaishyas, and Shudras.
- **Pastoralism:** Pastoralism is the part of horticulture concerned with the raising of domesticated animals. It is creature cultivation: the consideration, tending and utilization of creatures, for example, cows, camels, goats, yaks, llamas, reindeer, ponies and sheep.

- **Harshacharita:** The Harshacharita, is the life story of Indian head Harsha by Banabhatta, otherwise called Bana, who was a Sanskrit author of seventh-century CE India. He was the Asthana Kavi, which means Court Poet, of Harsha. The Harshacharita was the principal structure of Bana and is viewed as the start of the composition of verifiable idyllic works in Sanskrit language.
- **Obscuration:** The actions of hiding or concealing something.

1.6 QUESTIONS FOR REVIEW

- Define the social and cultural terminologies.
- Explain the social norms followed in the medieval India. What according to you was the reason behind these norms?
- Briefly describe the Varnas and the Rituals.
- What do you understand by the Middle Indo-Aryan Dialects? Explain.
- What were the South Indian Transitions?

1.7 SUGGESTED READINGS

- Ali, M. Athar. "The Mughal polity—a critique of revisionist approaches." *Modern Asian Studies* 27.4 (1993): 699-710.
- Richards, John F. "Mughal state finance and the premodern world economy." *Comparative Studies in Society and History* 23.2 (1981): 285-308
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1.8 ANSWERS TO CHECK YOUR PROGRESS

- The state and non-state societies had a great comparison. The state societies were considered those comprising of the kingdoms and empires whereas, the non-state societies comprised of people belonging to casteless societies of hunter gatherers and tribes. Unlike the state societies, the non-state societies were significantly

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expanding and were considered to be one of the largest existing caste societies. (answer to check your progress – 1 Q1)

- The women came across several changes during the medieval period. They usually face major drawbacks with respect to their respective womenfolk. They bear suppression in regard to their lifestyle, allowances, and married lives and so on. Moreover, they are condemned to stay confined within certain constraints before and after marriage life too.(answer to check your progress – 1 Q2)
- The medieval architecture and artistry represented a beautiful depiction of the medieval period. They reflected the medieval ideology in terms of structures and paintings. The medieval architecture represented such structures which defined the glory of the respected dynasty or the group/community in the form of physical formations. The artistry basically consisted of the creativity expressed in terms of paintings which included the expressive representations of something belonging to any community or destiny. (answer to check your progress – 2 Q3)
- Brahmagupta is the most exceptional figure in our period. He made various fundamental commitments in science. He was the principal mathematician on the planet to perceive negative numbers, which he introduced as 'obligations' rather than positive numbers, which he called 'fortunes. From numerous points of view, he was in front of the mathematicians of the time. He headed a noteworthy observatory and thought about such inquiries as lunar and sun-based obscuration's, conjunctions of the moving planets with one another just as with fixed stars, and so forth.(answer to check your progress – 2 Q4)

UNIT-2. HISTORIOGRAPHY AND RECENT DEBATES: FEUDAL AND INTEGRATIVE APPROACHES

STRUCTURE

2.0 Objective

2.1 Introduction

2.1.1 Feudal and segmentary state

2.1.2 Ruling Dynasties of Medieval Indian Period

2.2 Feudalism Debate

2.2.1 Theory of feudalism

2.2.2 Creation of feudalism structure

2.2.3 Decline of feudalism

2.3 Theoretical Model: Segmentary State Model

2.4 Herman Kulke: The Integrative Approach

2.5 Let us sum up

2.6 Keywords

2.7 Questions for review

2.8 Suggested Readings

2.9 Answers to check your progress

2.0 OBJECTIVES

After going through this unit, you would be able to understand the points mentioned below:

- Early Medieval system and the Marxist historiography as a downfall of the civilization in the period of Indian history and the detailed description of the important dynasties during the period of Indian medieval history.
- The feudal and segmentary states are approaches which are largely related to each other
- The model of integrative state formation is a fairly recent construction. It is the outcome of critical but the most fruitful debate with the other two dominant models of early medieval

state formation, i.e. Indian feudalism and the segmentary state reflections on the concepts of Indian feudalism and the segmentary state in Indian history.

2.1 INTRODUCTION

The period of the early medieval era is the duration from the c.600CE-1300CE. The early historians are consistent on the fact of the differential identity of Indian history. This was a historical phase, had gone through the ending of the early history and initial phase starting for the medieval period. In turn, this all brings the alternative components of the continuation of changes in the history in India. It is also known as the transitional phase of the medieval period. The history of the development phase has challenged the insight of the non-linear and rigid patterns. These are the alternatives not known in the upheavals of the dynasty. Still, they are located in the socio-economic, cultural and political consequences.

Feudalism was one of the most debatable topics during this phase. The details of it were rather complicated. B.D Chattopadhyaya tried to explain feudalism differently. This phase was marked by an influence of Marxist historiography that led to the downfall of civilization. Society suffered the most due to this ideology. Historians had conflicting views on the matter and did not admit the severity of the situation. This non-acceptance of facts, regarding the nature of Indian polity, had its circumstances. One such repercussion is that the actual causes of the creation of such a scenario were never identified.

The Medieval Indian period is a significant part of the entire Indian history. This was the period that starts from the downfall of the Gupta Empire and ends in the 18th century. Modern historians have created a clear line of the early medieval and late medieval phase. The period of the century marked the beginning of the Sultanate period. This was the period which, consisted of the Sultanate reigns and the Mughal period. Both phases are regarded as the late medieval period that had already emerged with the variations in many other regions. In the early medieval

period, the nature of the state was not identified in the presence of great local and regional controls. These powers were present in the unavailability of the country's paramount power.

Nevertheless, this was the phase that observed quite distressful political entities. These were the political entities that were rarely featured by certain historians as the “imperial kingdoms” of the regions. However, in the Sultanate and Mughal during the late medieval period, their centralized authority was witnessed, majorly in the parts of the Indian subcontinent. The national historiographers had tried to view all over the medieval period. They tried several tactics in establishing the central empire which had already existed. They were trying to follow the term of the tripartite division of the historians in the colonization's. Nationalist historiography tried to view the entire medieval period as one and also tried to establish the existence of the centralized empire, as a continuation of the ancient empires, thereby negating the elements of change that took place in individual states during the period. They followed the 'tripartite' division of the colonial historians, with certain compromises in their qualities. The Marxist historiography had emphasized much dominance on the decentralization of the policies which were breakdown during the phase.

Marxist Approach

The major aim of the Marxist approach was to identify the financial system for the land grant system. They were the primary agents, as they had brought the sovereign in the small piece of the parcel, packed carefully. According to this point of view, the feudal policies were made in equation with the early medieval period. These consequences explain the multiple division of the Indian political powers and their authorities. The feudalism approach was majorly formed based on the data of Puranic and Epigraphic that were prevailing in most parts of North India, due to which they were not accepted.

2.1.1 Feudal and Segmentary State

The feudal and segmentary states are approaches that are largely related to each other. They had criticized each other too much, but they also have some common features. The Segmentary State draws out the details from inscriptions of the vast South Indian bodies. Both of these models greatly emphasize the fragmented political power. They had also given many arguments concerning the ritual sovereignty and crises in politics. Both of these models of segmentary state and feudal polity had acquired the critics for not having the rigid historians who were representing the differential elements or components of the integrated politics. This kind of politics was facilitated for the coming of the local and super local societies.

According to them, the emergence of these state societies resulted from the developments from within at the local level itself and not because of any external stimulus. Marxist scholars like R.S. Sharma, B.N. Yadav and the likes view early medieval polity as one of decentralization and disintegration in sharp contrast to early historical polity which encouraged forces of centripetal. According to this historiography decentralization and disintegration is to be posited against the backdrop of the emergence and crystallization of Indian feudalism. B.D. Chattopadhyaya does not, however, see the making of early medieval India in terms of the crisis of a pre-existent, pan Indian social order. He is not in favor of perceiving the early medieval phase only in terms of feudal formation. On the other hand, he identifies three major processes that were operative throughout Indian history viz a) the expansion of state-society through the process of local state formation b) paganization of tribe and caste formation and c) cult appropriation and integration.

2.1.2 Ruling Dynasties of Indian Medieval Period

The history of the Indian medieval period was started on the tip of ancient age in 550 AD. The different dynasties rose in power and during this long-time period took the role of commanding in the medieval history of India. The land of the Asian nation was separated into many small kingdoms

from north to south and east to west parts. Throughout medieval history, the various dynasties of playing dominancy over southern Asian countries were namely, the Cholas of the 3rd century to the 13th century. The Mughals of northern India reigning from 1526 AD to 1707 AD. The Rajput's dynasty of western India called the state of Rajasthan. Various other dynasties were also there like the Pala dynasty of eastern India, the Chalukyas, the Pallavas, the Delhi Sultans had controlled their area. Sometimes they created a variety of bloody battles for various reasons.

- **Chalukya Dynasty:** The Chalukya Dynasties had ruled the sovereign of various capitals. Western Chalukyas started ruling from the city of Badami. They were in the power of Indian medieval history from the reign of 600 to 1200 AD in the state of Deccan. The Chalukyas who ruled from Kalyani capital city were referred to as Later Western Chalukyas and the Chalukyas ruled their kingdom from the Vengi capital city were known as the Eastern Chalukyas. The founding father of the Western or Early Chalukya family was Pulakesin I, who established the family at the capital of Badami (now in Bijapur). He was succeeded by his son Pulakesin II. Pulakesin II was in power within the reign of 609 AD to 642 AD. The capital of Badami was destroyed by the Pallava family within the seventh century. The Chalukya dynasty was in power in the capital town of Vengi (now in East Andhra Pradesh) and therefore the family lasted from 624 AD to the eleventh century. Western Chalukyas lasted until the seventh century from the capital town of Badami, when a long-time amount in 973 AD that they had reclaimed their capital Badami and reestablished the dynasty in the Deccan and created a new capital at Kalyani. The Dynasty stayed in power till 1189 AD.
- **Chola Dynasty:** Chola Dynasty was one of the longest-ruling authority in south India. A Chola king was known as Elara. It reports the names of the kings and the princes of the Chola dynasty till 300 BC. They control their kingdom from two capital cities- Kaveripattinam. and Urayur.

There had two types of Cholas existed in the Dynasty:-

- Karikala Cholas

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- Kocengannan Cholas.

After the ninth century, Cholas became the strongest family line of southern Asian country and that had managed various regions in total southern India and also the encompassing state. Under the reign of Rajaraja Chola I and Rajendra Chola I, the empire became powerful in the field of army, finance, and culture in South Asia and South-east Asia. The Pandyas in south India rose to the position of a large power who expelled the Hoysala Dynasty who were partners of the Cholas from Tamil country and subsequently causing the tip of the Cholas themselves in 1279 AD. Initially, they rose in power of the state of Tamil in the 2nd century BC and were able to maintain their control until the emergence 13th century. In the early period, the Cholas dynasty had broken its bonds with the Sangam Literature. After the Sangam age in 300 BC, the Cholas was beaten by the Pandyas and Pallavas and they captured the Tamil country. An unknown family line, Kalabhras, attacked the country and displaced the prevailing empires and dominated for around 3 centuries. After the 6th century, the Pallavas and the Pandyas regained the century.

- **Pala Dynasty:** After the death of the great king Shashanka, north India became a land of the end. In the meanwhile, at 750 AD kings, Gopala established the Pala family line and saved the state of north India, Bihar and West Bengal. The reign of the Pala Dynasty was from 800 AD to 1200 AD. King Gopala died in 770 AD; he was succeeded by his son Dharmapala in the reign of 770 AD to 781 AD. He established a powerful capital at Kanauj. But they were attacked by the Pratiharas of middle India and an overseas power, Rashtrakutas of the Deccan. In the reign of 810 AD to 850 AD, king Devapala was ready to recover their fame against each of the Pratiharas and also the Rashtrakutas. After the king of Devapala's, a lot of successors rise in power, but they were not so remarkable in Indian history. In the reign of the Pala Dynasty, Mahayana Buddhism had established the famous Buddhism temples and universities of Nalanda and Vikramashila. He was the president of the

Vikramashila monastery. After the center of the twelfth century, the Pala Empire was destroyed.

- **Pallava Dynasty:** In the medieval history of India 500 AD, the Pallavas were known as the most powerful dynasty in Andhra Pradesh. They started their reign from Pallavpuri and to spread the influence they further moved to Kanchipuram. It was the place where they had built their strong and powerful empire of the Pallavas Dynasty by its founder, Simha Vishnu. He expanded his kingdom to Tanjore, North Orissa, and Tiruchirapalli, after which Mahendravarman, the son of Simha Vishnu succeeded over his throne. He had good taste regarding the cultural activities and then he proposed the establishment of Mahabalipuram, a cave temple. The Chalukya king, Pulekisin II had defeated the son of Simha Vishnu in the battle of Pallular. Then, in 630 AD Mahendravarman died after he lost the battle in Pallular. His son was so determined to take revenge in defeating Pulekisin II. In 632 AD, he expanded his armies in a huge number and defeated him in the city of Pariyalam and Manimangalam. He had almost burnt the whole city of Pulakesi. After the completion of the construction of Mahabalipuram, he decided to establish numerous temples too. The Pallava dynasty was not expanding at a very good pace, but its successors had their control over it until the Chola dynasty took over their kingdom in the 9th century. 7
- **Maratha Dynasty:** The Maratha dynasty was founded by Shivaji Bhonsle (1627AD-1680 AD) and ended with the reign of Muslim ruling in India. They had given high-quality services to the Bijapur Sultans and gradually were trapped under the ruling of the Mughals Empire. Shivaji Bhonsle, being the father of his dynasty took the charge and seized two forts in Pune. This happened in the year 1647 AD. Over time, he defeated the regions of Purandar, Torna, and Rajgad and murdered Afzal Khan, Adilshahi in 1659. he built various strategies and plans of guerilla for invading the Mughals in 1660 AD. After the span of 6 years again he was kidnapped by Jai Singh, the general of Aurangzeb. But he found a way to save himself and escaped his life and also with addition he had recovered all the losses of his accounts in the reign. By the time, the

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power was slowly expanding and in 1673 his power was strongly spread over in parts of Rajgad and Western Maharashtra. Sambhaji succeeded the throne after his father and was killed by Aurangzeb in 1689 AD. After this, the second son of Shivaji Rajaram succeeded in his throne and later on died in 1770 AD. His wife was left with her only 10 years old son Shahu, whom she had put on the throne. He gradually learned some skills to defeat and conquered the kingdom of Aurangzeb in 1707 AD, till the duration he captured the city of Rajgad

- **Vijayanagar Empire:** The Empire of Vijaynagar has a great historical value in India. It was established by two brothers Harihara and Bukka in the middle of the 13th century. The empire continued around for three centuries and successfully avoided the influence of Muslim sultanates in southern India. History of the Vijaynagar Empire was an unbroken period of bloody battles with Bahamani and other Muslim sultanates. Krishnadev Raya was the best ruler of the Vijaynagar Empire; he was always unbeaten in wars throughout his reign. He always treated with the beaten enemy as a friend. He preserved an open relationship with Portuguese and granted some concessions to Governor Albuquerque. It ruined the Hindu dominance in southern India till the rise of Marathas in the 17th century.
- **Sultanate Dynasty:** There were numerous Delhi Sultanates in the power from 1210 AD to 1526 AD. This dynasty was established after Muhammad Ghori defeated Prithviraj Chauhan, the Rajput king. It was the battle of 2nd Tarain in the year 1192 AD. After his death, in 1206, Qutbud-Din became the Delhi Sultanate and formed the dynasties of Slavery. This slavery system came to an end in the year 1290 AD. The sultanate of Delhi was actively looking for alternatives and regularly taking other forms.

Five dynasties faced situations of rising and downfall:

- Lodi dynasty (1451 AD-1526 AD)
- Slavery dynasty (1206 AD-1290 AD)
- Sayyid dynasty (1414 AD-1451 AD)
- Khalji dynasty (1290 AD-1320 AD)

- Tughluq Dynasty (1320 AD-1413 AD)

- **Rajput Dynasty:** The Rajputs weakened each other by constant fighting. This allowed the foreigners (Turks) to commence victorious campaigns exploitation duplicity and deceit where military capability unsuccessful against Rajputs. Rajput or Rajputra is a regional word of Rajasthan; its mean Son of the king. They were the descendants of the Kshatriyas or warriors of Vedic Asian countries. There were 3 major sorts of Rajputs descend within the medieval Indian history; the Suryavanshi descended from lord avatar, the Chandravanshi who descended from Hindu god Krishna and the Agnikula tribes had descended in the analikund.

There were 21 small kingdoms in Rajasthan. Different Rajputs clans ruled their kingdom, among them the Sisodias Rajput had ruled in the state of Mewar (now in Udaipur), the Kachwahas Rajput had ruled in the state of Amber (now in Jaipur), the Authors Rajput had ruled in the state off Marwar (now in Jodhpur and Bikaner), the Hadas Rajput had ruled in the state of Jhalwawar, the Bhattis Rajput had ruled in the state of Jaisalmer, the Shekhawat's Rajput had ruled in the state of Shekhawati and the Chauhans Rajput had ruled in the state of Ajmer.

Check your progress -1

1. Describe the dynasty in history from 600 AD to 1200 AD.

2. Name five dynasties who faced rise and fall during the sultanate dynasty?

2.2 FEUDALISM DEBATE

It is essential to outline the origins of Feudalism in India. This concept is extracted from European historiography. It was a combination of ideas, formed by the social seminal writings of Marc Bloch and Henri Pirenne. They served as the pioneers of feudalism and initiated the provincial acceptance of the same, socially, in many parts of India. Colonel James Todd was the initiator of the feudalism links in Rajasthan in the early nineteenth century. The Indian context for the feudalism was given to him as a responsibility. European history states much widespread feudalism in their region.

The lord was responsible to take care of social security and in retaliation, they offered the military and including various services to the lords. The quality of loyalty was long-lasting to the lords. For James, the sequence was reproduced in Rajasthan. D.D. Kosambi had given the term feudalism, a very highly important status. A sense of loyalty also tied the vassal to the lord in perpetuity. For him, the pattern was replicated in Rajasthan. D.D.Kosambi gave feudalism a significant place in the history of the socio-economics. He had formed an idea from the expansion of the feudalism in the Indian history in his books entitled, "An Introduction to the study of Indian History" which was published in 1956, in two methods.

2.2.1 Theory of Feudalism

Feudalism had emerged due to the presence of high-class elites. There were major waves of invading Western Europe. The first was Norse who came by sea route and spread all over marines of Europe. Secondly from Balkans were the Hungarians and lastly the Saracens who emerged from Tunisia. They were coming with the intention of raiding, plundering and causing the condition of havoc. However, the influence of all these invasions in Europe was different according to the conditions. Still, they were successful in the creation of a surrounding in which the instability

and insecurity were commonly seen in depopulation, the decline of agricultural prospects and reduction in wealth.

The system of Feudalism was specified by the suitability of the seigneurial class and ecclesiastical by laying the whole surplus made in the production of agriculture. It was accomplished by the ambiguous peasants. There were separate structures and forms of feudalism that were containing the debts on Lords, peasants and Vassals. Paying homage and acknowledgment was the major principle of feudalism.

The size of the land was so different from fief forms. it was a type of public property or right that was supposed to be rules of fiefs and losing power of Lords. the peasants were taking full enjoyment with the rights of the Lords. The cultivators were making an obligation about the heavy land taxes imposed on them. It was the duration of the need of manors. The whole form and the structure of feudalism were not balanced and rigid in uniform stability. In the whole part of Europe, there were some essential differences in various regions.

2.2.2 Creation of Feudalism Structure

The structure of the feudalism was formed by the states who were providing the rights and lands to the high-class officials and Brahmins. On the bottom, there were individuals from the smaller groups that were rose from the backward class to be the individual of Bourgeoise and landlords. The chronological structure of the society was given by R.S. Sharma. He was politically fallen out of the social crises also called Kaliyuga Crises occurred around the 4th century CE. Due to these crises, kings were using their power and authority for the collection of revenue and resources. the political power overtook the issue of granting lands to the Brahmanas who were religious doners. The Brahmanas were not only entitled to the judicial rights with land properties including their administrative rights. These doners came out as the mediators for the land revenues, which is an obstruction between the surfs and the kings. Their authoritative power was slowly and gradually increasing. The

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religious donors were subsequently were emerging as the secular donors of the currencies in the metallic forms. As per the accordance of R.S. Sharma the king was forced to reallocate the lands assigned to the officials of the state instead of cash. He had a preview of India's downfall in a long trading journey with many regions in the world. This was to happen after the breakdown of the Gupta Empire. The phase of urbanization had also born the consequences of the economy. Including the land, the state provided many rights over the peasants who were doing cultivation. In the sense of paying a large amount to the intermediaries. The extension of the subjection of the peasants to the intermediaries was limited to the surfs. This was the only process going on till the end of the eleventh century at the duration of trade revival that restarted the process of urbanization.

Land grants were offered to the consolidated power of the state. Many of the property of the land was granted in uncultivated regions. This was happening for bringing out the activities of agriculture in the uncultivated regions. Yellava Subbarayalu who had already worked for the duration of 40 years in Tamil Nadu tells that, not inappropriate time of history but, more than 1/5 of India's whole land was allotted to Brahmanas in the forms of grants. So, there is a question that how do we create a theory of crisis in the kali age over total land of 20% based on the whole wealth of India? There was an extraordinary data which was accumulated from the Kaveri delta of pre-10th century. This was the delta where the chronological hierarchy had come into the Brahmanical settlements. The developments were not in equal strata everywhere. All areas did not occur the changes simultaneously. There is always a difference in the time and expense of the extensional growth.

The Social stratification and the chronology were not been same in every village. There were no single self-sufficient villages. People of different villages were interacting with each other through the use of a temple, tank, and cremation ground. There were also caste marriages between different villages.

2.2.3 Decline of Feudalism

The feudalism had a breakdown same as before, suggested in this phase. However, R.S. Sharma had not gone so deep about it. There was only a single element that was out of line in the context of the Indian account for the invasion of the Arab in Europe. Professor, B.N.S Yadava who was the other eminent for the feudalism thesis. This was the theory that drew attention Hun invasions of India which was coinciding with the initial rise of feudalism. In the region of Europe, the feudal system was too oppressive which in result led to the mass rebellions of the peasants of Europe. However, in India R.S. Sharma had suggested that the Kaivartya rebellion that was occurred in Bengal was the proof of the protest made by the peasants or surfs. D.N. Jha and BN S. Yadava were so firm by the theory of the feudal system.

Today time the historians and the experts generally use the term of feudalism with the high connotation of negativity. There was a large inequality of income and unhealthy power dynamics in the system of feudalism. Despite the clear imbalance of this hierarchy, there are both positive and negative aspects of feudalism. After, taking consideration of the fact that feudalism began more than 1,000 years ago in the civilized system. It is the system where the people at the top and bottom of the feudalism structure were highly considered as the impressive ones. The major difficulty with the estimation of the previously ancient feudalism with its examination and of its remnants in the past that are persisting in today's time.

Check your progress -2

3. What was the reason of decline of feudalism?

4. What was the structure of feudalism?

**2.3 THEORETICAL MODEL:
SEGMENTARY STATE**

The theoretical model is also known as the Segmentary State theory. It questions the inadequacy of the feudal system as a tool for the explanation in the current polity in the part of south India. Inspired by the study of East Africa Alur society the A. Southhall, Burton Stein located the segmentary polity from Pallava times. The Segmentary theory views the king as having enjoyed only limited territorial sovereignty. The element of centrality existed only in the core area even where the presence of quasi-autonomous foci of administration was tolerated by the Cholas. The real foci of power are suggested to have been the locality level centers or nadus. Stein distinguishes sharply between actual political management on one aspect and ritual sovereignty on the opposite. All the centers of the segmentary state do exercise actual political control over their part or segment, but only one center the primary center of the ruling dynasty has the primacy of extending ritual sovereignty beyond its borders.

The social organization polity and therefore the segmentary state theory highlights the traits of disintegration and fragmentation as hostile a centralized state structure. According to B.D. Chattopadhyaya, the segmentary state model or the concept of ritual sovereignty cannot resolve the problem of the political basis of integration since a rigid use of the

segmentary state concept relegates the different foci of power to the periphery and does not see them as components of the state structure. These models are challenged by a gaggle of students clubbed along as “non-aligned historians” by German Kulke. The growth of Trade and urban centers are related to each other. With the consolidation of the Delhi Sultanate the improvement of communication and the establishment of a sound currency system based on the silver tank and the copper, dirham. There was a definite growth of Trade in the country. This was marked by the growth of Towns and town life.

Check your progress -3

5. What is Segmentary State Model?

6. Describe the growth of Trade and urban centers in Delhi sultanate.

2.4 HERMAN KULKE: THE INTEGRATIVE APPROACH

The model of integrative state formation is a fairly recent construction. It is the outcome of critical but most fruitful debate with the other two dominant models of early medieval state formation, i.e. Reflections on the concepts of Indian Feudalism and the Segmentary State in Indian History. In his famous Presidential Address of the year 1983, “Political Processes and the Structure of Polity in Early Medieval India: Problems of Perspective”, B.D. Chattopadhyaya even stated: “I posit political integration as a counterpoint to the decentralized polity of the feudal model” and baptized the early medieval Indian state as an “integrative polity “. In more recent years, it was primarily Bhairabi Sahu who

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referred to this concept in several articles as an alternative model, an idea, which he tried to summarize and substantiate in 2005 in the paper “The Integrative Model of State Formation in Early Medieval India. This paper was submitted to the Seminar for critical evaluation. While Chattopadhyaya emphasizes processes of expansion of state-society, peasant nation of tribes and cult appropriation and integration, he also focusses on various aspects of cultural integration through different means of “ritual policy” in this paper. He points out that the emphasis, given to local processes, ritual integration networks of trans-local linkages and the spreading of state-society into marginal pre-state societies, may be regarded as major contributions of the integrative model. However, he also rightly observes that the actual processes of economic integration still “remain somewhat untouched.”

The revival of interest in the economic history of the Middle Ages after World War II has benefitted first to the study of the fourteenth and fifteenth century through the introduction to the historical practice of the theories and methods of modern economic science. Secondly, the discussion on the early medieval economy launched by Pirenne's posthumous book on Mohammed and Charlemange (1937) resulted in a more dynamic and economic interpretation of the Carolingian renaissance and a vivid discussion about its end around the year one thousand. On the contrary, the centuries between these two periods, i.e. the eleventh, twelfth and thirteenth centuries, although they witnessed the biggest demographic expansion since Neolithic times, the movement of the great clearances and the growth of big cities, have been neglected. The author argues for a renewed interest in the economic history of these centuries through a more integrated approach now that the quantitative approach has passed its zenith and interest in individual people is reviving, especially the common people and their behavior and habits. Archaeology, demography, and anthropology can be used for this purpose in the context of a more integrated social history of the period, no longer dominated by historians of law and institutions.

Check your progress -4

7. Who gave the Integration approach?

8. What was the integration approach?

2.5 LET US SUM UP

In this unit, for the feudalism debates, we can see the succeeding of the land grants system. This was the debate that has been continued for many decades for the period of the early medieval phase in India. This is regarded as the duration between the ancient and medieval periods. It is an era, which is in the flourish and decline phase of its own. Another is the integration model given by Brajadulal Chattopadhyaya in the year 1980s and 90s. According to him, every process and many other things are largely connected or linked to each other. This is the simple approach that gives us the chance of getting us acquainted with the nature of the early medieval period in the history of India. Apart from this, in India, the connection between the things are large and broadly focused because it usually is aware of the knowledge that the process and chronology of history and integrates it with nature so that they might lose their identity and reform a new phenomenon together.

Hence, we should not bind ourselves in rigid approaches and should create and form new perceptions, interpretations, links, and theories to reform history.

2.6 KEYWORDS

- **Feudalism:** The system where the Noble authority comes in connection with the kings and rulers service in exchange for the military.
- **Dynasty:** A succession of the family in the chronological order, generation to generation.
- **Integrative:** The link or the combination two particular things or the policies for the changes in the system
- **Quasi-Autonomous Foci:** A non-governmental organization where the authority of the government is less or no interference
- **Barons:** Barons are the individuals who may be referred to as Lord or nobleman.

2.7 QUESTIONS FOR REVIEW

- What is the Feudal Debate?
- What is the Segment State Model?
- Give a brief description of the following:
 - i. Chola Dynasty
 - ii. Tuglaq Dynasty
 - iii. Delhi Sultanate
- What was the relationship between the Segmentary State Theory and the Feudal System?

2.8 SUGGESTED READINGS

- Recent Perspective of Early Indian History Mumbai, Popular Prakashan, 1995.
- Ancient Indian Social History – Some Interpretations, Delhi, Orient Longman, 19
- Chattopadhyay B.D., A Survey of Historical Geography of Ancient India, Kolkata, Manisha, 1984.
- Kosambi D.D, An Introduction to the study of Indian History, Mumbai, Popular Prakashan, 1975

- Sharma R.S., Indian Feudalism ed 2, Delhi, Macmillian, 1981

2.9 ANSWERS TO CHECK YOUR PROGRESS

- The Chalukya Dynasties had ruled from 600 AD to 1200 AD. (answer to check your progress-1 Q1)
 - There were five dynasties that experienced rising and fall were:
 - Lodi dynasty (1451 AD-1526 AD)
 - Slavery dynasty (1206 AD-1290 AD)
 - Sayyid dynasty (1414 AD-1451 AD)
 - Khalji dynasty (1290 AD-1320 AD)
 - Tughluq Dynasty (1320 AD-1413 AD)
- (answer to check your progress-1 Q2)
- The feudalism had a breakdown because of its oppressive nature that led to revolts by peasant associations (answer to check your progress-2 Q3)
 - The structure of the feudalism was centered around the Brahmans. (answer to check your progress-2 Q4)
 - The Segmentary theory believes in the division of the state into smaller portions based on the social factors, with the central power being with the King. (answer to check your progress-3 Q5)
 - The growth of Trade and urban centered around the establishment of a proper currency system. (answer to check your progress-3 Q 6)
 - The model of integrative state was introduced by B.D Chattopadhyaya. (answer to check your progress - 4 Q 7)
 - The integration approach specifies the usage of ritual parameters to integrate different areas of economic importance. (answer to check your progress - 4 Q 8)

UNIT-3. SOURCES: SANSKRIT, TAMIL AND OTHER LITERATURE, AND ARCHAEOLOGY, EPIGRAPHY AND NUMISMATICS

STRUCTURE

- 3.0 Objectives
- 3.1 Introduction
- 3.2 Scope and Background
- 3.3 Literary Sources
- 3.4 South Indian Literature
- 3.5 Sanskrit
- 3.6 Archaeological Sources
 - 3.6.1 Numismatics
 - 3.6.2 Inscriptions
- 3.7 Let Us Sum Up
- 3.8 Keywords
- 3.9 Questions for Review
- 3.10 Suggested readings
- 3.11 Answers to Check Your Progress

3.0 OBJECTIVES

After studying this chapter, you will be able to:

- Understand the importance of sources of literature in medieval India.
- Understand the influence of history and sources of history on our thoughts.
- Interpret the limitations of various sources of history.
- Interpret the difference between various sources of history.

3.1 INTRODUCTION

The early medieval period from c.600CE to 1300CE is to be placed between the early medieval and historical periods. India has a large and diverse background, and for several purposes the research of this background is essential. For instance, in his Arthashastra (fourth centuries B.C.) Kautilya recommends the emperor devote a fraction of his time to learning historical narratives every day. Such research can never disregard the results of contributions to enrich the cultural and historical heritage of our country. Indeed, any research that lacks language and literature contributions is doomed to stay unfinished.

Many overseas scientists proposed that Indians had no feeling of composing geography, and anything published in the presence of nature is nothing but a tale without any meaning. But it seems that this is a very severe judgment. Because of the understanding of history in ancient India was assigned a very elevated position. Godliness equivalent to a Veda was granted to it. As one of the branches of knowledge, Atharvaveda, Brahmins, and Upanishads include Itihas-Purana.

3.2 SCOPE AND BACKGROUND

When speaking of Ancient India, the time span of 1200 BCE (Rig Veda composition) to c. 554 CE (Gupta Empire collapse) is commonly regarded. This era was a phase of change and innovation, new religions and excellent empires, migration and mixing, as well as countless other events. In this article, we're going to address the different methods we get knowledge about this time span, the sources of old Indian history.

Historians wrote the records of their time in old Greece and Rome. But ancient Indians who wrote occasionally wrote history on many topics. Most of the old stuff was lost as well. It is thus a challenging task to rediscover India's ancient past. Yet there are sources from which history is written.

Notes

Medieval period is an important period in the history of India because of the developments in the field of art and languages, culture and religion. Also, the period has witnessed the impact of other religions on the Indian culture. The beginning of the Medieval period is marked by the rise of the Rajput clan. This period is also referred to as the Postclassical Era. The medieval period lasted from the 8th to the 18th century CE with the early Medieval period from the 8th to the 13th century and the late medieval period from the 13th to the 18th century. Early Medieval period witnessed wars among regional kingdoms from north and south India whereas late medieval period saw the number of Muslim invasions by Mughals, Afghans, and Turks. By the end of the fifteenth century European traders started doing trade and around mid-eighteenth century they became a political force in India marking the end of Medieval period. But some scholars believe that start of Mughal Empire is the end of Medieval period in India.

These sources are divided into two main groups. They are *Archaeological* and *Literary*. The Archaeological Source can again be divided into three groups, namely, Archaeological Excavations and Monuments, Inscriptions and Coins. The Literary Source can also be divided into three groups, namely, Religious Literature, Secular Literature and Accounts of Foreigners. A brief account of these sources is given below.

Although there are many sources of medieval Indian history, it is often difficult to ascertain what happened because very few sources can be interpreted unanimously, each historian may have a very different view about what may have happened. Different people will have different ways of interpreting ideas and illustrations.

3.3 LITERARY SOURCES

As compared with Ancient India, a large number of literary sources are available for the medieval period. They provide some reliable information and insight into the life of the people of the period. These

sources inform us of the administrative set up of the rulers, their theory of kingship, military achievements, etc. They also reflect the state of cultural, economic, political and religious institutions.

1. **Kamilut-Tawarikh of Ibnul Asir:** For the history of Central Asia and the Rise of the Shansabani Dynasty of Ghor, the Kamilut-Tawarikh of Ibnul Asir gives us a lot of information. He used a critical judgment in utilizing his sources of information and the result was that his account has rarely been found to be wrong. However, those are admittedly based on hearsay.
2. **Tarikh-i-Jahan Gusha-i-Juwaini of Ata Malik:** Ata Malik Juwaini completed his Tarikh-i-Jahan Gusha-i-Juwaini in 1260 A.D. The book is valuable for the History of Central Asia in the first half of the 13th century. The author held a high administrative office in Baghdad under Hulaku and was also in a position to use Mongol official documents. However, his notices of India are few and are made only in connection with the Shansabanis or the Khwarizmi Prince, Jalaluddin.
3. **Tarikh-i-Guzidah of Hamdullah Mastaufi Qazwini:** The Tarikh-i-Guzidah was completed by Hamdullah Mastaufi Qazwini in 1329 A.D. It is considered to be the best general history of the East. It contains a brief, though generally accurate, account of the Ghaznavids, Shansabanis and Sultans of Delhi. The author gives interesting details about the Ghorides. The value of the book is mostly corroborative.
4. **Genealogies of Fakhruddin Mubarakshah:** For the early history of the Muslim conquest, the historical portion contained in the introduction to the book of genealogies of Fakhruddin Mubarakshah known as Fakhre-Madabbir, discovered and edited by Denison Ross, is very valuable. The author was a learned man of repute in the court of Ghazni and later of Delhi. He also wrote a history of the Ghorides in verse. Although it is mentioned by Minhaj-i-Siraj, it does not appear to be extant.
5. **Jawamiul-Hikayat of Nuruddin Muhammad Afi:** The Jawamiul-Hikayat by Nuruddin Muhammad Afi contains in its

- Preface details of the military operations which Iltutmish conducted against Qubacha in 1227 A.D. The author was an eye-witness of those events.
6. **Chach-Nama:** The Chach-Nama was originally written in Arabic. Later on, it was translated into Persian by Muhammad Ali bin Abu Bakar Kufi in the time of Nasir-ud-din Qubacha. This work gives a history of the Arab conquest of Sindh and is our main source of information on that subject.
 7. **Tarikh-i-Muhammadi of Muhammad Bihamad Khani:** The Tarikh-i-Muhammadi was completed in 1438-39 by Muhammad Bihamad Khani. The author did not belong to the Ulema class but was a member of the military class. The work deals with patriarchs and prophets including the life of Prophet Muhammad, the Caliphs, Umayyads, the Abbasids, the Ghaznavids, the Seljuqs, the Sanjarids, Shansabani Sultans of Ghor and Ghazni, Shamsi Sultans of Hind, etc.
 8. **Tarikh-i-Firozshahi Zia-ud-Din Barani:** The Tarikh-i-Firozshahi was written by Zia-ud-Din Barani. The author was a contemporary of Ghiyas-ud-Din Tughluq, Muhammad-bin-Tughluq and Firoz Tughluq. The author has described the system of revenue administration in great detail. Although Barani knew the duties and responsibilities of a historian, but he was not free from prejudice.
 9. **Tarikh-i-Sindh or Tarikh-i-Masumi of Mir Muhammad Masum:** The Tarikh-i-Sindh or Tarikh-i-Masumi was written by Mir Muhammad Masum. This book was written in about 1600 A.D. It deals with the history of Sindh from the time of its conquest by the Arabs up to the time of Akbar, the Mughal Emperor. It is not a contemporary account but is based on Chach-Nama. It gives an accurate account of the conquest of Sindh by the Arabs.
 10. **Tahqiq-Hind of Alberuni:** The Tahqiq-Hind was written by Alberuni who a great Arabic and Persian scholar was. He stayed in India for many years and learned Sanskrit. He translated many Sanskrit works into Arabic and Persian. The Tahqiq-Hind gives

an account of the literature, religion, and sciences of the Hindus at the time of his visit to India. Alberuni was a contemporary of Mahmud of Ghazni and he gives a lot of useful information about the condition of India at the time of her invasion by Mahmud. The book has been translated into English by Sachau.

11. **Kitab-ur-Rahlah of Ibn Batuta:** The Kitab-ur-Rahlah was written by Ibn Batuta, a Moorish traveler, who visited India in 1333 A.D. and remained here for 9 years. He also acted as Qazi of Delhi for 8 years. The work is a contemporary account written by a great scholar who had first-hand information about the affairs of Muhammad Tughluq.
12. **Tarikh-i-Salatin-i-Afghan of Ahmad Yadgar:** The Tarikh-i-Salatin-i-Afghan was written by Ahmad Yadgar. It deals with the history of the Afghans in India. It is very useful for the rule of the Lodi Dynasty. The author commences his work with the accession of Bahlul Lodi in 1451.

Limitations:

- Printing was not known. Everything was written on soft materials like birch bark, palm leaf, paper, etc.
- These writers made a lot of exaggerations to please their patron kings.
- Since the old manuscripts become fragile in course of time, they had to be manually copied. But at the time of copying, some errors tend to creep in or sometimes even additions are made.
- Since most of the books were written on the command of the rulers or by them, they contain material which has to be treated with care and caution.
- Different sources to be used while arriving at some definite conclusion.

Check Your Progress 1:

1. Explain the limitations of Literary Sources of Medieval History of India.

2. What do you understand by Literary sources of History? Explain with 10 examples of such sources for medieval history of India.

3.5 SOUTH INDIAN LITERATURE

Important sources for the medieval History of South India may be categorized broadly under the following three heads:

1. PERSIAN SCHOLARS:

- ‘Burhan-i-Maiser’ by Syed Ali Tabatabai: It deals with the Bahmanis of Gulbarga, Bahmanis of Bidar and the Sultans of Ahmednagar.
- ‘Tuzkirat ul Mulk’ by Rafi-ud-din Ibrahim: It is primarily a record of Adil Shahis of Bijapur.
- ‘Maasir-i-Qutab Shahi’ by an unknown author: It provides an informative account of the Bahmanis, Adil Shahis, Nizam Shahis, and Qutb Shahis.
- ‘Riyaz-ul-Insha’ by Mahmud Gawan: It is a valuable source for the Bahmanis of Gulbarga.
- ‘Tazkirat ul Malik’ by Rafi-ud-din Shirazi: It deals with the affairs of Adil Shahis of Bijapur.
- ‘Gulshan-i-Ibrahim’ better known as Tarik-i-Firishta by Muhammad Qasim Hindu Shah alias Firishta. It is considered as a monumental work on Deccan Kingdoms.

2. IMPORTANT WORKS:

- Madhura-Vijaya by Gangadevi: The author has mostly dealt with the military exploits of her husband Prince Kampana of Vijayanagar. It is perhaps the only historical work written by a woman.
- ‘Ramappayyan Ammanai’: It is a Tamil work which gives an account of the exploits of Ramappayyan on behalf of the rulers of Vijayanagar.
- ‘Keladinpa Vijaya: It is written in Kannada. It describes the foundation of the Vijayanagar Kingdom.
- ‘Rayavachaka” by Visvanatha Nayaka: Written in Telugu it throws light on the period of Krishnadevaraya of Vijayanagar.
- ‘Krishnaraya’: Vijayam’ by Chinna Venkata. It is also in Telugu dealing with the affairs of the Vijayanagar Kingdom.
- ‘Kerala Palma’: It is a Malayalam word that describes the conquests of Devaraya-II of the Vijayanagar Kingdom.

3. FOREIGN TRAVELLERS:

- Nicolo Conti, a Venetian merchant who spent some time in Vijayanagar in the beginning of the fifteenth century A.D.
- Abdur Razzak (A.D. 1413-82). Abdur Razzak was an envoy from Persia. He visited Vijayanagar in 1453. He provides a graphic picture of the city of Vijayanagar with its fortification, palaces, temples, and other public buildings.
- Athanasius Nikitin, a Russian traveler who visited South India in 1470. He has left a valuable account of the Bahmani Kingdom.
- Durate Barbosa an employee of the Portuguese Government. His account throws adequate light on the Vijaynagara kingdom during the period A.D. 1509 to A.D. 1514.

3.5 SANSKRIT

Though the Sultans of Delhi did not patronize Sanskrit literature and there were hardly any Sanskrit poets or scholars at their courts, certain important Sanskrit works were translated into Persian. This was done mainly to make information contained in the Sanskrit literature available to foreign readers.

Despite the lack of royal patronage, a lot of Sanskrit literature was produced during this period. This was mainly due to the encouragement extended to Sanskrit by the Hindu kings of Vijayanagar— Warangal, Gujarat, Rajasthan, Bengal and the Pallavas of the South. Thus, we find that the Sanskrit literature was mainly produced in areas that were free from Muslim dominations.

One of the first historical works to be produced in Sanskrit during the Medieval time was *Kalhana's Rajalarangini* dealing with the history of Kashmir. This was followed up by Prithvirajavijaya and Hammiravijaya, two works produced during the 12th century.

Another outstanding piece of literature in Sanskrit was *Vidyaranaya's Rajakakinirnaya* dealing with the history of Vijayanagar. While Rajnatha dealt with the reign of Saluva Narasiniha in his *Satuvabhyudaya*.

In the South particularly outstanding works were produced in Sanskrit during the Medieval times, in this respect to the *Dharma Shastra* of Madhavacharya and commentaries of Kataya Vema and Mallinatha. During this period, several beautiful poems were also produced. These were mainly devotional, satirical, erotic and allegorical in character.

In Bengal, Kalluka published his Commentaries on the *Code of Manu*. Chandeshwara wrote a digest of the *Smritis*. But the most outstanding work produced in Bengal was *Gita Govinda* by Jayadeva that dealt with the love story of Radha and Krishna.

Among the Muslim rulers who patronized Sanskrit was *Muhammad Ghori*, who is said to have kept an effigy of Hindu Goddess Lakshmi on his gold coins. Others were Zianu-l-Abidin of Kashmir, Mahmud Begarha of Gujarat, etc. Muhammad Ghori also known in history as Muizz-ud-din Mohammed bin Sam.

The coins also contained legend in Sanskrit. Zain-ul-Abidin of Kashmir deputed the famous Sanskrit scholar Jonaraja and Srivara for the completion of *Rajatarangini* to bring the history of Kashmir up-to-date, resulting in two volumes entitled as *Davitiya Rajatarangini* and *Tritiya Rajatarangini*. Mahmud Begarha patronized the great Sanskrit poet Udayaraja, who compiled *Rajainoda*, a work in seven volumes dealing with the life and works of Sultan.

Check Your Progress 2:

1. What are the three main sources of South Indian literature in medieval history? Explain in detail.

2. Write a few examples of sources of Sanskrit literature in medieval Indian history.

3.6 ARCHAEOLOGICAL SOURCES

The sources of Medieval Indian history are richer than the sources of Ancient India. There are plenty of written records and memoirs. In fact, a large number of Muslim chroniclers enjoyed the patronage of the ruling princes. Archaeological sources include monuments, temples, inscriptions, coins, and weapons. Medieval archaeology is the study of humankind through its material culture, specializing in the period of the European Middle Ages.

Medieval archaeology has examined the development of medieval settlements, particularly the development of medieval towns and castles. It has also contributed to the understanding of the spread and development of Christian monasticism during the medieval period. In this way the archaeological sources helped us in our study of Medieval India.

3.6.1 Numismatics

Numismatics is the study of coins. It is important for the study of history, especially ancient and medieval history. It confirms, modifies and even amplifies history. This is considered as the second most important source for reconstructing the history of India, the first being inscriptions.

Knowing the history of coins demonstrates much about the era during which they were issued. Medieval coins provide us with wonderful insights into the history of numerous dynasties. From coins released in Delhi Sultanate periods to Mughal India coins, there are plenty of possibilities. Coins from the medieval period not only provide us with wonderful observations about the history of the time but also the different types of Calendar Systems that were accompanied in those days. They are very different from ancient coins. The distinction between the coins used in old times and medieval times is that the coins of old times depicted a Sanskrit script with a profile image.

Knowing the history of coins reveals much about the period during which they were issued. Coins of the medieval period give us wonderful insights into the history of different dynasties. From coins issued in times of Delhi Sultanate to coins of Mughal India, opportunities are galore. Medieval period coins not only give us wonderful insights about the history of the time but also about the different types of calendar systems that were followed in those days. They differ a lot from the coins of ancient times. The difference between the coins used in the ancient times versus the medieval times is that the coins of ancient times featured a profile face with a Sanskrit text while medieval period coins showed the full face on the obverse side with khutba inscribed on the reverse side. Typically, it was some sort of Islamic symbol on the reverse side. History of coins in India will remain incomplete without the mention of medieval period coins. Let's take you to the tour of coinage system of Medieval India:

1. **Islamic Rule:** The Slave Dynasty introduced a new form of monetary System in India that extended till later years. A coin was introduced that weighted 11.6 gms of silver or gold. These medieval period coins were termed as Tanka, which represented the weight in Indian native language called Tola.

Although the Mughal empire was established after the defeat of Delhi Sultanate, it was during the reign of Babur that the coin system was actually established.

Different rulers of the Khilji Dynasty issued and introduced new form of monetary, Khilji coins system that included heavy and voluminous coins. These heavyweight gold and silver coins were called "Tankah". These coins were occasionally given to ambassadors, diplomatic agents and other distinguished persons as complimentary gifts or souvenirs of imperial favor and magnanimity.

During the reign of Sher Shah Suri, he issued coins in different varieties of metals ranging from silver to copper. In the silver coins of Sher Shah, there was the trace of `Kalima` and the name of four Khalifas on obverse side of the coin.

2. **Hunas:** A distinctive feature of the coins of the Huna Empire is that they inherited the features of the empire they ruled. The coins were decorated with the figure of the king bedecked with a headdress, which was adorned with buffalo head and wings on either side. For making these figures of the kings, they used a special hitting technique. Most of coins were in gold and silver with the names and titles of kings inscribed over it.

3. **Rajput Dynasty:** The Rajput Dynasty consisted of Kshatriyas, who were the warrior community and descendants of the Post-Gupta Empire. This community was divided into 2 clans with each clan having their own lineage. The fabric of coins of most of these coins that were minted during this time was similar. The general pattern of the coin included the name of the Ruler on one side and the picture of Goddess Laxmi on other side. The text of the coins was written in Devnagiri script. The weight of these gold coins was maintained to be four and half Masha, which is equivalent to 3.6 gms.

4. **Maratha Rulers:** The Marathas were the only powerful Hindu Power that rose after the Mughal Empire's decline. Shivaji and his successors issued coins in Gold and Copper. The language used on the coins was Nagari. The coins bore the name Chhatrapati Shivaji on one side and Sri Raja Siva on the other. It is believed that the first lot of minting with 7 lakh coins were showered on Shivaji, which later were melted under Aurangzeb's Government as a response of animosity.

5. **Sikh Rulers:** The coinage developed during the Sikh Era almost remained uniform during the entire era. There were about 20 mints that used to produce these coins. The Punjabi word for coin "Sikka" is supposed to have been borrowed by Persia. The language used on the coins was Persian and they were initially dedicated to the Sikh Gurus.

6. **Tripura:** Tripura coins have always excited numismatics as they contained the name of the Queen along with the name of King. These coins built under the Ratna Manikya era had fixed dates on them and were totally based on Hindu religious styles. The language used in these coins was mainly Sanskrit.

Check Your Progress 3:

1. What do you understand by Numismatics? Explain with a few examples of coinage system in medieval India.

2. Write short notes on the influence of Islamic rule on our Coinage system during medieval times.

3.6.2 Inscriptions

One of the most important and reliable sources of history writing is inscriptions. An inscription, being a contemporary document, is free from later interpolations. It comes in the form it was composed in and engraved for the first time. It is almost impossible to add something to it at a later stage.

Apart from this, the Harappan also closely interacted with the Neolithic-Chalcolithic communities outside their distribution area. This resulted in the Indus writing lingering on in perishable medium till the dictates of the new socio-economic contexts of early historic India. The only limitation of inscriptions is that they never speak of defeats/ weaknesses, only strengths, and achievements.

Notes

The period from the eighth to twelfth centuries marks an important phase in the history of art and architecture. In one respect it is an age of culmination and ultimate exhaustion of the earliest tendencies and movements in architectural styles and forms. In another, it marks the ushering of a new age which is particularly connected with the temple building. It is a creative and formative age, associated with the foundation of the typical styles of Indian temple architecture.

1. **Cave architecture:** Rock-cut excavations represent an aspect of Indian architecture that had been characteristic of the Seljuqs earlier period. Most of these belong to the Buddhist faith, though Brahmanical and Jain establishments of this type are not rare.
2. **Buddhist caves:** The rock-cut architecture of the Buddhists, as in the earlier period consists of two conventional types - the chaitya hall (the shrine proper), and the sangharama or the vihar (the monastery). The most notable groups are found in Ellora in Aurangabad, and also in Elephanta Island. The cave architecture, especially of the chaitya hall retains the plan of its prototypes but with extensive changes in the ornamentation and in the designs of the pillars in the interior.
3. **Brahmanical caves:** The Brahmanical caves at Ellora date from about AD 650. These are sixteen in number. The far-famed Kailash (no. XV) is considered the most important. It is an extensive establishment entirely excavated out of the rock in imitation of the celebrated Kailashnath temple or Rajasimhashvara at Kanchipuram.
4. **Jain caves:** The Jain caves were `similar, in plan and other arrangements to the Buddhist and Brahmanical caves. The most notable group of Jain caves are to be found in Ellora. Of these Chhota Kailas, Indra Sabha, and Jagannath Sabha are important specimens. With the Jain caves at Ellora, the long persisting tradition of cave architecture ceases for all practical purposes.

The rock-cut technique was given up in favor of the structural method which provided immense scope to the builder.

Structural Buildings

The structural temples, which were constructed for the enshrinement of the deity, differ with the cave temples in details of form and general appearance. Various types and forms were carried out as experiments until significant forms were chosen for further elaboration and final crystallization. It may be pointed out here that the temples constructed during the Gupta period heralded the two important styles - Nagara and Dravida. The cruciform and the Rekha tower which form the distinctive feature of the Nagara style already made an appearance in the Dashavatara temple of Deogarh and the brick temple of Bhitargaon. The square shape of the Nagara style also originated during this period. Similarly, we can also witness many characteristics of the Dravida style.

The Indian Shilpashastra recognizes three main temple styles known as *Nagara*, *Dravida*, and *Vesara*. The Nagara style was prevalent in the region between the Himalayas and the Vindhya. While the Dravida style flourished in that part of the country lying between the Krishna river and cape Kanyakumari. The temples erected in this region are sharply distinguished from each other, both in respect of ground plan and elevation. The Vesara style, also known as the Chalukyan style, flourished between the Vindhya and the Krishna river. This style is a hybrid one, borrowing elements, and features both from the Nagara and Dravida style. It is difficult to make an idea of the characteristic's forms and features on the basis of the Shilpatexts and one has to depend on the extent of the extant monuments.

Apart from the Nagara, Dravida, and Vesara styles, there are types of structures that are 'entirely exotic in shape or form'. Specimens of this style may be seen in Kashmir; Lalitaditya Muktapida (AD 724- 769) inaugurated an era of building activity in the Kashmir valley.

Notes

The typical Brahmanical temple in Kashmir has a distinction of its own. It has a 'distinctly un-Indian appearance' which is emphasized by its pillars, the treatment of wall-surface, and the elevation of its superstructure. It is peripteral in composition (having a single row of pillars on all sides in the style of the temples of ancient Greek). It is situated within a quadrangular court enclosed by a peristyle of cells and approached by one or three porticoes. The portico itself is a monumental composition and the peristyle a broad and imposing conception in the fashion of the Buddhist establishments. It has a double pyramidal roof obviously derived from the usual wooden roofs common in Kashmir. The pillars are fluted and surmounted with capitals of quasi-Doric order. One of the earliest and most impressive monuments is the sun-temple of Martand, built by Lalitaditya and this appears to be modeled for the subsequent ones.

Limitations of Archaeological Sources

- All these archaeological researches depend on climate as humid climate makes them either rust or makes it difficult to detect and as such, only structures made out of burnt bricks, stones are found.
- Excavations are very expensive because the whole region has to be excavated if useful evidence is available in that part.

Modern historical works written in Medieval India have received some criticism from scholars studying the historiography of the period. E. Sreedharan argues that, after Indian independence up until the 1960s, Indian historians were often motivated by Indian nationalism. Peter Hardy notes that the majority of modern historical works on Medieval India up until then were written by British and Hindu historians, whereas the work of modern Muslim historians was under-represented. However, he argues that some of the modern Muslim historiography on Medieval India at the time was motivated by Islamic apologetics, attempting to justify "the life of medieval Muslims to the modern world."

Ram Sharan Sharma has criticized the simplistic manner in which Indian history is often divided into an ancient "Hindu" period, a medieval "Muslim" period, and a modern "British" period. He argues that there is no clear sharp distinction between when the ancient period ended and when the medieval period began, noting dates ranging from the 7th century to the 13th century.

The dark ages weren't necessarily all that dark. In fact, at many points in history, they were filled with light. Many forget the victories but remember the tragedies. For there were many tragedies. Deaths, illnesses, wars, and punishment occurred, more horrible than most have seen. But out of those horrors came a new beginning, which proved that the horrible happenings were essential to the rebirth.

Check Your Progress 4:

1. What are the different types of Inscriptions in medieval India? Explain with the examples of caves and temples.

2. What are the limitations of Archaeological sources in determining history?

3.7 LET US SUM UP

Notes

- The two main sources are divided into archaeological and literary. The Archaeological Source and Literary Source can again be divided into three groups.
- Despite the lack of royal patronage, a lot of Sanskrit literature was produced during this period
- The Archeological sources are excavation, coins/ numismatics, and inscriptions.
- Temple and structures were found that were representing the architectural and artistic symbol of India. Many discoveries were made in relation to agro-field and the emergence of townships took place through the architectural excavation.

3.8 KEYWORDS

- Numismatics: It is the study of coins and other forms of currency.
- Inscriptions: These are impressions, cuttings, paintings or writings on a hard surface like a book, stone, walls of archaeological structures, etc.
- Excavation: This is an act of exploring and discovering archaeological remains
- Archaeology: This is the study of artifacts, historic structures, landscapes and remains with a historical and scientific perspective

3.9 QUESTIONS FOR REVIEW

- Describe the importance of Sanskrit in medieval history. Also, explain the limitations of literary sources.
- Write brief notes on the following:
 - Tarikh-i-Guzidah of Hamdullah Mastaufi Qazwini
 - Jawamiul-Hikayat of Nuruddin Muhammad Afi
 - Tahqiq-Hind of Alberuni
- What are the various types of temples and caves under inscriptions during medieval times? Explain.
- Describe Sanskrit and its sources in Medieval India.

- Write a short note on:
 - Numismatics
 - Limitations of archaeological sources
 - Inscriptions
 - Sources of Literature
 - Sanskrit
- Explain the importance of south Indian literature in determining the medieval history of India.

3.10 SUGGESTED READINGS

- A Vedic Concordance, Maurice Bloomfield, Harvard University (an alphabetic index to every line, every stanza of the Vedas published before 1906)
- "History". Archaeological Survey of India. Retrieved 7 April 2015.
- Satish Chandra; Historiography, Religion and State in Medieval India, Har-Anand Publications, 2010.
- Srivastava, A. L. (1975). Medieval Indian culture. Agra: Agarwala.
- Elliot and Dowson: The History of India as told by its own Historians, New Delhi reprint, 1990.

3.11 ANSWERS TO CHECK YOUR PROGRESS

- Printing was not known. Everything was.....(answer to check your progress-1 Q1)
- They provide reliable information and insight.....(answer to check your progress-1 Q2)
- PERSIAN SCHOLARS: 'Burhan-i-Maiser'(answer to check your progress-2 Q3)

Notes

- First historical works to be produced in Sanskrit(answer to check your progress-2 Q4)
- Numismatics is the study of coins.(answer to check your progress-3 Q5)
- The Slave Dynasty introduced a new form.....(answer to check your progress-3 Q6)
- Rock-cut excavations represent a(answer to check your progress-4 Q7)
- All these archaeological research depend on climate(answer to check your progress-4 Q8)

UNIT-4. POLITY, POLITICAL SYSTEMS: EMERGENCE OF REGIONAL POWERS AND EVOLUTION OF THE STRUCTURE OF POLITIES

STRUCTURE

4.0 Objectives

4.1 Introduction

4.2 Northern India

4.2.1 8th to 13th century

4.2.2 13th to 15th century

4.3 Southern India

4.3.1 The Agrarian political structure

4.3.2 Tax structure

4.3.3 Bureaucracy

4.3.4 Governance models

4.4 Eastern India

4.4.1 8th to 13th century

4.4.2 13th to 15th century

4.5 Western India

4.6 Central India

4.7 Let us sum up

4.8 Keywords

4.9 Questions for review

4.10 Suggested readings

4.11 Answers to check your progress

4.0 OBJECTIVES

After reading this chapter you ought to be able to justify the

- Contents of the polity.

Notes

- Major political growths in dissimilar regions of the Indian landmass like northern and Japanese India, western and central India, the Deccan and southern India.
- Links flanked by the growths in western and central Asia on the one hand and people of the Indian subcontinent on the opposite.
- Principal reconstructions of Indian polity flanked by the eighth and thirteenth centuries.
- Regions incorporated in northern and Japanese India.
- Real nature of rank.
- Sharing of body and financial power.
- Role of vassals and the state officers.
- Changes within the functionary originated, within the lightweight of land, sharing.
- Power hierarchy of samantas and functions of samantas.
- Power of kindred on landholdings.
- Inter-vassal association.
- Ideological base of political power.
- Understand the character of the sharing of political power yet because of the structure of polity.
- Be able to analyze the patterns of the formation of political powers and their consolidation.
- Understand the geographical unfold of the Deccan.
- Grasp the political processes of the formation of regional powers and their integration into the facility structure on the far side regional bounds.
- Determine the parameters of south India in conditions of the regional polity.
- Sketch the broad spectrum of political powers.

- Identify vital ways such that of the learning polity of the involved region.

4.1 INTRODUCTION

Broadly, important regions requiring elaborate investigation may be recognized as northern, eastern, central, western and southern Indian areas. Also, the Deccan was conjointly established as a considerable political power base. The polity system in the medieval era influenced today's system a lot.

4.2 NORTHERN INDIA

4.2.1 8th to 13th Century

Kashmir

Kashmir was primarily occupied with its inner political growth. However, on some occasions, it had also been concerned with the politics of Northern Bharat. It was ruled through the Karkota, Utopala and two Lohar dynasties. Muktapida, also recognized as Latitaditya, conquered a region of Kanauj and annexed some components of Tibet. Many irrigation workers were undertaken through some rulers of the Karkota family. Embankments and dams were designed on a lot of rivers. This brought a huge region of the vale below farming. Though, the tenth century saw the emergence of brand-new development in Jammu and Kashmir politics. Military ambitions of rulers and the emergence of mercenary warriors made men miserable and political circumstances unstable. There has been a minimum of twenty kings flanked by C thousand and 1300 A.D. Fairly often they became apparatus within the hands of powerful monks and no less powerful landlords such as Damaras. There have been conflicts amongst monks and Damaras too. Queen Didda and kings like Samgramaray, Kalash, Harsha, Jayasimha and Sinhadeva were concerned within the politics of those centuries in Jammu and Kashmir.

Ganga Valley, Kanauj

In the natural Ganga depression, Kanauj became the center of gravity. Thanks to its strategic and geographical potentiality, it was placed within the middle of the doab that was easy to fortify. The manage in far more than Kannauj implicit manage in far more than the jap and western elements of the Ganga doab that was fertile. It was conjointly interconnected with the land and water routes. It was, so, not stunning that the 3 leading fashionable powers like the dak. The Pratiharas and therefore the Rashtrakutas clashed in far more than the possession of Kanauj. The dak was primarily focused within the jab Bharat, the Pratiharas in the western Bharat and therefore the Rashtrakutas within the Deccan. However, all three powers tried to manage the Ganga plains, particularly Kanauj. The political boundaries of the three empires unbroken shifting from time to time.

4.2.2 13th to 15th Century

Kashmir

In the 13th century, Kashmir was reigned by a Hindu king, Jagadeva and his dynasty. Internal rebellions arose but were curbed in time. The Damra lord, Simhadeva claimed Kashmir after the death of the last ruler of the previous dynasty. Unfortunately, the Damra rule could also not be sustained for long. Mahmud Ghaznavi tried to capture Kashmir, but the Himalayas and Hindukush hills did not apply in his favor. But the attempted invasion opened the doors for Muslim rule in Kashmir.

Rinchan, a prince from Laddakh finally claimed Kashmir, He accepted Islam later and was then called Sultan Sadruddin. He was killed soon after that and Timur proclaimed Kashmir. After the end of the Timur's dynasty, Saiyyids assumed power in the 16th century. The Saiyyid rule was peaceful but tensions started to rise during the reign of Bahlol Lodi in Delhi. Race for the heir and intervention by Kashmir rulers in the

process breached enmity towards Kashmir. However, the joined forces of Jammu and Kashmir were able to drive away from the Delhi invaders.

Administration

In northern India, the administrative setup featured the King at the apex, followed by the Wazir as the head of the armed forces. The kingdom was further divided into provinces and regional leaders were appointed to preside over them. The general public was requested to render military service at any time required. Feudal properties also emerged in governance.

Land revenue was the main source of income of the state and the taxes were decided according to the fertility of the soil in that area.

4.3 SOUTHERN INDIA

Noticeable Regional Powers

After the reign of the Gupta dynasty in India, regional political powers started coming to the surface. Orissa and Tamil Nadu were established as separate states, in conformity with the regional powers that dominated those regions. The smaller polities were used as a buffer between the larger areas, ruled by different powers. The two most noticeable powers during the 6th century to the 9th century A.D. were the Pallavas of Kanchipuram and the Pandyas of Madurai. Both these realms existed in Tamil Nadu. The smaller buffers were namely, the Western Gangas, Kadambas, Banas, among others. These estates were mostly known for their fidelity to the larger powers of the Deccan and Tamil region. However, these regions claimed their independence on multiple occasions.

The most powerful dynasty that emerged to the front was the Cholas. They claimed their sovereignty to the entire Tamil region, including some of the neighbouring areas. Their prime center of affairs was the

Kaveri valley. The Cholas established a separate governance system and a unique cultural setup.

Origins of the Southern Polity

The Pallavas of Kanchipuram reigned in the Palar-Cheyyar valley while the Pandyas of Madurai had their center of control in the Vaigai-Tamraparni valley. Both these regions were parts of Tamil Nadu.

The Pallavas were the original adjutants to the Satavahanas. That is the reason why their political system reflected many features of the Deccan and Andhra regions. They rose to power after the Satavahana era ended. This was the same time when the social and political structure shifted to the Brahmanical setup and the concept of land grant economy was introduced. This adjacency in the timeline, explains the Gupta and post-Gupta Sanskrit elements being included in the polity of the northern regions of Tamil Nadu. This region was earlier called Tondai Nadu. The Brahmanical system in this region was different from that in the North, due to the influence of the agrarian ideology.

The agrarian system featured the peasant organization at the apex. This kind of organization had its roots in the very early “Sangam” age (1st century to 3rd century). The political network laid by the Pallavas was majorly an extension of the Dharmashastra. Besides, some distinguished monarchical features of the Northern polity were adapted, after suiting them to meet the Southern needs. The Pallavas managed to put together a Brahmanical monarchy with their political center at Kanchipuram. They used the brahmadeya and the temple to consolidate their empire.

The copperplate records have proof about all of this, written in Sanskrit and Tamil. Also, the temples that were given donations by the Pallavas mention this system of governance, as do the texts in the Puranic religion. The Pallavas derived their school of thought from the Puranic cosmological world view. They legitimized their rule by claiming ancestral connections to Vishnu and other renowned names.

The Pandyas of Madurai followed the same pattern of governance. They also devised a monarchical polity. The Pandyas claimed sage Agastya to be their tutor, the one on whose principles they abided by. They said that they had ancestral links to Shiva and Chandravamsa, belonging to the lunar patronage.

The Kaveri valley was the most sought-after region in the entire Tamil Nadu. Both the Pallavas and the Pandyas were eager to supervise this area. The popularity of the Kaveri valley was due to its fertility. Also, the valley was well-irrigated and served as the agricultural hub of Tamil Nadu. Both the dynasties exploited brahmadeya and the temples to expand and consolidate their territories in the agrarian fashion. They were able to bring together the peasant units, known as nadus or karrams.

Check your progress - 1

1. What were the two major regional powers in the South in the post-Gupta era?

2. Who did the Pallavas and the Pandyas claim to be descended from?

4.3.1 The Agrarian political structure

The following are some of the prime features of the Agrarian-based political structure in the South.

The Nadu

This concept was prevalent before the Pallavas and was majorly inspired by the kinship style of social organization. There was a natter assembly, called the Nadu that comprised of the heads of the farmer families of velalas or agriculturists. This committee was responsible for supervising

Notes

the production division. It was a conglomeration of various minimal level groups that came together for common interests in the social and economic sectors. It was when the rulers in power, i.e. the Pandyas, Pallavas and Cholas gave land grants to the Brahmanas or brahmadeya, and the temples, that this nadu system developed into a more systematic agrarian organization.

This organization was the first-ever original Tamil polity. The Brahmana assembly was now called the Sabha. This assembly stressed the construction of irrigation works and the deployment of advanced irrigation technology. The transformation of the basic level, production-centric organization of the nadu into a surfeit-based system, ended up remoulding the entire economy. The brahmadeya and the temple helped consolidate the empire and also managed resources, provided logistics.

As the brahmadeya and the temple were continually exploited for expansion and integration, entrusted with new responsibilities like advanced irrigation, the internal Nadu structure also changed. Land relations became more sophisticated, the concept of land rights and tenure intensified in complexity and the process of formation of the matter had to face certain alterations. The kinship idea of social organization gave way to the Brahmanical caste setup and hierarchy based on one's caste.

Although the Nadu was based on kinship and had close relations with the agrarian society, the mode of control was diversified into many sections. The Kani rights are one such example, wherein the hereditary rights of land were transferrable, either by sale or donation. Contemporary brahmadeya societies, as well as non-brahmadeya groups and families, could exercise various kinds of land rights.

In earlier centuries, the nadu committee had limited powers and was not given much importance. However, in the medieval period, Southern India was divided into individual states and thus the authority of the nadu significantly increased. South India was identified in the medieval era, as a peasant state, divided into regions. The nadu was not the sole feature of the government. The brahmadeya, the nadu, and the temple worked together in the rising of the Tamil plains. Now, the nadu was considered

an elementary part of the agrarian setup. The concept of unaltered village sects was now long gone. The only topic of concern now was how much power should the nadu exercise. Also, the solidity of the matter and viability of the idea of division of state was to be reckoned.

The Brahmadeya

Towards the end of the 6th century, land grants given to the Brahmanas started gaining political importance. The brahmadeya was created by the ruler by combining two or more groups of people, mostly in the uncultivated land or from the other prevalent settlements, like the nadu or kottam. Irrigation and other advanced techniques in farming, like managing the manufacturing units and resources, were established. During the time of the Pallavas and the Pandyas, the Sabha or the Brahmana assembly managed the reservoir setup. The nadu did not have the brahmadeya under its jurisdiction. Starting from the reign of the Cholas, around the 10th century, the prime brahmadeyas were considered as separate, independent units called the tan-kuru. This strengthened their financial and political hold in the state. They were responsible for regulating the pace of the royal commands, thus increasing the effect of the polity.

The assembly of the non-brahmadeya community was called the Ur whereas the brahmadeya assembly, known as the Sabha was more distinguished than the Ur. The Chingleput district or Uttaramerur was a vital brahmadeya or tan-kuru, from the 8th to 13th century. Also, the Tirunelveli district or Manur was a notable brahmadeya during the 8th and 9th centuries. These examples prove the stability and exponential growth of the brahmadeya society in the medieval era. The tan-kuru was assigned one prime function and had to supervise over other agricultural and craft manufacturing units. The Sabha had direct authority over the Brahmanical temples, which were also centers of great importance. These temples were controlled by the Sabha by appointing committees called the varyiams.

Valanadu

From the beginning of the 11th century, the Cholas regulated the revenue surveys and planned the system of land revenue allocation. Various

nadus were regrouped into one or divided into different groups, called the valanadus. This classification was done primarily based on the irrigation requirements of different regions. Thus, the valandus were separated by river bodies. Valanadu was created by the sole wish of the emperor to control the state better and regulate the social and economic proceedings. It was a completely artificial division and did not involve any natural grouping, like farmer family association, etc. The valanadus were given names of the kings who designed them. The valanadu had to work together with a hierarchy of officers and a special revenue department that kept proper records of revenue collection. This special department was a unique, original creation of the Cholas. It portrayed the administrative excellence of the Cholas.

The Temple

Before the Chola reign, starting from the 9th century, the temple was considered more of an additional political tool for governance. Under the Cholas, the role of the temple in the polity took many forms and expanded to establish sovereignty within the state. The Thanjavur and Gangaikondacholapuram temples depict the same sovereign scenario. The temples evolved as an economic unit and expanded its influence through the medium of gold deposits, trade by noticeable merchant corporations, merchant interactions during grants, financial support in the form of land and money allowances. The social role of the temple was to bring together people of different races and professions, and include them in the Brahmana varna order, as per their ritual ranking. The administrative rights of the temple belonged collectively to the Sabha, the Ur, and the Nagaram. In the process of reallocation and logistics of resources, the temple assumed even a higher role than the brahmadeya. In the eleventh century, the Cholas used the temple to establish centralized control, because it cut off the local ties within the nadu, with the help of steadfast finance and resource management. The king could directly intervene in local matters through the temple. Princely officials could audit the temple expenses and regulate the sources of income. In a nutshell, the temple embodied the extent of royal supremacy.

The Nagaram

By the 9th century, the Nagaram evolved as a market center and was an inseparable part of the administrative setup. A merchant body, called the nagarattar presided over it. These market centers were the need of the hour in the nadu and brahmadeya settlements, for trading purposes of the growing agrarian society. The nadu and the nagaram worked for the central government, hand in hand. The nagaram workers were people involved in agriculture, who wanted to invest their profits in further trade. They emerged as a fully functional trading community. The nagaram was self-governed, like the nadu and the Brahmadeya. This society was financed or sometimes even designed by the King and his family. The King used the nagaram as a tool to generate more revenue for the government and also linked it with temple administration. The nadus were united into one stable unit of flowing trade and economy and given political value, with the help of the brahmadeya and the nagaram.

An interconnected system of nagarams developed between the 9th and the 12th century. Trade centers like Kanchipuram and Thanjavur were recognized as managarams or the great nagarams. This trade network gained more importance when the inter-regional aspect of exchange was introduced. In the 10th century, South Asian trade was in full fledge and involved South India, South-east Asia, Sri Lanka, and China. Marine missions to Sri Lanka and Sumatra then called Sri Vijaya, and trade expeditions to China during the Chola rule reinforced the concept of foreign trade. Royal charters were issued to establish mercantile towns to spread the royal word within the merchant community. These mercantile towns were governed by mercenaries. Erivirappattan was known as the prime distribution center that facilitated trade between the nagaram, local merchant associations like the manigramam, and foreign trade exchange hubs like the Anjuvanm. Exotic and luxury products, including masterpieces from the South Indian textile industry, were the most popular items of trade. Chittkameli Periyannadu was an agriculturist organization that originated in the Tamil area and had influence over the southern Karnataka and southern Andhra region as well. This was an association, comprising of all the four types of caste. This organization specialized in agricultural trade.

4.3.2 Tax structure

The divided state concept contradicted the existence of a systematic tax structure. This system is mentioned in the Chola scriptures although. Kadammai was the primary land tax expected to be paid to the government. Other additional land taxes were also applicable. The revenue collection and maintenance were managed at the valandu, nadu and ur levels. Two types of taxes, central and local have been discovered. It has also been observed that there was a steep hike in non-agricultural taxes over time. Local authorities were also involved in taxation. The taxes were collected locally, and then the money was invested again in the economy of the region. The issue of central collection and reallocation was thus resolved. Another source of income of the state was multi-dimensional trade and commerce. New ports were set up for trade and the toll concept was reinforced. In some cases, the tolls were discounted to motivate the trade expeditions.

4.3.3 Bureaucracy

Another major feature of the Chola empire was its bureaucratic system of government. The earlier divided state concept denied this form of government. Old scriptures contain statistical data about the appointment of government officials at the central and local levels. Important people in the government were given the title of Adhikari. Muvenda Velan was another title issued that confirms the existence of a proper, hierarchically structured revenue system and a bureaucratic government.

The officers were also ranked in both the civil and military departments. Perundaram was the higher grade and the lower grade officers were referred to as the sirutaram. Udan Kuttam was used as a term to symbolize the royal court officers while the officers in charge of surveillance of the state were called the vidaiyil Adhikari. A separate hierarchy of officers, comprising of mandalamudali, nadu vagai and madhyastha were responsible for governing a local community and report back to King.

4.3.4 Governance models

The areas were derived from the early centuries, based on the amalgamation of political and social fronts. The Cholas were instrumental in designing a very formal system of governance. The idea of mandalam surfaced for the first time, under the Cholas. These mandalams were assigned a specific politico-social area. They were recognized by the name of the King who designed them. This concept was the result of the revolutionary endeavor by the king Rajaraja-I. He was also credited for the formulation of the valanadu system and initiation of revenue surveys.

Governance models like the Kottam remained unaltered in the Tondaimandalam, only additional features like the tan-kuru were incorporated. The valanadu served as an alternative model to other similar structures in the Cholamandalam and the northern Naduvil nadu or mandalam. Various fleets of the army were stationed at the transit routes or trade ports, connected to the adjacent Karnataka area, with the motive of effective communication. The sub-regions were governed by the Chola princes and the mandalas or mudalis.

Feudatories formed another realm of the Chola government. Agreements and treaties were made between the King and other prominent influential chiefs. In return for extended military support, some areas were allowed to have regional delegations and independent governance models. Trade routes or areas of transit were also exchanged for specific autonomy of regions. These new territories saw the rise of new ancestries that supported the main King as long as they were permitted to exercise local supremacy. These chieftains were assigned different tenures and had various political powers. They were ranked in both the civil and military divisions.

4.4 EASTERN INDIA

4.4.1 8TH TO 13TH Century

Bihar and Bengal

The political foundation of this area was as the fertile land of state and Bengal and external trade dealings, particularly with the South - East Asia. The founder of the family line, Gopal, had been to blame for taking the geographic area out of chaos within the early eighth century. Before him, MatsyaNyaya, i.e. the law of fish prevailed in a geographic area and political instability was marked. Dharmapala led to the winning campaign against Kanauj however couldn't manage it for an in-depth time. The failure to uphold manage far more than Kanauj forced the Pala rulers to extend their power towards the more east. Devapala brought Pragyotishpur (Assam) below the ability of Palas, and the Asian nation additionally accepted the dominance of the Palas. When Devapala, the Pala power wasn't effective in the North Indian politics, though' the family line sustained until the first thirteenth century. The polity of the Palas was at intervals the framework of the monarchical set - up and during this non - public and therefore the state interests urban simultaneously. The empire consisted of regions administered directly and regions administered through the liegeman chiefs. Ramapal, the last vital sovereign of the Pala family line who dominated from c. 1080 to 1122 A.D., is recognized to possess and manage uparika and districts (Visaya) described it as Samantha- the chakra (circle of liegeman chiefs). His reign is additionally marked through a peasant rebellion of Kaivarta.

Assam

Towards the east, Assam was within the procedure of transition towards the state polity throughout the centuries underneath the survey. Assam consists of 2 river valleys, viz., those of the river and Surama. Through the seventh century, the Varmans had recognized their dominance and brought about the territorial and political integration of the river depression into Kamarupa. The Varmans created land grants to the Brahmanas who successively extended the scope of the cultivable land and brought the social group folks within the network of the state organization. The Varman rulers made many embankments thereby giving the incentive to wet rice farming. Shalastambha kings in Pragjyotish sustained the observe of the Varmans within the eighth and

ninth centuries and created many land grants to Brahmanas and non-secular organizations. Later, Palas conjointly sustained this trend. The medieval Assam inscriptions check with conditions like raja, rani, rajaputra, rajanyaka, and ranaka who seem to own been landed intermediaries.

4.4.2 13TH TO 15TH Century

Bengal

Bengal was under the disposition of the Delhi sultans. But due to the distant location of Bengal from Delhi, local governors exploited the situation and regularly sought to establish the independence of Bengal. The Delhi sultans had to visit Bengal to curb the internal revolts and establish their supremacy. Bughra Khan was the son of Balban, who was the Delhi sultan in 1281. Bughra Khan was appointed as the governor of Bengal since Balban trusted him. But after Balban's death in 1287, Bughra decided to stay in Bengal rather than claim the Delhi throne.

Later, Muhammad Tughluq appointed trustworthy officials in Lakhnauti, Sonargaon, and Satgaon to prevent local rebellions. This policy seemed more effective. The season of internal conflict and their subjugation continued until GhiyasuddinAzam Shah's death. He was a popular ruler. After his death, a series of more internal conflicts also interfered with the Abyssinian rulers arose. Following the era of conflicts in 1519, AlauddinHussain Shah gained power.

Assam

Assam covered the whole Brahmaputra valley till river Karatoya in the west, while Mishmi Hills and Patkai Bum in the east. The Kamata-Kamrups and the Ahoms were the major forces in Assam.

Kamata-Kamrup

This empire comprised of the Brahmaputra valley (excluding Rangpur), Bhutan, Cooch Bihar, Mymensingh, and the Garo hills. Earlier, Kamrup was the original capital of the empire. The Kachari expansion persuaded the rulers of the empire to shift their capital to Kamata. The Kamrup

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kingdom was always at loggerheads with the Ahoms. The Ahoms won in an extensive battle but still, the later Kamata rulers did not agree to accept their supremacy. As a result, the Ahoms captured Kamata again. Pratapdhvaj, the leader of Kamata had to eventually marry his daughter to the ruler of the Ahoms to breach the peace.

The Bhuyan chiefs also arose in the Kamata region and were also successful in occupying parts of Bengal. However, the Bhuyan dynasty soon ended when Alauddin Hussain Shah was able to subdue their power.

The Ahoms

The Ahoms were originally members of the Mao-Shari sub-tribe of the Tais of South-east Asia. They migrated from Burma to Assam and made Charaideo their capital. Sukhapa was the first Ahom king who even managed to annex the Kamrup kingdom. Soon, Ahoms became a force to reckon with in the Brahmaputra valley. Internal revolts started to cloud the future of the empire but were subdued by the rulers in time.

4.5 WESTERN INDIA

The Rajputs dominated this area of India.

The Guild and Sisodias

Jatra Singh established Guhila supremacy in Mewar in 1213 but soon, the province was captured by Turkish forces. AlauddinKhalji defeated RanaRatan Singh and claimed Mewar in 1303. Internal clashes in the state resulted in the dominance of the Raja Hamir, and subsequently, the Sisodia dynasty. Hamir's successors added more states to the empire. During the reign of Rana Kumbha, the state blossomed to its best. He annexed Kota, Bundi, Amber, Narwar, Durgapur, Sambhar, Nagor, Ranthambhor, and Ajmer, practically entire Rajasthan. Rana Kumbha was assassinated by his son, Uda.

The Guhilots of Vagad

Samant Singh of Mewar tried to bring Vagad under his realm. But he was restricted by the Gujarat rulers. Samant's successor finally annexed

Vagad and established Guhila rule there. Pratapgarh later emerged as an independent territory of the Guhilas.

The Rathors of Marwar

They migrated from Kannauj to Pali. Siha, the rather chief helped the Brahmans of Pali gain independence and later established his supremacy in the region. He also occupied other areas like Idar, Mallani, Mandisor, Jaisalmer, Barmer, Umarkot, and Bhinmal. Until RaoJodha's reign, everything went in favor of the Rathors and they were successful in building a large empire in western India. Bikaner and even parts of Punjab were under their fold.

Soon, internal rebellions rose to the surface and RaoChunda was assassinated by rebels. BiranDeo was the first to declare independence and other states followed.

Check your progress - 2

3. Name the three principalities of the Rajputs.

4. Who was appointed as the governor of Bengal by Balban?

4.6 CENTRAL INDIA

Malwa

Malwa was a self-governing province in Central India. Dilawar Khan Gori became the first independent king of Malwa. He expanded his empire by annexingNimar, Sauyar, Damoh, and Chanderi under his fold. He made matrimonial alliances with the King of Khandesh and thus was able to protect the south-eastern border of his territory. He maintained friendly relations with Gujarat as well and hence managed to safeguard Malwa.

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Sadly, after his death, Malwa was annexed by another Muslim ruler. Hoshang Shah regained the Malwa throne in 1408. Soon after, he brought Kherla and Gagraun under his empire. He tried to capture Gwalior as well, but he retreated after sensing the strong influence of Mubarak Shah. Hoshang Shah created a matrimonial alliance with the Muslim ruler of Kalpi to prevent Malwa from being attacked by Delhi and Jaunpur.

Hoshang's successor was not able to keep the Ghorid dynasty intact and was overtaken by Mahmud Khalji. Mahmud had to face early revolts from the Ghorid nobility. He tried to win their support by distributing iqta and offering them high posts in his polity structure. When the situation went beyond his control, he finally had to use forces to curb the Ghorids.

Mahmud wanted to capture Mewar next. Unfortunately, he was taken prisoner after losing in the battle of Sarangpur against Rana Kumbha. After a while, he took advantage of the underlying tension in Mewar and attacked the province again. He destroyed the temple of Banmata but had to retreat in vain this time too. Mahmud managed to conquer the states of Gagraun and Mandalgarh meanwhile. Rana managed to preserve Mewar. The rivalry sustained.

The dispute also arose regarding the province of Kalpi. This province had to see many changing rulers within a short period. Kalpi was the buffer between Malwa and Jaunpur. When Nasir Khan Jahan rose to the throne of Kalpi, much of the province was taken by Jaunpur already. This infuriated Mahmud. Later, rulers of Kalpi and Jaunpur reached common ground and resolved the matter.

Mahmud also sought to capture Sultanpur and Nandurbar along with other Gujarati provinces. Midway his conquest, the respective ruler of Gujarat died, and his successor came to terms with Mahmud. Both parties reached a mutual agreement. After Mahmud's death, Ghiyas Shah succeeded the throne of Malwa. During his reign, he focussed more on consolidation rather than conquests and thus this rule was more peaceful.

4.7 LET US SUM UP

Various regional powers emerged in the medieval era in different parts of India. Similarities can be observed in the governance system of the southern empires and today's polity. The basic framework of administration today, was laid down hundreds of centuries ago. The mention of terms like Adhikari and mandalam conforms to the present ministers and cabinet structure. It appears almost as if the entire framework has been just modernized over time to suit the current requirements. Apart from the South, the Rajputs in the West were known for their impressive administration. Kashmir remained aloof from the rest of India during the majority of the medieval era.

4.8 KEYWORDS

- Empire: a group of sovereign states.
- Assembly: a gathering of people meant for formal purposes.
- Administration: The management of public affairs.
- Annexation: the act of seizing a territory.
- Legitimacy: conformity to the law.

4.9. QUESTIONS FOR REVIEW

- Describe the two main features of the administration of the Vijayanagar Empire.
- What were the other regional forces in the South other than Vijayanagar and the Bahmanis?
- How did the Bahmani Empire disintegrate?
- Describe the three main principalities of the Rajputs.
- What were the regional powers in Assam?
- Explain the political dynamics of Kashmir.
- How did the states of Malwa and Kalpi reach common ground?
How was this association corrupted later?

4.10 SUGGESTED READINGS

- The Politics of Regionalism in South-Asia by Mohanan B.
- Ideas and Institutions in Medieval India Eight to Eighteenth Centuries PB by Seshan R
- The Goa inquisition by Prjolkar and AnantKakba

4.11 ANSWERS TO CHECK YOUR PROGRESS

- The Pallavas of Kanchipuram and the Pandyas of Madurai were the major regional powers in the South, in the post-Gupta era. (answer to check your progress 1 Q1)
- The Pallavas claimed to be descendants of Vishnu while the Pandyas said that they derived their lineage from Shiva and Chandravamsa. (answer to check your progress 1 Q2)
- The three principalities of the Rajputs were:
 - i. The Guhilas and Sisodias
 - ii. The Guhilots of Vagad
 - iii. The Rathors of Marwar (answer to check your progress 2 Q3)
- Bughra Khan was appointed as the governor of Bengal by Balban (answer to check your progress 2 Q4)

UNIT-5. POLITICAL STRUCTURE AND FORMS OF LEGITIMIZATION: REGIONAL VARIATIONS

STRUCTURE

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5.28 Answers to check your progress

5.0 OBJECTIVES

In this chapter, you will be able to learn about polity and all other major political differences in all the different regions. By the end of this chapter, you will be able to understand the role and functions of vassals and other administrative bodies. You will also learn about the fiscal procedures and the sharing of political powers among all the different regions of India. At the end of this chapter, you will be able to sketch various political powers amongst all concerned regions and will be able to learn various forms of legitimization.

5.1 INTRODUCTION

The land grants presented upon the Buddhist monks by the Satvahana rulers within the 2nd century A.D. stated the transfer of administrative rights to the donees. These grants

were usually command in permanency. These measures later were used as a rectifier to the emergence of Brahmin feudatories who command body rights independent of the royal authority. Land grants created by the Gupta rulers failed to entitle the recipient the correct of sub-assignment. There is proof of land grants presented upon officers for non-secular purposes. The officials were usually allotted revenues as payment for services. There's no specific and clear instance of land grants created to body and military personnel. From the higher than account, it's clear that land grants created by the kings were at first for non-secular purposes and therefore the emergence of feudatories within the state system within the India Gupta amount created a hierarchical data structure supported suzerain/subordinate relationship. Within the post-Gupta amount, there was a proliferation of ruling lineages which, within the method of aspiring for political power, from time to time collaborated to make a supra-local authority at the regional level. During this context, the Kshatriya process and therefore the Samant system defined by land grants to profane personnel was the idea of state formation.

5.2 SCOPE AND BACKGROUND

Broadly, important regions requiring careful investigation are northern, eastern, central, western and southern India. Also, the Deccan additionally implanted as a considerable political power base. geographical area was principally occupied with the interior political growths however on some occasions it had been additionally concerned within the politics of Northern India. It was ruled through the Karkota, Utopala and 2 Lohar dynasties. within the Ganga vale, Kanauj became the center of gravity because of its strategic and geographical potentiality. it had been placed within the middle of the doab that was simply fortifiable. The political foundation of the dhak was the fertile land of Bihar and Bengal and external trade dealings, particularly with South-east Asia. The founder of the folk, Gopal, had been answerable for taking the geographical area out of

chaos within the early eighth century. Towards the additional east, the province was within the procedure of transition towards the state polity throughout the centuries below survey. The province consists of 2 river valleys, viz., those of the river and Surama. In Orissa variety of tiny kingdoms and principalities appeared beside the coast of Bay of geographical area and within the mountainous rural area. Kalinga, Kongoda, DakshinaTosali, and UttaraTosali were placed at the Bay of geographical area and DakshinaKosala within the higher Mahanadi vale. Western Bharat, particularly Gujarat and Malwa, was below the facility of the GurjaraPratiharas. Malwa was fertile and Gujarat was a region of the internal and external trade network. The Pratiharas resisted incursions of the Arabs and were additionally drawn into North Indian politics. The lure of Kanauj was too nice. Bhoja, the best Pratihara ruler controlled Kanauj and it had been a region of his empire for someday. The Deccan additionally recognized because the bridge flanked by North and South India was below the manager of the Rashtrakutas from the first eighth century. They contended with the Gujarat Pratiharas in way over the management of Gujarat and Malwa and tried their fortunes within the Ganga vale. Southern India. The southern Bharat generally covers the portion of the dry land that lies south of 13° Northern latitude and flanked by the Malabar and Coromandel coasts. It additionally comprised up to date states of Tamil Nadu, Kerala, southern Karnataka, and southern Andhra Pradesh.

5.3 NORTHERN AND EASTERN INDIA

5.3.1 The Region Defined

Writings since the first Nineteen Fifties have spread out so many problems on the structure of politics of Eastern and Northern India. It was a product of a set of changes in the slightest degree stages and altogether all spheres. The pace of those changes was decided through the system of land grants. The understanding of centuries and also the regions below discussion in conditions of the social system have been the principally dominating strain of recent

historical writings on the political setup. Typically, territories that fall in the northern part of the Vindhyas up to the Himalayan Terrains are incorporated. Though, some contemporary states that comprise of Rajasthan, Gujarat and Madhya Pradesh are excluded from the discussion, for, they constitute as Western and Central India. Therefore, Kashmir, Himachal Pradesh, Punjab, Haryana along Uttar Pradesh constitutes Northern India whereas Eastern India contains Bengal, Bihar, Assam, and Orissa in addition to different states of the Brahmaputra valley.

5.4 DISPERSAL OF POWERS: THE NEW ROYALTY

Early medieval kings of India were famous for using high-sounding and portentous titles, like paramabhattaraka, Parameswaran, maharajadhiraja, etc. This has fairly often formed the muse of seeing these kings as terribly powerful monarchs. Though, there is not enough truth to this. The proof about the divisions of territories and the sharing of fiscal and administrative powers shows the important wielders of power. The rising poet obsequiousness had began to form an aura for some kings, treating them with obscure divinity.

As a result of this image structure, the King was changing into more of a non-public person than the important head of the state. It was not a centralized pecking order however a multi-centered organization of power.

5.4.1 Growth of Administrative Body

The overall political structure is marked through the dissemination of economic and political powers. The epigraphic proofs ask bhuktis, mandalas, vaishyas, etc. The proofs of epigraphy, for example, suggest the formation of Bhukti, and Mandalas who were widespread in Bengal whereas they were not so frequent in Bihar. Pala inscriptions additionally refer to vithis, nayasand Khandala as some form

of the administrative units. The literary sources of the age are smooth-spoken about the numerous of the said administrative units. Harishena's Kathakosha, a piece of the tenth century refers to a vishaya within the sense of the land of a King who contains asamanta below him. Rajatarangini, the chronicle of Kashmir, distinguishes flanked by mandalantar and Svamandal that suggests that kings in Kashmir exercised direct administrative management principally in more than their mandalas whereas different mandalas were ruled through samantas with an obligation to pay tribute and a commitment of allegiance. In the least stage perhaps, villages additionally might have non-inheritable lord either through land grants or through placing villages below Samanta chiefs or through forceful job along with the submission of people

5.4.2 Transfer of Fiscal and Administrative Rights

It was not just about the multiplication of administrative units at different stages but also about giving fiscal and administrative rights, to those of forming and executing legal code and justice.

The procedure varied from one region to the other division of administrative power is a vital attribute of social system polity. It additionally is indicated through a constant shift of power. Though, the Pratiharas enjoyed relative stability, less than Ujjayinand (Kannauj) are recognized to be their capitals. Like the shifting capitals, fortresses conjointly assumed the functions of power centers.

5.5 TRANSFORMED BUREAUCRACY

Parallel to the spreading of administrative powers as manifested within the regionalized units was the transformation within the bureaucratic officials in the administrative organization. Payment to officers and vassals through land grants, feudalization of titles of kings, the hierarchy of samantas and officers and sharing of land to members of the kin

group are a number of the characteristics of these new forms.

5.5.1 Officials, Vassals, and Lands

The Brahma-khanda of the PuranaSkandais typically thought to be throwing light on the culture and history of India from in regard to the 8th-9th to the 13th centuries, provides an intensive account of a legendary grant of variety of villages with 36,000 vaishyas along with Shudras fourfold that range, created in precedent days through King Rama to 18,000 Brahmanas when the performance of positive non secular rites. The higher officials were to be served through these Shudras and vaishyas. Rama enjoined the people, therefore transferred, to adjust the commands of the higher officials, who had later divided all the villages between themselves.

The application of service tenure picks up momentum within the post-Gupta centuries. The Partabgarh inscription of Mahendrapala-II records the grant of a village that owned talavargikaHarishena. There's mounting proof of strictly military grants. Literary works managing Bengal and Bihar flanked by 10th and 12th centuries produce frequent references to many types of grants like Desha, gramajakaraja, and pratipattaka to ministers, and people who rendered military services. The rajas, ranakas, rajaputras, mahasamantas, rajarajanakas, etc. mentioned in Pala land charters were principally vassals coupled with the land. Generally, even vassals created further grants with the permission of their overlords. This is described as sub-infeudation was notably marked below the GurjaraPratiharas. Since the first recipient was allowed to cultivate his benefice or enjoy it, the field was wide hospitable for sub-infeudation and eviction. The medieval land grants of the state conjointly consult with bhogi, brihadbhogi, mahabhogi, Samanta, ranaka, mahasamatarajavallabha, of these seem to be landed intermediaries who conjointly performed administrative and military functions. In the 11th and 12th centuries, key officers were conjointly paid through exclusive and regular taxes. Officers coupled with revenue assortment, criminal management as well as policing, accounts and members of the palace staff enjoyed levies specifically raised for them. Yet, it is apparent

that such state officers had become as powerful on claim grants of perquisites for themselves.

In sum, the proper of many state officers to relish specific levies—irrespective of the tenure of those levies—was absolute to create intermediaries with some interests within the lands of the tenants.

5.5.2 Feudalisation of Bureaucracy

Numerous officers were listed in inscriptions that belonged to all North Indian states. The Pala land charters, for example, mention nearly four dozen officers and vassals among which there were even hereditary officials. More than two dozen officers are listed within the Gahadavala inscriptions. The case was no dissimilar within the territories of the Chandellas Cahamanas and also the Kalachuris. Even feudatories unbroken with an intensive gathering of the officers; additional than twenty-four of them functioned beneath Samgrama Gupta, a mahamandalika of Mithila.

The feudalization of the designations and titles of these officers becomes a conspicuous development of the days. An indicator of this development is that the use of the title Maha. whereas the first Pala kings such as Devapala and Dharma Pala had less than a dozen maha officials, the quantity went up to 9 beneath Navayanapala. The number of such officers beneath Samgrama Gupta was as high as 18. One will even discern a pattern during this new appeared to set up—the lower the facility of the lord the superior the quantity of the dignitaries bearing the title Maha in his kingdom.

5.5.3 Clan Thoughts and Landholding

The exercises of great governmental functions were slowly being connected up with landholding. There are varied instances of assignments not solely to chiefs and state officers however additionally to members of the social group and also the relatives. Therefore, we tend to discover references to estates command through a chief of the Chinda family ruling within

the region of the modern Pilibhit district of Uttar Pradesh. As illustrations of clan thoughts, it's potential to cite varied instances of the apportioning of villages in the units of 12. The holders of 84 villages had formed a vicinity of chiefs recognized as Chaturashikas through the end of the 12th century. Comparatively speaking, the process of distributing land on social group thoughts had a larger frequency within Central and Western India than within Eastern and Northern India. This process of distributing land to the clan members is of parcelling remains of war amongst other members of the tribe

5.6 INTER-VASSAL CONNECTION

The flanked nature of the bond by the inferior and superior vassals by the liege and lord is quite unsure whereas there's some proof in relation to a written contract administrating solely the obligations of the liege, the Rajatarangini conjointly shows signs of mutual and oral understanding by a 10th century King, Chakravarman and a number one Damara chief delineate Samgrama.

We don't discover many such instances. On the one hand, we tend to hear of vassals' autonomy in their several spheres, there's conjointly accessible on the other hand the proof of the Pala King (Ramapala) seeking to facilitate his vassals to suppress the revolt of the kaivarttas within the late 11th century. It is, though, motivating to notice that the emotions of loyalty and allegiance to a general swayer went on the far side caste thoughts. Therefore, a Vaishyashabara chief and caravan leader, who has a general swayer, regard themselves as Assam bandhins. Some insights into the lord-vassal affiliation are provided through the usage of panchamahashabda that seems to possess urban settlement as a Samanta establishment within the post-Gupta centuries. Surprisingly, the term wasn't recognized within the Pala kingdom, though it's recognized in Assam and Orissa. There's very little doubt that the acquisition of the Panchamahashabda was the best distinction that might be earned through a vassal—indeed, even the crown prince enjoyed no higher feudal privilege than this.

The lord-vassal bond and therefore the Samanta hierarchy don't illustrate any distinctive sign of decay even within the modified economic situation of the post 10th century. Financial and trade nexus are recognized as factors that weaken feudal formation. There are clear signs of the revival of internal further as external trade and currency flanked by the tenth and twelfth centuries. Indian feudalism as a political organization, distant from obtaining dissipated, shows extra standard fluidness and flexibility. Development of a somewhat similar type has been detected within the seventeenth century Russia wherever thrall economy began to adapt itself to the developing markets. It is, though, necessary to feature that feudalism as an economic organization which will illustrate signs of cracking up. This is very true of Western Asian countries wherever the self-enough social structure economy had come back below special strain thanks to the revival of trade, cash, and concrete growth. True it isn't while not its contrasts—to illustrate a substantial resilience. Further, land service grants to vassals and officers are a lot of general within the west then in the east, except for Orissa.

5.7 INTER-VASSAL CONNECTION

As distant because the political organization worries, the pan-Indian character of land grants served as a vital operation. This was to supply social and legal sanction to the political power, with the King or the liege. In Bihar and Bengal, the Brahmanas, Palas, Buddhist monasteries, and Shaiva temples appeared as landed intermediaries thanks to land grants. In East and North, Brahmanas were high-class principle holders. These predominantly non-secular holders were mediators of providing legitimacy to political authorities. A vital methodology to attain this objective was to work out the superb genealogies of kings and chiefs. Their descent was sought-after to be copied from legendary epic heroes like Krishna and Rama. The beneficiaries of land donations conjointly tried to offer philosophical support to the ruling authorities through endeavor cultural interaction—especially in social group

regions. For example, A vital indicator is that the methodology within which symbols of social group commonality and coherence were being absorbed among the fold of Brahmanism. In Orissa, the political power was consolidated through the effective instrument of the royal patronage of social group deities.

The absorption of the cults of Gokarnasvami and Stambheshvari and therefore the procedure of the emergence of the cult of Juggernaut are pointers of the new philosophical force. Incidentally, these functions of the post-Gupta land grants, viz., imparting the legitimacy to ruling powers and providing philosophical support wasn't confined to Northern and eastern India.

Check your progress -1

1. What do you mean by Transformed Bureaucracy?

2. Explain the Inter-Vassal connection?

5.8 WESTERN AND CENTRAL INDIA

The main objects of a prospectus are as follows:

- The prospectus is usually issued to bring to a notice that a new company has been incorporated.
- The prospectus preserves an authentic record of the terms of allotment on which the public has been invited to buy its shares or debentures.
- The prospectus secures the directors of the company to accept responsibility for the statement in the prospectus.

5.8.1 The Rise of Hindu Dynasties

The Arabs invaded Multan and Sind in 712-13 A.D. at intervals the then 25 years they overran Marwar, Broach, Malwa of India, these raids contributed to additional normal changes within the political map of Western India and also the Deccan. Powers like Rashtrakutas and clans currently recognized to us as Rajputs came to the fore during this era. These clans, not heard of in earlier times, began to play a vital half role in the eighth century. With obscure origins, the lineages just like the Paramaras and also the Chahamanas, when passing through many vicissitudes, came to the fore within the context of the inter-state conflicts of the main powers like the Gurjara, Rashtrakutas Pratiharas. According to the Agnikula story recorded through a court writer, the founder of the homes of the Paramaras came from the firepit of sage Vasishtha on Mount Abu. The person who so sprang out of the earth forcibly wrested the wish-granting cow of sage Vasishtha from sage Vishwamitra and rebuilt it. The Paramara inscriptions conjointly declare the origin of the Paramaras from the firepit of sage Vasishtha.

5.9 SHARING OF POLITICAL POWER

In India, the sharing of political power didn't follow a homogenous pattern. A revised procedure of emergence of the political powers in medieval western India shows that the sharing of political power may be organized through a network of lineages (kula, Varsha) inside the framework of the monarchical type of polity. The political annals of the Hindustani dynasties such as the Chahamanas of Rajasthan and therefore the Paramaras of southern Rajasthan, Gujarat, and Malwa offer samples of the kin group-based mostly sharing of political power. The proliferation of Hindustani Clans and the poet chronicles of Marwar state that Dharanivaraha of the Paramaradynasty of Abu created himself, master of the Navkot Marwar, that was afterward divided within the middle of his 9 brothers: Mandovar to at least one brother, Ajmer to the

second so on. Therefore, severally from the Paramaras of Malwa, there have been a minimum of four rows of the Paramaras ruling in

- Abu,
- Bhinmai,
- Jalor,
- Vagada.

Likewise, severally from the Chahamanas of Broach, there was another row of the Chahamanas in the Pratapgarh region. It was headed through amahasamanta of the Pratihara master. The ascendant of this mahasamantawasa member of the well-known Chahamanas row of Shakambhari. The Chahamanas of Shakambhari with their cradle land within the tract extending from Pushkar to Harsa (central and Jap Rajasthan) had themselves branched off into Chahamanas of:

- Nadol,
- Jalor,
- Satpura,
- And, Abu.

5. 10 FORMATION OF LINEAGE POWER

The formation and consolidation of lineage power didn't develop in a very uniform methodology. One in each of the symptoms of the procedure of lineage power formation was the constitution of the latest regions, as is obvious within the enlargement of the number of settlements. The constitution of the latest regions may result from the annexation of the new territories through suggests that of organized military strength. The Chauhan kingdom of Nadol recognized as Saptashata is claimed to have been created into Saptasahasrikadesha through a Chauhan chief killed the chief of the boundaries of his kingdom and annexed their villages. Territorial expansion of the Western Indian powers was accomplished, in some regions, at the expense

of social group settlements. as an example, MandorPratiharkakkukaissaid to possess relocated a lay that was terrible as a result of being populous through the Abhiras. Likewise, there are samples of the suppression of social group populations like Shabaras, Bhillas, and Pulindas in Western and Central India. Similar movements are established within the case Of the Guhilas and therefore theChahamanas additionally. as an example, although the Guhila settlements were to be established in many elements of Rajasthan as early because of the seventh century, slightly later traditions recorded within the inscriptions of the Nagada-AharGuhilas trace their movement from' Gujarat.

5. 11 CONSOLIDATION OF LINEAGE POWER

The emergence of the political powers in Western and Central Bharat was associated with positive characteristics. At the stage of the economy, the patterns of land-sharing are noteworthy. From in relevancy the late tenth century there are proofs for the sharing of land within the middle of the members of Chahamanaruling lineages. King Simharaja, his brothers Govindaraja and Chandaraja had their estates. The incidence of those assignments was higher in Rajasthan than in alternative components.

5. 11.1 Political Instability

Mobilization of military capability couldn't solely displace a ruling lineage but additionally; create a new locus and network of power. The case of the Vagadabbranch of the most row of the Paramaras offers associate degree instance for this. Theravada branch was in subsistence from as early because of the initial decade of the ninth century. Following the death of UpendraParamara, his son was ruling in the Dungarpur and Banswara region as a feudatory of the house of Malwa. ThisVagada branch sustained to be a loyal feudatory row for hundreds of years untilChamundaraja; one amongst the United States of America rulers defied the Paramaris of Malwa and have become self-governing within the last half of the eleventh century. The Vagada was

lost to the dominion of Malwa within the starting of the twelfth century. After the successor of Chamundaraja, nothing is detected of the Vagada branch. Three decades later we tend to discover one prince Shurapala ruling in more than the region of the erstwhile Vagada branch. This shows that through 1155 Palamara was dethroned through the members of a family who like the genealogy shows, wasn't coupled with the Paramara kinsfolk of Vagada. Within at that time, twenty-five years this row was additionally uprooted, and a Guhila King was ruling in more than Vagada through 1179. He successively seems to own been dispossessed of his new recognized kingdom through a ruler who titled himself as maharajadhiraja. He seems to own recognized himself there with the help of his Chalukya ruler.

5. 11.2 Bureaucratic Structure

It is hardly possible that the first medieval powers like the Chalukyas, Paramaras, and Chahamanas may give a stable government to the country without robust paperwork within the structure of their polities. We come crossways the names of a variety of officers who power-assisted within the transaction of the affairs of the state. Lekhapaddhati furnishes the names of karanas (departments) of the govt. it's purported to apply to theChaulukya government because the main range of its documents is datable to theChalukya era within the history of Gujarat. A couple of karanas mentioned within the work also mention within the Chaulukya records, Mahamantrin or mahapradhana, virtually that means a chief minister, was an official of nice importance. He commands charge of the royal seal and exercises common superintendence in far more than all departments. Dandanayaka or Senapatiwas conjointly a vital official, who was primarily an officer. TheChahamanas records illustrate that the cavalry commanders and officers were answerable of the military stationed in outposts and cities were placed under him. the complete management was controlled through a department, theBaladhikarana, stationed at the capital. The thus delineate central governing body also incorporated, within the middle of others, the Yutaka Who sent the rulers sanction of a grant

to regional officers who then had the charter entailed and delivered. Bhandagarika (in charge of provisions) and Mahapratihara (the Lord Chamberlain) conjointly figure as governmental officers.

5. 11.3 Lineage, State and Feudal-Polity

From the Gupta era, there was a relationship between politics and the state which marked the results of the unfolding of state-society. The differentiated polities, together with a social group based mostly ruling lineages, had certain very important components. The region of Western and Central India was no exception. To begin with, there was a lineage-based state which was not in consolidation with the lineage power. Other than this there was also an issue of landholding. The exercise of great governmental functions was slowly being connected up with landholding. Therefore, under the rule of the GurjaraPratiharas, we tend to discover references to estates command through chiefs of the Chahamanas, Chalukyas and Guhilas. Mathanadeva, who was another leader of the GurjaraPratihara lineage conjointly claimed to own obtained his allotment as svabhogavapta (own share). The Nadol plates of RajaputraKirtipala dated in 1161 sit down with a gaggle of twelve villages that a junior prince had received from the ruling aristocrat. The Kalvan plates of Yashovarman (of the time of the Paramara King Bhojadeva) mention a chief who had noninheritable a charter of eighty-four villages, clearly from his master. Unlike the Chahamanas and GurjaraPratiharas, there seems to be a somewhat lesser frequency of land grants supported social group thought amongst the Paramaras. However, the Paramara records sit down with additional teams of villages than is the case with the Chahamanas records. Teams of villages in units of twelve or its multiples (12, 24, 36, etc.) and even in units of sixteen or its multiples have been mentioned in a minimum of seven cases. A Paramara inscription of 1017 refers to a stray instance of the district comprising fifty-two villages, that doesn't work in either within the pattern of the multiples of twelve or therein of sixteen. But it cannot be determined absolutely, whether or not the social group organization of

management sheltered the main part of the Paramara kingdom. Irrespective of the incidence or frequency of social group powers, the more substantive part of the so-described lineage state is that the nature of landholding. As already indicated, thus distant the lineage state of integrative polity has not offered any different material base of political structures. No wonder, so, even in these states of Western and Central India the development of dissimilar foci or stages of power cuts across all major political structures that reiterate the validity of the hypothesis of social system polity. What is loosely tagged as Samanta organization wasn't, though, a uniform class? It incorporated a large vary of standing all of that corresponded to the landed aristocracy of the age. Who was rewarded through the King with land in the thought of their valuable services; Who had engineered up their principalities throughout the age and acknowledged the domination of the premier row. (To this class belonged the Paramaras of Vajgada and the Paramaras of Kiradu), who had incised out their principalities through the force of their arms in defiance of the central power throughout the laborious days of the Paramaras. (In this class came the Paramara Mahakumaras who used subordinate titles, however, were for all sensible functions self-governing), and who was defeated and compelled to just accept the suzerainty of the Paramaras and got the standing of a follower. The feudatories owed business and military obligations to the master. Usually, the ability of the feudatories was a by-product, obsessed with the fulfilment of certain circumstances of that activity the master with sure quotas of troopers in time of want was one. The Paramaras of Vagada fought in the explanation for the imperial Paramaras of Malwa for quite once. The Paramaras of Abu, Kiradu, and Jalor being the feudatory chiefs of the Chalukyas of Gujarat arranged down their lives within the explanation for their masters several times. Though the feudatory chiefs needed to free themselves whenever there was a chance. During this case the relation flanked by the suzerain and follower untried completely on, the force one may use. for example, Theophilus of Mewar accepted the Paramara overlordship after they were defeated Through Vakapati-II however, tried to re-setup their lost location throughout the age of confusion that followed the death of

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Bhoja. Likewise, Chahamana Katudeva tried to say his independence throughout the last years of his master Chaulukya Siddharaja so that Chaulukya Kumarapala disadvantaged him of his land and brought Naddula underneath direct management inserting a Dandanayaka answerable of the region. Kumarapala conjointly faraway from Abu its rebellious aristocrat Vikramasimha and installed the latter kinsman Yasodhavala, on the throne. Yasodhavala's son and successor Dharavarsha rendered distinguished service to 3 generations of Chaulukya overlords. However even he turned against Bhima-II and was either won in far more than or forced to submit to the Chaulukya overlordship.

Check your progress -2

3. Explain the Rise of Hindu Dynasty.

4. Describe the Political Instability.

5.12 THE DECCAN

5.12.1 Identification of the Region

The name Deccan is derived from the Sanskrit term „Dakshina“ meaning the South. on the precise limits of the region delineated the Deccan, the historical proofs give divergent items of knowledge. Generally, its correspondence is recognized with the full of ground India and sometimes it's restricted to an area therefrom. In its narrowest boundary line, the Deccan is recognized with Sanskrit speaking region and lands straightaway adjoining it. However, the term Deccan could also be extended thus on cowl the full of India south of the Narmada. Usually, it's understood as designating an additional limited territory during which Malabar and therefore the Tamil regions of the acute south are not incorporated. Southern India as distinguished from the upland of

the Deccan (from that it's separated through the Krishna-Tungabhadra rivers) has a character of its own. so restricted, the term Deccan signifies the whole region occupied through the Telugu speaking populations likewise as Maharashtra with certain components of the northern province (Kannada speaking).

5.13 INFORMATION ON POLITICAL POWER: THE HISTORICAL BACKGROUND

The Deccan was within the middle of these nuclear regions that were sheltered through the state society through as early because of the Mauryan era (third century B.C.). The territorial growth of the Maurya's had resulted in an exceedingly horizontal extension of power. The Mauryan management within the Deccan was supervisory and was exercised through the viceroys and an area of the bureaucracy stationed in provincial headquarters. The institution of provincial headquarters and therefore the association of the regional chieftains in an exceedingly subordinate location saw the emergence of a ruling elite once the retreat of the Mauryan power from the Deccan. These regional elite teams consolidated themselves ascended to power and recognized ruling homes once the disintegration of the Mauryan power. The procedure was significantly marked throughout the Satavahanas. They evolved an organization of presidency in which vice-royal functions were assigned to the regional chieftains conquered through them and assimilated into their organization.

5.14 EMERGENCE AND GROWTH OF RULING FAMILIES

The crystallization of the state had taken lay in more than a significant portion of the Deccan abundant before the eighth century. Though, it doesn't mean that there were no shifts within the centers of power and changes in the pattern of the emergence of ruling lineages. The emergence of recent ruling lineages was a continuous procedure. As

elsewhere in India the inscriptions of the Deccan from the seventh century begin manufacturing elaborate genealogies of the ruling lineages. The inscriptions issued flanked by the eighth and therefore the thirteenth centuries speak of the emergence of the many major and minor ruling powers such as the Rashtrakutas, Chalukyas, Silaharas, Kakatiyas, Sevunas (Yadavas), Hoysalas, etc. The era within the Deccan was characterized not solely through the emergence of the new ruling lineages however additionally the branching off of the present ones. Therefore, on an individual basis from the most Chalukyan homes ruling from Badami, collateral Chalukya rows were ruling in many areas like Lata.

5.14.1 The Lineage and its Territory

The status, power and territorial extent of the lineages weren't uniform. The nucleus of the power of a lineage might be a tiny low territory. The ever-changing sharing patterns of ruling lineages failed to essentially correspond to static territorial units. For example, the Kalachuris who in the sixth century A.D. were the rulers of an enormous region comprising Malwa, Gujarat, Konkan, and Vidarbha additionally recognized several nuclei of power as in Tripuri (close to Jabalpur) and Ratanpur within the higher Narmadabasin. One in all their branches ventured into a foreign region of eastern India which came to be recognized as Sarayupar. A section of the Kalachurimigrated to Mysore. Kalachuris of Mysore claim to be the descendants of the Kalachuris of central India.

5.14.2 The Patterns and Mergence of Ruling Lineages

The mobilization and formation of lineage had a definite pattern, besides the diversity of the system. A lineage power was brought into existence through substitution by another. The Vengi row of the Chalukyas was brought into subsistence through eliminating the erstwhile power holders of the Teluguspeaking country once Pulakesin-II of the BadamiChalukya

row conquered it. Second, it might involve the resolution of the latest regions through the associate migrator and alter the economic pattern of the region. For example, Kalanjarahaving been conquered through the Pratiharas and later on through theRashtrakutas, some members of the Kalachuri row sustenance there migrated southward to hunt new pastures. A section of it migrated towards the wooded tract of Kuntala and settled at Mangaliveda currently within the Sholapur district of Maharashtra.

5.14.3 Fabrication of Genealogies

Several of the ruling families, that headed huge power structures within the Deccan just like the Chalukyas of Kalyan, the Sevunas of Devagiri and also theKakatiyas of Warangal began their political career as humble feudatories under the Rashtrakuta sovereignty. Rashtrakutas themselves were ruling within the feudatory capability in central India before the increase of Dantidurga within the initial half of the eighth century.

The exploits of RashtrakutaDantidurga and his successors who grew into a regional power from a tiny low patrimony somewhere in Berar will be cited as instances on however a tiny low family might not solely produce a bid for political power however additionally started the foundations of huge state structures.

TheRashtrakutas and also the Sevunas profess to be descended from Yadu, a puranic hero. The Hoysalas claimed descent from the satellite race through that eponymous hero Yadu and the same they were the Yadavas and Lords of the excellent municipality of Dvaravati, the legendary capital of the YadavaPrince Krishna.

Likewise, whereas the religious guru of the KakatiyakingGanapati deva provided them with the Suryavamsi Hindu identity, an inscription of the king himself traces the genealogy from a legendary and legendary rationalization of Manu, Ikshvaku, Bhagiratha, Raghu, Dasharatha and Rama, and Rama.

5.15 THE OFFICIAL STRUCTURE

The political processes of the first medieval Deccan were characterized by the dominance of the master subordinate relation over alternative dealings and therefore the forms of the structure of polity were varied and generally restricted. Within the Rashtrakuta grants solely the royal sign-manual and therefore the names of the musician of the grant and therefore the one that sent it to the grantees was established. Ministers and secretaries are conspicuous through their absence. The belief of a very massive secretariat at their capital isn't supported through any information concerning the style within which the daily business of management was accepted at the capital. Though a body of high-ranking officers and ministers recognized as amateurs or mantris lived within the capital to help the king the queries regarding the dimensions, constitution, and placement of an everyday council of ministers, if any, haven't been satisfactorily answered. In the capital and provincial headquarters within the Rashtrakuta management of the revenue records, records bearing upon land possession and original drafts of copperplate grants were cautiously preserved. In the regions directly administered through the officers of the state, the provincial governors (Rashtrapatis) enjoyed appreciable power in more than their subordinates within the provinces. A number of the provincial governors were royal princes.

5.16 RESOURCE BASE OF THE STATE

The main supply of the state financial gain was agricultural taxation. Private individuals holding cultivatable lands paid to the state the property tax that formed the backbone of its revenue. The cultivators were conjointly subject to some extra imposts represented the Upgkriti. Prakriti and Kanika seem to visit a sort of customary tax levied through the govt on villagers and townsmen in return for a few services performed for his or her profit through the kings or their officers. Land taxes were assessed each in sort and money. Within the Kakatiya kingdom, the taxes

in sort were sometimes paid in 2 instalments within the months of Kartika and Vaisakha, the 2 main crop seasons. beneath the Rashtrakutas, they could be paid in 3 instalments in Bhadon, Kartika, and Magh, the king's officers went around the villages to gather his share of the gain from them. The State's share of a householder's financial gain was conjointly composed in type. The land was divided into arid, wet and garden lands for functions of assessment based on the character and fertility of the soil. a part of the state financial gain came from the pastures and forests, the possession of that was claimed through the state. It conjointly claimed possession in mines, hidden treasures, wastelands, orchards on State lands, lakes and public wells. Other significant supply of state financial gain incorporated customs, excise duties and charges levied on trade and business. Sunkamu or Sunka, a term employed in this context was of broad import and denoted duties on exports and imports excise duties and customs duties composed on articles of merchandise dropped at and taken from market cities.

5.17 POLITICAL INSTABILITY WITHIN DECCAN POLITY

Instability was designed into the character of early medieval polity. Frequent changes within the composition of territorial limits of the political powers itself are an indication of this. State society even in nuclear regions didn't essentially have a stable locus. Mobilization of military capability might displace existing power holders and create new locus and networks of political dealings. We have already noted the redistributed character of the state with the dissimilar face of power. The shifting allegiances of the subtle foci of power, e.g. those represented through the subordinate chiefs or Samanta feudatories, would add to political instability. Rising land assignments to many categories of functionaries, as well as those rendering military service, unpaid grants of villages to many classes of beneficiaries and an augment within the incidence of land grants through the diversification of the ruling elite would weaken the manager of the state in more than revenue possessions of the constituent territorial units. A tilt within

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the balance of loyalty of the landholders and therefore the Samanta landed aristocracy would weaken its control on its polity additionally. These weaknesses surfaced within the face of external threats and brought about the disintegration of even in-depth existent power structures. The dramatic fall of the mighty Rashtrakuta empire will be noted as an associate degree instance. In 967 A.D. Rashtrakutas underneath avatar III were the masters of much all the territories to the South of the Narmada. solely six years later, with the overthrow of his kinsman Karkka through their Chalukya feudatory Taila in 973 AD the empire of the Rashtrakutas fell and remained solely in memory.

Check your progress -3

5. Explain the Formation of Political Power: The Historical Background?

6. Describe the Official Structure.

5.18 SOUTH INDIA

5.18.1 The Region

Here South India refers to the region delineated state, not in its present type as a linguistic state, however as a macro-region, that evolved from the 7th to the 13th centuries and now and then extended into elements of South Karnataka, South Kerala, and southern Andhra. This region is also divided into many zones, that had an in-depth historical development, viz., the core and subsidiary zones within the plains, on the inspiration of its stream systems and secondary zone located in its north-western elements marked through the up-thrusting jag Ghats and therefore the edges of the highland resulting in state Kerala.

These zones depicted dissimilar politico-cultural regions, which were recognized as mandalas from the Chola era forever. The geographic of the whole region determined to a giant extent the nuclei of the regional polities that appeared throughout the century's underneath discussion.

5.19 THE EMERGENCE OF POLITICAL POWERS

The post-Gupta history of India is dominated through the event of several regional polities. a number of them appeared as regional states (Tamil Nadu and Orissa) coinciding with its regional cultures. Others were smaller polities located as buffers flanked by superior ones. this can be well illustrated through the superior polities of South Asian countries like those of the Pallavas of Kanchipuram and therefore the Pandyas of Madurai in the state (6th to 9th centuries A. D). spread flanked by these superior ones were several smaller powers like the Western Gangas, Kadambas, Banas and a bunch of others, owing allegiance as an alternative to the superior lineages of the Tamil and Deccan plains or sometimes establishing their independence. The mainly powerful of those regional polities was, though, that of the Cholas, who with the Kaveri natural depression because the nucleus of their power, succeeded in establishing their territorial sovereignty covering the whole of the Tamil macro-region. The Cholas were able to come upon a regional state with its distinctive politico-cultural characteristics.

5.20 PERSPECTIVES OF SOUTH INDIAN POLITY

There are 3 dissimilar views on the Tamil regional polity. The pioneering works on South Indian polity in common and Tamil polity in scrupulous showed an instantaneous concern with administrative organizations and their history and were dedicated to the revise of organizations like rank, brahmadeya with its Sabha and therefore the temple, their organization, and functions. They were additionally influenced through imperialist notions of the empire and state, powerful bureaucracies and centralized

monarchies. They assumed that each one of the recognized characteristics of up to that state was prevailing within the earlier periods. New views on polity are provided through newer works that emphasize the necessity for understanding the inter-connection flanked by social formation, political structures, and economic organization. They specialize in the processes of development and alter, resulting in the emergence of regional polities and therefore the role of organizations like the Brahmadeya and therefore the temple within the formation of political structure. As a result, the theory of the centralized state followed through traditional studies has been seriously questioned. As another, the construct of the segmentary state has been accustomed to characterizing the medieval South Indian state. the most variation flanked by these 2 views is predicated on the nature of regional organizations, the status of their autonomy and therefore the extent of central management or direct political management exercised through the ruling dynasties in more than the dissimilar zones of the Tamil region. the primary reassigns larger and simpler manage to the central power in more than all regions, despite the subsistence of regional initiative and autonomy (what they described "regional self-government") whereas the second read rejects it as contradictory and assigns a high degree of autonomy to the regional Organizations and mere ritual sovereignty to the ruling kinfolk except within the core region.

5.21 REVENUE

The most acknowledgeable areas of the king's "administration" were those of revenue, military affairs of temples and police. Here we tend to see signs of extraction of surplus within the kingdom although the question of whether or not what was extracted was a tax or a rent is incredibly tough to answer. Similarly, there are several revenue terms within the Pandyan inscriptions. But, as in the case of alternative aspects of administration, it's within the case of theCholasthat we'vethe clearest info of the revenue system. This is often not solely dueto the elaborate details offered within a lot

of various and elaborate inscriptions of the Cholas; it's additionally was beneath the Cholas that the state in South India reached its highest level of development. References to the present 'department' begin to occur from the reign of Uttama Chola within half of the tenth century. It grew into an elaborate affair with various sections every beneath a hierarchy of officers within the time of Rājaraḥa I. Even here, a lot of vital functionaries are the wealthier landed magnates. However, this department becomes rather insignificant by the end of the twelfth century A.D., which is strictly within the same pattern of the increase, performance and gradual disappearance of the "king's men" effecting functions of the state. It must, however, be noted that this 'department' has no presence within the rural area, its activity is restricted only to the royal institution at the capital. It is, therefore, a lot of applicable to describe it as a 'revenue board' or a 'revenue secretariat' instead of a 'department of revenue'. This throws vast light on the character of the politics getting within the kingdoms beneath review. Within the earlier, less developed politics of the Pandyas and Cheras, we tend to do see differing kinds of taxes, collected by and on behalf of the state. Most terms indicating revenue are offered to us from the list of remissions and relief, given at the time of granting land and alternative privileges to completely different beneficiaries. Thus, it's argued that they indicated a lot of an opening than the beingness. In any case, recent studies creating use of a statistical analysis of the revenue terms have brought out fascinating details. For one issue, although many many terms are indicating "revenue" within the inscriptions of the period, solely many had prevalence within the completely different elements of the territory, the others occurring just one occasion or doubly. a better examination shows that the foremost vital among them was land revenue, known as Katamai, virtually which means "obligation" and standing for a rent charged toward land. a detailed second was another quite due known as Kutimai, which interprets as "occupancy dues". There was another, Vetti (from

Visti in Sanskrit) that stood for required labor services. It's been shown that the previous was a "produce rent", that is, the fruits of the excess labor of the producer whereas the latter was a "labor rent" extracted directly within the type of labor itself. Records show that references to Katamai and Kutimai went on increasing while those to Vetti went on decreasing. There have been alternative exactions, most of that were charged toward land. One additionally comes across taxes on professions. As regards the administration of justice, there's less clarity. It seems that justice was disbursed by community organizations. Thus, Brahmanical assemblies dealt with issues of justice among themselves and teams of alternative communities are found doing an equivalent.

5.22 MILITARY AND POLICE

In the matter of the functions of the police, we've no elaborate information; however, records from Kerala show that the "Companions of Honour" of the neighborhood chiefs did the duty of Kaval ("protection"). These "Companions of Honour", called the "Hundred Organisations" as they were perpetually stated in terms of sure lots of explicit chiefs established trusted bodyguards of the chiefs and fashioned his armed force that they may use in times of crises. Such a body, of robust personnel, is seen within the case of the ruler, the Chera Perumal. What is more is that it's a similar body that's found fighting for the country of the chief, namely the Chera and even for the Chola upon the Chera overlord's bidding. At least within the case of Kerala, there's no proof of a daily regular army. There are troopers referred to as Velaikkarar whom we tend to come across within the case of the Pandyas and Cholas; and that they shared all the characteristic features of such "companions". However, there's proof of what is taken as military "officers" within the inscriptions of the Cholas in the Dandanayakams and Senapati's, though there's no method within which their actual performance is determined. In any case, the image of a large military institution, with a strong army of

“numerous regiments” and an equally spectacular navy of “numberless ships” is exaggerated. Similarly, to deny that there was no powerful power in any respect that the the state enjoyed is to overlook proof. A system with the bodyguards of the chiefs and those of the king at the capital, supplemented by mercenaries recruited accidental, and junction rectifier by native landed elite with pretentious titles and infrequently specialists in archery, horse-riding and riding elephants appear to be a lot of realistic image regarding the military institution of early medieval South India.

5.23 IDEOLOGY

No discussion of polity is often complete while not considering the social parameters which created it potential and therefore the ideologic props that it had. We've seen within the section on historical background that, following the gap of stream valleys and the growth of rice culture, a stratified society had emerged and got consolidated in this a part of the country. This stratification expressed itself within the establishment of caste, with innumerable gradations in line with economic, social and ritual standing. State in South India had developed as a consequence of the emergence of a stratified society with its multiple hierarchies obtaining its sanction from the principles of Varnasramadharma. The acceptance of the graduated hierarchy and its organizing principle, that had a North Indian origin, wasn't simple. This was achieved in a complicated manner. one in all the foremost effective means that was through faith and therefore the ideology it painted. It's vital that temples had emerged as veritable landed magnates during this amount and this meant that a serious section of the population had come to depend upon the temple as tenants, sub-tenants, servants of various descriptions than on. This took the temple in a protracted manner, excluding being an institution to the 'spiritual' desires of the general public. it's during this context that a major widespread movement referred to as the “Bhakti Movement” acquires importance. Historians in recent years have brought out the manner during which the “Bhakti Movement”, which had been

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perceived at the best as a non-secular and literary development, reflected and legitimized the new order of things in the economy, society, and polity. It sacred the ties of dependence in society; it created suffering and surrender sweet. What it achieved was a swish acceptance of a replacement kind of society and polity through the ideologic prop it provided. it's quite another matter that the temples, which were therefore popularized and strong in one in all the foremost dynamic and forward-looking movements within the history of South India became bastions of orthodoxy and centers of obscurantism within the centuries to follow. But then, that is the manner of history.

Check Your Progress IV

7. What do you understand by Revenue?

8. What were the ideologies of south India?

5.24 LET US SUM UP

In this Unit, we've talked regarding the political transition from ancient to medieval times. This chapter provides an insight into the political structure after the regions were divided and each region has its kingdoms and territories along with their rulers. This chapter enabled you to understand the various regions and what kind of politics governed these regions. This chapter also provided an insight into the military formation, the revenue system and also portrayed the ideologies of these areas. These ideologies facilitated legitimacy in the state and allowed us to analyze the nature of politics in the whole of India.

5.25 KEYWORDS

Political Power: political power also known as the authority is the power bestowed on an individual or a group to run the country and make decisions for the welfare of the country.

Administrative Power: this is the power bestowed on an individual or a group to enforce and administer the law.

Bureaucracy: refers to a group of both elected and non-elected members who have the power to make the most important decisions and policies within a country.

Lineage: it means the direct descent of a person from their ancestors or pedigree.

Ideology: a set of ideas and ideas which form the fundamentals of policies and political theories.

Military: a highly organized and heavily armed force formed for the protection of the country and indulge in warfare whenever needed.

5.26 QUESTIONS FOR REVIEW

1. What do you understand by the rise of new royalty?
2. Explain the growth of the administrative body.
3. What were the formation and consolidation of lineage power?
4. Explain the bureaucratic structure.
5. How did the ruling families come into existence?
6. What was the official structure of the Deccan?
7. Explain political instability within Deccan Polity.
8. Elaborate on the emergence of political powers in South India.
9. Explain the perspectives of South India's polity.
10. How did the military and police come into existence in South India?

5.27 SUGGESTED READINGS

- The legitimization of political power, David Beetham, Palgrave MacMillian Publishers, 2016
- State, Power, and Legitimacy: The Gupta Kingdom, KunalChakrabarti and KamadSinha, Primus Books publishers, November 30, 2018
- The Legitimation of Political Power (Political Analysis), John David Betham, October 30, palgrave Macmillan publishers.
- The Social Foundation of World Trade: Norms, Community and Constitution, SungjoonChoo, Cambridge University Press, November 18, 2014

5.28 ANSWERS TO CHECK YOUR PROGRESS

- Parallel to the spreading of administrative powers (answer to check your progress-I, Q1)
- The flanked nature of the bond by the inferior (answer to check your progress I, Q2)
- The Arabs invaded Multan and Sind in 712-13 A.D. (answer to check your progress II, Q3)
- Mobilization of military capability couldn't solely displace a ruling (answer to check your progress II, Q4)
- The Deccan was within the middle of.....(answer to check your progress III, Q5)
- The political processes of the first medieval Deccan came to be... (answer to check your progress III, refer to Q6)
- The most acknowledgeable areas of the king's.....(answer to check your progress IV, Q7)
- No discussion of polity is often complete while not(answer to check your progress IV, Q8)

UNIT-6. THE PALAS, SENAS AND THE GURJARA-PRATHIHARAS

STRUCTURE

- 6.0 Objective
- 6.1 Introduction
- 6.2 The Regional Clans and the Tripartite Struggle
 - 6.2.1 Pala
 - 6.2.2 Sena
 - 6.2.3 Gurjara-Pratihara
 - 6.2.4 Rashtrakuta
 - 6.2.5 Tripartite Struggle
- 6.3 Let Us Sum Up
- 6.4 Keywords
- 6.5 Questions for Review
- 6.6 Suggested Readings and References
- 6.7 Answers to Check Your Progress

6.0 OBJECTIVES

After going through this unit, you should be able to have a clearer understanding of the early medieval history of India, underpinning the following points:

- The emergence of regional clans: Palas, Senas and the Gurjara-Pratiharas;
- Crux of their contribution to Indian history; and
- The Tripartite Struggle: The struggle between the three regional clans.

6.1 INTRODUCTION

During the period 750 A.D. to 1200 A.D., Indian history witnessed a lot of political turmoil within its territory. Nonetheless, this period can be termed synonymous with the growth and development seen in the form

of rich cultural activities that took place in the field of art, literature and language.

This period, which is also commonly referred as the early medieval period of Indian history witnessed a plethora of changes in terms of the politico-economy and the socio-cultural reforms that took place across the emerging regional powers. Amongst the several regional empires that emerged in the medieval period of Indian history; the most prominent empires that arose in North India and the Deccan region, are, the Palas, The Pratiharas and Rashtrakutas, respectively. The map shown in Figure 6.1 will give a clearer understanding to the respective empires and their extent.

Owing to the geo-political reasons, the Palas made an attempt to expand westwards, while the Pratiharas tried to expand eastwards. At the same time, Rashtrakutas in the Deccan also made attempts to annex the mutual area of geopolitical interest. In simpler terms, it may be stated, how these emerging powers fought a constant battle amongst each other in order to attain control over the region of Kannauj in the Gangetic region as located in Northern India. The armed conflict among the three aforesaid emerging powers' is popularly known as "Tripartite Struggle".

The struggle that took place amongst these three empires created a lot of turmoil in the early 10th century. Amongst these three empires, it was the GurjaraPratiharas that turned out to be the most powerful, wherein they continued to hold their capital as Kannauj, till the end. This unit elucidates the multidimensional role played by these empires and their contribution to Indian history.

6.2 THE REGIONAL CLANS AND THE TRIPARTITE STRUGGLE

In the early medieval history, these empowering clans endowed the structural changes that took place during this era. The 3 regional clans and the Tripartite Struggle that took place between these kingdoms, is discussed in detail, as follows:

6.2.1 Pala

The origin of the Pala Dynasty can be dated back to 750 A.D. wherein, the people of Bengal, through their willing allegiance, elected Gopala, the founder of the dynasty. The dynasty was located in present-day Bangladesh and Eastern India. It may be noted, however, Gopala was notably the first king who promoted Buddhism as a religion in his empire. In the Indian history, Gopala is attributed with the credibility of constructing a monastery at Odantapuri (an Indian modern state) in Bihar. Gopala curtailed the state of anarchy that prevailed in Bengal during that period of time, assuring the people who'd wilfully elected him as the emperor.

His son and successor, namely, Dharmapala Gopala is referred as the real founder of the dynasty. Under his reign, which lasted for about 40 years (770-810 A.D.), Bengal witnessed revolutionary alterations in the region. Dharmapala was known to be the pious Buddhist king, who during his reign promoted building Buddhist Viharas. Following his father's footsteps, he made bigger contributions with respect to the welfare of the people of his kingdom. The welfare measures included promotion of higher education and promulgating Buddhist religion. He established Vikram Shala University, a renowned centre for Buddhism studies in India; which is now located at Kahalgaon in Bhagalpur, Bihar along with reviving the Nalanda university, which is located at Rajgir, Bihar. The dynasty's close-knit relationship with the Shailendra dynasty of Indonesian island shared the mutual ground of interest apropos the religious beliefs and practices. The two dynasties promoted cultural exchange systems wherein scholars from one dynasty to the other, laid their impact, respectively.

Another remarkable piece of contribution done by this dynasty in supplementing the Indian medieval history is the establishment of "Sompura Mahavira" – a Buddhist learning centre. In addition to this, it may be noted, however, the Palas' religious line of thought was based on Mahayana and Vajrayana schools of Buddhism. Having said that, the emperors of this dynasty practiced religion-tolerant policies, allowing people from different castes and religion to have positions up to the

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highest category in the administrative machinery. The other aspects along with religion, such as art, culture and literature also flourished. The evidence of which can be traced in the stone carvings, metal sculptures that exist in the archives, till date.

Dharmapala's successor, namely, Devapala primarily emphasized on the administrative machinery of the army. Owing to his successful army campaigns, he extended this kingdom to Assam, Odisha and Kamarupa. The administration was divided into two parts, namely, central and provincial. The basis of the administration was akin to that of their predecessors, i.e. Gupta dynasty. However, it was the Pala's who introduced the concept of "Prime Minister" or "Maha Mantri" in the Indian medieval history; which became a hereditary post, later. Under the Palas, Bengal, Bihar and Assam came directly under the purview of Pala kings, referring to the central administration. With respect to provincial administration, the areas were divided into Bhuktis or the provinces, Vishayas or the districts, which were further subdivided into Mandals and Patakas. Several inscriptions and literature of this time, state, that, Bengal was divided into three bhuktis, namely, PundravardhanaBhukti, DandaBhukti and BardhamanBhukti. Bihar was divided into two bhuktis, namely, Nagara Bhukti and TiraBhukti. Assam was divided into one bhukti only, namely, PragjyotishpurBhukti. The revenue department was handled separately, wherein officers in charge of different areas would collect the same. The different kinds of revenue sourced by these officers, are termed, bhaga, bhoga, kara, etc. The administrative machinery adopted by the Pala emperors' can largely be attributed to the administrative principles mentioned by Kautilya in his book "Arthashastra".

Albeit, it was post Devapala's remorse that led to the initial decline of the Pala dynasty. Several emperors, namely, Vigrahapala, Narayanpala, Rajyapala, Gopala II and Vigrahapala II, to name a few; did not have the grit in them to sustain the power and glory that the Pala dynasty witnessed during the time of their predecessors. Their lack of efforts in maintaining the administration, military and other vital aspects, which were a pre-text for their expansion, seemed to have been the major factor

for the loss of Pala dynasty. The aforesaid emperors, post Devapala's death, focused more on the domain of religion, subduing the other elements for existence of the dynasty's survival. As a result, the internal and external disruptions' in the purview of the dynasty increased, wherein major parts of the dynasty began to fragment into smaller separate kingdoms, namely, Gauda, Radha, Anga, Vang and Harikela. The entity of Gauda was ruled by the Kambojas, a tributary of Pala clan, wherein they occupied a large amount of area in Bengal.

Nonetheless, Mahipala I, during his reign from 988-1038 A.D. turned out to be successful in reviving the empire's lost territories and perhaps, the prestige it brought along with. He successfully recouped the northern and eastern Bengal within the first three years of him being the emperor. He attained the same, by driving out the Kambojas who were ruling the Gauda state, as mentioned previously. However, his successors did not manage to retain the same integral power the empire had ever witnessed. The last emperor of the Pala dynasty, namely, Ramapala, during his reign from 11th – 12th century A.D. made attempts similar to that to Mahipala with the motive of regaining the long-lost territories.

The decline of Pala dynasty was parallel with the emergence of the fragmented kingdoms as independent states. The tributary or feudatory rather, of Pala dynasty, namely, Samanta Sen; who hailed from the southern region of India, established their own kingdom toward the middle of 11th C.E. (B.D. Chattopadhyaya, 1994). Due to these newly emerged kingdoms and the other powerful neighbouring kingdoms, sharing their common point of contention being the Pala dynasty; Rajendra Chola I of Chola dynasty accompanied by the Senas defeated Mahipala I. This led to the ultimate downfall of Pala Empire, wherein the Sena dynasty supplanted their kingdom.

6.2.2 Sena

As mentioned in the previous sub-unit, the political disturbance caused in Bengal as a result of decline of Pala dynasty, led to the emergence of Sena Dynasty, wherein they established their kingdom, during the period

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11C.E.-12 C.E. Their reign lasted for about a century only, ranging from 1097 C.E. to 1223 C.E.

Several historians and scholars' have expressed their viewpoint vis-à-vis the origin of "Sena", as a clan. The dominant point of view revolves around them hailing from Karnataka, South India; wherein the emperors' of Chola dynasty were accompanied by the Senas'. Post attaining mutual benefits after the defeat of Pala Empire, they established their independent kingdom in Kashipuri, which is at present called Kasiari, Mayurbanj district.

Samanta Sen, grandson of Ramapala Vijay Sen (who was a feudatory in Pala dynasty) established the empire in Kashipuri. Vijay Sen, who ruled during the period 1095 – 1158 C.E. may be rightly termed as the first independent ruler of this dynasty. Under his reign, the dynasty expanded to parts of North Bihar, Orissa and Assam. His marriage with Bilasdevi, the daughter of Radha dynasty's emperor in the South, further stimulated the relationship between the two regional dynasties with an aim to improve their socio-political links. Under Vijay Sen's reign, the Sena dynasty underwent developments strategically which helped Bengal regain its' law and order.

This dynasty, unlike the previous kingdom of Bengal, institutionalized the religious ideology of Hinduism. The rulers claimed themselves belonging to the Brahma-Kshatriya class of the Indian medieval society. The artistic record of the period evidently shows the transition that took place in terms of the religious orientation of the royal patronage from Buddhism to Hinduism.

Vallal Sen, also termed Ballala Sen in Indian vernacular literature was the son and successor of Samanta Sen's throne. He laid enormous amount of emphasis on patronizing art, religion and literature. During his reign from 1158 – 1179 C.E. he played an integral role in bringing about structural developments. In the context of religion, it may be noted, how, he preached and followed the Tantrik sect of Hinduism. His devotion

extended immensely; as a result of which he sent preachers to Magadha, Orissa, Arakan and Nepal amongst the other places, for promulgating the religion that was practiced by him. He introduced several policies at an internal level pertaining to the upper class of the society. The patriarchy caused by the practice of this policy, namely, “Kulinism” gave Brahmins, Vaidyas and Kayasthas (the three upper classes) a way to oppressive behaviour. This way, the real purpose of the policy that was essentially brought up for maintaining peace, honesty and justice was diluted in its full form. However, Vallal Sen’s contribution in the field of literature holds great value. He was the author of two books, which are an imperative aspect of the Indian medieval history. The two books, are, Danasagara and Adbhutsagara. Albeit, it was his son and successor, Lakshman Sen, completed the second book.

Their contribution with respect to art, culture and religion can be traced in several ways. To begin with, the incorporation of Dhakeshwari temple, located in present Dhaka, Bangladesh. Under the reign of this dynasty, another temple, which is in present Kashmir, namely, SankaraGaureshwara, was also incorporated. The emperor, Ballala Sena who is also termed as Gaureshwara, may be attributed to the success of setting up the temple. With respect to literature, Bengali and Sanskrit are the two languages that saw evolvment at a massive level. Deopara inscription or Deopara Prashasti is another significant piece of artefact, adding to their contribution whilst revisiting our history. The inscriptions and literature belonging to this period of time show contributory evidence apropos the administrative titles, such as Bukhtipati, Mandalpati, Vishayapati, and Patakas that were given to officials in the Sena dynasty. The titles were slightly tweaked in comparison to the ones’ used by the Pala dynasty in their administrative machinery. In addition to this, it may be noted, how emergence of new titles, such as the highest judge being called Mahadharmadhyakshya, military officers as Mahapilupati, Mahaganastha and Mahabyutpati to name a few, are traced via the retained inscriptions of this time.

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It may be noted, how, the history of Bengal under this dynasty can be seen through the lens of peace and prosperity magnifying, where the empire saw maximum amount of different origin castes in their official structures, having the entire rule of the empire under one emperor as the epicentre of administrative authority. The last ruler of the Sena dynasty, namely, Lakshamana Sena, during his reign, from 1178 C.E. – 1206 C.E. made vital developments at an internal level wherein social and religious festivals were celebrated gloriously, spreading peace and prosperity in the dynasty. During this period, Bengal saw an unprecedented development in the field of literature, art and culture. He established a court wherein all the scholarly affairs took place. The famous poet of Lakshamana Sena's court, namely, Jaydev – the author of Geeta Govinda; another famous scholar called Dhoyi – author of Pavanaduta, are amongst the other scholars and poets that flourished with the impeccable recognition received under the emperor and his dynasty. However, towards the end of the 12th century, Kutubuddin Aibak – a Turkish origin emperor entrusted Ikhtiyar-ud-din Mohammad bin Bakhtiyar Khalji to conquer Bengal and Bihar. Thereby, the downfall of the dynasty, is attributed to the sudden invasion by the Muslims' which led to Lakshamana Sena move towards East Bengal, where he and his successors managed to rule for a few more years.

Check your progress -1

1. Who emphasized on the administrative machinery of the army?

2. Who was the Indian vernacular literature was the son and successor of Samanta Sen's throne?

6.2.3 Gurjara-Pratihara

Among the several Rajput clans that came into power, the Pratiharas are known to have the most impeccable records attained under their reign.

Their large empire encompassed Punjab to Central India and from Kathiwar to North of Bengal. Their aim towards political unification was largely successful, withstanding the Muslim invaders for over three centuries.

With respect to their political history, it may be noted, how, the emperor Harichandra laid the foundation of this dynasty in the 6th century C.E. The location of their kingdom was near modern Jodhpur. His progeny established four separate kingdoms for themselves in areas near the capital, including Jodhpur, namely, Nandipura, Broach, Ujjayan amongst the other neighbouring areas.

In the context of origin of this clan, many scholars are of the viewpoint, that, they were a part of the Gurjara race. In evidence to this, several historical sources, namely, the Aihole inscription of Pulakesin II, and the Rashtrakuta record to name a few; support the fact that the Pratiharas belonged to the Gurjara race.

The founder of this dynasty, namely, Nagabhatta I (230-256 C.E.) laid the basis of his empire in Malwa. The kingdom under his reign extended from Gujarat to Gwalior, successfully defying the Arab invasion towards further east of Sindh; for which he is prominently remembered in the Indian history.

His successor, namely, Vatsaraja (Nagabhatta I's brother – Devraja's son) ruling from 775 – 805 C.E. extended his reign to a large part of North India, making Ujjain as the capital of his dynasty. It was his policy, of expansion that brought him in conflict with Dharmapala of the Pala dynasty, who was ruling the states of Bengal and Bihar (R.C. Majumdar, 1971). Post his successful attempt on defeating Dharmapala in the Doab region, he extended his reign more powerfully in Northern India including the Ganga-Yamuna valley. In the due course of time, he got defeated by Dhruva, as a result of which the possession of Kannauj went to the Rashtrakuta dynasty.

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Due to the hindering circumstances faced by the dynasty, Nagabhata II, who succeeded Vatsaraja made several attempts in reconquering the lost states. During his reign, from the period 805 C.E – 833 C.E, the empire was confined to Rajputana territory, only. Nonetheless, Nagabhata II successfully, pulled of the conquests' in Sindh, Andhra, and Vidarbha vis-à-vis Eastern Bengal; making an attempt to regain their prestige and prosperity in the medieval society. The region of Malwa was also recovered from the Rashtrakutas; post the initial defeat of Nagabhata II by Govinda III. Nagabhata II's son and successor namely, Rambhadra witnessed a bleaker reign, wherein the dynast didn't accomplish in regaining the lost territories to neighbouring empires vis-à-vis the Palas and Rashtrakutas.

Albeit, Ramabhadra's son, namely, Mihirbhoj brought about several positive-impact led changes, which are subsequently discussed. In the late classical period of history, Mihirbhoj is claimed to be the greatest ruler of this dynasty. To begin with, it may be noted, how Mihir Bhoja during his reign from 836 C.E. – 855 C.E., under his commendable reign, captured Kannauj during his war with the Rashtrakuta emperors, namely, Amoghavarsha, and Krishna II. In the given context, it may be noted, how, Kannauj remained their capital till the end, as mentioned earlier.

The administrative machinery that was reorganized during his reign assisted in regaining the lost territories along with expanding the empire. Conquests' of Bundelkhanda; Rajputana (Varaha, Daulatpur and Kahala); Punjab (Karnal region); Western and Southern Saurashtra, and parts of Western and Central India are a few of the victories that this dynasty achieved, during the reign of Mihirbhoj. This can be rightly attributed to the emphasis laid by him on the army, which included cavalry, infantry, and navy. Moreover, due to a lack of indigenous horses, trading of horses took place at a large level. The cavalry under Mihir Bhoja's reign, with regards to trade of horses, was supplemented after winning the battles in the aforementioned conquests. Evidence of this, can be traced in the case of their conquest of Rajputana, wherein Harsha Gupta post his defeat presented horses to MihiraBhoja's army.

Inscriptions, namely, the Pratapgarh inscription and the Chatus inscription of Jaipur support the aforementioned statement. In addition to this, it may be stated, how the revenue system under their empire worked in an effective manner. Many historians have expressed their viewpoint on the Pratihara dynasty, as “feudal” in political, social and economic terms of the dynasty. This was primarily a result of de-urbanisation taking place in the empire. In simpler words, it may be stated, how the focus of economic activities shifted from an international level to the local level. The historical evidence of land grants as acknowledged by historians and archaeologists, supports the aforesaid statement.

During the period 915 – 918 A.D., as discussed previously in this unit, the emperor of Rashtrakuta dynasty, namely, Dhruva ruling the southern part of India invaded Kannauj. This led the entire kingdom in a devastated and fragmented situation. The situation of political turmoil urged the armed conflict between the three empires of North, South and Deccan regions of India.

6.2.4 Rashtrakuta

The origin of this clan can be stemmed from the Chalukyan kingdom. The feudal lords of this kingdom overthrew it; and established their own kingdom in 757 C.E. called “Rashtrakuta” empire. The kingdom of these rulers was placed in the Deccan region of India. Owing to the advantage of its’ location, it played a role of a connecting bridge between the Northern and Southern empires. Their empire included Karnataka, Maharashtra and parts of Andhra Pradesh, wherein they withheld the power and status for over two centuries.

Dantivarman also referred as Dantidurga, the founder of the Rashtrakuta dynasty; during his reign from 736 C.E – 756 C.E. occupied the territories between Godavari and Vima. The historical sources state how he conquered Kalinga, Kosala, Kanchi, Srisril, and Lata to name a few places. Furthermore, post defeating Kirtivarma, the emperor of Chalukya dynasty, he occupied Maharashtra as well.

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In continuation, his successor Krishna I, who ruled during the period (756 C.E. – 774 C.E.) aimed at conquering the remaining parts under the Chalukya kingdom. Along with laying emphasis on expansion of his empire, he actively worked on developments in the social and cultural aspect of the empire. One of the major contributions by him in the Indian medieval history is the building of Kailash temple at Ellora, Maharashtra.

His successors, namely, Govinda II (774 C.E. – 780 C.E.), Dhruva (780 C.E. – 793 C.E.), Govinda III (793 C.E. – 814 C.E.), Amoghavarsha I (814 C.E. – 878 C.E.), Krishna II (878 C.E. – 914 C.E.), Indra III (914 C.E. – 929 C.E.), Krishna III (939 C.E. – 967 C.E.) and Karka (972 C.E. – 973 C.E.) constantly fought the battles against neighbouring dynasties, with the aim of establishing and retaining the power in the Gangetic region. Out of the aforementioned emperors' Dhruva, Govinda III and Amoghavarsha I, in their respective reigns defeated the other two empowering empires.

Amoghavarsha I, is notably known as the greatest ruler of the Rashtrakuta dynasty. During his reign, which lasted for over a period of 63 years, he laid emphasis on social developments along with tackling military conquests' in a tactful manner. His capital was based at Manyakheta. Historical sources, state, how Suleman – an Arab merchant gave Amoghavarsha I, the title of one of the “world’s greatest kings”. Active commerce and trade links with the Arabs were also witnessed during his reign.

Until the reign of Krishna III, the empire withstood the capacity of defeating the Tamil Kings of Chola kingdom, expanding their empire from Narmada River to Kaveri River including the newly annexed region of the Northern Tamil state. However, the last emperor of the dynasty, Karka; was defeated by the emperor, namely, Chalukya of Kalyani dynasty. Post his defeat, the territory that came under the Rashtrakuta dynasty was annexed by the Chalukya emperors.

In the context of administrative machinery of the empire, it may be noted, how proper assemblies across all the levels (central, provincial, district and village) of officials took place, wherein matters relevant to administration, political affairs etc. were discussed. The cultural affairs had its separate, integral value in the empire. In the context of literature, arts and culture, the empire attained out-reaching results. Archaeological evidences depict the presence of literature pieces in Sanskrit. In the given context, it may be noted, how the historical inscriptions and artefacts of this period, show literature in Kannada as well, giving equal importance as given to Pali language.

The acceptance of regional languages in their literature helps in tracing the liberal ideology of the emperors of this dynasty. Considering the Rashtrakutas practiced the religious ideology of Jainism, a lot of literature on Jainism as a sect, is also to be found. It may also be noted, how, Vaishnavism and Saivism flourished during this period. Perhaps, their religion-tolerant policies gave them an upper edge in maintaining the peace and prosperity in the Rashtrakuta kingdom. Amongst the several other remarkable pieces of literature of this epoch, are, the texts on grammar. A scholar called Sakatayana wrote Amogavritti (a book on grammar). The remarkable art and architectural work done under this dynasty can be found at Ellora and Elephanta caves, located in Maharashtra. Historians such as Sheldon Pollock and Jan Houben, with the help of their work have supported the evidences provided in terms of the artefacts of the dynasty.

6.2.5 Tripartite Struggle

The simultaneous rise and fall of the three empires' can largely be attributed to the constant conflict between the three during the early medieval history of India. This fight was majorly in order to take control of the Kannauj region situated in the Indo-Gangetic plain. The reason for the same can be attributed to the geo-political advantage Kannauj held. Located on the Ganga trade route, it was connected to the silk route which was extremely imperative for maintain trade and

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commerce relations, being the prime pillar for any given empire's sustenance.

The initial conflict began between the emperor Dharmapala of Pala dynasty and emperor Vatsaraja of Pratihara dynasty, wherein Vatsarajamade an attempt to conquer the Pala dynasty under the reign of Dhramapala. Amongst these two, Vatsaraja won the battle. While this conquest was ongoing, emperor Dhruva also spelled Dhruva I, of Rashtrakuta dynasty joined the battle in order to meet the mutual aim of attaining the territory of Kannauj. Notably, Dhruva I turned out to be victorious in the battle. Post his win, he chose to return back to his kingdom.

In the meanwhile, the circumstances that emerged during this conflict amongst the three, favoured the Pala dynasty, wherein they chose to regain control over Kannauj by placing Dharmapala's brother, Chakrayudh on the throne of Kannauj. Though, the control was temporary in nature. In the meanwhile, Dharmapala also conquered Magadha, Varanasi and Prayag.

The subsequent successors of these empires, such as, Nagabhata II of Gurjara-Pratihara Empire, Govinda III of Rashtrakuta Empire and Devapala of Pala dynasty to name a few, continued their war against one another on having control over the Kannauj region. Considering, Devapala's successors were weak in administrative sense; the ownership of the territory went to the Pratihara kingdom under the reign of Mihir Bhoja, another successful emperor.

In continuation of the constant battle, Indra III the emperor of Rashtrakuta dynasty over took the region of Kannauj by defeating the Pratihara rulers. However, the Pratihara kingdom managed to emerge out successful by recapturing the region post the return of Rashtrakutas back to their origin, i.e. Southern India.

Nonetheless, the gradual weakening of all the empires due to the self-created internal political disturbance led to the fragmentation of the respective empires. Thus, it may be stated, that, the Tripartite struggle

that lasted for over two centuries in the late classical period of Indian history made the three empires weak. The internal disintegration between these three empires resulted into political, economic and social disorientation of the people situated in the three dynasties. As a result, the Islamic emperors from the Middle-east took undue advantage of the situation in India and thereby invaded the country.

Check your progress – 2

3. What is tripartite struggle?

6.3 LET US SUM UP

The late classical period of the Indian history as discussed in this unit, plays a major contributory role for the readers to revisit the prevalence of rich culture, art and literature and its' evolution. The three prominent kingdoms, namely, Pala Dynasty of the Eastern region; Gurjara-Pratiharas of the Western region, and Rashtrakutas of the Deccan region of India are of prime importance vis-à-vis Indian medieval history. The three empires underwent several conquests against each other in order to attain control over Kannauj. The main highlights of all the empires discussed in this unit are briefly summed up as follows:

- The Palas dominated the eastern and northern parts of India. Their contribution to Indian history in terms of the universities built, such as the Nalanda University and Vikramshila University to name a few along with other Buddhist learning centres', may be credited to the patronizing nature of the emperors. They played an important role in the Tripartite struggle till Devapala's reign.
- The Senas effectively improvised the political, social and cultural developments in Bengal. Considering, this dynasty merged all the castes together; it depicted a sense of unification in the empire.

The religious ideology followed by them was on the sect of Hinduism.

- Overall, the Pratihara dynasty proved more resilient in comparison to the other two empires, owing to their commendable reign for more than three centuries. The GurjaraPratihara Empire was notably the last glorious empire in Northern Indian before the Muslims from different origins invaded their territory. The people under the reign of all the emperors of this dynasty, witnessed peace and prosperity in their economic and social life, and led a harmonious religious life.
- The Rashtrakuta dynasty, owing to its' geo-political advantage played an important role in terms of being the connecting bridge between the Northern and Southern empires. Amoghavarsha I is notably one of the most profound rulers of Indian history, who under his reign, attained achievements on political, social and cultural levels.
- Tripartite Struggle: The constant struggle between the three empires proliferated the internal disintegration witnessed by the kingdoms of early medieval history. The Pratihara kingdom, notably, had Kannauj under their reign till the end. However, Muslim origin emperors took advantage of the internal weakening of empires and invaded the regions in Indian sub-continent.

6.4 KEYWORDS

- Bhuktis: provinces
- Vishayas: districts
- Mahadharmadhyakshya – highest judge of the empire
- Kulinism – set of rules pertaining to caste and marriage for upper castes in Bengal (Sena dynasty)

6.5 QUESTIONS FOR REVIEW

- Write an essay on India during the period 750 A.D. – 1200 A.D. of Indian medieval history.

- Discuss the different origins and the ideology of the respective empires discussed in this unit.
- Trace the contributions with respect to art, culture and literature by the Palas, Gurjara - Pratiharas and Rashtrakutas.
- Elaborate on the administrative machinery adopted by these kingdoms in co-relation to the administrative structure of the present scenario.
- Elaborate on the Tripartite Struggle, and the role of the emperors of the three dynasties, respectively.

6.6 SUGGESTED READINGS

- B.D. Chattopadhyaya – The Making of Early Medieval India, 1994
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- Satish Chandra – History of Medieval India: From 647 A.D. to the Mughal Conquest, 1928
- Romila Thapar, History of Early India: From the origins to AD 1300, 1966

6.7 ANSWERS TO CHECK YOUR PROGRESS

- Dharmapalas's successor, namely, Devapala primarily emphasized on the administrative machinery of the army. (answer to check your progress – 1 Q 1)
- Vallal Sen, also termed Ballala Sen in Indian vernacular literature was the son and successor of Samanta Sen's throne (answer to check your progress –1Q 2)
- The simultaneous rise and fall of the three empires' can largely be attributed to the constant conflict between the three during the early medieval history of India. (answer to check your progress – 2 Q3)

UNIT-7. ARAB INVASION: CAUSES AND IMPACT

STRUCTURE

- 7.0 Objectives
- 7.1 Introduction
- 7.2 The Arabs in Sindh
- 7.3 The condition of India at the time of the invasion
- 7.4 The causes of the invasion
- 7.5 The invasion
- 7.6 The causes of the success of the Arabs
- 7.7 The Arabs in Sindh after Mohammad
- 7.8 The Effect of the Arab invasion
- 7.9 The Arabs and the Turks in Hindu-Afghanistan
- 7.10 Let Us Sum Up
- 7.11 Keywords
- 7.12 Questions for Review
- 7.13 Suggested Readings and References
- 7.14 Answers to Check Your Progress

7.0 OBJECTIVES

After studying this unit, you should be able to:

- Understand the background of India as a land and the political scenario before the invasion.
- Understand the condition of India at the time of the invasion.
- Learn the causes of the Arab invasion.
- Understand the manner of the Arab invasion, the causes and effects of the invasion.
- Understand the Arabs and the Turks in Hindu -Afghanistan.

7.1 INTRODUCTION

From the antiquated occasions, India was celebrated as a rich land and was called a golden sparrow. Its riches and gigantic population consistently pulled in external traders. Even though the Arabs did not rule for. Along stretched time, still, they are known as the connectors for India and the rest of the world, for the most part, Europe. Middle Easterners were vanquishing the world, beginning from Syria, Palestine, Egypt, and Persia while India was battling with the temperamental kingdom of Hindus. Harsh Vardhan was the last Hindu sovereign and his expiry had got political precariousness in India. Islam had effectively set its foot in India at that point. So, Arabs chose to go into Sind, one of the prosperous conditions of India around then. Thus, an Islamic locale of Sind was built up and today additionally it is one of the principal Islamic focused centers which attracts people from around the world. Sindh was at the center of the Indus Valley Civilization. It was conquered by Alexander after Punjab. Alexander's death gave rise to the Seleucid Empire which was defeated by the Mauryan empire. The Mauryan Empire was established by Chandragupta Maurya, with the aid of Kautilya around 320 BCE. The Mauryans were known for their well-organized rule. They had a centralized government with a competent bureaucracy. The Mauryan dynasty lasted until 184 B.C which was followed by Greco-Bactrians, Indo Scythians, Kushan Empire, Sassanian Empire, Gupta Empire, Rai Dynasty, Brahman dynasty which was later followed by the Muslim era or the conquest of the Arabs.

7.2 THE ARABS IN SINDH

The ascent and development of Islam have been viewed as one of the most significant occasions of world history. Islam experienced its birth in the desert of Arabia and its first believers, the Arabs, made it a ground-breaking power in the governmental issues of Asia.

Thereafter, the Persians took up the reason for Islam and fortified it and, at that point, the Turks broadened it towards both the West and the East

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and made it one of the premier religions of the world. Prophet Muhammad (570-632 A.D.), the author of Islam, proliferated Islam, both by harmony and war, and along these lines, Islam was engendered by his adherents both by publicity and power from its absolute starting point.

Islam motivated a war-like soul and national cognizance among the Arabs who chose to spread their new religion and carry on military triumphs everywhere throughout the world. Within almost a century, the Arabs set up a huge realm that reached out from the Atlantic Sea in the west to the banks of the stream Indus in the east and from the Caspian Sea in the north to the valley of the waterway Nile in the south. The successors of Prophet Muhammad were called Khalifas (Caliphs). Abu Bakr was the first Khalifa who, after the demise of Prophet Muhammad, was chosen as leader of the Islamic confidence and furthermore that of the state. His family was known as the Umayyad. In 750 A.D., the Abbasids supplanted the Umayyad group of the Khalifas. The Khalifa kept on being the ostensible leader of the Islamic confidence till the abrogation of the title by the British Government after the World War I. It was under the Umayyad Khalifas that the Arabs prevailing with regards to overcoming Sindh.

Check your progress – 1

1. Discuss the emergence and entry of Arabs.

2. Name the major dynasties that ruled Sindh before Arabs.

7.3 THE CONDITION OF INDIA AT THE TIME OF INVASION

Politically, India was partitioned into opponent states. Be that as it may, the division of India was not its essential shortcoming. India is a sub-mainland and it was unrealistic to hold it under one guideline around then.

The Khalifa kept on being the ostensible leader of the Islamic confidence till the abrogation of the title by the British Government after the World War I. It was under the Umayyad Khalifas that the Arabs prevailing with regards to overcoming Sindh. Also, even after its division, there had been many broad kingdoms around then which were incredible enough to address the difficulty of outside aggressors. The shortcoming of India was not its division into numerous states but rather a consistent battling among them for power and wonder.

Around then, Afghanistan was administered by Hindu lords. Politically and socially it had been a piece of India since the time of the powerful Mauryas. A short time later it was isolated into two kingdoms, viz., the kingdoms of Jabul and Kabul. The kingdom of Kabul stretched out up to the fringes of Kashmir in the north-east and contacted the outskirts of Persia in the west.

The kingdom of Jabul was between the regions of Baluchistan and the kingdom of Kabul. Being arranged in the northwest of India, these kingdoms needed to address the difficulty of the Muslims first. Nonetheless, the Hindu leaders of these kingdoms prevailing with regards to keeping up their freedom till the part of the arrangement A.D. Kashmir was likewise an autonomous state.

It turned into an amazing state during the rule of Lalitaditva (725-755 A.D.) who even prevailing with regards to vanquishing Yaso Varman, the incredible Pratihara leader of Kannauj. Yaso Varman was likewise an incredible leader of north India whose domain reached out from east

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Punjab in the west to Bengal in the east and from the Himalayas in the north to the banks of the waterway Narmada in the south.

The Pala administration administered over Bengal. Consequently, there were incredible states in north India around then. A similar way, the Vakatakas, the Pallavas, the Pandyas and the Cholas had solid kingdoms in the South. Indeed, even Sindh was a broad kingdom whose limit contacted the fringe of Kashmir in the North, the province of Kannauj in the east and the Arabian Sea in the South.

Baluchistan was additionally a piece of its region. Sindh was managed by Dahar, a brahmana. His family had caught the honoured position of Sindh as of late and Dahar himself had caught the royal position after a challenge against his cousin.

Subsequently, he got a brief period to merge his position when the intrusion of the Arabs occurred. Also, his strategy remained fairly severe towards the Sudras from whom his family had grabbed away the honored position of Sindh and furthermore towards the Jats of Sindh.

Accordingly, Sindh experienced inner disagreements and flimsy principles and. in this manner, was similarly a powerless province of India around then. In any case, past the fringe of Sindh, there were ground-breaking kingdoms in India, both in the North and the South, which however battled among themselves, were yet amazing enough to oppose outside trespassers.

The Indian culture was separated into stations and sub-ranks and for the most part, interdining and inter-caste relationships were not allowed. However, the position framework had not become especially inflexible. Inter-caste relationships change of standing and retention of outsiders among Hindus were conceivable. Ladies did not appreciate equivalent rights with men, yet they involved a good spot in the public arena.

There was no Purdah framework. Ladies got instructions, took part in social and religious capacities and even in the organization and reserved the option to pick their spouses. Be that as it may, while a man could

wed a few ladies, the ladies were delighted in no such right. Moreover, the act of Sati was getting prominent among the decision class. The individuals watched high profound quality and the average citizens had a straightforward existence.

The training was additionally generally predominant what's more religious instruction every single other subject of study was likewise educated to the understudies. Nalanda, Vallabhi, Kashi, Kanchi and so forth were the extraordinary centers of learning around then. Hinduism was the most prominent religion; however, Buddhism was likewise genuinely broad.

Financially, India was prosperous. Farming, exchange, and trade, handiworks and enterprises were all in a dynamic stage that had carried all-round flourishing to India. The real portion of this flourishing was delighted in by the rich minority class, yet, the ordinary citizens did not endure monetary hardships.

In this way, politically, financially and socially India did not experience the ill effects of any shortcoming at the season of the intrusion of the Arabs. However, the competition and steady battling of various rulers among themselves, impassion to progress of their arms and battling ability when contrasted with outsiders and absence of enthusiastic solidarity for the nation all in all were the shortcomings which were gradually coming up and, when these were not taken care of appropriately, it debilitated India in the coming hundreds of years and, at long last, prompted her destruction and disfavour by outsiders.

Check your progress – 2

3. Discuss the shortcoming of India.

4. Discuss the condition of women in India..

7.4 CAUSES OF THE INVASION

The Arabs had contacts with India preceding their assault on Sindh. They used to look forward to exchange or trade, especially, in the south-west shoreline of India. A while later, with the development of their military power their aspiration additionally developed, and they wanted to catch domains in India. Their first assault occurred in 636 A.D. when they attempted to catch Thana close Bombay.

The endeavor did not succeed. A while later, they made incessant endeavours to get some a dependable balance in India through both ocean and land. Be that as it may, for the most part, they wanted to catch the north-west regions in the outskirts of Sindh, especially Makarana. After a couple of ineffective endeavors, the Arabs, at last, prevailing with regards to catching Makarana (modern Baluchistan) at the start of the eighth century A.D. which made them ready for the success of Sindh.

The one reason for the assault of the Arabs was their religious energy. The spread of Islam by power and success had been the point of all the Khalifas. The assault on Sindh was additionally a piece of that arrangement. Furthermore, the Khalifas were heads of Islamic confidence as well as leaders of the Islamic state.

Subsequently, similar to every single incredible ruler they likewise wanted to broaden their realm. The assault on Sindh was additionally a piece of their expansionist arrangement. Thirdly, the Arabs, having exchange relations with India, realized that India was a rich nation. In this way, the draw of riches through success was additionally one reason for their assault on Sindh. Notwithstanding, the prompt reason for their assault was the movement of ocean privateers of Sindh who plundered certain Arab ships.

History specialists have communicated various feelings for this occurrence. Sir Wolseley Haig has seen that the ruler of Ceylon sent to Hajjaj, the Muslim legislative head of Iraq, some Muslim ladies whose fathers had passed on and along these lines, there was no one to care for them. Be that as it may, the ship where they were cruising was caught by privateers of Debal, an ocean port of Sindh.

Some different researchers have communicated the view that the privateers plundered the presents and carted away ladies who were offered by the lord of Ceylon to the Khalifa. Some others have said that the lord of Ceylon had grasped Islam and he had sent a few ladies and different presents to the Khalifa and those presents were plundered via ocean privateers.

There is no decisive proof to demonstrate that the lord of Ceylon had grasped Islam however it is acknowledged by all students of history that specific ladies, whosoever they may be, and a few articles sent by the ruler of Ceylon to Hajjaj were caught by the ocean privateers of Sindh. Hajjaj requested from Dahar, the then leader of Sindh, to set free those ladies or to pay.

Dahar wouldn't do anything and answered that he had no power over those ocean privateers who had caught those ladies. Hajjaj felt furious, chose to overcome Sindh and looked for consent for the assault from Khalifa Walid, which was conceded to some degree reluctantly.

7.5 THE INVASION

The main assault under Ubaidullah fizzled. He was vanquished and executed. Another military sent under Budail met a similar destiny. At that point, Hajjaj made expand arrangements for the assault on Sindh and sent an amazing armed force under the direction of his nephew and child in-law, Muhammad Qasim, in 711 A.D. Muhammad continued towards Sindh through Makarana and first vanquished Debal where he got new support sent by Hajjaj through the ocean.

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At that point, he vanquished Nerun, Siwistan and a couple of different fortifications. By then Dahar offered no protection from the Arabs. He left his destiny and the destiny of Sindh to be chosen by one pitched fight against the Arabs. At last, he left the post of Brahmanabad and continued towards Raor to confront the adversary. The Hindus and the Arabs remained confronting each other for a couple of days with no fight.

The fight occurred on 20 June, 712 A.D. Dahar battled nobly yet exactly when the Muslim armed force was very nearly breakdown, his elephant, who got injured, hurried away from the combat zone which made frenzy and perplexity in the Hindu armed force. Still, Dahar came back to the front line, battled with urgent boldness and at last fell battling amidst his foes.

The stronghold of Raor was then shielded by the bereft ruler of Dahar. Be that as it may, when the arrangements of the fortress fizzled, the ladies performed Jauhar and the men left the post to battle till death. The fortress was, at last, caught by the Arabs. Jaisingha, the child of Dahar, offered protection from the Arabs at the post of Brahmanabad yet needed to leave it to the Arabs.

Here Muhammad caught the whole treasury of Dahar and furthermore one of his rulers, Ladi, and her little girls. Suryadevi and Parmaldevi. He wedded Ladi and sent her virgin little girls to the Khalifa as presents. The Arabs additionally caught Alor and a couple of different fortresses that finished their triumph of Sindh. In 713 A.D., Muhammad continued to assault Multan.

After a couple of genuine commitment with the foes, he came to Multan and blockaded the fortress. The individuals offered opposition for two months in any case, at that point, a double-cross indicated out Muhammad the wellspring of water supply to the town. Muhammad cut it off and Multan was compelled to give up. Muhammad got a tremendous amount of gold in Multan and this manner named it the city

of gold. Multan, notwithstanding, was the last city that was vanquished by Muhammad.

Muhammad, the victor of Sindh, couldn't live long after his effective battles. He met an appalling end. As per Chahnama, Suryadevi, and Parmaldevi, little girls of Dahar, who were sent as presents to the Khalifa, blamed Muhammad for having offended them and of keeping them in his collection of mistresses for three days before sending them to the Khalifa? The Khalifa was maddened and requested that Muhammad ought to be brought before him after seeing him in the skin of an ox.

Muhammad complied with the sets of the Khalifa and sewed himself in the skin of a bull and kicked the bucket. In any case, the girls of Dahar a short time later acknowledged that their charge against Muhammad was false and in this manner, they also were killed by the sets of the Khalifa. Mir Masum has additionally acknowledged this account of Chahnama. In any case, current antiquarians have wouldn't acknowledge this story. They guarantee that the reason for the ruin of Muhammad was political.

As indicated by them, Khalifa Walid was prevailing by his sibling, Sulaiman, in 715 A.D. Khalifa Sulaiman and his legislative head of Iraq were adversaries of Hajjaj. However, at that point, Hajjaj had passed on. So, their fury fell on his child in-law, Muhammad, who was reviewed from India and put to death alongside a few different disciples of Hajjaj.

7.6 THE CAUSES OF THE SUCCESS OF THE ARABS

The Arabs prevailing with regards to vanquishing Sindh and Multan because of a few reasons. The inward shortcomings of Sindh were in charge of its fall. Sindh was a feeble province of India. It was daintily populated; its monetary assets were pitiful, and it was not solid militarily. There were sharp social divisions in Sindh.

Moreover, the standard qualifications of Hindu society of being higher and lower ranks, the standard of Brahmana rulers had been abusive towards war-like individuals like Jats and Meds which estranged them

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from their rulers. Sindh was not poor, and it had a great outside exchange. However, it was not all that prosperous as to give the way to form itself into a solid-state militarily.

The group of Dahar had caught the position of royalty as of late and neither his family nor he had prevailed with regards to giving a steady, solid and prevalent government in Sindh. His common governors were semi-free, and a significant huge area of the masses was not faithful to him, especially, the Buddhists and the exchanging class who did not coordinate with him.

Thus, Dahar couldn't use the total assets of Sindh against the Arabs. Sindh was situated at the extraordinary west corner of India and in this manner, other Indian rulers stayed apathetic regarding its destiny. The Arabs had predominant arms, rangers, military strategies and were enlivened by religious enthusiasm also. When contrasted with them, the Hindus needed the military assets as well as passionate solidarity.

The Hindus neglected to build up that feeling of solidarity even based on their religion and culture which could motivate them to battle the Arabs with passionate enthusiasm to secure their nation. In this manner, their optimistic missions were constrained and their contention with the Arabs stayed just a battle away against an attacker to spare their kingdom.

Dahar submitted numerous strategic missteps from the earliest starting point He couldn't anticipate the peril of the Arab attack when they had vanquished Makarana. He remained idle when Muhammad was overcoming Debal, Nerun and different spots at lower Sindh. It was a deadly mix-up on his part that he left his destiny to be chosen by a solitary, pitched fight against the Arabs.

He neglected to separate the quality of his foe which he could do on the off chance that he had assaulted him from various headings and at better places, and he didn't misuse the troubles of Muhammad to support him when affliction won in the Arab camp before the clash of Raor. Dahar was a valiant and bold warrior and he battled bravely however it was

completely off-base on his part to hazard his life in the fight as a typical fighter.

Muhammad was a more able administrator than him and that was genuinely in charge of the achievement of the Arabs. The Arabs could get deceivers additionally from the Indian side.

At the clash of Raor, one Indian proposed to Muhammad a few available resources to cut down the confidence of the Indian armed force; Nerun was given up to the Arabs without battling; the Jats bolstered the Arabs after the skirmish of Sesam; and a double-cross appeared to the Arabs the wellspring of water supply to the post of Multan.

The foul play from the Indian side unquestionably helped in the achievement of the Arabs. Also, the prevalent commandership of Muhammad, the religious energy of the Arabs and their better arms and military strategies were absolutely in charge of their prosperity.

7.7 THE ARABS IN SINDH AFTER MOHAMMAD

The Arabs neglected to enter further into India. At the point when the Abbasids supplanted Umayyads as Khalifas, the Arabs in Sindh were isolated, and they battled against one another. Eventually, the forces of the Khalifas debilitated and they neglected to keep command over their far-off regions.

The equivalent occurred with Sindh which turned out to be free from the control of the Khalifas in 871 A.D. Yet, the Arabs neglected to join themselves. Their kingdom of Sindh was isolated into two sections, viz., lower and upper Sindh. In this way, there stayed two Arab kingdoms in Sindh till the intrusion of Sultan Mahmud.

The Arabs fizzled not just in keeping their kingdom in Sindh flawless yet additionally to oversee it well. Their organization in Sindh resembled a military Jagir. The Arabs gathered charges and kept up

their situation with the power of arms. In any case, as their number was restricted, they took help from the nearby individuals in controlling Sindh and ceased from meddling in the neighbourhood organization.

The organization of the Arabs presented just a single oddity. Islam separated all non-Muslims into two sections. One lot of individuals were called Zimmis (like Christian and Jews) who shared the information of genuine religion, viz., Islam and in this way were permitted to live under the insurance of an Islamic ruler after the instalment of a religious assessment called the Jizya.

The other arrangement of individuals who drew in themselves in picture love was known as the Kafirs. The Kafirs were not permitted to live in an Islamic state and along these lines, needed to pick between the two options, viz., transformation or demise. The Hindus went under the classification of the Kafirs. At the point when Muhammad vanquished Sindh, he discovered it difficult to change the overall Hindus to Islam or put them to death.

In this manner, he acknowledged Hindus as Zimmis and looked for the consent of Hajjaj for the equivalent, which was allowed. The Turks, who pursued the Arabs in India a short time later, along these lines, could locate an instant arrangement and the Hindus were permitted to live in an Islamic state after the installment of Jizya. This was a curiosity throughout the entire existence of Islam, as remarks Sir William Muir. The victory of Sindh, in this manner, started another age in the approach of Islam.

7.8 EFFECTS OF ARAB INVASION

Colonel Tod, the well-known antiquarian of the historical backdrop of Rajasthan, depicted that the attack of the Arabs had an enormous impact and the whole north India was threatened by it. Presently, no history specialist acknowledges his view. It had an extremely constrained impact on the governmental issues of India. Path Poole expresses, "It was essentially a scene throughout the entire existence of India." Wolseley

Haig likewise composes. "It was a negligible scene throughout the entire existence of India and influenced just a little part of the edge of that immense nation."

The Arabs did not break the military quality of India and accordingly, did not make ready for the success of India by Islam. They moved nearer the contacts of Indians with the Arabs and the Islamic world. Furthermore, they were the primary who set up the standard of Islam in India and changed over Hindus to Islam in very enormous numbers.

The Arabs did not dazzle Indians socially. Rather, they were impacted by the way of life of India. The Arabs gained much from expressive arts, crystal gazing, the study of drugs and writing of India. They utilized Hindu specialists and modelers to develop their structures. They additionally gained from Buddhist and Hindu ways of thinking, writing and religious beliefs.

The Sanskrit messages, the Brahma Siddhanta and the Khanda-Khadhyak were converted into the Arabic language during the time of Khalifa Al-Mansur. The Arabs took in the way of thinking of Sanyas and Tapa from the Indians.

The Arabs likewise picked up the learning of numerical and benefitted from the study of the drug of Indians. Dr. A.L. Srivastava has communicated the view that the Arabs as well as drew advantage from the learning of the Indians in the eighth and ninth hundreds of years A.D. as a result of their contacts with them through the Arabs.

In this way, however, the Arabs came to India as heroes they neglected to impact Indian legislative issues and culture in any capacity. Rather they themselves and through them the western world additionally attracted favourable position numerous fields by interacting with the Indians, which likewise legitimizes the view that at that point the Indian individuals and their way of life had not lost their force and were in a situation to contribute helpfully to the way of life and information of the world.

7.9 THE ARABS AND THE TURK SINDH HINDU AFGHANISTAN

Around then there were two Hindu kingdoms in Afghanistan. One was the kingdom of Kabul and the other that of Jabul. These Hindu kingdoms additionally needed to confront the test of the rising intensity of Islam. The Arabs vanquished Iran by 643 A.D. also, from that point forward; the limits of their domain contacted the limits of these two kingdoms.

The Arabs attempted to infiltrate into Afghanistan and made rehashed endeavors for it. Yet, for almost two centuries, these Hindu-kingdoms effectively met their difficulties and the Arabs could succeed just somewhat. The Arabs originally prevailing with regards to catching Siestan yet then their advancement was checked for the following fifty years.

At that point Hajjaj, the legislative leader of Iraq endeavoured to vanquish these kingdoms as he had endeavoured to overcome Sindh. Be that as it may, his endeavors and every one of the endeavors of the Arabs after him fizzled. Indeed, even their ownership of Siestan demonstrated to be unstable.

Therefore, the Hindu kingdoms of Afghanistan did not respect the Arabs and did not allow them to enter India straightforwardly through Afghanistan for quite a while. The kingdoms existed till 870 A.D. when at last they were vanquished by the Turks. Accordingly, the Hindus effectively checked the rising intensity of Islam on its outskirts for almost 225 years, which has been acknowledged as a noteworthy record of their capacity and valour.

Check your progress – 3

5. Briefly describe the effects of Arab Invasion in India.

6. Discuss Arabs in Sindh after Mohammad.

7.10 LET US SUM UP

This lesson gives a summary of Religious Changes: Islam was set up in Sind and Multan. The endeavor bombed as Rajput's had a solid position in the North. At first, after the demise of Muhammad receptacle Qasim, the Khalifah was shaken and the Islamic proliferation was declined. The coalitions made by Muhammad Bin Qasim demonstrated to be productive in the later intrusion of Islamic rulers. The perspectives on Islam were changed as Arabs were not merciless. No extra expenses were forced on Hindus for putting stock in Hinduism which won their hearts and they grasped the Arabs with the open arms.

Political and Social effect on India: The poor administration of the Hindu rulers and their feeble armed force qualities were before the world which built up the enthusiasm of Arabs to involve the whole of India. The Arabs opened the method for correspondence with the other Islamic areas and along these lines, the immediate exchange and business with the Islamic nations began (ought to be included or not). The Sind zone which was viewed as innate before Arab intrusion turned out to be monetarily solid and enlightened. The peace of the Arabs changed the societal position of the area. The Arabs were incredible government officials. They put stock in winning the psyche of individuals instead of procuring land. The social changes occurred during this time as the tranquil organization was set though different pieces of India were profoundly bothered. The disunity of Hindu Rajas demonstrated to be the greater spring jolt to get the change the region. The everyday citizens were tired of inner battles and they had no regard for the Rajput's realm.

Prudent and social advancements: The Arabs received the approach of toleration and enabled Hindus to pursue their religion. The Arabs

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received the rich ceremonies of Brahmins and picked up information in the regions of Astrology, Medicine, and Arthashastra. Huge numbers of the Sanskrit words were included Arab lexicons. The little zones were changed over in urban areas. The Arabs did town arranging as per the yield of that specific territory and set up business as needs are. This improved the affordable states of the Sind region. For exchange steeds and camels were brought from different territories which later on turned into a mean of conveying merchandise from Sind to different nations.

The settlement of Arabs: Many of the Arab troopers wedded Sindhi ladies and got settled in Sind. This expanded the number of inhabitants in the area. The Arabs began regarding Sind as their very own property and attempted to build up the region in every one of the circles. The great structures and arranging of urban areas left a huge effect on the Indian culture which was thought about later. The Arabs were incredible artists. They had faith in the advancement of new dialects which brought forth Sindhi language (a blend of Arab and Sanskrit language). The verse written in Sindhi is acclaimed to date. It conceived an offspring such a large number of renowned writers. The incomparable Quran was deciphered in the Arabian language.

The intrusion of Sind by Muhammad Qasim (695-715 AD) A 17 years old kid was goal-oriented, an incredible warrior, valiant. He was conceived and raised in the Taif now in Saudi Arabia. He attacked Sind and Multan region. This is a verifiable success that has its effect on the historical backdrop of the world. He was not a pitiless lord. He needed to build up a region dependent on the rich culture and human progress. He demonstrated to be a great overseer. His sentiment stories drove numerous artists to compose incredible verses in the Arabian language which is called Sindhi legacy. When he turned out to be ground-breaking the Khalifah's couldn't process his prosperity and they captured him against the misleading allegations. He was reclaimed to Arab where he was executed. Individuals of Sind venerated his statues. Be that as it may, the caliphs were not liberal, so they couldn't administer for quite a while.

The causes of Arab failure were as below:

The absolute most significant reasons for the disappointment of the Arabs a lasting standard are as per the following:

The above all else reason for the disappointment of the Arabs to go before increasingly after their victory of Sind was the sudden passing of Muhammad- Qasim.

He was the man who had vanquished Sind and Multan. He had likewise made arrangements for further victory. He was a man with a mission. He could have made some more progress for his country. However, with his demise, the Arabs wound up leaderless and their energy subsided.

Besides, A long and severe squabble for the Khalifat between the Umayyad's and the Abbasids put the Arabs into a mess. The squabble had its effect in Sind which subsequently decreased the assurance and battling soul of the Arabs in this nation.

Thirdly, the character and lifestyle of the Arabs changed attributable to the social upheaval of Baghdad under Khalifa Harun-al-Rashid. The theoretical way of thinking and extravagant life made them unfit for extraordinary military adventures.

Fourthly, with the progression of time the religious eagerness, all-inclusive fellowship rational soundness among the Arabs vanished. It had happened attributable to the racial, religious and political groups among them.

Fifthly, the Arab mastery reached an end with the ascent of the Turks. The Turks in the wake of grasping Islam had turned out to be groundbreaking. They had made the Arab amazingness down and corrupted.

Ultimately, the territory of Sind was not a legitimate base for the Arabs for their military activities. As it is arranged in one corner of India it was troublesome concerning the Arabians to continue against their amazing neighbours. The Rajput Kingdoms on its north and east were amazing and prosperous.

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They didn't permit further attack of the Arabs. Furthermore, Sind was monetarily frail and undeveloped which couldn't supply satisfactory assets to the Arabs for more and bigger attacks. For each one of those reasons, the Arabs stayed restricted to Sind and their victory demonstrated to be a simple scene ever.

In any case, the students of history have seen that the Arab success of Sind, however, seem inconsequential had created some substantial outcomes. After this, a larger part of the number of inhabitants in Sind grasped Islam and surrendered their tribal religion. Islamism, therefore, procured a changeless balance on Indian soil. The future trespassers brought it profoundly into India and finally, it turned into a noticeable religion in our nation. Its way of life turns into an integral part of Indian culture.

The Arab intrusion in Sind locale was an extraordinary recorded minute that got social and monetary advancement of the inborn area of Sind. The lawfulness was set up. Harmony and culture were created. The training was spread. Exchange with the Arab nations was set. The individuals of Sind embraced Islamic culture. Their conviction that Islam just trusts in pitilessness changed and Islam was spread. The Brahmins were given regard and they were allowed to pursue Hinduism. They fixed some Hindu sanctuaries which were demolished in Islamic Invasion. In this way, the Hindus created regard for the Arabs. Hinduism and Islamic culture were pursued one next to the other and the two religions had solid trades of culture. A blend culture was spread which was known as Sindhi Culture. It has sway on the coming occasions. This period was not for an extremely prolonged period. It finished with the passing of Muhammad Bin Qasim, yet the Sind territory had extraordinary advantages during this time.

7.11 KEYWORDS

- Hindu-a follower of Hinduism.
- Zimmis-A non-Muslim subject of a state governed according to the sharia that is granted the freedom to worship and is

entitled to the protection of life and property by the state, although constrained to pay a special tax and not granted the full legal status accorded to Muslim subjects.

- Khalifas-**Khalifa** or Khalifah is a name or title which **means** "successor", "ruler" or "leader". It most commonly refers to the leader of a Caliphate but is also used as a title among various Islamic religious groups and orders. **Khalifa** is sometimes also pronounced as "Kalifa".
- Hajjaj-Military governor of the Umayyad caliphate
- Dahar-Bold warrior

7.12 QUESTIONS FOR REVIEW

- What were the causes of Arab failure?
- Explain the settlement of Arabs.
- Explain the Arabs and the Turks in Hindu Afghanistan.
- What were the effects of the Arab Invasion?
- Describe the causes of the success of Arabs.

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7.14 ANSWERS TO CHECK YOUR PROGRESS

- The ascent and development of Islam have been viewed as one of the most significant occasions of world history. Islam experienced its birth in the desert of Arabia and its first believers, the Arabs, made it a ground-breaking power in the governmental issues of Asia.

(answer to check your progress-1 Q.1)

- The Mauryan dynasty lasted until 184 B.C which was followed by Greco-Bactrians, Indo Scythians, Kushan Empire, Sassanian Empire, Gupta Empire, Rai Dynasty, Brahman dynasty which was later followed by the Muslim era or the conquest of the Arabs. (answer for checking your progress-1 Q.2)
- Politically, India was partitioned into opponent states. Be that as it may, the division of India was not its essential shortcoming. India is a sub-mainland and it was unrealistic to hold it under one guideline around then.

(answer for checking your progress-2 Q.3)

- Ladies did not appreciate equivalent rights with men, yet they involved a good spot in the public arena. There was no Purdah framework. Ladies got instructions, took part in social and religious capacities and even in the organization, and reserved the

option to pick their spouses. (answer to check your progress-2 Q.4)

- Colonel Tod, the well-known antiquarian of the historical backdrop of Rajasthan, depicted that the attack of the Arabs had an enormous impact and the whole north India was threatened by it. The Arabs came to India as heroes they neglected to impact Indian legislative issues and culture in any capacity.

(answer to check your progress-3 Q.5)

- The Arabs neglected to enter further into India. At the point when the Abbasids supplanted Umayyads as Khalifas, the Arabs in Sindh were isolated, and they battled against one another. Eventually, the forces of the Khalifas debilitated and they neglected to keep command over their far-off regions.

(answer to check your progress-3 Q.6)