

**DIRECTORATE OF DISTANCE EDUCATION**

**UNIVERSITY OF NORTH BENGAL**

**MASTER OF ARTS-HISTORY**

**SEMESTER -II**

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

**SOFT CORE-203**

**BLOCK-2**

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## **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.

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

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# **BLOCK-2 EARLY MEDIEVAL INDIAN HISTORY (650 A.D-1206 A.D)**

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## **Introduction to the Block**

The block contains details Cholas, Rajputs in India along with the invasion of Turks on India. It also informs us about the earlier medieval period history and the Ghazani's invasions as well.

Unit 8 – Agrarianm Economy: Land Grants, Agricultural Expansion, Agrarian Organization, Irrigation and Technology

Unit 9 - Origin of Cholas and Rajputs

Unit 10 - Urban Economy: Trade And Trade Routes, Inter-Regional Maritime Trade, Urban Settlements, Trade And Craft Guilds, Forms Of Exchange, Coinage And Currency, Interest And Wages And Traders, Merchants And Craftsmen.

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Unit 13 -Gender Relations: Property Rights; Forms Of Marriage; Attitudes Towards Women; Women Saints (:Status Of Women: Matrilineal System, Marriage, Property Rights And Hindu Law Of Inheritance, Dayabhaga And Mitakshara Property Laws, Sources And Theories Of Women History, Women In Public Sphere)

Unit 14 - Systems of Knowledge: Schools Of Philosophy – An Overview; Science: Mathematics, Astronomy.

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# **UNIT-8. AGRARIAN ECONOMY: LAND GRANTS, AGRICULTURAL EXPANSION, AGRARIAN ORGANIZATION, IRRIGATION & TECHNOLOGY**

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## **STRUCTURE**

- 8.0 Objectives
- 8.1 Introduction to Agrarian Economy
- 8.2 Land Grants Agricultural Expansion
  - 8.2.1 Land Tenure
  - 8.2.2 Peasants
  - 8.2.3 Intermediaries and their Regional variation
  - 8.2.4 Agricultural Expansion
  - 8.2.5 Characteristics of Agrarian Economy
- 8.3 Agrarian Organization
  - 8.3.1 Brahmadeya
  - 8.3.2 Secular Grants
  - 8.3.3 Devadanas
- 8.4 Irrigation and Technology
- 8.5 Jajmani System
- 8.6 Krishiparasara
- 8.7 Let Us Sum Up
- 8.8 Keywords
- 8.9 Questions for Review
- 8.10 Suggested for Reading & References
- 8.11 Answer to Check Your progress

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## **8.0 OBJECTIVES**

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After going through this chapter, you will be able to familiarise yourself with the following:

## Notes

- Land Grants and different forms of Agrarian expansion prevailing during the early medieval period.
- Patterns of Land grants and their organization
- Status of Peasants in the Land Grants
- Characteristics of Agrarian Economy
- Different types of Agrarian organization present during the medieval era
- New techniques used in the Irrigation process
- How the Jajmani system worked and its evolution
- Krishi Parashara – Ancient methodologies used for predicting rainfall.

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## 8.1 INTRODUCTION

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It is widely known Agriculture used to be the mainstay of early humans. Generally, 'agriculture' is defined as the activities involved for cultivating, growing and harvesting crops for their use among the human population. Slowly use of cattle grew in ploughing the land so domestication of animals and rearing of livestock also came under the broad definition of agriculture.

Similarly, in the early medieval history of India (C 650 – 1206A.D.), we saw agriculture as a way for the formation of new settlements, leading up to feudal characteristics of the system.

The specific term 'agrarian' is used by modern historians a way to define all the agricultural activities including field activities, settlements, policies, problems, public measures and local laws prevailing in that area.

Now human settlements expanded as a way of agrarian expansions. Kings and royals started land grants that saw the emergence of agrarian organizations. Feudalism was born into the Indian societies as land intermediaries grew larger discriminating the peasants' autonomy.

New irrigation methods were derived with Krishi Prashara texts and scientific technology was used to predict rainfall rather than



superstitions. A new socio-economic order came into existence with the Jajmani system where lower caste used to work for the higher caste receiving good or other gifts for their services.

In this chapter, we are going to study about Agrarian economy, its growth, organization or settlements, irrigation, and technology as well as the Jajmani system.

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## **8.2 LAND GRANTS AGRICULTURAL EXPANSION**

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The early medieval part of Indian history saw a major shift in social structure, economy, religion, arts, etc among many other aspects of life. Land grants are considered as one of the major factors that were responsible for these changes. More often these land grants were tax-free and offered a lot of other associated benefits with it.

Donors were mostly the notables in the society with Kings, craftsmen, traders, etc. Tax-free grants were one of the fundamental features of this transfer. These grants were often registered on the Copper plates to give owners their permanent authority of the land. These copper plates were called as shasanas in the ancient texts. Law books were maintained to take records of these ownerships (Dharmashastras) rights of the land.

Many prominent scholars have the opinion that land grants first started in the backward and tribal regions which then moved slowly to the area near the Ganga valley. These areas were already the hub for Brahmanical culture where they could practice their regular agriculture processes with knowledge of plow, irrigation and seasons from astronomy respectively. Clearing of forest regions for farming was one of the major characteristics of the early medieval agricultural economy. Although on many occasions settled agriculture was also part of the Land grants too.

As per the chronological, agrarian expansion was seen to areas of eastern Indian (Bengal and Orissa) and soon followed by in Western India (Gujarat and Rajasthan) between fifth-seventh centuries, Tamil Nadu and Karnataka by Seventh and eight centuries, Kerala by the ninth century

## Notes

and soon engulfed the whole sub-continent area with the exception of Punjab.

Land grants were especially prioritized to Brahmans as the importance of Dana or gift. Brahmanical texts made special references to giving Dana or gifts to Brahmans as a way of acquiring Punya (merit) and getting atonement from their lifelong sins (pataka). Though it seems more like a systematic means to enhance the survival of Brahmans only.

Gifts in the other form like food, paddy, granules, gold, money, and even the cultivable lands were sacrificed to take blessings from Brahmans. Few incorporated their share of the plough, oxen, cows, and share of their agricultural produce. Many land grants were also done in the name of the local temples which took a prime role in agrarian expansion and organization thereafter the 8th century.

### **8.2.1 Land Tenure**

As per the 'Akshayani Dharma' state allowed the proprietary rights of the lands to the donee but it did not allow him to further sell or mortgage. Making the donee landlord, not a landowner. Although the land tenure consists of until the moon, the sun and the star exist i.e., forever. As the state gave this land as a gift or in a concession price with tax-free. And if the donee again manages to sell this land then he would earn the profit while depriving the state of acquiring taxes from the owners at all. It was because of this reason that state came up with these conclusions and allowed the donee to keep making income from the land but not able to sell it further by any means.

There were numerous privileges came associated with religious grand grants in general. Vakataka land grants came with hidden treasures and deposits. Early Pallava grant came with specific rules such as lands not be used to dig for salts; to be separated from the district; free from the entry of royal agents, and obligations of supplying essentials to royal offices when they are touring the area, etc. Palas granted their land with Mango and Madhuka trees with special tax from temporary tenants, fines realized for ten offenses, along with all the revenue, etc. In Karnataka,

land grants were indicating a transfer of sharecroppers along with their land. Cholas also granted taniyur status to some brahmadeya within the nadu making them free from their jurisdiction.

As the religious donee increased the dependency of peasantry also enhanced on the land intermediaries. New land rights were inclusive of ownerships to giving land elites complete control of the land. As the value of cash crop consisting of cotton, coconut, hemp, etc increased after the 10th century, peasants lost their access to these resources and crippled their autonomy in any form of production. These exclusive land grants gave donee control in their judicial matters too. As the King the rightful owner of the specific area granted the Bhaga and Bhoga, they also withdrew their dues being enjoyed for centuries. Thus, transforming the status of donee as a virtual rule of the granted area.

### **8.2.2 Peasants**

Grant of the settled village gave brahmana donee a completely dominant position in the socio-economic order. Now peasants could be easily exploited as Brahmans had full authority over the peasants even more than the King himself. Religious donees from all sections used to employ peasants for cultivating their lands. With land grants, new stratification among the peasants was seen as authorized by their Brahmins head.

A three-tier land system with mahipati (King), svami (landowner) and karsaka (peasants) were seen after the 3rd century. The third category pinpointed landless peasants exclusively. From eastern parts of Bangladesh, there were inscriptions on Ashrafur copper plates of the seventh century referring to the owner, bhujiyamanaka (enjoyer) and krishyamanaka (cultivator) for a number of the plot of lands. This shows different concepts of enjoyment and cultivation being applied to the same land. More the stratification among the peasants there lies higher unequal access to agrarian resources too.

With feudal characteristic widely spread in the settlements, one of the most critical points was the growing dependence of the peasantry on the landed intermediaries. As the grants included exclusive rights of human

possession leading to restrictions on peasant's mobility and the emergence of force labour (vishti). Baddhahal, asritahala are some of the specific terms associated with loss of independence of the peasants in the grants who were tied to the land. These peculiar grants drastically decreased the autonomy of the peasant's population in their areas. As per the DeviBhagvata Purana, points to the fact that donor of cultivated land with people would go to heaven and born again on the earth in a similar human form to become rulers in their next life. However, the grant of land associated with their cultivators was rare and even not heard of in Bengal.

### **8.2.3 Intermediaries and their Regional Variation**

Kings and peasants were the two main elements of the system during the Arthasastra. But in early medieval India, with Land grants a new intermediate class of owners came into existence i.e., Brahmans, Viharas, religious institutions, and temples.

Now as the number of these land intermediaries increase, they took over the complete control of their possession and started agrarian expansion on them using the resources. As a result, long-distance trade declined to put extra pressure on the agrarian economy and feudalism started in India with a large number of land intermediaries. These land intermediaries now claimed a portion of their agricultural produce by levying taxes on them. This created a divide between the ruling and working class.

Brahmans who were granted the ownerships of these land increased their wealth and their prestige in the new socio-economic order. Their influence over the ordinary Brahmans also grew stronger. For instance, in forest areas, Brahmans and religious institution imposed their teaching on the tribals. In a similar way, these land grants there was a possibility of a ruler's control to be undermined. By collecting power and resources these land intermediaries could easily challenge the central authority. For that sole reason texts of the grants had elements of benediction and imprecation with merits of protecting land and demerits of confiscating by the future rulers if the condition arises.

In one of the Chammak copper plate, the King Pravarasena Vakataka has warned the Brahmans by coming up with a list of offenses they should not commit which included revolt against the king itself, showing the growing power of land intermediaries prevalent during that time.

Now land grants became a sovereign in themselves leading to some form of decentralization of power from the King. Although few historians suggest this created a hierarchy of land intermediaries within the state. Samantas, mahasmanatas, rajanakas, rajaputras, etc are found in both literature and inscriptions found from this early medieval Indian history.

Still, these land grants allowed the expansion of state societies and many castes were introduced. If the grants included tribal areas, local people were added into the caste society. Kayashthas who were in demands for writing official documents by the state authorities were now transferred into a caste although from an occupational group earlier. Similarly, in Karnataka and Tamil Nadu, there were some engagements in Shaiva temple affairs that led to the emergence of a completely new sub-caste system of Shiva Brahmans.

### **8.2.4 Agricultural Expansion**

Origin of Agrarian organization lies in the land grants to secular beneficiaries based on religion such as Brahmans, Muslims, officers and temples where they brought the group together for their similar activities. From eighth to twelfth century this agrarian expansion saw a huge shift towards feudalism.

After the post-Gupta period, new social and political elites emerged who were granted Land by the rulers. These were often given in the name of clan connection with the ruling family or in some cases in return for the services, military, etc.

Samantas, Mandaleshvaras, rajaputras, mahansamantas and rajakulas groups were seen as a major owner of these Land grants. These individuals had a stronghold of power in their regionality. This resulted

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in the formation of new rulers based on the area, or such as isolated forest lands. Priest class was then used to legitimate their status of the land. Temples and viharas had control of many areas where the monarchical rule was not present. This further led to land grants to Brahmanas and other religious institutions in the locality.

State officials and warrior chiefs were dominant during the era from A.D. 750-1000, leading to a form of a hierarchy of landlords.

- Maha-mandaleshwara
- Mandalika
- Samantha
- Mahasamanta
- Thakkura

### **8.2.5 Characteristics of Agrarian Economy in Early Medieval Era (C650 – 1206A.D.)**

Historians have put contrasting nature of early medieval agrarian economy with a manifestation of feudalism, a peasant state and a new socio-economic order in India. Here are the main features of Indian feudalism in the early medieval era.

- Rise of hierarchical land intermediaries: With a new class of landowners being introduced in this era, created the feudal characteristic of society. Gross unequal sharing of land and its produce was common. Most of the land grantee had military obligations and came with feudal titles. The hierarchy consists of the form of landed aristocrats, tenants, sharecroppers, and cultivators respectively. Hierarchy also reflected their power in society. The economy was ruralized due to decline in long-distance trade due to the formation of numerous small land grants. This put the extra pressure and burden on the agrarian economy.
- Presence of forced labor: Another important aspect seen during this age was the presence of forced labor. Although only the

Kings have the right for taking labor from their people still this was transferred to the land grantees, then to state officials, village authorities, and in a similar hierarchical way to exploit labourer conditions. There are more than hundred Chola inscriptions found for forced labor within their system. Agricultural laborers kept the lowest position and hence faced a lot of exploitation in terms of forced labor.

- **Reduced rights of Peasants:** With an increase in rulers and intermediaries with land grants, it was peasants who saw their land rights reduced in their possession. Many were threatened with eviction reducing them to the location of tenants only. Several of these peasants were ardhikas (sharecroppers). Peasants were also put under strain of pressure through increased taxes, coercion and a subsequent increase in their indebtedness to the landowners.
- **Economic coercion:** Land elites used different measures to extract surplus from lower castes. For instance, the rising burden of economic coercion was mentioned with more than fifty levies in the inscription of RajarajaChola. With the formation of new settlements, new methods of economic subordinations also evolved making rich richer and poor poorer.
- **Closed economy:** Agrarian economy based on villages was seen as a relatively a closed economy. Land grants were often associated with the transfer of human possessions thus keeping the peasants, craftsman and artisans' part of the villages only and mutually dependent on each other.

In short, we can say the agrarian economy was functioning in self-enough villages with the immobile peasantry and varna restrictions were the main highlights in the early medieval period for Indian history.

Autonomous peasant communities were seen in southern India. Evolution of nadus in South India offers a contrasting view of medieval times. These people were highly organized with the foundation of clan and kinship ties. Agricultural manufacture and produce were controlled

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through the people of nadu i.e. nattar. These people formed assemblies and members were velalas or non-brahmins peasants. So, when Kings or local chiefs made land grants in these areas, it was done with the consent of the nattar showing their autonomy influence in the region. Orders of these land grants were first addressed to them. And then they demarcated the gifted land and supervised the process of a land grant as they were the organizers of products themselves. One of the main characteristics seen here was the allies of Brahmins and dominant peasants. Self-sufficiency was another significant component that was prevalent across the Indian feudalism.

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### 8.3 AGRARIAN ORGANIZATION

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In the early medieval period, the Agrarian Economy and Agrarian Organisation were quite complicated. Patterns of land grants differed from place to place with high caste Brahmins playing a major role for forming organization along with temples and religious institutions. These group had contrasting growth, land rights, sharing processes and characteristics. Here are the important kinds of Agrarian settlements in the early medieval period in India.

#### Check your progress – 1

1. What did 'Akshayani Dharma' allow?

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2. In what parts of India was Agrarian expansion seen?

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#### 8.3.1 Brahmadeya



A Brahmadeya was a symbol of land grant individually or a whole village was given to Brahmans as landowners with complete control of the specific land. This was done to bring new land under farming or integrate existing agricultural settlements into new socio-economic order with Brahmans as a land proprietor.

These integrated people to form groups with service tenures and caste under the Varna organization into a new order. For instance, the rising peasants of Shudras were brought in the current Brahmanical social order. Although ruling dynasties started the Brahmadeya practice for land grants and subsequently followed by local chiefs and people with large land ownership.

Brahmadeya was the major factor here who facilitated agrarian expansion using these lands exclusively for the following reasons.

- Tax exemptions were given to these lands entirely or for initial stages of growing settlements.
- They enjoyed privileges in these areas with driving the economics of the settlements and extending their resource base.

Brahmadeya always gained significant ideological support from political power. These land grants given as brahmadeya were assigned to either individual Brahmin or group of Brahmins which could be in hundreds or thousands.

These settlements were often situated near the major irrigation sources like lakes or tanks that provided a base for agricultural growth. In arid or semi-arid regions when brahmadeya were formed, new irrigation sources were constructed that facilitated higher agricultural produce.

There were occasions where two or more settlements were combined to form a new brahmadeya or an agrahara. Brahman donees were assigned to gain taxes from this land and right to cultivate these lands exclusively. Demarcation of the lands was done very precisely with wet, arid and garden land specified.

These land donations often consist of more than a transfer of land rights with human possessions of peasants, artisans and others given to donee, included in their grant. Now Brahmins became the supreme owners of these settlements for expanding agriculture and artisans manufactures and formed assemblies to govern them efficiently.

### **8.3.2 Secular Grants**

After the 7th century onwards there was a huge shift in the state of grantees with officers of state now being allowed to remunerate through land grants. This created a new class of landlords who were not Brahmanas.

This practice although was first mentioned as early as A.D. 200 but it picked up the pace after the post-Gupta era. So, by the 10th and 12th centuries literature from states of Rajasthan, Bihar, Bengal, and central India have several references of land grants given to ministers, Kinsmen and military officials. A new hierarchy of Rajas, Rajaputras, ranakas, mahasamantas are available in the Pala land charters. Many land grants from the different state came into existence. Vassals and officers from Chalukyas of Gujarat were assigned large land territories respectively. Texts suggest that Orissa had more land service grants than collectively from Assam, Bihar, and Bengal. Rights to enjoy exclusive levies from these lands were given to several officials.

### **8.3.3 Devadanas**

Religious establishment from Brahmanical and non-Brahmanical received big land grant or gifts to bring new areas for their purposeful use. These areas now became the center of agricultural settlements and integrated numerous peasants & tribal groups through acculturation. Several socio-economical groups integrated with these religious establishments either through their service tenures or remuneration from temple lands.

These temple lands were often leased out to tenants or local people who

paid a higher share of their agricultural produce back to the temples. These lands were highly organized and supervised through the brahmadeya or mahajanas of the agrahara settlements.

In non-Brahmanical settlements, these temples were administered through committees or group comprising of non-Brahmins. The Velalas of Tamil Nadu, the OkkaluKampulu of Karnataka are the prime example of this establishment. Many of these groups were assigned a caste and ritual status in the societies. Procedures of keeping people separate as impure and low occupations grew from these both settlements and were given the status of untouchables, not allowed to stay inside the temples and given small quarters in the fringes area.

Land elites from Brahmanical and non-Brahmanical groups were controlling these temple lands and providing supervision to manage everything within. For agriculture to prosper in their areas the control of irrigation sources was one of the major functions assigned to these elite groups.

So, Brahmins, Temples, religious institutions, landlords from non-brahmins, employers, and people with higher land rights now became the central heads of these early medieval agrarian organization. Chief of local clan peasants, heads of kinship groups, heads of families owning Kani rights i.e. rights of possession and supervision.

### **Rights of Land**

One of the important aspects of land grants is the nature of rights allotted to the assignees. Generally, these rights included fiscal and administrative rights respectively. Taxes on the land were the major source of revenue to be paid to the King of the state or government who assigned to the grantee.

Exemptions added in the copper plates and stone inscriptions for land grants still asked for payments to Kings, but now complete rights were now transferred to the grantees. Dhramashastras played a major role in

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setting up royal ownerships of the land which justified grants creating new intermediaries' rights in the lands.

Although in early settlements community foundation of land rights were there still the ideology of private ownership was born. This information gives grantees the rights of alienation of land for use as per their requirements.

Land gifts from Kings or Royal were now possible only after purchasing these lands from these private individuals. Hereditary benefits were now enjoyed to their lineage. These hereditary ownerships brought a new right of land grants from both religious and secular settlements.

### **Agriculture Trade and Swap**

With agrarian economy mainly consisting of self-enough villages with manufacture the only means of survival. This lowered the economic growth of these settlements. Craftsmen and artisans were dependants to their villages, states, or the religious establishments respectively. Since there was no role for a middleman and trader other than supplying oil, spices, cloth, iron apparatus, etc to rural people. So, there was the little scope of market growth and against the laws governing their existence.

Local markets saw a huge shift in local swap in the latter parts of the early medieval history. Organized commerce started in the regions with the need for a regular swap within a single region and other regions. This led to the rise of merchant organizations in the local regions along with traveling traders, and partial monetization from the 9th century forward.

Though trade swap varied from place to place the emergence of a rising economy with agriculture expansion. Now agricultural produce was being exchanged for numerous valuable and precious items through itinerant traders. This huge shift in development formed a change in pattern for land ownership towards the end of the early medieval era.

Merchants and craftsmen started investing in the land described as JagatiKottali (Society of Weavers) and Society of Telligas (Oil pressers)

were now participating in agriculture.

### Check your progress – 2

3. What is Brahmadeya?

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## 8.4 IRRIGATION AND TECHNOLOGY

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The early medieval era gave rise to numerous irrigation improvements with the formation of mainly water sources lakes, canal, wells, and tanks (tataka, eri). Since agriculture became the basis of rural settlements these new irrigation methods and possession of water bodies was of primary concern.

So, these water bodies became mainly the point of references for sharing and transfer of lands in that era. Use of man and animal-powered water lifts were seen in this era as the use intensified for agricultural purposes. This age also saw the swift rise of Step wells (Vapis) in Rajasthan and Gujarat during the 11th to 13th century being used collectively for irrigating the meadows and provide drinking water to the regional settlements.

Araghatta wells in Rajasthan, Nadi, pushkarini(tank), sorta (channel) in Bengal and tanks or keres in South Karnatka were common during this age. Several of these lakes and tanks sustained their existence till the modern age. While few of them were revived and expanded during the British raj.

Food control measurements are one of the testaments of this era irrigation technology. Scientific methods have proven the use of managing floods, using of a dam for the river waters, sluice constructions (Piston valves

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and cisterns) being made at both sides of tanks, lakes, and canal. Flood manage was carried by slowly breaching the rivers for canal and mud embankments further ensuring the regular use of accessing water.

Formations of lakes or reservoirs were found in the semi-arid regions mostly. Although similar instances were common in the river basins areas too. Ruling families used to manage these water reservoirs by local authorizations from sabha (Brahmanas assembly) and non-Brahmanas communities often known as ur in Tamil Nadu. Local assemblies were formed to maintain the lakes of that area for de-silting, sluice repair and bund with cesses levied for the effective use of purpose.

Agricultural improvements were also seen in the early medieval period. There are special mentions for weeding parasitic plants, curing diseases of trees in Vrikshyarveda, and a famous inscription of big plow from Ajmer. The literary text also provides insights about using water-lifting devices such as araghatta and ghatyantra respectively with later being used extensively in Rajasthan during the 9th century. Krishisukti of Kashyapa has an inscription that ghatyantra were more efficient using oxen, middling excelling using elephants and men was the worst.

Texts of Gurusamhita and Krishinarashwara shows the advanced knowledge for weather circumstances and their respective use in the agricultural operations for propelling better returns from their fields. Farmers used to have a sophisticated knowledge of fertilizers and precise use of compost was widely acknowledged among the communities.

There are more than a hundred kinds of cereal mentioned in modern writing with wheat, barley, lentils, etc dominating the crop. As per the Shunypurana, there were more than fifty types of paddy grown in the Bengal area only. Early tenth-century text of Rajashekhra gives the supreme quality of Sugarcane grown in the North Bengal that even wielded rich quantity of juice without using any pressing equipment. Farmers formed groups and communities in peninsular India for the cultivation of coconut and oranges. A lot is said about the various cash crop being cultivated for-profits like areca nuts, cotton, betel leaves,

sugarcane, etc.

Even the great Marco-Polo offered a glance in the use of spices in one municipality of Kinsan in China with ten thousands of pounds consumed on a daily basis that was imported from India. Rotation of crops and harvesting of three crops in the agricultural field within the same year were now in use with Indian, who farmers got famous for their products all around the world. Significant demand for Indian ginger in European markets is mentioned among many historians of that era. Many parts of the country saw a boom in their agricultural returns using these sophisticated technologies.

Royal permission was taken for building reservoirs, digging tanks or wells in the rulers' area as the land grants were made to temples or Brahmans either. This led to a demarcation of land for constructing and further maintenance of canals or tanks in the locality. Digging of tanks was seen as a privilege for grantees and often taken as an act of religious merit (Punya).

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## **8.5 JAJMANI SYSTEM**

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This system was notably present in the whole of India across villages where certain lower caste performed work for the upper caste thus receiving goods or grains for their return. Most of the Jajmani system had a higher presence in the northern part of the country along with centric Ganga plains.

Jajmani became a quite popular system in villages for its exchange of goods and services. It was set according to the prevailing hierarchical system of castes and status of individuals for their landholding respectively. As the high caste people mainly the Brahmanas, Jats (Northern West), Rajput Thakur's (North) were the landowners along with religious temples and institutions. Lower service castes now had the obligation to work for the high-ranking landowning castes. The family head is called as the Jajman and person performing the service is known as Kamin in this social system. So Jajmans used to have a dominant role

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with large landowning caste while Kamins included low caste artisan and servant castes respectively with no or little amount areas of gifted land. This led to the rise of social inequality in the rural setup of the early medieval period with terms like 'master and servant', 'patron and client' came into existence. Although there were some exceptions where these terms had a different meaning in the specific regions. In Badipur Haryana a farmer is considered as a Jajman for his purohit alone and not for any other caste; Jat was the Jajman of the Brahmin and not for the Nai, Kumhar, Khati, churah or Chamar.

While the Kamins had the obligations to work for all village landowners and offered their services to anyone within their caste bounds. However, these Kamin were often associated with particular Jajman families regardless of their castes at all. In turn, these Jajmans used to employ the same Kamins family members only. These agreements were assumed to be between families not between their castes with heritable at the lineage level. So, descendants of the Jajman family used to inherit the members of the Kamin lineage respectively.

Jajmani right for the land owned by their families remained to their next lineage. Although these land rights could be leased out, pledged, sold or transferred temporarily to other members of the families. Mutual obligations between the Jajman and Kamin families were written down in the village document often called as 'Wajib-ul-arj' being part of the customary law. This formed the major portion of Kamin income but few service casts of washermen and barber had other sources too.

In case if the Jajman family wanted to break this tradition with a Kamin family, other members of the Kamin caste supported their group by boycotting the Jajman family for the services and this rule applied with vice versa too. Many of these rules led to the rise of social inequalities prevailing in the Indian system. As these Jajman enforced this mechanism for Kamins to do their function as they can't perform these functions. Concepts of ritual purity started with some services were exclusively separated to be done by the upper caste members only like



worshipping the local goddess yearly rituals. If lower caste even enters the area they were expelled or harsh punishments. Even if higher caste member was found working say in a leather industry he may be expelled from the caste forever.

Village Communities or Panchayats had the supreme jurisdiction in Jajmani role relations, disputes and rules were often found to be dominated in favor of the higher-ranking castes.

Payment for the services in the Jajmani system was usually in grains, rent-free land, and numerous non-monetary benefits. This remuneration remained the same from generation to generation and often given based on their family needs only. Any amendments to these payments required mutual consent from both parties. On festivals, ceremonies and any special occasion Kamins used to receive small gifts from the Jajmani family for their services.

Any services outside the obligations of Jajmani system such as woodwork inside the house, the making of bullock carts, field ploughing, etc additional cash or remuneration needed to be paid separately. Concept of free wage laborers for money payments existed during the Jajmani system too.

Some inequalities were seen for income for Kamins in the Jajmani system. As the income was completely dependent on the inherited patrons and their willingness to pay at the right time. Kamins was compelled to work additionally to sustain their family needs. It was derived from cultivating on their land or working as agricultural laborers on daily wages. Artisan caste used to draw significant income from their other form of services as a barber, washerman, etc.

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## **8.6 KRISHI PARASHARA**

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The knowledge of art and science for agricultural purposes was extensively used in the early medieval period. Although it came from the

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enlightened Rishis who foretold the time of rains and predicted adversaries. Krishi Parashara is the oldest Sanskrit texts available with a rich history of using science and astrological information for agriculture.

Krishi Parasara is the ancient text for the art of cultivation who were authored by Maharishi Parashara, the grandson of Maharishi Vashishtha that includes 243 verses of agricultural knowledge. Out of 243 verses in the Krishi Parashara 69 relate to the prediction of the rainfall based on astrological changes.

Here are some of the main characteristics of Krishi Parashara for the perception of rain:

- Rainwater is a primary source for irrigating farms although there is listed use of canals and wells during that era for cultivation still rainwater was the only dependable source possible for better production.
- So, knowledge of rainfall was of high importance for agriculture.
- Many theories were developed by Parashara for rain forecasting:
  - i. Determine the ruling planet, minister planet and the respective cloud of the year which are found using simple mathematical formulae
  - ii. Month wise rainfall information concerning another meteorological guide starting from Pausha(January) to Shravana (August)
  - iii. Rainfall for each day of the year and per month could be determined using sophisticated techniques
  - iv. Observing the wind speed and movements by fixing a rod and attaching flag with it.
  - v. Observing the river water level by fixing a rod in the riverbed on the precise position starting with May
  - vi. Observing movements and position of planets
  - vii. Other notable common observations for rainfall like heat waves, fog, storms, gale, hailstorms, and a number of lightings in the last month before the rainfall begin.

- viii. Formation of the type of cloud – with four mainly that differs rain shed by them
  - ix. Identifying the right cloud would be used for estimating the amount of rain shed for that year.
  - x. formation of a star constellation
  - xi. By understanding the planetary combinations
  - xii. By determining the Sun's transition to Aries with reference to their nakshatras.
- Rain forecasting in this book is entirely based on the position of the Sun and the Moon respectively. Here is a simple chart based on these texts.

<b>Sign of T h e M o o n</b>	<b>Sign of the Sun</b>	<b>Predicted total rainfa ll of the year</b>
Gemini, Aries, Taurus, or Pisces	Cancer	100 adhakas
Gemini, Aries, Taurus, or Pisces	Leo or Sagittarius	50 adhakas
Gemini, Aries, Taurus, or Pisces	Virgo or Leo	80 adhakas
Gemini, Aries, Taurus, or Pisces	Cancer, Aquarius, Scorpio, or Libra	96 adhakas

Source : [Infinityfoundation](http://Infinityfoundation)

## Notes

Parashara is considered to have laid the foundation for future scientific use in rainfall forecasting rather than the superstition of good and evil forces of nature.

- Rain unit defined in Prashara texts is 'adhakas' defined as the thirty Yojanas depth of water over the hundred yojanas area. As per this text distribution of rainfall on earth follows the pattern with
  - 50% falls in the ocean
  - 30% in the mountains
  - 20% on earth
- So, farmers need to precisely use this 20% rain to their effective use and plan for their cultivation accordingly.
- Observing the sudden rains and famine cases in the area.
- Care of the animals is especially emphasized in the vadhanavidhana section. These instructions are cattle care includes
  - Maintaining proper hygienic conditions in the cowsheds
  - Avoiding overwork for the animals
  - Providing useful nourishments for the cattle
  - Constructing Cow sheds with proper spacing
  - Cow dung disposal
  - Branding of Cows with a hot iron
  - Number of Bulls needed for plow
  - Long-distance movements of the Cattle
- Some basic rules of agricultural management are thoroughly explained
  - Procuring and preserving seeds
  - Ploughing and Sowing
  - Precise Water management
  - Weeding
  - Plant protection
  - Harvesting
  - Threshing

- Measuring Food grains
- Storing
  
- To be a successful farmer one has to gain significant knowledge on climate conditions, do hard work, have a profound understanding of astrological theories, and a love for their profession.
  
- Sophisticated use of agricultural tools is another important part of these texts. All parts of the plow are identified by their names and measurements using human fingers, hands, and extended palm. More emphasis is put on the quality and strength of their tools.

The model developed in the Krishi Parashara is quite simple and a farmer could learn this basic information for utilizing them in agricultural purposes.

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## **8.7 LET US SUM UP**

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- Agriculture became the foundation of the Agrarian Economy. Land grants allowed the owners to expand agricultural resources using new irrigation methods and Jajmani system started in the early medieval history of India (C 650 – 1206A.D)
- Land grants were one of the common factors that were prevalent across India during early medieval history.
- Kings, Royals and many other granted complete access to Brahmans tax-free as a form of gift, merit or Punya. Brahmans used these settlements for agricultural expansion and formed self-enough communities.
- A high presence of Land Intermediaries and their agrarian expansion.
- The emergence of feudal characteristics in new socio-economic order in India
- Agrarian Organisation: With the agricultural expansion, these settlements formed groups based on the Brahmadeya, Secular

grants, and Devadanas mainly as either Brahmans or non-Brahmans respectively.

- New irrigation methods with Lakes, tanks, wells, and numerous other ways were common in the early medieval era. Flood management techniques, building reservoirs, digging tanks and wells were revolutionized in this period.
- Jajmani System that started in the early medieval period under the Land grants of Brahmanical and non-brahminical settlements became the foundation for caste system prevailing in Indian societies today.
- Use of scientific knowledge for the agricultural purpose has been detailed in the verses of Krishi Parashara. Farmers can use this information to predict the rainfall and prepare for irrigation of crops to get better produce.
- This era brought major changes in the polity, economy, and society of India with a new socio-economic order that saw the emergence of Land intermediaries.

But these changes were always different from one place to another making their study intricate.

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## 8.8 KEYWORDS

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- **Land Grants:** Land Grants were gifts or given rights of a specific land to Brahmanical or non-Brahmanical for agrarian expansion and agrarian organization. This process helped local areas to expand agricultural activities within their villages using the latest irrigation technology.
- **Brahmadeva:** Land Grants exclusively to a single Brahman or a group of Brahmans giving him the rights to control specific area with numerous other benefits like tax-free, human possession, water resources, etc. These were considered the major factor for agrarian expansion and organization in the early medieval period.
- **Land Intermediaries:** These were the middleman who became the owners of lands or agrarian organizations during early medieval history. Brahmins, non-brahmins, religious institutions,

and temples were awarded huge land grants who acted as land intermediaries other than the King to serve people within these lands.

- **Dharmashastras:** These are the legal texts during the early medieval history of Indian. Land ownership rights of grantee were written in these records to award complete control of land, human possession and more information about taxes being levied.
- **Jajmani:** Jajmani system was notably present in the whole of India across villages where certain lower caste performed work for the upper caste thus receiving goods or grains for their return. Most of the Jajmani system had a higher presence in the northern part of the country along with centric Ganga plains.

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## 8.9 QUESTIONS FOR REVIEW

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- What were the Land grants and Agrarian expansion in the early medieval Indian history?
- What are the main characteristics of the Agrarian Economy in the early medieval Indian history?
- What were the different types of Agrarian organization in the early medieval Indian history?
- What were the latest tool and techniques used for irrigation in the early medieval Indian history?
- Explain in brief Jajmani system prevailing in early Indian Medieval history?

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## 8.10 SUGGESTED READINGS

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- Sharma, R.S., Early Medieval Indian Society – A Study in feudalism
- Gopal, L., The Economic Life of Northern India: A.D. 700-1200

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- Upadhyaya, V.S., Socio-Religious Condition of North India (c. 700- 1200 AD), p.
- Ray, H.C., The Dynestic History of Northern India, Vol. I, Introduction, pp. 34-39.
- Chattopadhyaya. B.D., The Making of Early Medieval India

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## 8.11 ANSWERS TO CHECK YOUR PROGRESS

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- As per the 'Akshayani Dharma' state allowed the proprietary rights of the lands to the donee but it did not allow him to further sell or mortgage. (answer to check your progress - 1Q.1)
- Agrarian expansion was seen to areas of eastern Indian (Bengal and Orissa) and soon followed by in Western India (Gujarat and Rajasthan) between fifth-seventh centuries, Tamil Nadu and Karnataka by Seventh and eight centuries, Kerala by the ninth century and soon engulfed the whole sub-continent area with the exception of Punjab. (answer to check your progress - 1Q.2)
- A Brahmadeya was a symbol of land grant individually or a whole village was given to Brahmans as landowners with complete control of the specific land. (answer to check your progress – 2 Q.3)



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# UNIT-9. ORIGIN OF CHOLAS AND RAJPUTS

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## STRUCTURE

9.0 Objectives

9.1 Introduction

9.2 Origin of Cholas

9.3 How Cholas conquered Telugu states

9.4 The end of Cholas

9.5 Administration of Cholas

9.6 Socio-economic conditions

9.7 Royal family succession of Cholas

9.8 Introduction to Rajputs

9.9 Political and administrative system of Rajputs

9.10 Let Us Sum Up

9.11 Keywords

9.12 Questions for Review

9.13 Suggested for Reading & References

8.14 Answer to Check your progress

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## 9.0 OBJECTIVES

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By the end of the topic you must be aware of the following aspects:

- Understand the various levels of governance adopted by the Cholas and Rajputs to maintain law and order in the empire
- Understand the nature of the affairs that was under the control of the state.
- Learn the various levels of officials under the Cholas and Rajputs who were involved in the proper governance of the empire

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- Understand the manner and rules that the people had to abide by, and rules exercised in this regard.
- Understand how Cholas and Rajputs were originated and uniquely ruled their respective empires.
- Understand the administration system runs by both dynasties.
- Understand the socio-economic condition in early medieval Indian history.

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## 9.1 INTRODUCTION

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We all been knowing about the mightiest kingdoms and their origins these days. The curiosity of a person routes to cracking these mysteries. Crowd all over the world have spoken about bustling Indian kingdoms. These kingdoms were ruled with a lot of legacy, decisive and protecting his/her realm and improving the art of sculpture. Mostly Indian kingdoms believe that the hospitality resembles Lord Vishnu. So, they even treat enemy/traitor as well and organized manner when it comes to hospitality. Most of the kings inherent with honesty and bravery in their veins. When it comes to war still the legacy continues they won't battle with tiny kingdoms with not as great soldiers. Although these kingdoms have been extinct for ages, we have been talking about their bravery since ever.

Royal heritage of Indian dynasty which was originated in Thanjavur also known as Chola Nadu (where great living Chola temples are located) popularly called as Chola kings. Even the science and architectures were working to find the origin of the Chola empire. Most of the cholas information is achieved by the sculpture of Ashoka that related to 3<sup>rd</sup> century BCE. The cholas were adopted by the monarchy system. The king was the central authority of the Chola empire. The kings adopted Sanskrit titles. They alternatively adopted the title Rajakesari Varman and Parkesari Varman. The kings who ruled Chola emperor momentarily are KarikalaChola, VijayalayaChola, Aditya CholaI, ParanthakaChola, Gandara Aditya Chola, RajarajaChola, RajadhirajaChola, KulotthungaChola. Cholas are popularly known for their gallantry.

The king was polygamous. They have fought many wars bravely. Chola kings were declared as the most primitive and classical kings. The kings took wives from the chiefly families and this helped them to consolidate the political relationships and territorial solidarity. As per the scientific evidence Chola dynasty has taken place around 700 BCE. BCE resembles before Common Era. The era which preoccupies the place of BC and the era post occupies the place of the ancient man era. They were more prestigious for their ships. Naval management by the Chola dynasty had been the best and many of the thesis is yet to be published. The best army generals of the world were influenced by the strategy of the Chola army and these words were declared by themselves. Air to land battle techniques was told to introduced by the chola's army. Even though the Chola dynasty originated in Thanjavur but it had spread over to Singapore, Malaysia, Indonesia, Sri Lanka and Maldives this shows that the army of cholas was well trained and immense war techniques. When it comes to classical art cholas have the numerous amounts of the spell bounded arts. The world-famous archaeologist Thomas Jefferson (3<sup>rd</sup> president of united states of America) said that chola's art is identified as unique arts all over the world. Apart from war cholas also placed at the top in business and trading. Cholas were good at the cultivation of cotton and by using the huge naval support they used to trade cotton to Rome and Greek. When it comes to handloom production, they had conquered the top place. Steel firms of urge which are capable to bend at most but hard to forget. Even though there is no proper machinery those days cholas forge the urge steel very easily. This forging also leads to lots of trading. In previous years there is no standard currency like rupees or dollars, people were used to applying the barter method where people can capable to buy something by exchanging something. By using this barter method cholas earned a lot of ravishing diamonds, gold, etc. slaves work for cholas also used to were diamond ornaments. Most of the ancient temples were constructed by cholas and this was identified by art made in 1100 CE. Bharatanatyam is extracted from the story tale involves in the Tamil kingdom of the ancient era, which were ruled by Chola. Rajendra Chola victory towards Pala kingdom leads to the construction of the Gangadapuramshiva temple. So,

that many people considered cholas as Lord Shiva devotees, but the history tells us that cholas prays for both lord Shiva and Vishnu.

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## 9.2 ORIGIN OF CHOLAS

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The art sculpture of Cholas mostly consists of ships and boats. They were expert in trading. They have even attacked Srilanka, Maldives and Andaman and Nicobar island utilizing their naval army. Cholas have a very good trading relationship with the southeast coast and coromandel coast. This is the reason the Bay of Bengal called the cholas lake.

Vijayalaya is the founder of the Chola empire who was a feudatory of the Pallavas and captured Tanjore in 850BCE and Tanjore had become capital of the Chola empire.

Scientists of the royal hierarchy of America had started research about Chola dynasty and their ancestors. They had started the research because the cholas are experts in ruling kingdoms, trading, business, art, and war techniques. Their techniques also help in the modern era too. VijayalaChola is the revival of Chola dynasty who was Samanta of Pallava's kingdom and by using secret service network learned all the war and ruling techniques. on a fine day when the civil war has started between Pallavas and Panday's about ruling over south. VijayalayaChola observed this was the right time to conquer the kingdom and with the help of some army conquered Thanjavur and started a new kingdom with the name Chola. By using numerous amounts of great Vyuhas like Rudra, trishula, bhramanda, sarpa, garuda, etc he won against many tiny kingdoms. Where Pallavas were looking forward to destroying Chola kingdom also got the support of King Varakuravarman Pandya. Where all have decided that cholas were going to lose the war. Pandyas and Pallavas were used to attack by using naval army they haven't got a good time, Aditya CholaI son of Vijaya Chola has entered into the battlefield and destroyed all the naval army of ayapandyas and Pallavas. Courageous battle by Aditya CholaI leads to the victory of Chola kingdom. After the victory, Vijaya Chola has honored with para Kesariverman award in nisumbasudani Durga temple construed by himself. When it comes to the symbol of the flag Vijaya Chola chosen jumping tiger that resembles the

only animal which hunts without fear. The time after the choosing of the flag it had been flying every place where Chola declare war.

RajarajaChola(850-1279AD) is one of the bravest kings in cholas dynasty. He had a guru named as karuvurar where Rajaraja had learned many wars and political techniques by him. By using many naval techniques Rajaraja destroyed Chera navy at Thiruvananthapuram and also conquered Pandya king and Maldives islands. The Maldives is located down to the Srilanka no one can travel away long to the Maldives expect cholas whose navy is immensely huge. He invaded Srilanka and annexed its northern part. He built Rajarajeshwara temple also named as Brihadeshwara temple. After Rajaraja Chola, Rajendra Chola took his place and wiped out Chera and Pandya dynasty means he made them extremely cornered. He marches across Kalinga to Bengal in which he crucially crossed Ganga and killed two local kings over there and conquered the area. To commemorate this occasion, he assumed the title of Gangaikonda Chola and built a new capital called Gangaikondacholapuram. The title Gangaikonda Chola means the one who over rammed Ganga. The period of the Chola empire is 850-1279 BCE. The cholas and later Chalukyas clashed for the over lordship of venue, the Tungabhadra doab, and northwest Karnataka. But neither side was able to gain control over there. The last Chola ruler was RajendraII (1246-1279). Later the place of Chola is taken by Pandya. In this way, the rule of cholas has come to an end. Cholas ruling is most prominent and constable. The king had all authority rested in his hand, but he had a council of the minister to advise him. Empire was divided into mandals-provinces. Mandals into commisionary and district. Local government is the basic feature of the Chola government. Land revenue and trade tax were the main sources of income that was also explained before. Because they live in the river area trading is much simpler and even they have a huge navy. Chola empire is popularly known for bronze Nataraj statue. These statues are very expensive and most of these statues were placed in the museum. Chola empire is also known for temple architecture.

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## 9.3 HOW CHOLAS CONQUERED TELUGU STATES

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By continuing the danda yatra, cholas has finally reached to Guntur which was previously named as Kammarastra. By that time cholas has spread the jumping tiger flag over many kingdoms and challenged many other kings to fight with stronger persons. Cholas were settled in Guntur over many years. GhonkaIChola worked as a minister in the presence of king kulthongaI in Guntur. This sounds like a bit confusing but even the conquering of many kingdoms, cholas believes that work experience comes from many aspects and situations. GhonkaIChola has started the victorious battle from kharavela empire ruled by khaling king to Chalukyas dynasty. Because of that GhonkaIChola popularly named as Chola moola sthamba. Later he spread his empire from gundalakama to west Tripura and made many sleepless nights to other kings by fear. Subsequently, after GhonkaI Chola, RajarajaChola-I, Ghonka-II, RajarajaChola-II, Ghonka-iii, Rudhweshwara, RajarajaChola-iii maintained the jumping tiger flag to fly over Telugu states from 1076 BCE to 1216 BCE. When cholas were ruling Telugu states apart from the civil war and dandayatra they were also developed these states in the vision of art like Bharatanatyam, Kuchipudi, Burra Katha, etc. according to the archaeologist research all the above mentioned classical arts are summarized and taught as Cholamaha Kala even though these were not clearly mentioned in ancient books but these have some valid proofs said by archaeologist. Sanghama literature is one of the prominent literatures wrote by cholas. The literature explains everything about politics, education, health, wealth and war techniques. Sanghama was also utilized by Pandyas and Pallavas too. There were other things than pride and wealth why cholas prefer war is coordinative development. Cholas were used to develop the place they conquer healthily and thought to develop every area they watch. So, be the development should be in an understandable way they do wars and conquer the other empires and make them samantas, therefore, it will be easy to develop the empire understandably. The empire started with nothing as like Samanta king to the empire which ruled most of our nation is inevitable. The cholas began

to rule over mainly in the territory of the Kaveri delta when Vijayalaya conquered Thanjavur. Gradually, they expanded their rule over many areas of south India.

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## **9.4 THE END OF CHOLAS**

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The empire which ruled most of the part of our nation has come to an end after many political dramas and breath-holding wars. Cholas were brutally murdered by Pandya and their army using a lot of political tricks. Cholas had created an administrative capability like the minister, king's hand, soldier, etc. it was the era where people believe in Shiva and Vishnu mostly not the both. Cholas used to praise both lords, but people lived over there created problem by religion feeling and it leads to civil war. The king used to give command using mouth named as thiruvakyakelvi and the command used to write named as olainayamak. Command wrote by the minister is implemented by the soldier and a person was used to inspect whether the work is going well or not. The constitution on we are living comes from a lot of years ago and also implemented in an organized way. To check whether the things are going well is to check others in mufti. Where this technique was introduced by Cholas where the kings went out in mufti to check the people living in their kingdom working properly or not. By knowing these things by Pandya's army Pandya kings were not able to hesitate to take revenge over Chola kings. 1169 with the help of the SriLankan king Pandya used to spread rumors on Cholas ruling to the people who lived in the Chola empire and by the end, in 1279 Pandya kings conquer the Chola empire. This is because Rajaraja Chola III got old and no sons further.

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## **9.5 ADMINISTRATION OF CHOLAS**

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The Chola dynasty was one of the longest, antique, ruling dynasties in the history of southern India. Cholas introduced the most efficient administration and socio-economic conditions to the empire. The administration under the Cholas was much more improved than it was under the early Pandya and Pallavas. New administrative methods and a

## Notes

better approach to management are seen in the Chola administration. The inscriptions offer information on king's duties and performance. The cholas expanded their territory gradually through military activities. The princes were placed to administer the conquered territories. The appointment of princes is seen during the reign of RajendraI in case of the Pandya country. The chiefly powers, who existed in the early years of Chola, were removed and perhaps they became officers of lower status than that of the chiefs from the middle or imperial phase from the late 10<sup>th</sup> century BCE. The chiefs were probably reduced to the status of officers. The Chola country was divided into smaller territories for administrative purpose. New administrative divisions came into being from the time of RajarajaI. The empire was divided into mandalas. The cholas appointed the princes for administering the mandalas. Where the mandalas were further divided into kottams, districts called Nadu or valanadu and villages called urs. The utharamerur inscription of paranthaka

I gives a detailed account of the village administration. Reorganization of territories and new taxes were levied. Development in agriculture was set to be a peasant settlement or urs. Each village has a village assembly mostly called ur or sabha. It is an assembly of landlords and counsellor called sabha which carried out the administrative duties which included looking after the administration of the village. The members of the village assembly were elected by the kudavolai system. The names of the eligible person were written on the palm leaves and put into the pot. A boy or a girl pick thirty names from pot. The chosen names were declared elected. They were committees to look after the specific units such as law and order, agriculture and irrigation, which were called variyams. There were Variyans such as Samvastara Variyam, Eri Variyam, Thotta Variyam, Pancha Variyam, Pon Variyam and Puravuvuri Variyam to carry out the functions of the village. The members were called varyaperumakkal. The number of variyams and members differed from village to village. The group of villages further forms Nadu. The Nadu shows the administrative activities such as a collection of taxes, dispensing justice, settling disputes, keeping land records and so on. Rich peasants called vellala controlled the affairs of the nadus. Inscription on the copper plate made a note of the gift by the king. The Chola kings often gave land grounds of Brahmadeya to brahmins. The assembly of brahmins in the land ground looked after at



each brahmadeya. While the association of traders known as nagarams looked after the administration in town. Members were elected to sabha or urs only if they pass strict eligibility criteria that inscriptions on the wall of the brihadishwara temple. According to utaramerur inscription a person can be a member of sabha if only he has a house on his land, age between 35 to 70 years, know about the Vedas, to be honest, have knowledge about the administration, not have been a member of any committee for the preceding 3 years, show his accounts as well as those of his relatives. According to the cholas, inscriptions land was named as several types based on which purpose the land was donated by the Chola kings. The Chola navy must have also been well organized, although it might have been only active on occasions. Local administration was also improved and reorganized. The rising influence of Pandya and Hoysala powers also decreased the effectiveness of the Chola administration. King was the chief of the defense system. The defense system consists of army, cavalry, elephantry, and chariots. The Chola army has about 31 to 70 divisions. The Chinese source chauju mentions about 60,000 elephants in Chola elephantry.

### **SAMVATSARA VARIYAM:**

This may be translated as an annual commitment. It had supervisory and included the senior members of the village and it perhaps took care of the accounts.

### **TOTTAVARIYAM:**

Tottavariyam is the garden committee of Chola empire perhaps took care of the maintenance of garden lands and it might have looked after all the lands that include both dry and wetlands.

### **ERIVARIYAM:**

The Erivariyam is known as the tank committee. It has taken care of all irrigation and water resources of the village.

### **SAMVTSARAVARIYAM:**

This used to take care of checking the standard of the gold and the gold committee at uttirammerur had 9 members. They consisted of

## Notes

sangarapadiyar and other merchants too. They worked under the supervision of the Samvtsaravariyam.

### **PANCHAVARA VARIYAM:**

This committee took care of the administration of the lands. They collected taxes and maintained accounts. Alunganam is another local body. It acts only in brahmin villages.

### **UTTIRAMERUR INSCRIPTION:**

The uttiramerur inscription issued during the time of parantaka. It gives the detailed methods of selection of the people for the assembly. The order for the procedure came from the king and it was placed in front of village assembly. It was decided to select the annual committee, garden committee, tank committee, etc. It was mediated by Tattanurmuvendavelan.

### **TEMPLE ADMINISTRATION:**

The temple was administrated by mulaparudaiyar and panmaheswarar. The temples had many servants including Pathipathamula Pattutaiyar. In the affairs of the temples, sabha, urar, nagaram, and the central governments also participated through their officers. When the temple properties were misappropriated, the accounts are not maintained and the income from the lands was not paid.

### **Check your progress – 1**

1. What do you mean by Samvatsara Variyam ?

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## **9.6 SOCIO-ECONOMIC CONDITIONS**

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They were many castes and sub-castes prevalent in Chola society. The practice of sati and devadasi system was prevalent. The women had a

habit of saving money called sirupadu. The weaving and metalwork industry were developed. Commercial and business contacts were established with china, Sumatra, java, and Arabia. Land tax was called as irai. The land was surveyed, and proper books were maintained. Avanakalari was the place where the documents were preserved. Lands were into various grades and tax have been identified.

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## **9.7 ROYAL FAMILY SUCCESSION OF CHOLAS**

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The princes were anointed as kings even the monarch was alive, and they started issuing inscriptions in their name perhaps this was done for smooth transfer for power and to avoid a vacuum. Sometimes sons of kings did not naturally acquire the throne. The elderly member of the royal family was chosen for the throne on some occasions. After ParantakaII, his cousin Uttam Chola took the power instead of his son RajarajaI, perhaps because of the young age of Rajaraja. After the death of virarajendra1, not his son, but KulottungaI from Vengichalukya line, took over the reins of the Chola empire. The duties were performed under the supreme authority by the chief of justice.

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## **9.8 INTRODUCTION TO RAJPUTS**

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After the fall of Vardhana dynasty, the main significant happening was the origin of Rajputs. From the period of 7<sup>th</sup> to 12<sup>th</sup> century in history has been dubbed as Rajput period. The prominent Rajputs dynasties are as follows: Pratihara and Rathore of Marwar, Guhila of Mewar, Chauhan of Sambhar, Maurya of Chittoor, Chavdas of Bheenmal and Abu, Kacchwahas of Amer, Bhati of Jaisalmer.

The origin of Rajputs is subjected to debate. There are four main streams of thought on the origin of Rajputs:

- Foreign origin theory of Rajputs: this theory says that the Rajputs are descendants of the races like Sakas, Kushans, hunas, etc. Dr.

## Notes

VA smith, col. James Todd, William crooks supported this theory. The main argument of James Todd behind the foreign origin of the Rajputs was these people worshipped fire and fire was the main deity of Sakas and hunas.

- Mixed origin theory: this theory as put forward by Dr. DP Chatterjee says that Rajput is a mixed race. Some of them were descendants of the Aryans while some of them were from foreign races such as hunas, Sakas, etc.
- Kshatriya theory of origin: this origin was propounded by Gauri Shankar Ojha and says the Rajputs are not from the foreign origin and they are descendants of the mythological kshatriya heroes like Rama. The theory divides the Rajputs based on their lineage as Suryavanshi and Chandravanshi, which they trace from Surya and Chandra. They worship fire as the Aryans did, and worship of fire was not the tradition of the foreigners only.
- Agnikula theory: this theory comes from the Prithviraj Raso of Chandarbardai. According to this theory, Rajputs were the result of Yagya performed by Hrishi Vashistha at guru Shikhar in Mount Abu. The four Rajput clans from Agni Kunda are Chauhan's, Chalukyas, Parmaras, and Pratiharas. Muhnotnainsi and suryamal Mishra also support this theory.

Few royal dynasties and their centers:

- Rathore: Jodhpur and Bikaner.
- Kacchwaha: Amer and Alwar.
- Jat: Bharatpur and dholpur.
- Parmar: dantaramgarh and jalore.
- Chavand: abu and bheenmal.
- Maurya: Chittorgarh.
- Pratihar: Marwar.
- Chauhan: ajmer, bundi, kota, jalore and sirohi.
- Gehlot: mewar, shahpura, pratagarh and banswara.
- Yadav: karauli, Alwar, dholpur.
- Jhala: jhalawar.
- Bhati: Jaisalmer.

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## 9.9 POLITICAL AND ADMINISTRATIVE SYSTEM OF RAJPUTS

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The Rajputs were one of the most important groups in politics of the northern period in the early medieval era.

### **Introduction to the political and administrative system:**

The Rajput came to the forefront of the political arena in the early medieval period. Where early medieval period starts from 6<sup>th</sup> century BCE and ends in 13<sup>TH</sup> century BCE. The term Rajputs derived from rajaputra who appear in the indigenous sources from 7<sup>th</sup>/8<sup>th</sup> century onwards. By the 12<sup>th</sup> century, their 36 clans became traditional in north India. The process of the emergence of the lineage claiming Rajput status had some common pattern and features. There are sources to read about political and administrative system of Rajputs by inscriptions consisting of land grants and panegyrics of the dynasties claiming Rajput status contain claims made by them regarding their origin and ancestry at different stages of their acquisition of power. Early medieval texts like the Rajatarangini, Prithviraj Rao, etc. refer to the Rajput clans as numbering 36. They also discuss their origin myth from a fire pit in Mt. Abu.

### **Claim for political status by the Rajputs:**

There is a theory called Agnikula theory which originated from a fire pit at Mt. Abu tells about the political status of Rajputras. They claim for Bramhakshatriya status. Where it is a mixed-status for Brahmana and kshatriyas. They believe that brahmans represent pure and kshatriyas represent to the rulers. Combination of those castes resembles they were the pure rulers. Rajputs dynasty has a connection with suryavamsa or chandravamsa. Some of the Rajputs claimed that they were originated from the solar dynasty named as suryavamsa and others claimed that they were originated from the lunar dynasty named as chandravamsa.

### **Process of legitimation by Rajputs:**

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In reality dynasties claiming Rajput status came from a varied background. Most of them received grants of land from the kings in return to their service. Besides a high administrative office could also facilitate an upwardly moving status. Forest tribes were conquered a few clans from 36 clans of Rajputs. Bramhakshatriya was a transitional status. This was put forward when they move from feudatory to sovereign status. It was claimed by the lineages aspiring for power. The transition from feudatory to independent status was through the growth of military strength. The ruler becomes more powerful he will become indispensable to his overlord. When the overlord makes some expedition, he refers to the help of the feudatory. So, there was a growth in the military strength. The emergence of the early Rajput clans took place within the existing hierarchical political structure. Where people used to say that Rajput dynasty was a sudden rise in the existence but the kings of Rajputs say that it was not at all a sudden rise, therefore, it includes all hierarchical political structure called Rajputazation.

### **Organization of the Rajput kingdom:**

The focus of each Rajput kingdom was the territory over which the lineage had direct control. According to the inscription, the term lineage refers to vanksha, kula, anvaya, etc. The neighbouring areas were by the branch families. The main family distributed land among their kinsmen. This is a very interesting fact of the Rajput family that they will handle over their land to their blood relation only.

### **Segmentary lineage system:**

The core area of the empire was occupied by the main family and surrounding area was occupied by the branch family known as segmentary lineage system. They could often incorporate non-kinship related families as the segment of the line. The main lineage and the subsidiary ones had to maintain a mutually agreed kinship. The main family regards the non-kins as their non-kins also accept that they were kins of the original family and this is known as mutually agreed kinship. The family of a high-rank official who obtained land assignment from the ruling family in return to his service might also claim a lineage link with the ruling family.

**Role of marriage alliances in the Rajput polity:**

Marriage alliance between the main family and another family claiming to be its branch. Such marriages had a political aspect. Means if the branch family's daughter is getting married to the original family's son then their land will be circulated to themselves and they were not willed to give their land to others.

**Pattern of marriage alliances in Rajput dynasties:**

In some cases, marriage alliances were made with one or two-families, e.g. Chahamanas with the Rashtrakutas, Paramaras with the Chahamanas. In other cases, the marriage network was more expensive, e.g. Guhilas had a matrimonial relationship with the Chalukyas, Paramaras, Rashtrakutas, Chahamanas and also the hunas. Guhilas had a range of dynasties and entered the matrimonial relationship with all the mentioned above whose dynasties were indigenous except hunas whose dynasty is non-indigenous and came from central Asia. Matrimonial relation between indigenous and non-indigenous dynasties had profit in several aspects such as political and social.

**Impact of marriage alliances:**

Interclan marriage networks were limited to the Rajput category. This is very important regarding the improvement of Rajput political structure. The Rajput dynasty enters to a matrimonial dynasty only if the others were from Rajput dynasty, but they never go outside. So, the interclan marriage system is limited to themselves. The choice was directed by political motives. It could provide social legitimacy, e.g. for the hunas and also, collaboration occurs in socio-political activities. Interclan relationships thus serve as the key to understanding the evolution of Rajput polity.

**The Chaurasia system:**

A new land unit consisting of six villages or its multiples appear in the inscriptions of the Rajput dynasties. The inscription state that villages were attached to such units. The units thus became the nuclei of some kind of local control.

**Spread of Chaurasia system:**

## Notes

The earliest evidence to the units of 84 villages is from Saurashtra towards the close of 9<sup>th</sup> century. It was then spread to Rajasthan perhaps to facilitate the distribution of land and political control among the ruling elites. The Visala Devaraso suggest that by the second half of the 14<sup>th</sup> century the Chaurasia or holders of 84 villages had become a well-known class of chiefs.

### **Impacts of the Chaurasia system:**

Such big estates must have emerged from the process of the distribution of land among the members of the ruling clan. In every Rajput kingdom, the Chaurasia system was not followed. However, the Chaurasia system must have provided a theoretical frame to the political structure in which the hierarchy of units and the linkages between clan members and the units could be worked out.

### **Role of forts:**

Forts have played a vital role in Rajput dynasty even now we can see a lot of forts that are present in Rajasthan. They were set up by the Rajput dynasty. when it comes to the importance of forts, the forts occupied the central place of the Rajput polity. Fortified settlements in each unit functioned as both administrative centers and markets for the local procedure. They were several references in inscriptions from Rajasthan-

- Kamyakiyakotta in Bharatpur area.
- Rajayapura at major in Alwar.
- Mandavyapuradurga at mandor near jodhpur.
- Chitrakutamahadurga at chitor.

The forts represented the numerous foci of power of the ascendant ruling families. They have close links with landholding in the neighbouring areas. Forts were the foci of control for their rural surroundings.

### **Connection of forts with the surrounding areas:**

The rope plates of Paramaradevaraja (1052BCE) mentions the grant of a piece of land in the Svabhujyamanavishaya of Devaraja. The land was located to the south of Srimaliyakotta. At its boundaries, lands were belonging to two Brahmanas and a Mahasamantadhipathi. Another



inscription of the time of Paramarauday Aditya from Sher Garh in Kota district refers to the village Vilapadraka as belonging to a temple in the Koshavardhanadurga.

### **The economic structure of Rajput kingdom:**

The inscription suggests clan patrimony as well as clan exclusiveness in the matter of distribution of land. Terms like Vamsapotakabhoga suggest clan patrimony.

### **Clan exclusiveness in the matter of land distribution:**

the Harsha inscription of 973 BCE from Jaipur refers to the svabhogas(personal estate) of king simharaja, his two brothers and two sons. The inscription also refers to another assignee, perhaps of the guhila clan who enjoyed a bhoga. A duhsadhya(an official) had again his estate within this kingdom. These were the three types of people who enjoyed the royal land. In the 12<sup>th</sup> century, the areas under the chahamans of nadol refers to the names of the assignments as grasa, grasabhumi or bhakti. They were held by the king, kumara, Rajputras, Rajni and in one case the maternal uncle of the king.

### **Change in the meaning of the term rajaputra:**

In early period rajaputra simply meant the son of the king. But in the early medieval period, it referred to a large section of the landed aristocracy. Although all of them were sons of Rajputras. The Rajputs thus became foremost among the Kshatriyas.

### **Rise of Rajputs as a foremost group of the Kshatriyas:**

The traditional Kshatriyas were also going through a process of change. There are references to the son of a Kshatriya as sutradhara or another to a kshatriya vanik.

### **Collaboration among the Rajput clan:**

The consolidation of the Rajput structure was also facilitated by collaboration between the emerging clans in terms of participation in various levels of polity. At an early stage, such participation may be seen among the feudatory overlord relationship between the Pratiharas,

## Notes

Chahamanas, and others. There was circulation of clan members in the courts of other clans like the Hansi stone inscription of Prithviraj Chahamanana refers to a fort called Asikadurga that was given to a person of the guhila clan and a person of the Doda clan was a subordinate to Prithviraj's maternal uncle.

### Check your progress – 2

1. Explain the role of marriage alliances in Rajput polity?

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## 9.10 LET US SUM UP

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This lesson gives a summary of the origin of Cholas and Rajput's. Provides brief information about the origin, ruling, administration and so on. Chola was an empire which conquered most of southern part India. Rajputs was an empire which conquered most of the northern part of India. This history happened in the BCE era that resembles the early medieval period. Cholas were worked as Samanta kings under Pandya and later betrayed them and conquered the empire. VijalayaChola was the person who started Chola Empire and later his son RajaRajaChola continued his father legacy. Cholas administration was quite good. Reorganization of territories and new taxes were levied. Each village has a village assembly mostly called ur or sabha. The names of the eligible person were written on the palm leaves and put into the pot. A boy or a girl pick thirty names from pot. The chosen names were declared elected. They were committees to look after the specific units such as law and order, agriculture and irrigation, which were called Variyams. There were Variyans such as Samvastasaravariyam, Erivariyam, Phottavariyam, Panchavariyam, Ponvariyaam and Puravuvarivariyam to carry out the functions of the village. The members were called Variyaperumakkal. The Nadu shows the administrative activities such as a collection of taxes, dispensing justice, settling disputes, keeping land records and so

on. Rich peasants called Vellala controlled the affairs of the Nadus. Inscription on the copper plate made a note of the gift by the king.

When it comes to Rajputs origin they were four theories of their origin they are, foreign origin theory of Rajputs, Mixed origin theory, Kshatriya theory of origin, Agnikula theory. The political and administration service of Rajputs were appreciable. The term Rajputs derived from rajaputra who appear in the indigenous sources from 7th/8th century onwards. By the 12th century, their 36 clans became traditional in north India. There is a theory called Agnikula theory which originated from a fire pit at Mt. Abu tells about the political status of Rajputras. In reality, dynasties claiming Rajput status came from a varied background. Most of them received grants of land from the kings in return to their service. According to the inscription, the term lineage refers to vanksha, kula, anvaya, etc. Forts have played a vital role in Rajput dynasty even now we can see a lot of forts that are present in Rajasthan. Marriage alliance between the main family and another family claiming to be its branch. Such marriages had a political aspect. The earliest evidence to the units of 84 villages is from Saurashtra towards the close of 9th century. It was then spread to Rajasthan perhaps to facilitate the distribution of land and political control among the ruling elites. The Visaladevaraso suggest that by the second half of the 14th century the Chaurasia or holders of 84 villages had become a well-known class of chiefs.

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## **9.11 KEYWORDS**

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- Cholas
- Kshatriyas
- Agnikula
- Anvaya
- Brahmanas

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## **9.12 QUESTIONS FOR REVIEW**

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- Explain the Political and Administrative System of Rajputs.
- Explain the origin of Cholas and Rajputs?

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## 9.13 SUGGESTED READINGS

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- The age of Sangam is established through the correlation between the evidence on foreign trade found in the poems and the writings by ancient Greek and Romans such as Periplus. K.A. Nilakanta Sastri,
- A History of Cyril and Lulu Charles, p 106

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## 9.14 ANSWERS TO CHECK YOUR PROGRESS

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- Samvatsa Wariyam may be translated as an annual commitment. It had supervisory and included the senior members of the village and it perhaps took care of the accounts.(answer to check your progress – 1 Q1)
- Marriage alliance between the main family and another family claiming to be its branch. Such marriages had a political aspect. Means if the branch family's daughter is getting married to the original family's son then their land will be circulated to themselves and they were not willed to give their land to others.(answer to check your progress – 2 Q 2)

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# **UNIT-10. URBAN ECONOMY: TRADE AND TRADE ROUTES, INTER-REGIONAL MARITIME TRADE, URBAN SETTLEMENTS, TRADE AND CRAFT GUILDS, FORMS OF EXCHANGE, COINAGE AND CURRENCY, INTEREST AND WAGES AND TRADERS, MERCHANTS AND CRAFTSMEN.**

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## **STRUCTURE**

- 10.0 Objectives
- 10.1 Introduction
- 10.2 Trade and Trade Routes
- 10.3 Inter-regional maritime Trade
- 10.4 Urban Settlements
- 10.5 Trade and Craft Guilds
- 10.6 Forms of Exchange
- 10.7 Coinage and Currency
- 10.8 Interest and Wages and Traders
- 10.9 Merchants and Craftsmen
- 10.10 Let us Sum Up
- 10.11 Keywords
- 10.12 Suggested Readings
- 10.13 Questions for Review
- 10.14 Answers to Check your Progress

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## **10.0 OBJECTIVES**

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Once you go through this unit, you should be able to understand the following in the medieval India:

- Trade and Trade Routes

## Notes

- Inter-regional maritime Trade
- Urban Settlements
- Trade and Craft Guilds
- Forms of Exchange
- Coinage and Currency
- Interest and Wages and Traders
- Merchants and Craftsmen

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### 10.1 INTRODUCTION

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The Indus valley civilization, which thrived between 2800 BC and 1800 BC, had an advanced and flourishing economic system. The Indus valley people also practiced the agriculture, domesticated animals, made the tools and weapons from the copper, bronze, and tin and even traded with some Middle East countries.

The agriculture was the main economic activity of the people in the Vedic age, but with the second urbanization, several urban centers grew in North India. It also gave a significant flip to trade and commerce. The ancient Indians also had the trade contacts with far off lands like the Middle East, the Roman Empire, and South East Asia. Many Indian trading colonies had settled in other countries.

Most of the Indian population also resided in villages and the economy of the communities was self-sustaining. The agriculture was the predominant occupation of the populace and also, satisfied a village's food necessities. Further, it also provided raw materials for industries like textile, food processing, and crafts.

Besides the farmers, other classes of people were barbers, doctors, goldsmiths, carpenter, sweavers, etc. In the towns and urban centers, trade took place through coins, but in villages, barter was the central system of economic activities.

The system of castes and sub-castes ensured the division of labour and functioned, much like guilds, providing training to apprentices. The caste system restricted people from changing one's occupation and aspiring for

an upper caste's lifestyle. Traditionally, there was also a joint family system, and the members of a family pooled their resources to invest in business ventures.

The products like the muslin of Dhaka, calicos of Bengal, shawls of Kashmir, textiles, and handicrafts, agricultural products like pepper, cinnamon, opium, and indigo were exported to Europe, Middle East, and Southeast Asia in return for gold and silver.

With the coming of Europeans in the 16th-century, trade and commerce was utterly transformed. The Europeans also concentrated mainly on spices, cotton clothes, indigo, handicrafts, etc. Out of all the European powers, the British proved most strong and drove their competitors out of India. Slowly and gradually, the British also acquired the political supremacy and hold over India and subverted the Indian economy according to their own needs. With the establishment of the British rule in India, the drain of wealth was from India begun. There was a poor industrial infrastructure when the British left India. After independence, India also adopted for planned economic development. The key concern was to develop thrust and heavy industries. With this, there began rapid industrialization. Here, it is essential to note that the economic policies were socially oriented and controlled by the state. India also began to follow a mixed economy pattern. But also, in the late eighties and at the beginning of the 1990s, the Indian policymakers realized that state-controlled economy was not able to produce desired results in almost 45 years.

It was decided to pursue an economic policy which is based on liberalization, privatization, and globalization. In this era of privatization, liberalization, and globalization, India had witnessed rapid growth in some sectors of the economy, even though better results were expected when India began to follow the new economic policy.

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## **10.2 TRADE AND TRADE ROUTES**

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## Notes

One of the most important economic developments of the period was the flourishing trade between both India and the eastern Roman Empire. Initially, a considerable amount of such trade was conducted overland. However, the movement of the Shakas, Parthians, and Kushans disrupted such an overland trade. Although the Parthians of Iran used to import iron and steel from India, they had to face great obstacles to India's trade with the lands further west of Iran.

However, since the first-century ad trade was conducted mainly by sea, it seems that around the beginning of the Christian era, the monsoon was understood, and this enabled sailors to sail in much lesser time directly from the eastern coast to the western coast of the Arabian Sea, and it could easily call at the various ports along the route such as Broach and Sopara which is situated on the western coast of India, and Arikamedu and Tamralipti which is situated on the eastern coast of the Arabian Sea.

Of all such ports, Broach seems to have been the most important and prosperous. To it was through not only the commodities were produced in the Satavahana kingdom, and also the goods were produced in the Shaka and Kushan kingdoms. The Shakas and the Kushans used the two routes from the north-western frontier to the western sea coast. Both of these routes converged at Taxila and were further connected to the Silk Route passing through Central Asia.

The first route which directly runs from the north to the south and is connected to the Taxila with the lower Indus basin from where it passed on to the Broach. The second route, which was called the Uttarapathra, was used more frequently. From the Taxila, it further passed on through modern Punjab up to the eastern bank of the river Yamuna.

Following the course of the river Yamuna, it went on to the southward to Mathura and from Mathura passing on to Ujjain in Malwa, and again back from Ujjain to Broach on the western coast. Also, Ujjain was considered to be as the meeting point of another route which usually started from the Kaushambi near Allahabad.



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## 10.3 INTER-REGIONAL MARITIME TRADE

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During this period a large scale of trading activities was carried through the sea. Here we will discuss the main countries engaged in sea trade, the commodities of trade, chief ports, and security of the sea routes. Let us first start with the main participants in maritime trade.

- **The Chief Participants**

The period under survey had been marked by a significant expansion of sea trade between the two extremities of Asia viz. the Persian Gulf and South China. India which lay midway between the two extremities greatly benefited from such business. The hazards of long sea voyages were sought to be reduced by anchoring on the Indian coasts.

The Arabs very largely dominated the Asian trade during these centuries. After having destroyed the main ports and market of Valabhi on the Saurashtra coast in the eighth century, they made themselves the leading maritime force in the Arabian Ocean. Later in the twelfth century, it became an essential participant in this trade and started sending her ships to Southeast Asia and in India. However, it did not affect the position of Arabs who continued to maintain their supreme hold on the Asian trade.

Fragmentary information on indigenous sources and notices in foreign accounts suggest that despite the vigorous competition of the Arabs, Indians were going to the lands beyond the seas for trade from the tenth century onwards.

Abu Zaid, an Arab author of the tenth century, refers to Indian merchants visiting Siraf in the Persian Gulf, while Ibn Battuta tells us of a colony of Indian merchants at Aden in the Red Sea. A Gujarati text of the 14th century further refers to a merchant Jagadu of Kutch who traded with Persia-with the help of Indian agents stationed at Hormuz. In South India, the Cholas took a keen interest in maritime trade. The Tamil inscriptions found in Malaya and Sumatra indicates the commercial activities of the Tamil mercantile community in these regions. The Cholas also sent several embassies to China to improve economic

relations with her. They even sent a naval expedition against the Srivijaya Empire in the eleventh century to keep the sea route to China safe for their trade. However, by and large, the references to the physical participation of Indian merchants are quite limited. It did not affect the demand for Indian products which reached the outside world through the Arabs and the Chinese.

- **Commodities Exchanged**

As regards the articles involved in the Asian trade, the Chinese texts indicate that the Malabar Coast received silk, porcelain-ware, camphor, cloves, wax, sandalwood, cardamom, etc. from China and South-east Asia. Most of these may have been the items of re-export to the Arabian world, but some were meant for India, particularly the silk which was always in high demand in local markets. Marco Polo further informs us that the ships coming from the East to the ports of the Cambay in Gujarat brought, among other things, gold, silver, and copper. Tin was another metal which came to India from South-east Asia.

In return for these eastern products, India sent its aromatics and spices, mainly pepper. According to Marco Polo pepper was consumed at the rate of 10,000 pounds daily in the city of Kirisay (Hang-Chau) alone. Chab Ju Kua. A Chinese port official of the thirteenth century tells us that Gujarat, Malwa, Malabar, and Coromandel sent cotton cloth to China. It is pointed out by Ibn Battuta (A.D. 1333) that beautiful cotton fabrics were rarer and more highly-priced than silk in the cities of China. India also exported ivory, rhinoceros' horns, and some precious and semiprecious stones to China.

Several Arabic inscriptions found at Cambay, Samaratha, and Junagadh show that the merchants and shippers from the Persian Gulf visited Western India in the twelfth and thirteenth centuries. The ships coming to the Gujarat coast from Hormuz in the Persian Gulf are mentioned in the Lekhapaddhati.

As regards the articles of trade with the Arab and the Western World, the Jewish merchants carried many goods from the West coast of India to the Egyptian markets. These included spices, aromatics, dyes, medicinal

herbs, bronze and brass vessels, textiles, pearls, beads, coconuts, etc. India also exported teakwood which was needed for ship-building and house construction in the almost treeless areas of the Persian Gulf and South Arabia. Some surplus food-grains, mainly rice, were also sent out from the Indian ports to the communities in other coastal regions which did not produce enough foodstuffs to meet their needs. The fine and embroidered leather mats of Gujarat were according to Marco Polo highly-priced in the Arab world. India was also known for its iron and steel products, particularly the swords and spears, which enjoyed an extensive market in the Western countries. As far as imports from the West are concerned, the most critical item was the horse. As the number of feudal lords and chiefs increased in the early medieval period, the demand for horses also increased manifold. Horses were brought both by land and sea. Ibn Battuta tells us those horse-dealers coming through the Northwestern land routes earned large profits. According to an Arab author, Wassaf (A.D. 1328) more than 10,000 horses were brought annually to the Coromandel Coast, Cambay and other ports of India in the thirteenth century. Horses were brought from such places as Bahrain, Muscat, Aden, Persia, etc. Besides horses, dates, ivory, coral, emeralds, etc. were also brought to India from the West.

- **Ports**

There were several ports on the Indian coasts, which not only served the inland trade network but also acted as a link between the eastern and western trade. Almost every creek that could provide a facility for a safe anchorage of ships developed into a port of some national or international significance. On the mouth of the Indus, Debal was an important port which according to Al Idrisi (twelfth century), was visited by vessels from Arabia as well as from China and other Indian ports. Chief ports on the Gujarat coast were Somanatha, Broach and Cambay.

Somanatha had links with China in the East and Zanzibar (in Africa) in the West, Broach or ancient Bhrigukachha has had a very long history. Cambay is known as Khambayat in Arabic sources and Stambhatirtha in Sanskrit sources. Its earliest reference goes back to the ninth century

## Notes

A.D. Sopara and Thana were other essential ports on the Western coast of India.

On the Malabar Coast, Quilon had emerged as the most important port. The Arab Writers tell us that ships coming from the West called at the port of Quilon for collecting fresh water before sailing for Kedah in South-east Asia. Similarly, the Chinese sources of the thirteenth century also state that Chinese traders going to the country of the Arabs had to change their ships at Quilon. During the three centuries between the tenth and thirteenth, the Coromandel Coast developed into a virtual clearinghouse for the ships coming from the East and West. The Arab author, Wassaf, tells us that the wealth of the isles of the Persian Gulf and the beauty of other countries as far as Europe is derived from the Coromandel Coast. The most critical port in this region was Nagapattinam. Puri and Kalingapattam were essential ports on the Orissa coast. In Bengal, the fortunes of Tamralipti were reviving though according to some scholars, it was being superseded by another port of 'Saptagrama.

- **Safety and Security of Merchants**

The Chalukyas of Gujarat (10th- 13th centuries) set up a separate department of harbours under royal control. In South India too, the Cola Kings managed: their ports through royal officials who, with the help of local merchant organizations, looked after the foreign merchants and collected the processes. The Arab writers unanimously praise the Rashtrakuta kings for their policy of peace and toleration towards the Arabs. The Chalukyas of Gujarat also granted religious and economic freedom to the Muslim merchants in their state. Ibn Battuta tells us that whenever a foreign merchant died, his property was not confiscated but kept in custody to be handed over to the next of kin. An inscription Of.A.D. 1244 found at Motupalli in the Guntur district of Andhra Pradesh reveals that the King guarantee protection to the storm strayed ships and promised to collect duty as per the law and land to win over the confidence of foreign merchants.

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## 10.4 URBAN SETTLEMENTS

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The growing crafts and commerce, along with the increasing use of money which has promoted the prosperity of several towns during this period. Also, the important towns in north India, such as Vaishali, Pataliputra, Shravasti, Hastinapur, Mathura, Varanasi, Kaushambi and Indraprastha (Purana Qila in New Delhi), are all specifically mentioned in the literary texts, and some of them are also described by the Chinese pilgrims. Most of them also thrived during the Kushan period during the first as well as the second centuries. The excavations revealed the superior constructions of the Kushan age.

There are several sites in Bihar such as Panr, Sonpur, Chirand, and Buxar, and some others in eastern UP like Khairadih and Mason which saw prosperous phases in Kushan. Similarly, also in UP, the towns such as Bhita, Kaushambi, Shringaverapur, Sohgaura, and Atranjikhhera were very prosperous. Rangmahal in Rajasthan and many such other sites in the western areas flourished during the Kushan times.

The excavations at the Sonkh in Mathura revealed as many as around seven levels of the Kushan phase and only 1 of the Gupta phase. The current excavation also shows the SachnanKot, which is 50 km from Lucknow and is considered to be as the largest Kushan town in Northern India. It also covers 9 sq. km and further also contains many brick-houses along with the copper coins. Again, the sites in Jalandhar, Ludhiana, and Ropar, all of which are located in Punjab, and many more sites to reveal the quality of the Kushan constructions.

In many of the instances, the Gupta period structures were very poorly built, and also, it was made up of used Kushan bricks. On the whole, the material remained from the Kushan phase, which indicated that the urbanization was at its peak. This also implies the towns of the Shaka kingdom of Malwa and western India.

The most significant town was Ujjain as it was the nodal point of the two routes, one from the Kaushambi and the other from the Mathura. It was, however, also very important because of the export of carnelian stones and

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agate. Further, the excavations also show that agate, jasper, and carnelian, all of them were worked on a very large scale for the manufacture of the beads after 200 BC.

This was also possible because of the raw material which could be obtained in plentiful from the trap bedrock in the bed of the Sipra River in Ujjain.

The towns flourished in the Satavahana kingdom during the same period as they did under the Kushans and Shakas. Tagar, Paithan, Amaravati, Nagarjunakonda, Dhanyakataka, Broach, Sopara, Arikamedu, and Kaveripattanam were considered to be as the prosperous towns in western and south India, during the Satavahana period.

Many settlements of Satavahanas, some of which may be very coterminous with the thirty walled towns of the Andhras which are mentioned by Pliny, have been excavated in the Telangana. They also had originated much earlier than the towns in the coastal Andhra though not much later than those in western Maharashtra. The decline of the towns in Maharashtra, Tamil Nadu, and Andhra generally started in the mid-third century or later.

Towns prospered in the Kushan and Satavahana empires because they conducted thriving trade with the Roman empire. India then traded with the eastern part of the Roman empire as well as with Central Asia. Towns in Punjab and western UP thrived because the centre of Kushan power lay in north-western India.

Most Kushan towns in India were laid exactly on the north-western or uttarapatha route passing from Mathura to Taxila. The Kushan Empire ensured security along the routes, and its demise in the third century dealt a great blow to these towns. The same thing happened in the Deccan. The ends of the Satavahana power which came together with the ban on trade with India imposed by the Roman Empire in the third century impoverished the urban artisans and merchants. Archaeological excavations in the Deccan clearly suggest a decline in urban settlements after the Satavahana phase.

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## 10.5 TRADE AND CRAFT GUILDS

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With the advent of urbanization, traders and artisans emerged as strong communities. The Mahavamsa speaks of South Indian traders in pre-Christian times who were also politically powerful and who dominated the region. There are references to 18 guilds of artisans and smiths and carpenters, and leather workers were organized into guilds. There are also references to carpenter's village in the neighbourhood of Varanasi. There also references to dishonest elements in artisan groups. Arthashastra speaks of the means trapping fraudulent artisans. Romila Thapar informs us that "The sources frequently refer to the system of guilds which had begun in the early Buddhist period and continued through the Mauryan period. .... Topography aided their development, in as much as particular areas of a city were generally inhabited by all tradesmen of a certain craft. Tradesmen's villages were also known, where one particular craft was centered, largely due to the easy availability of raw material. The three chief requisites necessary for the rise of a guild system were in existence. Firstly, the localization of occupation was possible. Secondly, the hereditary character of professions was recognized, and lastly, the idea of a guild leader or jetthaka was a widely accepted one. The extension of trade in the Mauryan period must have helped considerably in developing and stabilizing the guilds, which at first were an intermediate step between a tribe and a caste. In later years they were dominated by strict rules, which resulted in some of them gradually becoming castes. Another new incentive to forming guilds must have been competition. 8 Early Historical Societies: 6th Century B.C. to 4th Century A.D. economically it was better to work in a body than to work individually, as a corporation would provide added social status, and when necessary, assistance could be sought from other members. By gradual stages, the guilds developed into the most important industrial bodies in their areas. "Having arrived at a point when the guilds controlled almost the entire manufactured output, they found that they had to meet greater demands than they could cater for by their labour and that of their families; consequently, they had to employ hired labour. It has consisted of two categories, the karmakaras and the bhrtakas who

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were regarded as free laborers working for a regular wage, and the dasas who were slaves. Asoka refers to both the categories in his edicts when he speaks of the e dasas.

Thus, by the Mauryan period, the guilds had developed into fairly large-scale organizations, recognized at least in the northern half of the subcontinent if not throughout the country. It would seem that they were registered by local officials and had a recognized status, as there was a prohibition against any guilds other than the local co-operative ones entering the villages. It suggests that a guild could not move from one area to another without official permission.” Thapar also explains that the distribution of work was not only organized in terms of the professions living in the town but also in terms of the physical occupation by different professions of different parts of the town. Each sreni had its professional code, working arrangements, duties and obligations, and even religious observances. Matters relating to wider areas of dispute were sometimes settled by srenis among themselves. Social mobility among such groups, where an entire group would seek to change its ritual status based on an improvement of actual status, would be more frequent, since the economic opportunities for improving actual status would be more easily available, particularly in periods of expanding trade. It is not coincidental that the greatest activity of heterodox sects and religious movements associated with the social protest was in periods of expanding trade. U.N. Ghosal also informs us that Narada prohibits mutual combination and the unlawful wearing of arms as well as mutual conflicts among the groups. Brihaspati lays down the extreme penalty of banishment for one who then injures the common interest or insults those who are learned in the Vedas. According to Katyayana, one committing a heinous crime, or causing a split, or destroying the property of the groups, is to be proclaimed before the King and ‘destroyed.’ On the other hand, all members, we are told by Brihaspati, have an equal share in whatever is acquired by the committee of advisers or is saved by them, whatever they acquire through the King’s favour as well as whatever debts are incurred by them for the group. The evidence of the late Smriti law of guilds is corroborated in



part by a certain type of clay-seals, which, have been recovered from the excavations of Gupta sites at Basarh ( Vaisali) and Bhita (near Allahabad). These seals bear the legend nigama in Gupta characters (Bhita) and more particularly the legends sreni-kulikanigama and srenisarthavaha-kulika-nigama (Basarh).

These names are often joined with those of private individuals. We have here a probable reference to the conventions or compacts made by local industrial and trading groups with private individuals or individual members. Such documents would be called sthitipatras or samvitpatras in the technical sense of the late Smritis. Thaplyal shows that both Merchant Guilds as well the Craft Guilds were very much present and played a vital role in the prevalent socio-economic structure. His database is literary evidence as found in the scriptures, texts and also archaeological findings. Thaplyal sketches a brief historical review and discusses various aspects of the laws, apprenticeship, structure, offices, accounts, and the functions of these guilds. He also shows the relationship of the guild to the state. Reference is made to the cobblers' guild, the oil millers' guild, potters guild, weavers' guild, and hydraulic engineers' guild. 9 Marriage and Family Life, Notions of Untouchability, Changing Patterns in Varna and Jati It has been argued that Buddhism and Jainism, which emerged in the 6th century B.C., were more equal than Brahmanism that preceded them and provided a better environment for the growth of guilds. Material wealth and animals were sacrificed in the Brahmanical yajnas. The Buddhists and Jains did not perform such yajnas. Thus, material wealth and animals were saved and made available for trade and commerce. Since the Buddhists and Jains disregarded the social taboos of purity/ pollution in mixing and taking food with people of lower varnas, they felt less constrained in conducting long-distance trade. The Gautama Dharmasutra (c. 5th century B.C.) states that "cultivators, herdsmen, moneylenders, traders, and artisans have authority to lay down rules for their respective classes and the king was to consult their representatives while dealing with matters relating to them." The Jataka tales further refers to eighteen guilds, to their heads, to localization of the industry and the hereditary nature of professions. The Jataka stories frequently refer to a son following the craft of his father.

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Often, kula and putta occur as suffixes to craft-names, the former indicating that the whole family adopted a particular craft and the latter that the son followed the craft of his father. It is ensured a regularly trained workforce and created more specialization. Here it is pointed out that the innate nature of the profession in Indian guilds makes them different from the European guilds of the middle Ages whose membership was invariably based on the choice of an individual. It may, however, be pointed out that adopting a family profession was more common with members of artisans' guilds than with members of traders' guilds. Scholars are divided on the issue of whether the guild system was in existence in the early Vedic period. Some consider Vedic society sufficiently advanced to warrant the existence of such economic organizations and consider terms, like sreni, puga, gana, vrata in Vedic literature as indicative of guild organization and sreshthi as president of a guild. Others consider very early Vedic society to be rural with nomadism still in vogue and opine that the Aryans, preoccupied with war as they were, could not produce surplus food-grains, so vital for enabling craftsmen to devote their whole time in the pursuit of crafts. They hold that neither terms like sreni and puga in Vedic literature denote a guild, or sreshthi, the 'guild president.' Animal Husbandry, agriculture, and trade, the three occupations of the Vaisyas, over time developed as separate groups. Kautilya considers the possibility of guilds as agencies capable of becoming centers of power. It has been pointed out that the Mauryan Empire (c. 320 to c. 200 BC) witnessed better-maintained highways and increased the mobility of men and merchandise. The state participated in agricultural and craft production. The government kept a record of trades and crafts and related transactions and conventions of the guilds, indicating state intervention in guild-affairs. The state allotted guilds separate areas in a town for running their trade and crafts. The members of the tribal republics that lost political power due to their incorporation in the extensive Mauryan Empire took to crafts and trades and formed economic organizations. The decline of the Mauryan Empire (c. 200 BC) led to political disintegration and laxity in state control over guilds, allowing them better chances to grow. The epigraphs from Sanchi, Bharhut, Bodhgaya, Mathura and the sites of western Deccan refer to donations made by different artisans and traders. Guilds of flour-

makers, weavers, oil-millers, potters, manufacturers of hydraulic engines, corn-dealers, bamboo-workers, etc. find to mention in the epigraphs. The period witnessed closer commercial intercourse with the Roman Empire in which Indian merchants earned huge profits. The evidence of the Manusmriti and the Yajnavalkyasmriti also shows an increase in the authority of guilds in comparison to earlier periods. Epigraphic evidence of the period also refers to acts of charity and piety of the guilds as also their bank-like functions.

**Check your progress -1**

1. What did the decline of Mauryan Empire led to?

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**10.6 FORMS OF EXCHANGE**

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India was ruled by many important dynasties between A.D. 750 and 1000. These include the Gujara Pratiharas in Western India, the Palas in Eastern India and the Rashtrakutas in the Decan. All had the distinction of having been served by some of the most powerful kings of the day, many of whom had very long-lasting reigns. It is astonishing that their available coins are very few and in no way compare either in quantity or quality with the coins of earlier centuries. Since money plays an important role in the sale and purchase of goods, the paucity of actual coins and the absence of coin-molds in archaeological finds lead us to believe in the shrinkage of trade during the period under survey.

Though first suggested by D.D. Kostimbi; it was the publication of Professor R.S. Sharma's Indian Feudalism in 1965 that brought to focus the paucity of coinage in the post-Gupta times, its link with trade and commerce and consequent emergence of feudal social formation. The subject has been keenly debated in the last twenty-five years. There have been four major types of responses: ii), A case study of Orissa

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substantiates complete absence of coins between c.A.D. 600 and 1200 but argues for-trade with Southeast Asia and emphasizes the role of barter in foreign trade. iii) Kashmir, on the other hand, shows the emergence of copper coinage from about the eighth century A.D. extremely poor quality of this coinage has been explained in terms of the decline of trade-based economy and rise of agricultural pursuits in the valley. iv) Finally, a point of view questions not only the idea of paucity of coins but also the decline in trade. This is based on the evidence from what is described as mid-Eastern India comprising Bihar, West Bengal and present Bangladesh during A.D. 750-1200. While it is conceded that there was no coined money and that the Palas and Senas themselves did not strike coins, it is also argued that there was no dearth of media of exchange.

To illustrate, it is emphasized that there was not only a long series of Harikela silver coinage, but also cowries and more importantly churni (money in the form of gold/silver dust) also functioned as media of exchange.

Well, there may have been some regional exceptions, but the all-India perspective fits in the general hypothesis of Professor Sharma. Even with regard to the regional exceptions, the following questions require some attention:

- What was the nature and extent of such commercial activities?
- Were such activities capable of giving rise to stable commercialized class?
- Who took away the profits of this trade?
- Did this so-called flourishing trade give an incentive to the toiling, subject and immobile peasantry?

It is significant to note in this context that: The relevant sources cited in the context of mid-Eastern India, are silent about the participation of indigenous people in the maritime trade of the area. Even the limited trading activities were confined to the ruling elite. The miserable conditions of the common man are reflected in the meaning of the word Bengali (literally, a resident of Bengal) which denoted somebody "very

poor and miserable." Similarly, those who talk about India's trade with Southeast Asia may also do well to keep in view the position of metal money in that region.

A detailed study of Cambodia, for example, shows that during the two centuries of post-Gupta times (A.D. 600-800) Southeast Asia failed to evolve any system of coinage and barter (largely based on paddy and only marginally on cloth) provided essentials of the Khmer economy. Even when such early medieval coin types as the Indo-Sassanian. Shri Vighraha, Shri

Adivaraha, Bull and Horseman, Gadhaiya, etc. emerged in Western and Northwestern India and to some extent in the Ganga valley, they could not make any dents in the overall economy. Apart from the doubts about the period of the emergence of these coins, their extremely poor quality and purchasing power also indicate the shrinkage of their actual role. Further, in relation to the rising population and expanding area of settlement, the overall volume of money circulation was negligible. Hence, we can say that the case for the relative decline of metallic money during the phase is based on convincing empirical evidence. This was bound to have an impact on India's trading activities.

### **Check your progress -2**

2. Name some of the dynasties who ruled India between A.D. 750 and 1000.

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## **10.7 COINAGE AND CURRENCY**

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The revival of trade received considerable help from the re-emergence of metal money during the centuries under discussion. There is, however, substantial discussion about the degree and level of monetization. Very often the contenders of the penetration of money in the market invoke literary and inscriptional references to numerous terms purporting to describe various types of coins of early medieval India. Thus, texts such as Prabandhachintarmani, Lilavati, Dravyapariksha, Lekhapadhhati, etc. mention bhagaka, rupaka, vimshatika, karshapana, dinar, dramma,

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nishka, gadhaiya- mudra, gadyanaka, tanka, and many other coins with their multiples. No less prolific are inscriptional references. For example, the Siyadoni inscription alone refers to varieties of drama in the mid-tenth century.

The Paramara Chalukya, Chahmana, Pratihara, Pala, Candella, and Cola inscriptions corroborate most of the terms found in contemporary literature. There has been considerable speculation about the value of these coins, their metal content and their relationship with one another. Nothing could be more simplistic than to suggest the penetration of money in the market simply based on listing of numismatic gleanings from a mixed bag of inscriptions and literature. We need to scrutinize the contexts of such references. Aspects requiring detailed exploration are:

- Whether references to coins are in the context of exchanges in the rural area or the urban setting?
- the types of exchange centers and the nature of 'market' where such transactions take place;
- the personnel involved in these transactions, and
- how far are the inscriptional references to coins only notional?  
Etc.

As far as the actual specimens of coins are concerned, one can say that the practice of minting gold coins was revived by Gangeyadera (A.D. 1019;1040); the Kalacuri King of Tripuri (in Madhya Pradesh) after a gap of more than four centuries.

Govindachandra, the Gahadavala King near Varanasi in Uttar Pradesh, the Chandella rulers Kirttivarman and Madanavarman in Central India, King Harsha of Kashmir and some Cola Kings in Tamil Nadu also issued gold coins. Reference has already been made above to certain early medieval coin types in Western and Northwestern India. According to one estimate, about nine mints were founded in different parts of

Karnataka during the twelfth and thirteenth century. An important mint functioned at Shrimol (near Jodhpur) in Rajasthan.

Despite the plethora of references to coins, the evidence of the overall volume of money which is in circulation is almost negligible. Nor can one overlook the poor purchasing power of early medieval coins, irrespective of the metal used. All coins of the period were highly debased and reduced in weight.

Also, in terms of the rising population and expanding area of settlement, the use of money seems to have been highly restricted.

The case study of early medieval Rajasthan shows that the revival of trade, multiplication of exchange centers and markets and prosperity of merchant families took place only with the help of "partial monetization." Similarly, the cash nexus on the Western coast (Konkan area) under the Shilaharas (c. 6.D. 850-1250) was also marked by limited use of money.

The types and denominations of coins remained not only extremely localized but could not penetrate deep into the economic ethos.

Masses were far away from handling of coins. The currency system of South India during A.D. 950-1300 also shows that transactions at all levels of the society were not equally affected by coined money. For example, the fabulous expenses reported to have been incurred by the Pandyas as regular buyers of imported horses cannot be thought in terms of what we know as very poor Pandyan currency. Barter was still an important means of exchange in local inter-regional and perhaps even in inter-national commerce. There are references which indicate that caravans of merchants exchanged their commodities with those of other regions. According to one account, horses imported from abroad were paid for not in cash but in Indian goods which may have been silk, spices or ivory. These Indian goods enjoyed constant demand in the markets all over the world.

Though the revival of even "partial monetization" was contributing to economic growth, yet no less significant was the parallel development of credit instrument by which debits, and credits could be transferred without the handling of cash. In the texts of the period, we find references to a device called hundika or the bill of exchange which might have been used by merchants for commercial transactions.

Through this device, credit could be extended by one merchant to another, and thus, the obstacle to commerce due to shortage of coined money could be overcome. The Lekhapaddhati, a text which throws light on the life of Gujarat in the twelfth - thirteenth centuries, refers to various means of raising loan for consumption as well as commercial ventures through the mortgage of land, house, and cattle.

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## 10.8 INTEREST AND WAGES AND TRADERS

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Economically India was a very prosperous country. Agriculture, industries, and trade, both internal as well as external, flourished during this period. The external trade was very much in favor of India, which helped in making it rich. Mostly it also exported cloth, ivory, pearls, costly stones, spices, etc. to foreign countries, both in the east as well as in the west, while the main items of the import were silk, gold, horses, wine, etc. India also had trade relations with Burma, Tibet, China, Nepal and other countries of southeast Asia, western Asia, as well as the countries of Europe as well though it was mostly carried on with the help of middlemen.

The Arab traders on the western coast and the Chinese on the eastern coast had then become the middlemen for carrying on the Indian foreign trade. There were many ports both on the eastern as well as the western sea-coast of India. On the eastern coast, Tamralipti, Saptagroma, Puri, and Shikakosh were the most important ports while on the western coast, the prominent ports were Baroach, Thana, and Deval.

Besides, internal trade was also in a flourishing state in India at that time though there was the absence of security and every state charged trade-tax on its border, which hindered trade. Yet it had carried on both by



roads and rivers. As compared to roads, rivers were felt more secure. So, large trade was carried on through rivers though there was no shortage of roads.

One route was from Kannauj to the port of Tamralipti and then up to Kanchi; one route was from Kannauj to Ghazni; one route was from Bayana to Karachi via Rajasthan and another route was from Delhi to Ahmedabad via Ajmer. There were routes to Burma, Nepal, and Tibet also. Thus, India was well connected by roads internally as well as to some foreign countries. That had helped both in internal and external trade.

Yet, the prosperity of India primarily depended on the flourishing agriculture. Agriculture had also improved during this period. The land was measured, and it was divided into different categories on the basis of production. There had been progressing in means of irrigation as well. It was regarded as the duty of the state to provide proper means of irrigation. Besides, it was regarded as a pious duty as well, and so rich people also constructed wells, ponds, etc. for public welfare.

The Rajatarangim also described that a dam was constructed on the river Jhelum and also, a canal was attached to it. The Chandela rulers also constructed many big ponds amongst the Rahila-Sagar, and the Karit Sagar was the most prominent.

The Paramara rulers had done the same, and amongst the ponds which were built by them, the Bhuj-Sagar and Bhoj-Sagar were the prominent ones. Therefore, agricultural production had increased during this age, and it had also helped in increasing the prosperity of India.

Production of cotton as well as silk cloth which was the primary item of export was the chief industry of India even during this age. There were many places and cities in the different parts of the country such as in Magadh, Bengal, Kalinga, Kamrupa, Gujarat, Kashmir, Multan, Madhya Pradesh and many other places in south India which were famous for the production of silk and cotton cloth.

Utensils made of copper, bronze and brass, idols of gold and silver, ivory products and several other articles of wood and leather were other important industries at that time. Different professions and industries were organized into guilds which, besides looking after the interests of their members which served many other purposes like giving loans,

depositing money with themselves, etc. which are done by modern banks.

Coins of this age have not been found in large quantities, particularly coins of gold. The reason was that most of the rulers issued only silver and copper coins. Therefore, it is believed that most internal trades were carried on by barter-system, and foreign trade had reduced as compared to its previous period during this age.

There were two basic reasons for losing its advantageous position in foreign trade by India. One that the trade of India with Roman empire had also reduced; and, the second, that the Arabs had become middlemen in the trade of India with western countries and, thus, drew their share from this trade.

Therefore, it is also accepted that as compared to previous times, the economic condition of India was not very much satisfactory during this age, yet, India was a very rich country and therefore, became a prey to foreign attacks. Besides, the Indians did not make use of any of their economic prosperity properly. The prosperity was then further shared only by the members of the ruling class like kings, feudal lords, etc. or it was concentrated in religious organizations and temples.

The common people of India led to a simple life and were deprived of their due share in the wealth of their country. Also, the rich people and the rulers did not utilize their economic resources even to defend their country and therefore, failed to check the invasions of the Turks in the eleventh and the twelfth centuries and, thus, became responsible for the loot of this country's wealth by invaders and also for dishonor of its people.

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## **10.9 MERCHANTS AND CRAFTSMEN**

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Apart from their socio-economic importance, the guilds must also have exercised considerable political influence as well in those times as can be demonstrated quoting from the texts and the scriptures at length. It has been stated that the guilds had their laws, based on customs and usage, regarding the organization, production, fixation of prices of commodities, etc. The state generally recognized these rules. The laws were a safeguard against the state oppression and also the interference in

guild affairs. The Gautama Dharmasutra enjoins upon the king to consult the guild representatives while dealing with matters concerning the guilds. In Kautilya's scheme, a Superintendent of Accounts was to keep a record of the customs and transactions of corporations. Manu also enjoins that a guild member who breaks an agreement must be banished from the realm by the king. According to Yajnavalkya, profits and losses were to be shared by members in proportion to their shares. According to the Mahabharata, for breach of the guild laws, there was no expiation. Yajnavalkya prescribes severe punishment for one who embezzles guild property. According to him, one who does not deposit in the joint fund money can be obtained for the corporation was to pay eleven times the sum by way of penalty. The guild rules helped in the smooth functioning of the guilds and in creating higher bonds of unity among guild members.

## GUILD STRUCTURE

The structure and organization of the guild looked something like this:

- The General Assembly all the members of the guild constituted the General Assembly. Jataka stories give round figures of 100, 500, 1000 as members of different guilds. There is also a reference to 1000 carpenters of Varanasi under two heads. This could be because the number was considered significant enough to make the guild unwieldy, though it may be pointed out that a few references to 1000 members of a guild, without division, do occur. The Nasik inscription of the time of Nahapana refers to two weavers' guilds at Govardhana (Nasik). Mention of bickering within large guilds is not infrequent, and it is possible that a place had more than one guild of the same trade.
- The Guild Head, the head of a guild, is often known to as the jetthaka or pamukkha in early Buddhist literature. Often he is also referred to after the occupation followed by the guild of which he was the head, e.g. 'head of garland makers' (malakara jetthaka), 'head of carpenters' guild' (vaddhaki jetthaka), etc. Apparently, the guild Head exercised considerable power over the members of his guild. Setthis were merchant-cumbankers and

often headed merchant guilds. The guild head could also punish a guilty member even to the extent of excommunication. Texts do not seem to specify whether the office of the head of a guild was elective or hereditary though there are many positive references to either. It appears that normally headship of a guild went to the eldest son. Succession is also mentioned only after the death of the head and not in his lifetime, which would suggest that the head remained in office life-long. The evidence of the two Damodarpur Copper-plate inscriptions of the 5th century AD shows that one Bhupala held the office of Nagar sreshthi for well-nigh half a century supports this.

- Executive Officers to assist the guild head and to look after the day-to-day business of the guild; Executive Officers came to be appointed. The earliest reference to Executive Officers is met within the Yajnavalkyasmriti.

Their number is also varied according to the need and circumstances. Yajnavalkya says that they should be pure, free from avarice and 11 Marriage and Family Life, Notions of Untouchability, Changing Patterns in Varna and Jati knower of the Vedas. It is not specially stated that whether the Executive Officers were elected by the Assembly or were nominated by the guild head.

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## 10.10 LET US SUM UP

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In this unit we have discussed about the nature of the urban economy in India. We have also talked on the main features of the traditional urban economy in the ancient as well as the medieval period of Indian history. Then we further discussed about the trade routes in ancient India. We also focused on the crafts, craftsmen, types of merchants and coins and coinage. Also, we discussed the various forms of exchange in ancient India.

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## 10.11 KEYWORDS

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- Vedas
- Yajnavalkya
- Dharmasutra
- Gangeyadera

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## 10.12 SUGGESTED READINGS

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## 10.13 QUESTIONS FOR REVIEW

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- Explain the ways of trade and trade routes during ancient India.
- Describe the urban settlements in ancient India.
- Explain the structure of guilds.

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## 10.14 ANSWERS TO CHECK YOUR PROGRESS

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- The decline of the Mauryan Empire (c. 200 BC) led to political disintegration and laxity in state control over guilds, allowing them better chances to grow. (answers to check your progress 1 Q1)
- India was ruled by many important dynasties between A.D. 750 and 1000. These include the Gujara Pratiharas in Western India, the Palas in Eastern India and the Rashtrakutas in the Deccan. (answers to check your progress 2 Q2)

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# **UNIT-11. CAUSES AND CONSEQUENCES OF EARLY TURKISH INVASIONS**

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## **STRUCTURE**

11.0 Objectives

11.1 Introduction

11.2 The Turkish invasion

11.3 The causes of the invasion

11.4 Consequences of the invasion

11.5 Let's sum it up

11.6 Keywords

11.7 Questions for Review

11.8 Suggested Readings and References

11.9 Answers to Check Your Progress

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## **11.0 OBJECTIVES**

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After studying this unit, you should be able to:

- Understand the background of Turks and their origin.
- Understand the condition of India at the time of invasion.
- Learn the causes of the Turkish invasion.
- Understand the manner of the Turkish invasion, the causes and effects of the invasion.

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## **11.1 INTRODUCTION**

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The very word “Turk” or “Türk” shows up as the name of central Asian migrant individuals just from the 6th century A.D. onwards. When in 552 the “Turk” Qaghate was established on the Orkhon stream in Mongolia.

## Notes

The Chinese name for the Turks was Tu-kuch, which was obviously derived from Türküt, The Mongol plural of Türk. The Greeks called them Tourkoi, The Arabs Atrak (sg.Turk), while in New Persian they ended up known as Turkan (sg.Turk). In Sanskrit, they were called Turushkâh, while the Tibetians distinguished all Turks with the Qarlugh clan, and henceforth alluded to the Turks as a rule as Garlog. Originally, Turk was an ethnonym which was related with a little clan headed by the Ashina faction; it implied “The Strong One” and fell inside the semantic scope of an entire arrangement of ancestral names which indicated “Force”, “Violence”, “Ferociousness”, etc. These unique Türks or Türkü had, in the main portion of the fifth century, become vassals of another itinerant realm, that of the Juan-Juan. In the 6th century, be that as it may, the Turks demolished the Juan-Juan domain while establishing there claim there possessed of a migrant state. This state came to at its most prominent degree from the Great Wall to the Oxus and notwithstanding beyond, covering in this way not just the entire of the inward and external Mongolia yet additionally settled territories far toward the west. Intermittently it kept going up to the center of the eighth century.

The birthplace of the Turks, as of other Central-Asian people groups, are dark since the earliest innate classification is brimming with uncertain complexities, the proof is meagre, divided and covered in legend. Byzantine and Chinese records of the beginning times of the Turkish improvement are additionally exceedingly entangled and don't generally enhance the earliest Turkish records in an adequately instructive manner. Similarly, as the Greek and Roman sources utilized the name “Scythians” for an assortment of “Barbarian” clans and the Byzantine sources utilized the name “Turk” in the equivalent free manner. So, the Chinese utilized a word like “hu” “Barbarian” or a “tribal” name like “Hiung-nu”, for different ethnic gatherings (which were also inconsistent motion). The thought won in the Chinese records that the Turkish-talking clans of the seventh century were altogether plunged from the Hiung-nu, which practically speaking implied minimal more than that they were neither Chinese nor Iranian. Al-Biruni, in his *Kitab al-Hind*, dates the start of the times of the Turks“ (āyyām at-Turk) from when they held onto control in Ghazna under the Sāmāni line and sway tumbled to



Sabuktigin. In all appearances, this was an age when linkages between travelling steppe populaces of Central Asia and the stationary human advancements of the centre East, China and India crossed a basic edge whereby a progression of successes was set off which peaked with the „Mongol Storm“ in the thirteenth century. These victories were the aftereffect of improved adequacy of the social and military association of the Central-Asian migrants which enabled them to rise above prior innate restrictions. We likewise find, right now, expanding quantities of detribalized Turks being brought into the Islamic world as military slaves. A circumstance emerges which saw the individuals of Turko-Mongol starting point instead of Arabs or Iranians-turning into the most significant decision elites of the Islamic Middle East and India henceforward. In the west, it was the Turks who took portions of Anatolia and Asia Minor from Byzantium, opposing Latin Christianity (which reacted with the campaigns), and eventually opening the route for the foundation of Ottoman power in parts of Europe. In the East, in al-Hind, the Turks included Punjab and in this manner, the vast majority of the Gangetic plain or Hindustan to the victories of Islam, building up the Sultanate of Delhi in the thirteenth century.

Initially, by definition nearly, the Turks (counting those that vanquished India) originated from Central Asia. The early Arabic messages regularly allude to all occupants of the Central-Asian steppes as Turks unpredictably, however, this is a territory of which the limits are no place given. The articulation „Central Asia“ is enigmatically comprehended to allude the landlocked area between the Ukraine or Rumania, Hungary and the Chinese divider which is totally secluded from maritime impacts and subsequently is generally dry and to some extent cold zone. In the fifth and 6th century the Turks are known to have been tributary to the Juan-Juan and to have filled in as their Blacksmith slaves and Iron specialists. From the year 545 A.D. the Turks started to free themselves of Juan-Juan overlordship. After a year their pioneer was in a situation to request a Juan-Juan princess in marriage. After ten years the Turks had crushed the Juan-Juan conclusively. Acknowledgement by the western Wei was procured soon. Bumin turned into the Turks first Emperor administering from the Great Wall to the outskirts of Iran, as well as in the far north. A triumph over the Hephthalites pursued, and command

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over the whole steppe would now be able to be stated, just because to have been in the hands of a solitary ethnic gathering in the feeling of a migrant human populace with shared lineage, fantasies, chronicles and societies, having a relationship with a particular region and a feeling of solidarity. The most critical date in the Turkish experience with Islam is maybe 751 A.D., the time of the clash of Talas waterway when a partnership of Arabs, Tibetans and Qarlug Turks accomplished a triumph over the Tang Chinese. From that date onwards Turkish people groups started to absorb inside the stationary Muslim world in impressive numbers. The Qarlugh Turks or “Qarakhanids”(who may, in any case, have been guaranteeing Ashina Descent) were the first to experience practically finish sedentarization, subsequent to moving into Farghana, a zone which in the ninth century was slowly getting to be Islamicized. The Qarlughs built up capitals at Kashgar in Sinkiang and Balasaghum in the valley of the Chu waterway. Their rulers changed over to Islam after the centre of the tenth century, and in 961 A.D. This was trailed by the transformation of about 100,000 Turkish “Tents” in the region. Increasingly exact and dependable information rose among the Muslims by the ninth century, when the Samanids broadened the wilderness along the Syr Darya and Turks started to enter the Caliphate as military slaves.

There don't seem to have been any Turkish attack on the North-western wilderness or somewhere else, and we don't hear at all of Muslim Turks in al-Hind, before the late tenth and eleventh century. If we could recognize different gatherings from focal Asia which relocated into the subcontinent in prior occasions, these were not the Turkish. The main genuine proof of Turks in al-Hind originates from Kashmir during LalitadityaMuktapida's rule. This ruler, while expanding his forces into focal Asia, is recorded to have enlisted officers from the western Central-Asian good countries and Tukharistan. Al-Biruni has recorded that the individuals of Kashmir commended a yearly celebration to remember the triumph of their lord Muttai (Muktapida) over the Turks. Indian vernacular sources portray the triumph finally as “The opening of the entryways of Hind”.

While engravings in Sanskrit which made do from these hundreds of years every now and again notice the rough eruptions of the Turushkas, the „Country Conquering “Turks” , “Beef-eating brutes (mlecchas)” , “Shaka princes” , or at a to some degree later stage, of the “Mongols” (Mudgalas). To sort out a sound account to the success, anyway , from the late tenth to the mid thirteenth century, would be incomprehensible based on the Indian materials alone. It is unfortunately troublesome even with the guide of the Arabic and Persian sources. The last mentioned be that as it may, on the most fundamental level, manage successions of occasions (as opposed to singular occasions), and they enable us to recognize two phases in the triumph: the first, generally called, The Ghaznavid Period, from 977 to 1186 A.D. ; and the second, The Ghurid Period, from 1186 to 1206 A.D.

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## 11.2 THE TURKISH INVASION

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Mahmud's line, The Ghaznavids or Yaminids (352-582/962-1186), was a Turkish stock; its compelling originator, Mahmud's father Sabüktagin, had been a Turkish slave officer. At its most prominent degree, the Ghaznavid realm grasped a zone from Rayy and Isfahān in Persia to the extent Hānsi in eastern Punjab. Mahmud himself, who led no under seventeen endeavours against Pagan Indian rulers and who additionally found the Ismailis from the urban areas of Multan and Mansura, was remunerated by the „Abbasid Caliph for his administrations to Sunni Islam with the laqab of Yamin-al-Dawla“(“Right Hand of the State”). The primary worry of the Ghaznavid Turks, from the earliest starting point, seems to have been to infiltrate into the significant stream valleys, of the Indus first, then the „Five River Land of Punjab“ lastly the Two River Land-The Ganga-Yamuna Doab“.The soonest extension towards east, into al-Hind started under Alptagin, in the period 933-963 A.D., when his general Sabuktagin attacked Lamghan and Multan.

In the main year of his rule, in 977-8 A.D.,Sabuktagin likewise vanquished Bust, the second most significant braced city in Sijistan (after Zaranj).Qusdar, another invigorated Muslim town in Turan (Sind), which gave its name to a whole sub area, tumbled to the Ghaznavid around the

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same time and after that the whole region of Qandhar. On a third occasion, in 991 A.D., the gathered armed force of an alliance of Indian Kings headed by the Hindu Shahi was scattered, after which Ghaznavid power was set up in for all intents and purposes all zones of the west of the Indus. Sabuktigin's child and successor Mahmud (r.998-1030), acquiring caliphal endorsement (mauqif-I-Khilafat) for his activities, extended the Ghaznavid realm to the extent the Caspian Sea, and from Samarqand to Ray, while attacking Hind around multiple times and eventually setting up perpetual power over the Punjab. During re-established campaigning into Lamghan, and to Peshawar (Ar. Parshawar), Waihind, out and about from Peshawar to Lahore, was taken from the Hindu Shahi. In 1004-05 pursued the victory of Bhatinda or Tabarhind, which, together with Bhatnair, Sirsa and Abahr, was one of the four significant posts in the way of any intruder from the North-West and must be diminished so as to access the trans-Gangetic plain. Nagarkot (Bhima Naghara) was taken in 1008, and again Waihind. A lot further inland (Al-Utbi says in al-Hind). The catch of Narayan (present Narayanpur, close Alwar, Rajasthan) seems to have been planned for increasing another course of access to the Ganges-Yamuna Doab. Similarly, Nardin (Nandana, Nanduna) on the northern goad of the salt range in the Jud slopes, still in the hands of a Hindu Shahi subordinate, was taken to pick up order over the primary course to the Doab, "the most superb triumph of Islam since the season of the Prophet. At the point when the Turkish militaries, in the wake of opening these doors, at last got through to the center nation, the Temple City of Thanesar (Ar. Tanisar, Tanishar), toward the north of Delhi, was wrecked first, likely in 1011 (The city was entered unopposed), at that point Mathura (Matra, Mahura, Matura) (also entered without restriction), on the Yamuna, at that point the capital city, Kanauj (Qanauj, Qannauj), which was still represented by a Pratihara ruler that Al-Utbi alludes to as „The pre-prominent Indian King“ (muqaddam-I-muluk-I-rear). Mahmud came back to Ghazna after this, yet in the fall of that year 1019 crossed the Yamuna again, and now potentially for the first time, the Ganges, in assault on the Chandellas, at that point the most dominant leaders of the North India in Jejakabukti (Bundelkhand), Khajuraho, and Gwalior. Lahore was taken without restriction some year later. The fortifications

of Kalanjar and Gwalior (Gwaliyar) were taken from the Chandella ruler in 1022-3. Somnath the rich harbor and journey focus in Saurashtra-Gujrat (which had been regarded safe behind the desert and bragged „the most prominent icon al-Hind“), was devastated in 1025-6. Mahmud's child and successor Masud (r.1030-41) did not desert loot assaults and military battles profound into India, past the limits of the zone which was currently the formal Ghaznavid domain under an investiture patent sent from Baghdad in 1030-31. In 1030-31 a critical new activity was the main attack of Awadh under Sayyid Salar Masud Ghazi, a nephew of Mahmud, who had been conceived in 1015. From a military perspective, it was a finished disappointment, and barely any of the intruders returned alive. A record of it is given in a verifiable sentiment composed by a sufi, ‘Abd ar-Rehman Chishti’ during the rule of the Mughal sovereign Jahangir entitled ‘Mirat-I-Masudi’. This work is said by its writer to have been primarily founded on a book called the ‘Tawarikh-I-Mahmudi’ composed by Mahmud Ghaznavi, a worker of Amir Sabuktigin and one of the adherents of Sayyid Salar who related occasions of which he had individual learning. There are various tombs dissipated everywhere throughout the northern locale of Awadh, which are said to cover the remaining parts of martyrs of Sayyid Salars armed force. Bahraich was presumably come to in 1033, and Sayyid Salar seems to have had the option to over and over again crushed the nearby rais on the bank of waterway Kosala (probably Kauriala), until fortifications landed in the Hindu camp and the ‘Ruler of martyrs’ fell with for all intents and purposes the entirety of his devotees. Bahraich is as yet celebrated for the altar of Sayyid Salar. Another fruitful endeavor to hold onto the abundance of Banaras embraced by an insubordinate legislative head of the Punjab, Ahmad Nayaltigin, a child of Mahmud, in 1033. Nayaltigin joined by the ghazis and the military of Lahore crossed the Ganges and going down the left bank touched base at Banaras, ‘where no military of Islam had regularly reached’, plundering the business sectors and coming back with incredible ruin. By 1033, the year of starvation, it was ending up obvious that the incredible time of Ghaznavid victories was attracting to a close. The Seljuqs were quickly rising as the prevailing force in the eastern Islamic world.

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The Ghaznavids held their assets in the northern and eastern Afghanistan, just as their Indian successes for a century more, until the ascent of the Ghurids. In the year 1079-80 there are reports of new battles under Ibrahim, yet the dates don't know. Between 1066-1070, one of the Ibrahim's children seems to have driven a multitude of Ghazis and 40,000 mounted force into the doab. Inscriptions of the Gahadavala from 1090 notices an expense, called the 'Turushkadanda', "Turkish Punishment", which was perhaps a protection charge (Turkenhilfe) or a sum which was separate to be paid as tribute to the Ghaznavids. After the passing of Masud III in 1118, however, Seljuq suzerainty was set up over Ghazna. The genuine hazard to the Ghaznavids came not from the Seljuqs but rather from the Shansabanis of Ghur. Muizz-ud-Dins family, the Shansabanids, as assigned by Minhaj-I-Siraj began among the insignificant rulers (muluk-sing. malik) of Ghur, the rugged area east of Herat. The administration was assigned as Shansabani's by Minhaj-I-Siraj as they dropped from a progenitor named Shansab. In twelfth century an occasion of preeminent significance for the historical backdrop of focal Asia occurred and it was the ascent of Khwarizm and Ghor and their possible battle for the authority of Khurasan. Atsiz, the author of Khwarizm enormity, was initially a dependable vassal of Sanjar until desirously the latter's subjects drove him to open revolt in 533/1138. Sanjar crushed him and selected his nephew Sulaiman to his office. When Sanjar's back was turned Atsiz progressed and drove Sulaiman out of Khwarizm. Sanjar vanquished him two additional occasions in 538-1143 and 542/1147 separately. Before Atsiz's passing in 551/1156, h

he had added Jand and Mankishlagh and had forced something like suzerainty over the Khan of Samarqand. Arsalan-II, the successor of Atsiz, pursued his father's settler arrangement with unfaltering goals. He incited the Qarakhitai's to attack his regions in 567/1172, first by agreeing with Khan of Samarqand in a contention with Qarlughs and after that by declining to proceed with the yearly tribute, Khwarizmi armed force was conclusively crushed. In Khurasan the Khwarizm Shah neglected to make much progress; the Ghuzz and of late, the Qarakhitai, captured his endeavors. His distractions, anyway gave chance to the leaders of the frivolous territory of Ghor, to expand their capacity

discreetly at the expense of the war heads holding the region. From their unimportant position as the head of the mountain fortification of Ghor, they became a force to be reckoned with during the rule of Ghaznavid Bahram, who treacherously killed Malik Qutubuddin Hasan, a Ghorid sovereign who had taken asylum at his court and been hitched to one of Bahram's girls. This awakened the rage of Saifuddin Suri, sibling of the killed sovereign, who immediately attacked Ghazni and drove Bahram from the city. He before long returned in 543-1148 and exploiting the nonattendance of the Ghoride troops, at that point wintering at home, seized Saifuddin and sent his head to Sanjar. Alauddin Hussain, Saifuddin's more youthful sibling, at that point progressed on Ghazni and unleashed a horrible retaliation. In the wake of pillaging the city he put a match to the structures, which were left consuming for seven days, and slaughtered the entire populace. This activity, which earned him the unenviable moniker of "Jahan Soz" (The World Burner), and he took for himself the title of Sultan. It was Husain's nephew Ghiyath-ud-Din Muhammad b. Sam (558-599/1163-1203), who removed the Ghuzz from Ghazna in 569/1173 and introduced there his more youthful sibling Muizz-ud-Din (some time ago Shihab-ud-Din) Muhammad. Under Ghiyath-ud-Din and Muizz-ud-Din, who all through coordinated pretty much agreeably, the Shansabanids or Ghurids, since they had decreased to Subordinate Status different maliks of the area developed as one of the incredible forces of the Islamic world. Their political seat was the stronghold of Firuzkuh, recognized by Andre Maricq in 1957 with remains at Jam on the center Hari Rud, somewhere in the range of 200 Km. east of Herat. Supported by the Caliph from whom he obtained Qasim – Ali-Al-Muminin title which meant partner of the commander of faithful. Giyath-ud-Din engaged in a duel for Khurasan with the Khwarizmshahs, in which, prior to his death in 599/1203 the Ghurids definitely had the better of it. Muizz-ud-Din, who like Giyath-ud-Din bore the title of Sultan, ably seconded his brother's efforts; but he also looked eastwards.

**Check your progress -1**

1. Discuss the emergence and entry of Turks?

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2. What happened in 991 A.D?

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## 11.3 CAUSES OF THE TURKISH INVASION

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### Political Conditions in Central Asia

Mahmud of Ghazni was the leader of this Ghaznavid tradition from 998 to 1130 A.D. He was the first to officially embrace the title of 'Sultan'. He additionally titles like amin-ul-millat (Protector of the Muslim Community) and yamin-ud-daulah khilafat (right-hand of the Empire/Khilafat). It was with him that one sees the perfection of the procedure of development of the monarchical organization. Mahmud needed to support his picture and assemble a bigger state in the west and the Qara-khitaes in the Trans-Oxiana locale. In this way, he returned eastwards towards Hindustan. He drove a progression of 17 crusades, starting in 1001 A.D. against the Hindu Shahi line of Punjab, till the last one of every 1027 A.D. against the Jats. In any case, he never went past western Punjab.

Mahmud's demise in 1130 prompted the quick decrease of the Ghaznavid Empire. Following its deterioration, we see the ascent of Ghurid state in north-west Afghanistan and the Khwarazim state in Khurasan and Iran. The Ghurid rulers had a place with the Shansabani tradition, which guaranteed drop from a progenitor known as Shansa, who was an official in the Ghaznavid state. One of the heads of this administration was MuizzudinShihaduddinGhurid, who attacked India.



During this time, there were various other smaller Turko-Persian states which were attempting to declare their position in Central Asia. Consequently, Muizzuddin was pushed into India because of weight from the Khwarazims in the West and the Mongols in the north. The development eastwards were likewise encouraged by Turkish relocations in India looking for land, field and ripe zones. It was his battles that prompted the success of North India.

Because of political and geological reasons, it was distinctly in Upper Sind which Muizzuddin could reach on his first campaign into India. Various Rajput states stood up to him. Boss among them was the Chauhana kingdom, with its capital at Ajmer. Subsequently, a further extension was unrealistic till the Ghaznavid regions under Khusrau Malik were attached, which would bring control of the more northerly courses through the Khyber Pass. Ghuri caught Multan in 1175; Uchh in 1176; Peshawar in 1179 and Lahore in 1186. With this, he could now enter the Gangetic fields.

With the Chauhans, two noteworthy fights were battled at Tarain. Ghuri was crushed in initial one out of 1191, by the Rajput ruler Prithviraja Chauhan, and was obliged to come back to Ghazni. He anyway returned in 1192 and won the subsequent time, and Prithviraja was caught. This was a noteworthy triumph. From this time onwards, we can date the foundation of a changeless Muslim power in the district at Indraprastha, close Delhi.

### **Religious Zeal**

One perspective on the Turkish attack of India was that they want to spread Islam, and the devastation of sanctuaries over the span of the intrusions is taken as proof for this. Sources like *Tabaqat-I-Nasiri* of Juzjani's, *Tarikh-I-Firozshahi* and *Fatawa-I-Jahandari* of Barani demonstrates that history was found in a bigger Islamic setting. They utilized religious phrasing to depict occasions and endeavoured to celebrate and misrepresent the triumphs of the Turks as accomplishments of Islam. Muslims who were slaughtered in these wars were given the status of shahid (witness or saint), while the individuals who endure were

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called ghazi (heavenly warrior). Muizzuddin's powers are assigned as 'the military of Islam'. In some cases, the battles were called jihad (heavenly war). In any case, this review, hyperbolic and logical character can be credited to the foundation of the journalists, the majority of whom originated from the Ulema class. Likewise, overstated report of annihilation of sanctuaries had a distinct purposeful publicity esteem it supported the questionable authenticity of the Turkish Ghulam rulers and it encouraged enlistment in Central Asia by holding out prospects both of religious brilliance and the common wealth.

It undoubtedly can't be denied that there were a few sanctuaries that were demolished over the span of the Turkish battles, some of the time joined by the foundation of mosques. However, this can't be ascribed to religious enthusiasm the same number of the Turks that came to India had not even completely changed over to Islam. The facts demonstrate that material from destroyed Hindu sanctuaries was utilized in the erection of mosques, for example, the Quwwat-ul-Islam in Delhi, yet this halted once the Turks were in a situation to raise their own structures.

### **Economic Motivations**

The savage idea of these attacks has been talked about by Eaton and Davis. For the Ghaznavids, it was more an issue of material additions. They had come to India for loot, not perpetual settlement. So, they struck and plundered Indian urban areas, including their luxuriously invested sanctuaries stacked with portable riches, with the end goal of financing their bigger political targets in Khurasan. Indeed, even the Ghurids profited in their battles, from the plunder gathered. It is critical that after the topple of the Gahadavala ruler, Muizzuddin's military walked to involve not the capital Kanauj, yet Banaras and Asni, where the lord's fallen fortune was known to have been saved.

The popular battle of Mahmud in such manner is the assault on the Somnath of Gujarat (1026), where antiquarians have been isolated in the contention of whether it was a 'riches or a religious thought processes'. Somnath for the Muslims gives off an impression of being the cultic focal point of Hinduism, where the unbelievers lie. Be that as it may, as

Mohammad Habib says, monetary and imperialistic contemplations instead of religious energy were the motivating intentions in Mahmud. He was basically a pioneer of the 'new government', brought into vogue by the Persian Renaissance. His genuine point was the foundation of a Turko-Persian domain and the Indian campaigns were a way with that in mind. A few researchers likewise make reference to his ravenousness.

In such manner, one should take note of that the trespassers expected the cash to keep up a lasting, proficient armed force, which was worked around a world-class corps of slaves that were acquired, outfitted and paid with money got from standard implantations of war goods. The vast majority of the bullion was utilized for stamping purposes, encouraging the recently initiated and regularly escalating exchange between the Islamic world and India, and furthermore for raising wonderful landmarks.

For the Ghurids, the assault was driven more by a political plan as they accompanied the intend to set up a domain.

In this way, we can see that the idea of the Turkish crusades was unquestionably not religious. Religion was just utilized as a method for defence and the depiction of Mahmud and Ghuri as propagators of Islam was a later advancement. The language of the sources has served to twist the character of these, with the goal that they have assumed the tint of contention that was religiously roused – an advancement thus sustained by the colonialist. It was really political impulse and financial contemplations that were the essential factor behind the attacks.

**Check your progress -2**

3. Discuss in brief causes of Turkish invasion.

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4. Throw some light on the intention of spread of Islam

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## 11.4 CONSEQUENCES OF THE INVASION

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A few strolls of Indian life were extraordinarily influenced by the Turks victory. Following noteworthy changes occurred in the political, social and monetary existence of India.

### **Political Changes or Effects:**

- Foundation of the Muslim guideline in North India:

The Arab intrusion had prompted the foundation of two free Muslim Kingdoms of Sindh and Multan. Yet, the Turk intrusion prompted the foundation of the Muslim principle over an enormous piece of North India.

- Political significance of Delhi:

Ilutmish made Delhi the capital of the Sultanate in India. Prior it was Lahore. In this manner the political significance of Lahore declined and of Delhi expanded.

- Amazingness of the Caliph of Bagdad:

Despite the fact that the Turkish Sultans of Delhi were free rulers, yet they took the assistance of Caliph to offer solidness to their standard and they viewed themselves as a piece of the Islamic world. At the end of the day outside religious components were presented in Indian political life.

- Law of progression:

Islamic law urges the race of a ruler yet by and by any of the issues of the Sultan could be picked as the successor of the honoured position. Moreover, it was fundamental that the Sultan ought to be a male. Anyway, there were deviations too. These practices influenced the political circumstance in India.

- Turkish restraining infrastructure of high workplaces:

Indians, regardless of whether Hindus or Muslims were all around denied of high workplaces in organization.

- 'Iqta' System:

'Iqta' truly implies a region. Domain was-separated into Iqtas or territories. The Turkish standard put a conclusion to the autonomous little kingdoms, and these were supplanted by Iqtas. Each Iqta was put under the charge of a central military administrator. The leader of each Iqta was assigned as Iqtadar.

These Iqtadars were not the free leaders of these regions. Their arrangements, residencies and moves relied upon the desire of the ruler. The Iqtadar met the use of the military positioned under him, out of the pay of the Iqta and from there on sent the parity to the ruler.

The Iqtadar needed to perform two significant obligations for example the gathering of income and upkeep of lawfulness. The Iqta framework was intended to put a conclusion to the primitive arrangement of the Rajput's. The Iqta framework acquired removed territories of the realm contact with the Central Government.

- Changes in military association:

Enrollment in the military was no longer the restraining infrastructure of one specific classes for example the Rajput's/Kshatriyas and it was opened to all classes.

Another significant change occurred in the military association. The Sultans sorted out their perpetual standing armed forces instead of the medieval militaries for example the armed forces provided by the primitive boss at whatever point requested.

The third change was that mounted force men and started to be enlisted in huge numbers as against the infantrymen.

Fourthly, elephants offered spot to prepared ponies.

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Fifthly, more significance started to be given to the preparation of the military.

Sixthly, reasonable courses of action were made for the security of the wildernesses.

Ultimately, Rajput goals of fighting were totally relinquished.

### **Social Changes:**

- Judgment of rank framework:

The Turkish triumph decreased the significance of the standing framework. Turkish society had a firm faith in social balance.

- Mind the favored class in towns:

The Iqtadars who were generally urban individuals kept an eye on the favored feudatories in the towns.

- Changes in urban regions:

Prof. Habib has seen that the entryways of the antiquated 'honorable urban communities' of the Rajputs were presently opened for the various segments of society for example the craftsmans just as the workers, the Hindus and the Muslims and the Brahmins and the supposed Chandals, with no thought of high and low.

### **Financial Changes:**

Encouragement to exchange:

As indicated by Sir Jadurnath Sarkar, exchange contacts which had broken in the eighth century with the nations of Asia and Africa were restored towards the end of the twelfth century. Indian dealers began exchanging on a huge scale with Ghazni and China. A few new

exchanging focuses like Multan, Lahore, Delhi and Lakhnauti came to be set up.

Changes in the tax collection framework:

The Turk rulers pursued the tax assessment framework as recommended in Islamic sacred writings. They essentially forced four expenses for example 'Zakat', 'Kham', 'Jijya' and 'Khiraj'.

'Zakat' was collected on the Muslims. It was mandatory for each Muslim to give around 2 percent of his pay as assessment.

'Kham' was war goods as a wellspring of state salary.

'Jijya' was collected on non-Muslims.

'Khiraj' or land duty was fixed for the most part at 50 percent of the produce by the Mamluck or slave Sultans.

Except for the land charge, the other three were presented by the Turks.

Other than these four expenses, some old charges were likewise proceeded.

### **Development of medieval economy:**

History specialists like Habib and Nizami in their work have seen that the Turkish triumph prompted the development of the medieval economy which was described by the consistency of the tax assessment framework, development of money, development of crafted works, urban areas and exchange. It was an economy where agrarian surplus could be used for structure the different parts of financial life. The slave arrangement of the Turks demonstrated supportive in such manner.

### **Social Effects:**

Significance of Persian:

## Notes

Persian turned into the language of organization and in this regard another time of social advancement appeared.

Advancement of Hindvi:

The contact between the Hindus and the Muslims prompted the improvement of another dialect called Hindvi utilized by Amir Khusru.

Engineering:

The Turks developed mosques, minarets, strongholds and different structures in the Persian style. New materials with lime blend came to be utilized progressively. This was valuable in making structures solid.

Foundation of instructive establishments:

With the advancement of Persian, another class of researchers rose.

Religious Changes:

Unique perspectives are found on the issue whether the Turks constrained the Hindus to grasp Islam. It shows up the Hindus kept on commending their religious and social celebrations. The impact of Sufi holy people was obvious on the religious viewpoint of the individuals.

Managerial Uniformity of the individuals:

The utilization of Persian as the language of organization significantly helped in realizing regulatory consistency, The Rajput rulers utilized various vernaculars.

### **Check your progress -3**

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

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6. Discuss Iqta System.

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## 11.5 LET US SUM UP

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The Medieval Period in India begins with the Turkish intrusion. With the passing of Harshvardhana, a period of feudalism ascended in India. There was a great deal of political rumpling in the north India and everybody was too caught up with catching little kingdoms than to pay heed to the forceful intrusion of the Turks. The Turkish attack in India occurred around the eleventh century with the Mahmud of Ghazni assaulting the nation right from Afghanistan. He picked up his triumph against the Hindushahi rulers of Peshawar. The following targets were the Muslim leaders of Multan.

Mahmud of Ghazni ravaged India multiple times in a brief span range of around 25 years and plundered India off its riches and assets. The regions around Gujarat and Kannauj were rich and prosperous and were plundered savagely by Mahmud. This wealth helped him solidify his hold and control over northern India. He made numerous castles and mosques with the plundered riches in Ghazni situated in focal Asia. In the wake of pillaging India ordinarily, he at long last passed on in Ghazni in 1030 A.D.

The Rajput lords were battling among themselves for the ownership of states during the eleventh and twelfth hundreds of years. They took advantage of each slight lucky break to draw in wars against one another. This was likewise when Prithviraj rose to power and wedded the little girl of the ruler Jaichand of Kannauj by kidnapping her from her wedding. As of now, Mohammed Ghori was intending to attack India and the Rajput lord thought he simply needed to plunder India and return. Hence, he chose to turn into a partner of Mohammed Ghori and help him rout Prithviraj.

## Notes

In any case, when he came to realize that Ghori needed to set up a kingdom here, he irresolutely joined Prithviraj alongside other Rajput rulers and together they had the option to crush Mohammed Ghori. Be that as it may, Prithviraj let him go when Ghori spoke to him. Notwithstanding, the exceptionally one year from now the Afghans propelled another assault on Prithviraj and crushed him severely at the war. Ghori be that as it may, did not liberate Prithviraj and the kingdoms of Prithviraj went in the hands of Qutub-ud-din. With the victory of Mohammed Ghori, India saw just because a legitimate dynastic standard.

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### 11.6 KEYWORDS

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- Ghazni-Sultan of Ghaznavid Empire
- Islam – the religion of the Muslims, a monotheistic faith regarded as revealed through Muhammad as the Prophet of Allah.
- Kshatriyas – a member of the second of the four great Hindu castes, the military caste. The traditional function of the Kshatriyas is to protect society by fighting in wartime and governing in peacetime.
- Hu-Tribal name
- Turk-Turkish

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### 11.7 QUESTIONS FOR REVIEW

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- What were the causes of Turkish failure?
- Explain the settlement of Turks.
- Explain the situation of India during Turkish Invasion.
- What were the effects of Turkish Invasion?
- Describe the causes of the success of Turks.

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## 11.9 ANSWERS TO CHECK YOUR PROGRESS

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- The birthplace of the Turks, as of other Central-Asian people groups, are dark since the earliest innate classification is brimming with uncertain complexities, the proof is meagre, divided and covered in legend. Byzantine and Chinese records of the beginning times of the Turkish improvement are additionally exceedingly entangled and don't generally enhance the earliest Turkish records in an adequately instructive manner. Similarly, as

## Notes

the greek and Roman sources utilized the name „Scythians“ for an assortment of „Barbarian“ clans and the Byzantine sources utilized the name “Turk” in the equivalent free manner. So, the Chinese utilized a word like “hu” “Barbarian” or a “tribal” name like “Hiung-nu”, for different ethnic gatherings (which were also inconsistent motion). The thought won in the Chinese records that the Turkish-talking clans of the seventh century were altogether plunged from the Hiung-nu, which practically speaking implied minimal more than that they were neither Chinese nor Iranian. Al-Biruni, in his *Kitab al-Hind*, dates the start of the times of the Turks“ (āyyām at-Turk) from when they held onto control in Ghazna under the Sāmāni line and sway tumbled to Nasir advertisement DaulaSabuktigin. In all appearances, this was an age when linkages between travelling steppe populaces of Central Asia and the stationary human advancements of the centre East, China and India crossed a basic edge whereby a progression of successes was set off which peaked with the Mongol Storm“ in the thirteenth century. These victories were the aftereffect of improved adequacy of the social and military association of the Central-Asian migrants which enabled them to rise above prior innate restrictions. We likewise find, right now, expanding quantities of detribalized Turks being brought into the Islamic world as military slaves. A circumstance emerges which saw the individuals of Turko-Mongol starting point instead of Arabs or Iranians-turning into the most significant decision elites of the Islamic Middle East and India henceforward. In the west, it was the Turks who took portions of Anatolia and Asia Minor from Byzantium, opposing Latin Christianity (which reacted with the campaigns), and eventually opening the route for the foundation of Ottoman power in parts of Europe. In the East, in *al-Hind*, the Turks included Punjab and in this manner, the vast majority of the Gangetic plain or Hindustan to the victories of Islam, building up the Sultanate of Delhi in the thirteenth century.

Initially, by definition nearly, the Turks (counting those that vanquished India) originated from Central Asia. The early Arabic messages regularly allude to all occupants of the Central-Asian

steppes as Turks unpredictably, however, this is a territory of which the limits are no place given. The articulation „Central Asia“ is enigmatically comprehended to allude the landlocked area between the Ukraine or Rumania, Hungary and the Chinese divider which is totally secluded from maritime impacts and subsequently is generally dry and to some extent cold zone. In the fifth and 6th century the Turks are known to have been tributary to the Juan-Juan and to have filled in as their Blacksmith slaves and Iron specialists. From the year 545 A.D. the Turks started to free themselves of Juan-Juan overlordship. After a year their pioneer was in a situation to request a Juan-Juan princess in marriage. After ten years the Turks had crushed the Juan-Juan conclusively. Acknowledgement by the western Wei was procured soon. Bumin turned into the Turks first Emperor administering from the Great Wall to the outskirts of Iran, as well as in the far north. A triumph over the Hephthalites pursued, and command over the whole steppe would now be able to be stated, just because to have been in the hands of a solitary ethnic gathering in the feeling of a migrant human populace with shared lineage, fantasies, chronicles and societies, having a relationship with a particular region and a feeling of solidarity. The most critical date in the Turkish experience with Islam is maybe 751 A.D., the time of the clash of Talas waterway when a partnership of Arabs, Tibetans and Qarlug Turks accomplished a triumph over the Tang Chinese. From that date onwards Turkish people groups started to absorb inside the stationary Muslim world in impressive numbers. The Qarlugh Turks or „Qarakhanids“ (who may, in any case, have been guaranteeing Ashina Descent) were the first to experience practically finish sedentarization, subsequent to moving into Farghana, a zone which in the ninth century was slowly getting to be Islamicized. The Qarlughs built up capitals at Kashgar in Sinkiang and Balasaghum in the valley of the Chu waterway. Their rulers changed over to Islam after the centre of the tenth century, and in 961 A.D. This was trailed by the transformation of about 100,000 Turkish „Tents“ in the region. Increasingly exact and dependable information rose

## Notes

among the Muslims by the ninth century, when the Samanids broadened the wilderness along the Syr Darya and Turks started to enter the Caliphate as military slaves.

There don't seem to have been any Turkish attack on the North-western wilderness or somewhere else, and we don't hear at all of Muslim Turks in al-Hind, before the late tenth and eleventh century. If we could recognize different gatherings from focal Asia which relocated into the subcontinent in prior occasions, these were not the Turkish. The main genuine proof of Turks in al-Hind originates from Kashmir during Lalitaditya Muktapida rule. This ruler, while expanding his forces into focal Asia, is recorded to have enlisted officers from the western Central-Asian good countries and Tukharistan. Al-Biruni has recorded that the individuals of Kashmir commended a yearly celebration to remember the triumph of their lord Muttai (Muktapida) over the Turks. Indian vernacular sources portray the triumph finally as „The opening of the entryways of Hind“.

While engravings in Sanskrit which made do from these hundreds of years every now and again notice the rough eruptions of the Turushkas, the „Country Conquering Turks“ , „Beef-eating brutes (mlecchas)“ , „Shaka princes“ , or at a to some degree later stage, of the „Mongols“ (Mudgalas). To sort out a sound account to the success, anyway , from the late tenth to the mid thirteenth century, would be incomprehensible based on the Indian materials alone. It is unfortunately troublesome even with the guide of the Arabic and Persian sources. The last mentioned be that as it may, on the most fundamental level, manage successions of occasions (as opposed to singular occasions), and they enable us to recognize two phases in the triumph: the first, generally called, The Ghaznavid Period, from 977 to 1186 A.D. ; and the second, The Ghurid Period, from 1186 to 1206 A.D. **(answer for Check your Progress -1 Q.1)**

- 991 A.D, the gathered armed force of an alliance of Indian Kings headed by the Hindu Shahi was scattered, after which Ghaznavid

power was set up in for all intents and purposes all zones of the west of the Indus. Sabuktigin's child and successor Mahmud (r.998-1030), acquiring caliphate endorsement (mauqif-I-Khilafat) for his activities, extended the Ghaznavid realm to the extent the Caspian Sea, and from Samarqand to Ray, while attacking Hind around multiple times and eventually setting up perpetual power over the Punjab. During re-established campaigning into Lamghan, and to Peshawar (Ar. Parshawar), Waihind, out and about from Peshawar to Lahore, was taken from the Hindu Shahi. **(answer for Check your Progress-1 Q.2)**

- Refer to section 11.3 **(answer for Check your Progress-2 Q.3)**
- One perspective on the Turkish attack of India was that they want to spread Islam, and the devastation of sanctuaries over the span of the intrusions is taken as proof for this. Sources like Tabaqat-I-Nasiri of Juzjani's, Tarikh-I-Firozshahi and Fatawa-I-Jahandari of Barani demonstrates that history was found in a bigger Islamic setting. They utilized religious phrasing to depict occasions and endeavoured to celebrate and misrepresent the triumphs of the Turks as accomplishments of Islam. Muslims who were slaughtered in these wars were given the status of shahid (witness or saint), while the individuals who endure were called ghazi (heavenly warrior). Muizzuddin's powers are assigned as 'the military of Islam'. In some cases, the battles were called jihad (heavenly war). In any case, this review, hyperbolic and logical character can be credited to the foundation of the journalists, the majority of whom originated from the Ulema class. Likewise, overstated report of annihilation of sanctuaries had distinct purposeful publicity esteem it supported the questionable authenticity of the Turkish Ghulam rulers and it encouraged enlistment in Central Asia by holding out prospects both of religious brilliance and the common wealth.

It undoubtedly can't be denied that there were a few sanctuaries that were demolished over the span of the Turkish battles, some of the time joined by the foundation of mosques. However, this can't be ascribed to religious enthusiasm the same number of the

## Notes

Turks that came to India had not even completely changed over to Islam. The facts demonstrate that material from destroyed Hindu sanctuaries was utilized in the erection of mosques, for example, the Quwwat-ul-Islam in Delhi, yet this halted once the Turks were in a situation to raise their own structures. (**answer for Check your Progress-2 Q.4**)

- Refer to Section 11.4 (**answer for Check your Progress-3 Q.5**)
- Iqta' truly implies a region. Domain was-separated into Iqtas or territories. The Turkish standard put a conclusion to the autonomous little kingdoms, and these were supplanted by Iqtas. Each Iqta was put under the charge of a central military administrator. The leader of each Iqta was assigned as Iqtadar. These Iqtadars were not the free leaders of these regions. Their arrangements, residencies and moves relied upon the desire of the ruler. The Iqtadar met the use of the military positioned under him, out of the pay of the Iqta and from there on sent the parity to the ruler.

The Iqtadar needed to perform two significant obligations for example the gathering of income and upkeep of lawfulness. The Iqta framework was intended to put a conclusion to the primitive arrangement of the Rajput's. The Iqta framework acquired removed territories of the realm contact with the Central Government. (**answer for Check your Progress-3 Q.6**)



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# UNIT-12. GAZHANI'S INVASIONS: NATURE, CAUSES AND IMPACT

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## STRUCTURE

- 12.0 Objectives
- 12.1 Introduction to Ghazni
- 12.2 The Ghaznavids – Mahmud Of Ghazni And Mahmud Ghori
- 12.3 Early Life
- 12.4 Rise to Power
- 12.5 Expanding the Empire
- 12.6 Reasons of Mahmud's Invasions
- 12.6 Important Invasions of Mahmud
- 12.8 Effects of Mahmud's Invasions
- 12.9 Larger Implications of The Battle
- 12.10 The Background of All Battles
- 12.11 Al-Biruni's Account
- 12.12 The Final Campaign and Death
- 12.13 The Legacy of Mahmud
- 12.14 Cultural Legacy of Mahmud
- 12.15 The Central Asian Heritage
- 12.16 Mahmud's Successors
- 12.17 Let us Sum Up
- 12.18 Keywords
- 12.19 Questions for Review
- 12.20 Suggested Readings
- 12.21 Answers to Check your Progress

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## 12.0 OBJECTIVES

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After studying this unit, you should be able to learn about :

- The Ghaznavids – Mahmud Of Ghazni And Mahmud Ghori
- Early Life
- Rise to Power
- Expanding the Empire
- Reasons of Mahmud’s Invasions
- Important Invasions of Mahmud
- Effects of Mahmud’s Invasions
- Larger Implications of The Battle
- The Background of All Battles
- Al-Biruni’s Account
- The Final Campaign and Death
- The Legacy of Mahmud
- Cultural Legacy of Mahmud
- The Central Asian Heritage
- Mahmud’s Successors

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## 12.1 INTRODUCTION

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Ghazni was the capital of a huge Turkish kingdom. Aptigin, a Turkish slave rose to turn into the leader of Ghazni. After his demise in 963, his slave and child in-law Subaktigin held onto control and vanquished numerous districts around Ghazni. After his passing in 997 his child Mahmud rose the position of authority.

His quick and definitive triumphs of Khorasan, Sistan and Ghur made him the most impressive power in that area. He presently turned his consideration on India. He is normally connected with 17 intrusions in 25 years. His first attack coordinated against the boondocks towns was in the years 1000 and his last and most significant was at Somnath Temple in 1025.

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## 12.2 THE GHAZNAVIDS – MAHMUD OF GHAZNI AND MAHMUD GHORI

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Ghaznavids were an Islamic line of Turkish slave root (366-582/977-1186), which in its prime led in the eastern Iranian grounds, quickly as far west as Ray and Jebāl; for some time in specific locales north of the Oxus, most eminently, in Kārazm; and in Baluchistan and in northwestern India. Hitherto, be that as it may, its regions contained eastern Afghanistan, Baluchistan, and northwestern India, with its last rulers diminished to the Punjab as it were.

The beginning of the Ghaznavids lay in the process which occurred in the center many years of the tenth century, whereby Turkish slave leaders made themselves in actuality self-ruling on the southern edges of the Samanid Empire.

After the passing of the Amir ‘Abd-al-Malek, the Turkish slave general of the Samanid armed force in Khorasan pulled back to Ġazna after an endeavored upset to put his own up-and-comer on the position of authority had fizzled. He confiscated an indigenous family who had administered in Ġazna, the Lawīks and he, and tailing him a progression of slave leaders, managed there as ostensible vassals of the Samanids; they struck coins yet put the names of the Samanids on them.

The fifth of these commandants was Sebūktigin, who administered Ġazna for a long time till 997 with the title of Al-Hājeb Al-Ajall (most respectable administrator). Truth be told, he established the frameworks of what was quickly to turn into a completely free control when the Samanids went into terminal decrease during the 990s.

Mahmud of Ghazni

## Notes

In 998 AD, the Turkish vanquisher, Mahmud of Ghazni, succeeded his dad, and built up a tremendous domain in Central Asia, with capital at Ghazni, the present-day South Kabul. He was 27 years of age at that point and the primary ruler to get the title as "Sultan", which means specialist, in this way suggesting his capacity and quality. For multiple times, he assaulted India during the period somewhere in the range of 1000 and 1027 AD, a noteworthy occasion throughout the entire existence of India.

Mahmud of Ghazni had begun his intrusions in India during the period when the Rajput power had declined. The two principle reasons that prompted the victory of India by Mahmud Ghazni was initially, to amass the tremendous measure of riches that existed in India, and also, to spread Islam. Another reason was that he needed to change Ghazni, his capital city, into an area of imposing force in the whole Central Asia's political situation.

He assaulted India without precedent for 1000 AD. From that point forward, he is said to have vanquished India multiple times, till his demise. He was opposed by King Jaipal and after that by his child Anandpal however them two were vanquished. Between 1009 AD and 1026 AD, the spots that Mahmud of Ghazni attacked were Kabul, Delhi, Kanauj, Mathura, Kangra, Thaneshwar, Kashmir, Gwalior, Malwa, Bundelkhand, Tripuri, Bengal and Punjab. He passed on in 1030 AD, and before his demise, his last intrusion of India was in 1027 AD.

In 1027 AD, he attacked the Somnath sanctuary in Gujarat, on the shore of Saurashtra or Kathiwar. This should be his greatest intrusion as he had plundered all fortunes and valuable things of the strengthened sanctuary. Mahmud Ghazni's trespassers were a greater amount of quick moving mounted force, while the Indian militaries were basically of elephants. The military of Rajputs, most likely, advanced during the Mughal rule, which was likewise valued by the Mughals. Be that as it may, this

development and advancement of the Rajput's military was nothing in contrast with the Turkish trespassers and couldn't keep pace with the military strategies and troops of Mahmud Ghazni.

Clearly the reasonable champ was Mahmud Ghazni. It is said that he generally assaulted India during the sweltering summer seasons and with the beginning of rainstorm, would return to Ghazni, the reason being, he needed to stay away from the flooding waterways of Punjab, so his powers won't get caught there. In the entirety of his 17 attacks, various traditions were vanquished by him.

In 1027, he assaulted the Somnath sanctuary. The daring Hindu Rajputs attempted to guard the sanctuary when the adversary attempted to get inside it. The Hindus battled all around valiantly and at first the foes couldn't harm the sanctuary. In any case, following 3 days of battles, Mahmud Ghazni's troops were fruitful in looting the Somnath sanctuary, in which the hallowed symbol, Linga was pulverized. Ghazni plundered every one of the fortunes of the sanctuary, which was around then worth 20-million Dinars, in excess of multiple times of what he had gathered in his first attack. Around 5000 Hindus kicked the bucket during this last attack.

### Mahmud Ghorī

Sultan Mahmud was without a doubt one of the best military pioneers, the world has ever observed. The facts demonstrate that he never confronted any destruction. It is, in any case, similarly obvious that he never attempted to combine his position. He came like "a breeze and returned like a hurricane."

Not at all like Mahmud, Ghorī was not an extraordinary general and needed to endure mortifying thrashings a few times. He was crushed by

## Notes

Mularaja II, the leader of Gujarat; by Prithviraj Chauhan in the principal skirmish of Tarain and by Khwarizam Shah, the leader of Persia. Actually, he was slaughtered in his own camp by his Khokar adversaries.

Yet, the enormity of Ghori was that none of these annihilations could debilitate his spirits or check his aspirations. He is accepting each disappointment as an important encounter. He enhanced his shortcomings, evacuated them and eventually got achievement. The successes of Ghori achieved more lasting outcomes than the victories of Mahmud. Mahmud was placated to loot the abundance of India and did not consider setting up his realm. Mahmud kept himself occupied in attacking and plundering however Ghori endeavored to develop - a domain which went on for a considerable length of time.

Riches, not region, extirpation of idolatry and not victory, were the objects of Mahmud's strikes, and when these were practiced, he didn't think about the bunch individuals of India. "He was no religious knight-errant of Islam like Mahmud of Ghazni however a pragmatic hero. The objects of his far-off undertakings were not sanctuaries but rather regions." Ghori was a down to earth statesman who exploited the spoiled political structure of India. Ghori gave confirmation of his statesmanship while managing distinctive Rajput rulers.

After his triumph over Prithviraj, rather than attaching Delhi and Ajmer to his regions, he gave over the organization of Delhi and Ajmer to the relatives of Prithviraj. Ghori did not change the status of those Hindu boss who acknowledged his suzerainty and did not meddle in their organization. Obviously, he built up strongholds in these regions.

This Hero of three tremendous thrashings at Anhd-khud, Tarain and Anhilwara had amazingly the foundation of perhaps the best realm of the Middle Ages and in this he unquestionably transcends Mahmud of

Ghazni. Ghori had the craft of choosing the best men for his administrations. He prepared commanders and directors like Qutab-ud-din Aibak, who demonstrated very skilled to keep up his realm.

Ghori selected governors of the regions he won. These governors solidified the situation of Turks and they stifled uprisings. After the passing of Ghori, Qutub-ud-din Aibak, his most capable military administrator established the Slave Dynasty that ruled India for around one hundred years.

In this manner it turns out to be very evident that however Mahmud was an extraordinary military leader and constantly a victor, yet he didn't attempt to set up his kingdom in India. There is no uncertainty that he prepared for the foundation of Turkish realm. Ghori additionally amassed tremendous riches with no qualms yet his principle objective consistently remained the establishing of a realm and he was fruitful in that point.

**Check your progress -1**

1. When did the Turkish vanquisher, Mahmud of Ghazni, succeed his dad?

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\_\_\_\_\_  
\_\_\_\_\_

2. When did Mahmud of Ghazni attack the Somnath sanctuary in Gujarat?

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**12.3 EARLY LIFE**

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\On Nov. 2, 971 AD, Yamin advertisement Dawlah Abdul-Qasim Mahmud ibn Sabuktegin, otherwise called Mahmud of Ghazni, was

## Notes

conceived in the town of Ghazna (presently known as Ghazni), in southeast Afghanistan. His dad Abu Mansur Sabuktegin was Turkic, a previous Mamluk warrior-slave from Ghazni.

At the point when the Samanid administration, situated in Bukhara (presently in Uzbekistan) started to disintegrate, Sabuktegin held onto control of the place where he grew up of Ghazni in 977 AD. He at that point vanquished other significant Afghan urban areas, for example, Kandahar. His kingdom shaped the center of the Ghaznavid Empire, and he is credited with establishing the line.

Very little is thought about Mahmud of Ghazni's youth. He had two more youthful siblings; the subsequent one, Ismail, was destined to Sabuktegin's vital spouse. The way that she, in contrast to Mahmud's mom, was a free-conceived lady of respectable blood would end up being the key in the subject of progression when Sabuktegin passed on during a military battle in 997 AD.

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## 12.4 RISE TO POWER

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On his deathbed, Sabuktegin ignored his militarily and strategically gifted oldest child Mahmud, 27, for the subsequent child, Ismail. It appears to be likely that he picked Ismail in light of the fact that he was not slipped from slaves on the two sides, in contrast to the senior and more youthful siblings.

Whenever Mahmud, who was positioned at Nishapur (presently in Iran), knew about his sibling's arrangement to the honored position. He promptly walked east to move Ismail's entitlement to run the show. Mahmud conquered his sibling's supporters in 998 AD, seized Ghazni, took the position of authority for himself, and set his more youthful



sibling under house capture for an incredible remainder. The new sultan would run until his very own passing in 1030 AD.

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## **12.5 EXPANDING THE EMPIRE**

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Mahmud's initial successes extended the Ghaznavid domain to generally a similar impression as the antiquated Kushan Empire. He utilized commonplace Central Asian military methods and strategies, depending principally on a profoundly portable steed mounted rangers, furnished with compound bows.

By 1001 AD, Mahmud had directed his concentration toward the prolific terrains of the Punjab, presently in India, which lay southeast of his domain. The objective area had a place with wild yet touchy Hindu Rajput rulers, who would not arrange their barrier against the Muslim danger from Afghanistan. What's more, the Rajputs utilized a blend of infantry and elephant-mounted rangers, an imposing however more slow-moving type of armed force than the Ghaznavids' steed cavalry.

Throughout the following three decades, Mahmud of Ghazni would make in excess of twelve military strikes into Hindu and Ismaili kingdoms toward the south. When of his passing, Mahmud's realm extended to the shores of the Indian Ocean at southern Gujarat.

Mahmud named neighborhood vassal rulers to control in his name in a large number of the vanquished areas, facilitating relations with non-Muslim populaces. He additionally invited Hindu and Ismaili troopers and officials into his military. Be that as it may, as the expense of consistent development and fighting started to strain the Ghaznavid treasury in the later long periods of his rule, Mahmud requested his troops to target Hindu sanctuaries and strip them of huge amounts of gold.

The Sultan Mahmud cherished books and respected scholarly men. In his command post at Ghazni, he fabricated a library to equal that of the Abbasid caliph's court in Baghdad, presently in Iraq. Mahmud of Ghazni likewise supported the development of colleges, royal residences, and stupendous mosques, making his capital city the gem of Central Asia.

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## 12.6 REASONS OF MAHMUD'S INVASIONS

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Generally, four reasons are appointed to Mahmud's intrusions:

- a. He needed to set up the greatness of Islam by decimating the pictures of the Hindu divine beings and spreading Islam.
- b. He needed to plunder the abundance of India for he adored riches.
- c. He needed riches likewise to meet the expense of the military and fighting for he needed the development of his realm.
- d. He needed to fulfill his conscience as perhaps the best hero of the world.

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## 12.7 IMPORTANT INVASIONS OF MAHMUD

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### **First invasion: Capture of boondocks posts (1000 A.D.):**

During his first invasion, Mahmud caught a couple of posts and towns of Khyber. He delegated his own governors and returned.

### **Second invasion: Victory over Jaipal of Hindushahi kingdom (1001):**

A wild fight close to Peshawar was battled in which the trespassers wound up triumphant. Mahmud got 2, 50,000 'dinars' and 50 elephants. Path Poole states, "Jaipal would not endure his disrespect. Leaning toward death to dis-respect, he provides reason to feel ambiguous about himself a burial service fire."

### **Third intrusion: assault at Bhera (1005 Ad):**

The ruler Bijai Rai offered hardened obstruction yet was crushed. Getting himself powerless, the ruler ended it all. Mahmud plundered the kingdom and murdered individuals hardheartedly.

**Fourth intrusion at Multan (1006 AD):**

Mahmud invaded Multan which was under an Arab ruler and the following seven days, he vanquished it.

**Fifth intrusion at Multan (1007 A.D.):**

A grandson of Jaipal who had grasped Islam had been named the legislative head of Multan with a Muslim name. He disavowed Islam and announced himself as a free ruler. Mahmud invaded and vanquished him.

**6th intrusion: Defeat of Anand Pal and his partners (1008-1009 A.D.):**

Anand Pal had the option to sort out an alliance of the leaders of Ujjain, Gwalior, Kalinjar, Ajmer and so on. As per contemporary students of history, "Hindu ladies sold their gems and sent the cash from inaccessible parts to be utilized against the intruders." Regarding the destiny of the war Lane-poole states, "Anand Pal's elephant took dread, the gossip ran that the 'raja' was flying from the field, dubious doubt and doubt spread about, and a general rush resulted. Mahmud got himself seeking after a hysterical group. For two days, intruders slew, caught and raided to their souls' substance".

**Seventh invasion: Conquest of Nagarkot—Kangra (1009 A.D.):**

After his triumph, Mahmud came back to Ghazni with such a huge gathering of wealth and gems which "far surpassed the fortunes of the mightiest lord of the world."

**Mahmud's invasion at Mathura (1018 AD):**

The city of Mathura was a lovely city and a sacrosanct spot of the Hindus having around 1,000 sanctuaries. Mahmud expounded on this city. "In the event that anybody ought to attempt to fabricate a texture like this, he would spend subsequently one lakh bundles of a thousand 'dinar' and

## Notes

would not finish in 200 years and with the help of the most shrewd planners". Of course, Mahmud plundered and separated every one of the symbols and annihilated sanctuaries.

### **Mahmud's invasion at Somnath temple (1025 AD):**

Undertaking of the Somnath temple made Mahmud an incredible legend of Islam. As indicated by Lane Poole, "The assault of Somnath has made Mahmud of Ghazni, a victor of the confidence according to Muslims for about two centuries, and the accomplishment, has been decorated with awesome legends."

The temple's significance and riches can be gauged from the way that lakhs of guests offered petitions and made immense contributions day by day and furthermore the temple had a perpetual salary from the income of ten thousand towns connected to it. The plunder of the temple was worth 20 lakh dinars. The icon of Shiva was broken into pieces.

### **Check your progress -2**

3. When did the first invasion of Mahmud of Ghazni took place?

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4. When did the second invasion of Mahmud of Ghazni took place?

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## **12.8 EFFECTS OF MAHMUD'S INVASIONS**

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Significant impacts of Mahmud's intrusion were as under:

- Punjab turned into a piece of the realm of Ghazni.

- Shortcoming of the Rajput's was uncovered.
- Mahmud's victories prepared for the Muslim success of India.
- India's gigantic riches was ravaged and removed to Ghazni.
- The attacks gave a serious hit to the craft of India as a few significant sanctuaries were wrecked by the trespassers.
- Mahmud's attack assumed a significant job in the spread of Islam in India.
- The regular intrusions further debilitated the political solidness.
- In each attack India lost a great many warriors.

In the expressions of Al-Beruni, "Mahmud totally demolished the flourishing of the nation and played out those magnificent deeds by which the Hindus ended up like particles of residue, dissipated every which way". Prof. Habib watches, "The most noticeably awful foes of Islam had been its own obsessive devotees of which Mahmud was one.

He appeared to the philosophical Hindus the darker and the more overbearing side of Islam and the Hindus, who might normally pass judgment on a doctrine from the character of its devotees, started to despise Islam for all occasions to come." Sir Woolsey Haig has watched, "He was the first to convey the pennant of Islam into the core of India and to step the way which such huge numbers of tailed him."

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## 12.9 LARGER IMPLICATIONS OF THE BATTLE

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- Mahmud's attacks of India were no uncertainty bleeding. He was a savage marauder and looter of riches.
- In every attack of an Indian administration, he conveyed back tremendous riches with him.
- Places like Mathura, Kanauj, Thaneshwar were changed into remnants.
- The destruction of the Shiva sanctuary at Somnath earned him colossal scorn of numerous Hindus.
- He plundered the abundance of the sanctuaries and after that wrecked them totally at different places, for example, Jwalamukhi, Maheshwar, Narunkot and Dwarka.
- Though his intrusions did not demonstrate any precise exertion to vanquish the subcontinent, they prompted the establishment of the Turkish principle in India and his triumph opened the entryways of India to be vanquished from the Northwest.
- Mahmud Ghazni fabricated an enormous realm covering Samarkand in the north, Gujarat in the south, Punjab in the east and Caspian ocean in the west. His domain included Persia, Afghanistan, Trans-oxyana, and Punjab.
- He was viewed as an extraordinary Islamic Hero.

The general spot and centrality of the intrusions in Indian history:

- The 17 intrusions of India embraced by Ghazni, in a steady progression, uncovered the Indian rulers' military shortcoming.

- These intrusions likewise uncovered how the Rajput rulers had no political solidarity among themselves.
- These triumphs demonstrated that the Muslims were better than Hindus in the field of war, control and obligation.
- With Ghazni's intrusions, the financial state of India debilitated.
- Huge riches were plundered out of the nation.
- The assets of India were depleted out by his rehashed successes and India was denied of her labor, which additionally antagonistically influenced the future political situation of the nation.
- There was a tremendous difficulty to Indian expressions, design and model because of the destruction of symbols and sanctuaries.
- Islam additionally increased a noteworthy a dependable balance in India after the intrusions.
- The victories likewise prompted a developing scorn and dread among the Hindus and the Muslims.
- However, these victories likewise prompted the happening to the Sufis or the Muslim holy people for increasingly Hindu-Muslim connection.
- Ghazni's victories, particularly the incorporation of Punjab and Afghanistan in his kingdom, made the Indian boondocks frail. This made simpler for other Afghan and Turkish rulers to enter India into the Gangetic valley whenever. One exceptional notice is of Muhammad Ghori's attack of India.

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## 12.10 THE BACKGROUND OF ALL BATTLES

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Until the ascent of the west, India was perhaps the most extravagant nation on the planet. China was an opponent in riches, yet we are not set to think about the two countries. To the degree that India's atmosphere was more calm than China's, and the land most likely progressively prolific, it is likely India was the more extravagant. Such a nation displayed an overpowering objective for the ravaging Mongols and their descendants who settled in present day Afghanistan, Uzbekistan, and Tajikistan, all inside relatively simple reach of northwestern India.

The northwest was, as of now, a mess of warring kingdoms, increasingly keen on settling scores with their neighbors than in binding together against the Mongols. It is then obvious that Mahmud Ghaznavi's armed forces so conveniently crushed those of the Indian rulers.

Mahmud Ghaznavi (deciphered: Mahmud of Ghazni) was not, as indicated by a few, similar to future Muslim intruders of India, a religious evangelist. In reality, except for Punjab, which he required as his "forward working base" for his Indian endeavors, he made no endeavor to run any of his triumphs. His expectation was financial and political. It has been said that the obliteration of Somnath is referenced uniquely in Muslim messages, whose creators had the propensity for embellishment. This view ventures to state in the assessment of a few, the Ghaznavid domain self-destructed on account of Mahmud's inordinate dependence on Hindu warriors and commanders.

Others, be that as it may, have contended the invert: he may have needed the cash, yet additionally needed to spread Islam and did his best to wreck sanctuaries notwithstanding when offered huge entreaties to disregard the sanctuaries. The Indian history specialist Romila Thapar [2002] takes a center view: Mahmud required cash for his wars; India's sanctuaries were known to contain awesome fortunes; we need not search for progressively confounded clarifications. Thapar said he was



without a doubt a nonconformist, and scarcely unwilling to obliterating sanctuaries to pick up support when he went to paradise. In any case, he warred similarly with other Islamic factions, since he was a Sunni. The optional reason for his strikes may have been tied up with his need to change over Shias to Sunni convictions.

In any case, for our motivations, which are military history, Mahmud Ghaznavi's thought processes and enormous points are unessential, and we state decisively we have little thought of where reality lies. Naturally, Indians know Mahmud Ghaznavi in view of his attacks of India. In any case, he battled numerous wars toward the west, and caught enormous pieces of the present Iran, and that was a totally extraordinary piece of his life. His dad was a Turkish slave; this would be one reason he looked toward the west.

While we have accepted, as have most school and undergrads of Indian history, that there were 17 attacks, some state there were 14. We trust somebody with the important grant can illuminate us on this.

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## **12.11 AL-BIRUNI'S ACCOUNT**

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For our insight into India in this period we are obliged to one of the most amazing of Islamic essayists, Abu Raihan al-Biruni. His stay in what is currently West Pakistan couldn't have been long, however his records of Indian traditions and habits, just as his perceptions on the Islamic triumph, are among the most entering that we have. He was conceived in around 973 AD in Khwarizm (present day Khiva) and before long separated himself in cosmology, science, rationale, and history. At some point before 1017 AD Mahmud had the option to influence him to come to Ghazni, yet proof of close contact between the sultan and al-Biruni is inadequate. He was obviously in more noteworthy support with the following ruler, Masud, to whom he devoted his work, Qanun-I-Masudi. His different works incorporate the Chronology of Ancient Nations, a prologue to soothsaying, a treatise on materiamedica, galactic tables, a

## Notes

synopsis of Ptolemy's Almagest, and a few interpretations from Greek and Sanskrit.

He more likely than not, thought of certain books in Sanskrit, as at one spot he composes of "being involved in creating for the Hindus an interpretation of the books of Euclid and of the Almagest, and directing to them a treatise on the development of the astrolabe, being essentially guided in this by the craving of spreading science." However, the work which is of exceptional intrigue is his popular Kitab-ul-Hind, a skillful study of the religion, sciences, and social traditions of the Hindus, which was finished not long after Mahmud's demise. As an investigation of an outsider human advancement his book speaks to the pinnacle of Muslim grant and stays incredible as a perfect work of art of savvy picking up, infiltrating perception, and fair examination of Hindu culture.

In the introduction to his book al-Biruni talked about the standards which should control a researcher in treating of social orders and religious frameworks other than his own. He scrutinized the inclination to distort different social orders or to rely upon "recycled data which one has duplicated from the others, a farrago of materials never filtered by the strainer of basic assessment." The guideline which he embraced was to hold fast to the records of the Hindus as given in their own credible works. Of his own work he stated: "This book is anything but a polemical one. I will not create the contentions of our foes so as to discredit such of them as I accept to be off base. My book is only a straightforward noteworthy record of actualities. I will put before the peruser the speculations of the Hindus precisely as they seem to be, and I will make reference to regarding them comparative hypotheses of the Greeks so as to demonstrate the relationship existing between them."

Al-Biruni believed the Hindus to be astounding rationalists, great mathematicians, and sound stargazers. He completely valued their psychological accomplishments, and when he ran over anything honorable in their sciences or commonsense life he didn't neglect to commend it. Expounding on the incredible tanks, or repositories, at sacred spots he commented, "In this they have achieved a high level of craftsmanship, with the goal that our kin when they see them wonder at

them and can't portray them, significantly less to build anything like them."

In any case, while al-Biruni had a thoughtful comprehension of the significant accomplishments of Hindu society, there were Indian demeanors and traditions that appeared to him to demonstrate principal shortcomings. The head of this is summed up in his frequently cited investigation of the tone and temper of contemporary Hindu society: "We can just say that habit is a disease for which there is no prescription, and the Hindus accept that there is no nation yet theirs, no country like theirs, no rulers like theirs, no religion like theirs, no science like theirs. They are haughty, absurdly vain, self-proud, and stolid. They are commonly miserly in imparting what they know, and they take the best conceivable consideration to retain it from men of another rank among their very own kin, still considerably more, obviously, from any outsider."

There can be little question that these frames of mind help to clarify the accomplishments of Mahmud and later trespassers. An open, powerful society, which had embraced thoughts and strategies from numerous quarters, had a tremendous favorable position when it confronted a culture that had stopped to be responsive to outsider impacts.

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## 12.12 THE FINAL CAMPAIGN AND DEATH

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In 1026 AD, the 55-year-old sultan set out to attack the province of Kathiawar, on India's west (Arabian Sea) coast. His military drove as far south as Somnath, well known for its lovely sanctuary to the Lord Shiva.

Despite the fact that Mahmud's troops effectively caught Somnath, plundering and crushing the sanctuary, there was upsetting news from Afghanistan. Various other Turkic clans had ascended to challenge Ghaznavid rule, including the Seljuk Turks, who had just caught Merv (Turkmenistan) and Nishapur (Iran). These challengers had just started to snack away at the edges of the Ghaznavid Empire when Mahmud passed on April 30, 1030 AD. The sultan was 59 years of age.

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## 12.13 THE LEGACY OF MAHMUD

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Mahmud of Ghazni left behind a blended inheritance. His realm would make do until 1187 AD, in spite of the fact that it started to disintegrate from west to east even before his demise. In 1151 AD, the Ghaznavid sultan Bahram Shah lost Ghazni itself, escaping to Lahore (presently in Pakistan).

The Sultan Mahmud went through quite a bit of his time on earth fighting against what he called "unbelievers"—Hindus, Jains, Buddhists, and Muslim chip gatherings, for example, the Ismailis. Actually, the Ismailis appear to have been a specific objective of his anger, since Mahmud (and his ostensible overlord, the Abbasid caliph) thought about them apostates.

Regardless, Mahmud of Ghazni appears to have endured non-Muslim individuals insofar as they didn't contradict him militarily. This record of relative resistance would proceed into the accompanying Muslim domains in India: the Delhi Sultanate (1206 AD–1526 AD) and the Mughal Empire (1526 AD–1857 AD).

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## 12.14 CULTURAL LEGACY OF MAHMUD

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Of more enduring significance than the changes of the place of Mahmud is the social legacy of Ghazni, especially in connection to that piece of the Ghaznavid Empire which presently comprises West Pakistan. The court recorders of Ghazni have not given the subject much consideration, however there are adequate signs in contemporary writing that the Muslim government at Lahore was efficient and fiery and that the city had turned into an incredible social focus. Generally, a recognized imperial sovereign was designated the naib (emissary or delegate) of the Punjab and kept up a detailed court. The long and tranquil rules of Ibrahim and his successor Masud III, gave the chance to the social development of Lahore. The city owed a lot to Abu Nasr Farsi, the recognized secretary of Shirzad who emissary for a long time was. He

built up a khanqah (hospice) at Lahore which pulled in researchers from far and close. "In huge numbers searchers after information from all pieces of India, and the regions of Kashgar, Transoxiana, Iraq, Bukhara, Samarqand, Khurasan, Ghazni, Herat, and so forth., profited by the equivalent. Therefore, another settlement experienced childhood in the area of Lahore."

The main Persian artist of the region referenced in scholarly accounts was MasudRazi (1077 AD). Razi recounted a sonnet in Masud's court wherein he spoke to the sultan to manage the developing threat of the Saljuqs. "The ants have progressed toward becoming snakes," he stated, and "may move toward becoming winged serpents, whenever ignored." The sultan, disdaining this plain reference to his shortcoming, ousted the artist to the Punjab./13/Next year he yielded and put Razi responsible for issues at Jhelum, yet did not allow his arrival to Ghazni. Except for a couple of sections his work has died, yet the diwan of his recognized child, Abul FarjRuni, who invested the greater part of his energy at Lahore, has endure and has been distributed in Iran.

The most striking writer of the period, in any case, was MasudSa'ad Salman, whose father held a high office under the emissary. Masud was conceived in Lahore around 1048 AD. An incredible most loved of Prince Saif-ud-daula Mahmud, the emissary of Hindustan, he made numerous qasidas praising the triumphs of his supporter. At the point when the ruler dropped out of support with the sultan the artist lost his jagir and was later detained for a long time in view of his speculated offer in Saif-ud-daula's treasonable procedures. Discharged in a matter of seconds before Sultan Ibrahim's demise in 1099 AD, he was given mindful posts, including the governorship of Jullundur. At the point when his supporter Abu Nasr Farsi acquired illustrious disappointment, Masud was again detained. He was discharged in around 1107 AD, turned into the illustrious bookkeeper, and subsequent to masterminding his voluminous diwan, passed on in 1121AD or 1122 AD. Masud wrote in Persian, Arabic, and old Hindi, however no example of his sections in the last two dialects is surviving. His Persian works have driven an Iranian commentator to incorporate him among the ten biggest writers of the Persian language./14/His most moving ballads were made in

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imprisonment and express a nostalgic aching for Lahore. In one he composed:

Thou knowest that I lie in horrifying bonds, O Lord!

Thou knowest that I am frail and weak, O Lord!

My soul goes out in yearning for Lahore, O Lord!

O Lord, how I long for it, O Lord!

What's more, in another he recollects how,

The Id festal opportunity is arrived, and I am a long way from the  
substance of that beguiling sweetheart;

How might I live without seeing that houri of Paradise?

Who will say to me, "O companion, a cheerful Id to thee!"

When my sweetheart is at Lahore and I in Nishapur?

For what reason do I long for the city of Lahore and my adored?

All things considered, was there a man who did not miss his sweetheart  
and his local land?

Among the composition journalists of this period the most acclaimed was the holy person Ali Hujwiri, famously known as Data Ganj Bakhsh of Lahore, who kicked the bucket in 1071 AD. He composed both in composition and section, yet his diwan was lost during his lifetime, and the few stanzas that are cited in his writing works are not of a high request. His popularity as a creator lays on *Kashf-al-Mahjub* (The Unveiling of the Hidden); which is the most seasoned surviving work on Sufism in Persian. The estimation of *Kashf-al-Mahjub* lies not just in the true data which it gives about the prior and contemporary spiritualist requests, yet additionally in the way that it is an orderly article of

enchantment. It has for quite some time been viewed as a standard course book by Sufis.

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## 12.15 THE CENTRAL ASIAN HERITAGE

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Middle Easterner standard in the Sind had carried Islam to India and had set an example for managing the vanquished people groups just as encouraging productive contact among Hindu and Islamic human advancements; the Ghaznavid control of Lahore had significantly progressively broad social outcomes. Persian, which was received as the court language and was the vehicle of artistic and social articulation during the Ghaznavid time frame, kept on holding this situation all through Muslim guideline. The part of Persian which stayed current in Muslim India was the eastern branch in vogue in Afghanistan and Central Asia, and not the unadulterated Persian of Isfahan and Shiraz.

Halfway in light of the fact that the phonetic liking, and incompletely on the grounds that the influxes of the settlers who set up Muslim culture in India, came through Ghazni and Bukhara, the whole social example of Muslim India was commanded by the Central Asian custom. This proceeded until the times of the Mughals who, despite the fact that themselves Turks from Central Asia, set up nearer contacts with Iran and Arabia. That being said, out of a few strands which gave the twist and woof of Muslim human advancement in India, the most prevailing was the impact of Central Asia. After the foundation of Muslim Delhi, the promotion ministrative framework was demonstrated on that of Ghazni. Muslim political establishments, military and managerial association, morals, and law, in reality the whole example of Muslim life, bears the engraving of Ghazni and Bukhara. It was the *Hidaya* of a Central Asian legal counselor which turned into the standard lawful reading material in Muslim India. A similar convention picked up superiority in different circles. This convention turned out to be immovably dug in when an enormous number of Muslim researchers, essayists, and darvishes from Central Asia took shelter in Muslim India to escape Mongol barbarities.

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## 12.16 MAHMUD'S SUCCESSORS

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After Mahmud's demise in 1030, his child Masud prevailing with regards to setting up his case to the honored position. Masud before long directed his concentration toward India and supplanted the legislative head of Lahore with Ahmad Niyaltigin, his dad's treasurer. The guidelines issued to the officials at Lahore at the hour of Ahmad's authoritative rearrangement are fascinating. "They were not to attempt, without unique authorization, endeavors past the cutoff points of the Punjab, however were to go with Ahmad on any campaign which he may embrace; they were not to drink, play polo, or blend in social intercourse with the Hindu officials at Lahore; and they were to abstain from injuring the susceptibilities of these officials and their troops by inconvenient presentations of religious fanaticism."

Ahmad Niyaltigin before long got into troubles, be that as it may, with Abul Hasan, who had been sent by Masud to gather the income and ask into the undertakings of the prior organization. It appears that when Ahmad returned in 1034 from an exceptionally effective strike against Benares he had neglected to dispatch the crown jewels of triumph to Ghazni. This allowed Hasan the chance to send reports to Masud that Ahmad, using the loot of Benares to raise an incredible armed force, was on the purpose of revolt. Masud settled on reformatory activity against the representative, and the direction of this capable and risky endeavor was depended to Tilak, one of his Hindu officers. "At the point when Tilak touched base at Lahore, he took a few Musulmans detainees, who were the companions of Ahmad, and requested their correct hands to be removed; the men who were with Ahmad were so unnerved at this discipline and show of intensity, that they sued for leniency and left him."/7/Tilak sought after Ahmad with a huge group of men, primarily Hindu, and after the past senator was murdered in an experience, his head was taken to Ghazni.

Masud came to India in 1037 and, in satisfaction of a pledge taken during an ailment, invasioned and caught the fortification of Hansi, up to this point thought about invulnerable by the Hindus. During his nonattendance the Saljuq Turks attacked the western and northern



domains of the Ghaznavid Empire and involved Nishapur. Masud came back to manage them, yet his Hindu unforeseen flopped obviously against the Saljuqs, and Masud fled toward Lahore. At the point when the imperial party came to Marigal goes among Rawalpindi and Attock, Turkish and Hindu gatekeepers mutinied, and the sultan's sibling was set on the position of authority. Anyway Masud's child, Maudud, vanquished his uncle and in 1042 progressed toward becoming sultan.

During Maudud's rule, Mahipal, the raja of Delhi, decided to expel the Ghaznavids from the Punjab. He recovered Hansi, Thanesar, and Kangra and assaulted Lahore, but was not able take the town. In 1048 AD, Maudud designated two of his children to the administration of Lahore and Peshawar, and sent Bu Ali Hasan, the kotwal of Ghazni, to manage the Hindu resurgence. These measures were effective, however Maudud kicked the bucket presently in December 1049 AD.

The following significant ruler was Sultan Ibrahim, whose long and quiet rule of forty years (1059 AD -1099 AD) establishes the brilliant time of Ghaznavid Punjab. Ibrahim had guaranteed the strength of his northern and western wildernesses by going into an arrangement with the Saljuqs, and his child Masud II wedded the little girl of Sultan Malik Shah. Secure at home, Ibrahim could give full consideration to India, and in 1079 AD he crossed the southern fringe of the Punjab, catching Ajodhan, presently known as Pakpattan. His military authority at Lahore, the splendid Abul Najm Zarir Shaybani, was always in all-out attack mode, and did effective strikes against Benares, Thanesar, and Kanauj. The principle accomplishment of Ibrahim's rule, be that as it may, was Lahore's ascent as an extraordinary social focus under the viceroyalty of Shirzad, his grandson. Ibrahim was prevailing by his child Masud III, who administered calmly for a long time (1099 AD-1115 AD). Shirzad succeeded him, however he was ousted in the next year, and after that after a short rule by Arsalan, Bahram went to the position of royalty, which he held for thirty-four beset years (1118 AD-1152 AD).

The issue came predominantly from the head of Ghur, an uneven region among Herat and Kabul that had been vanquished by the Ghaznavids in the hour of Mahmud, however that had remained practically

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autonomous. Out of the fights was to come the demolition of the Ghazni administration and its substitution by one dependent on Ghur. During Bahram's rule Qutb-ud-noise Muhammad, a Ghuri boss, took the title of malik-ul-jabal (the ruler of the mountains). Bahram gave him his little girl in marriage, yet later, suspecting foul play, had his child in-law harmed. To retaliate for his passing, his sibling Saif-ud-commotion gathered a huge collection of men at FiruzKuh, the capital of Ghur, and set out for Ghazni. He crushed Bahram and constrained him to escape to India, however in 1149 AD Bahram returned all of a sudden to Ghazni, shocked Saif-ud-noise, and reoccupied his capital.

Saif-ud-noise, who had given up on the guarantee that his life would be saved, was executed under despicable conditions. This stimulated the anger of another sibling, Ala-ud-racket Husain, referred to history as Jahan Soz (the world-burner), who got a horrible revenge. Catching Ghazni in 1151 AD, he diminished its stunning structures to fiery debris and contaminated the graves of its rulers. A similar procedure of devastation was rehashed in the areas.

Bahram reoccupied what survived from Ghazni when Ala-ud-commotion Husain was crushed and briefly detained by the Saljuq Turks. This help was just transitory, nonetheless, for after Bahram's demise in 1152 AD his successor was driven out of Ghazni by the Ghuzz clan of Turkmans. Every one of that was left to the Ghaznavids was their Indian territory of Lahore, where they kept up their standard after the loss of Ghazni.

In the meantime, the intensity of the Ghuri chieftains restored, and in 1173 AD two nephews of Ala-ud-racket Husain prevailing with regards to taking the city from the Turkmans. The more established of the two, Ghiyas-ud-clamor, moved toward becoming sultan of the Ghuri kingdom, which he represented from FiruzKuh, in the territory presently known as Hazarajat. The more youthful sibling, Muiz-ud-commotion Muhammad, was positioned at Ghazni as the delegate of the sultan, and from here he attempted the victory of the subcontinent. His first move was against Lahore, where the remainder of the Ghaznavids, Khusrau Malik, was at long last crushed in 1186, and the territory was added to the Ghuri kingdom.

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## 12.17 LET US SUM UP

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Mahmud Ghazni commonly known as Mahmud of Ghazni , who ruled Ghazni from 971 AD to 1030 AD. So, to plunder the wealth of India he made very first attack in 1001 AD. He attacked India 17 times on India. He made his 16th attack on the Somnath temple in 1025 AD just to plunder the gold.

Mahmud Ghaznavi was the king of Ghazni who ruled from 971 AD to 1030 AD. He was the son of Subuktgeen. Attracted by India's wealth, Ghaznavi attacked India several times. In fact, Ghaznavi attacked India 17 times. The main objective of his attacks was to plunder the wealth of Ghaznavi.

Mahmud of Ghazni for first time attacked modern Afghanistan and Pakistan in 1000 AD. He defeated Hindu ruler Jaya Pala, who committed suicide himself later and was succeeded by his son Anandpala.

- Ghazni invaded Bhatia in 1005 AD.
- Ghazni invaded Multan in 1006 AD. During this time, Ananda Pala attacked him.
- Mahmud of Ghazni attacked and crushed Sukha Pala, ruler of Bhatinda in 1007 AD.
- Ghazni attacked Nagarkot in the Punjab hills in 1011 AD.
- Mahmud attacked the shahi kingdom under Anand Pala and defeated him in the Battle of Waihind, the Hind shahi capital near Peshawar in 1013 AD.
- Mahmud of Ghazni captured Thanesar in 1014 AD.
- Mahmud of Ghazni attacked Kashmir in 1015 AD.
- He attacked Mathura in 1018 AD and defeated a coalition of rulers, including a ruler called Chandra Pala.
- Mahmud conquered Kanauj in 1021 AD by defeating Kanauj King Chandella Gauda.
- Gwalior was invaded and conquered by Mahmud Ghazni attacked Gwalior and conquered in 1023 AD.
- Mahmud Ghazni attacked the Somnath temple in 1025 AD to loot the wealth amassed inside the temple.

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- Mahmud Ghaznavi died in 1030 AD due to Malaria during his last invasion.

He was attracted to the enormous wealth of India. This made him repeatedly raid India. He also added religious dimension to his invasion of India. He destroyed the temples of Somnath, Kangra, Mathura and Jwalamukhi to earn the nickname of Idol Breaker.

Although there is no deep political impact of the Ghanavi's invasions on India, it exposed the shortcomings of the war strategies of the Rajput kings. It also revealed that there was no political unity in India, and it invited more attacks in future.

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## 12.18 KEYWORDS

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- Ghiyas-ud-clamor
- Saif-ud-commotion
- NajmZarirShaybani
- Ghaznavid

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## 12.19 QUESTIONS FOR REVIEW

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- Explain the legacy of Mahmud.
- What is Al- Biruni's Account?
- Explain the background of all the battles.

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## 12.21 ANSWERS TO CHECK YOUR PROGRESS

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- Mahmud of Ghazni succeeded his dad in 998 AD. (answer to check your progress – 1 Q1)
- Mahmud of Ghazni attacked the Somnath sanctuary in Gujarat in 1027 AD. (answer to check your progress – 1 Q2)
- The first invasion by Mahmud of Ghazni took place in 1000 A.D. (answer to check your progress – 2 Q3)
- The second invasion by Mahmud of Ghazni took place in 1001 A.D. (answer to check your progress – 2 Q4)

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**UNIT- 13. GENDER RELATIONS:  
PROPERTY RIGHTS; FORMS OF  
MARRIAGE; ATTITUDES TOWARDS  
WOMEN; WOMEN SAINTS (STATUS  
OF WOMEN: MATRILINEAL  
SYSTEM, MARRIAGE, PROPERTY  
RIGHTS AND HINDU LAW OF  
INHERITANCE, DAYABHAGA AND  
MITAKSHARA PROPERTY LAWS,  
SOURCES AND THEORIES OF  
WOMEN HISTORY, WOMEN IN  
PUBLIC SPHERE)**

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**STRUCTURE**

13.0 Objective

13.1 Introduction

13.2 What a Traditional Marriage is all about

13.3 Masterminded Marriages

13.4 Great and Bad Attitudes towards Marriage

13.5 Ladies' Right to Property in India

13.6 Key Branches of Indian Laws

13.7 Monetary Empowerment of Women

13.8 Let us Sum Up

13.9 Keywords

13.10 Questions for Review

13.11 Suggested Readings

13.12 Answers to Check your Progress

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## 13.0 OBJECTIVES

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This unit will make you understand:

- The gender relations
- The way the women were treated
- The meaning of marriage
- The women history

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### 13.1 INTRODUCTION

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Gone are the days when ladies were seen uniquely as an excellent spouse, cherishing mother and a pay free house keeper. It was at one time an extremely dull age for ladies, as they were taboo from doing nearly anything a man can do. Directly from female child murder to sati, ladies were not permitted to settle on their own choice from birth till death. It took a few ages to gradually annihilate that mindset from the general public and the work isn't done at this point. It was difficult for ladies to demonstrate their capacity among men with cliché attitude.

This article examines clarifies about the reasons for sexual orientation segregation and what's our job in destroying the equivalent.

#### **Reasons for Gender Discrimination:**

There are a few reasons for sex disparity, and we will investigate them in the request for the effect they make;

#### **Cultural Beliefs and Practices:**

Our general public has constantly given lesser power, status and expert to ladies contrasted with men. It begins from the inclination of a male kid than a female kid. There are sure one-sided convictions which still exist, for example,

- ✓ Only the child can acquire the property

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- ✓ Son is a grown-up toy and a girl isn't
- ✓ Learning cooking is significant just for a young lady youngster and numerous others

For whatever length of time that the general public isn't prepared to acknowledge that the two sexual orientations are equivalent, this state will proceed for eternity. By society, it implies that every single individual must arrive at a mindset to acknowledge that there are no distinctions. All things considered, these standards are made by us and no one but we can break them.

### **Destitution:**

Female kids are just observed as costs though male kids are viewed as speculations. The old actuality that a young lady can't deal with their folks after marriage is the main driver for this. Monetarily, guardians become subject to Sons and not girls. Also, settlement still exists as a required segment in the majority of the relationships. In light of these previously mentioned actualities, guardians are not prepared to burn through cash on their girls regarding training and information.

### **Absence of Women Education:**

Training is a typical stage to secure learning. It is dismal that presently it's just saw as an entryway to get utilized with the goal that individuals can procure. The most exceedingly terrible part is young ladies are not permitted even to get instruction still in many pieces of the world.

It is basic for any nation to give training as a free fundamental right autonomous of riches and sex of a person. Despite the fact that the nation takes a few measures to improve this, a definitive duty of driving these higher lives on the hands all things considered.

### **Cliché Mentality:**

The assumption about a specific sex is named as generalizations. It begins when a child is conceived. Regular models are;

- ✓ Girls like pink and young men like blue
- ✓ Girls like Barbie dolls and young men like vehicles



- ✓ Girls don't need to proceed with instruction after school
- ✓ It is a man's duty to acquire for the family and ladies just cook and deal with the house
- ✓ Women don't need to be a games
- ✓ Only men are specialists in driving and so on.

Individuals must understand that such things are normal for everybody and it's dependent upon the person to settle on whether to like or disdain and do or don't any of them.

### **Gender Marriage Relations**

Changes should begin from an individual and spread inside the general public. Allows all raise our thought regarding "Sexual orientation" and guarantee ladies carry on with a superior life in this life by destroying the causes referenced previously.

Subsequent to navigating this labyrinth, ladies were approached to find a commonplace school building. About each lady in the sex research trial was dubious and unfit to find it. Men, then again, had generally little issue with the assignment. Notwithstanding all the underground wanders aimlessly, men would in general hold a firm ability to read a compass and, with a sort of inner compass, were undeniably bound to distinguish the area of the structure - even subsequent to strolling through the labyrinth, blindfolded. Chalk one up for the male species.

In any case, before you put all your cash on men, consider another sexual orientation research analyze. In this one, understudies were approached to hold up in a little stay with a jumbled work area while the experimenter "prepared something." The understudies thought they were essentially trusting that the test will start, yet this really was the investigation. Following two minutes, the understudy was approached to depict in detail the sitting area from memory. Men, it turns out, didn't do well on the test, and had the option to recall practically nothing. Most men were scarcely ready to depict a great part of the room in clear and exact detail. They regularly missed significant items situated on a work area directly before them. Ladies, then again, could continue endlessly

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with exact depictions of the room's substance. Truth be told, ladies demonstrated 70 percent superior to anything men at reviewing complex examples shaped by evidently irregular and detached things. One point for the ladies' side, however who's keeping track of who's winning?

### **Understanding into Modern Gender Research**

In these sexual orientation research examinations and many others like them, people reliably perform at various levels - here and there men beat ladies and once in a while the other way around which is all to state that researchers are all of a sudden quick at work attempting to represent the contrasts among people - and what they're finding may astound you.

For what reason are scientists seconds ago investigating the contrasts among people? The reason can be followed to the 1970s when the women's activist unrest about precluded discuss innate contrasts in the conduct of guys and females. Calling attention to differentiations between the genders was just beyond reach in the event that you were a decent scientist needing to keep your activity. Men ruled fields like design and building; it was contended, as a result of social, not hormonal, weights. Ladies did most by far in society's kid raising since couple of different choices were accessible to them. When sexism was cancelled, so the contention ran, the world would turn out to be consummately impartial. In any case, as hard as we attempted to squelch our disparities, the proof for inborn sexual orientation change just started to mount and the contrasts among people have now turned out to be unavoidable. Likewise, the distinctions are not only consigned to how you were brought up as a tyke and society's conventional stereotyping. The contrasts among people, sexual orientation research is finding, may lie a lot further.

### **Understanding the Fundamental Differences among Men and Women**

Sexual orientation inquiries about researchers have not overlooked the old nature-sustain banter through and through, yet they have come to acknowledge that a couple of essential contrasts among people are obviously organic. Things being what they are, people mind, for instance, are unique, yet the manner in which we think carefully

contrasts as well. Ladies have bigger associations and, in this way, increasingly visit "crosstalk" between their cerebrums' left and right halves of the globe. This records for ladies' appearing capacity to have better verbal aptitudes and social instinct than men. Men, then again, have more noteworthy cerebrum half of the globe partition which improves theoretical thinking and visual-spatial knowledge. Artist and creator Robert Bly, portrays ladies' cerebrums as having a "superhighway" of association while men have a "little slantedly nation street."

Major ordeal, you might figure, men can pivot three-dimensional items in their minds and ladies are better at perusing feelings of individuals in photos. How does that influence my associations with the contrary sex? Reasonable enough! Here's our answer: If you assess the contrary sex's conduct as indicated by your own norms, never thinking about the critical social and organic contrasts among people, you will pass up an important association since you were constrained to make that individual increasingly like you. That is the thing that we call the major cross-sex social blunder: expecting that false impressions between the genders have just to do with cross-purposes and not mental and natural crossed wiring.

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## **13.2 WHAT A TRADITIONAL MARRIAGE IS ALL ABOUT**

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A conventional marriage will be marriage between a man and a lady. This is the most adequate type of marriage in the public eye. Notwithstanding, there are a lot of different types of marriage and, they incorporate the accompanying. You will discover same sex marriage. This is the marriage between those individuals who are gay. Numerous religious gatherings won't bolster same sex marriage. Be that as it may, as we proceed into advancement, an ever-increasing number of individuals are getting to be available to the possibility of marriage. The conventional marriage complies with the customary culture and religion. Numerous religious individuals accept that a nuclear family comprises of a mother a dad and youngsters. This is the picture that numerous

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individuals have grown up perceiving. This is one reason why numerous individuals are not open to the possibility of different types of marriage. The other sort of marriage is polygamy. It includes a man getting more than one spouse. Spouses might be the same number of as the man can manage. These sorts of relationships were prevalent in the Jewish culture. Be that as it may, with the beginning of the New Testament, God requested that one man wed one spouse.

Polygamy was additionally well known and still is, in the African culture. One case of polygamy in the cutting-edge Africa is that of King Mswati in Swaziland who has in excess of 10 spouses. This number keeps on developing each year. In Africa, numerous spouses were an indication of riches and this culture isn't leaving soon. In this way, a customary marriage will rely upon the way of life of the specific individuals. The other sort of marriage is polyandry. This is regularly not famous but rather happens no different. It includes numerous men getting hitched to a solitary lady. A customary marriage is represented by laws and, there are specific advances that go into making this sort of marriage. The most prevalent method for starting a customary marriage is through a conventional wedding. In the western world, such a marriage was done in chapel and, a great deal of exhibition was included. This additionally happens today. It is typically a common undertaking and, it is no standard occasion. A customary wedding that denotes a conventional association will have the lady of the hour don white. This is to symbolize immaculateness.

In the Medieval occasions, marriage was very unique in relation to today. Ladies didn't have a decision regarding who they would wed and, more often than not, ladies didn't know the man before they marry.

Nonetheless, men were some of the time ready to pick their lady of the hour. Marriage in those days did not depend on adoration; most relationships were political plans. Married couples were by and large outsiders until they initially met. In the event that adoration was included by any means, it came after the couple had been hitched. Regardless of whether love didn't create through marriage, the couple by and large built up a companionship or some likeness thereof.

The course of action of marriage was finished by the lady of the hour and husband to be's folks. In the medieval times, young ladies were commonly in their adolescents when they wedded, and young men were in their mid-twenties. The course of action of the marriage depended on financial worth. The group of the young lady who was to be hitched would give an endowment, or gift, to the kid she was to wed. The endowment would be introduced to the husband to be at the hour of the marriage.

After the marriage was organized, a wedding notification was posted on the entryway of the congregation. The notice was set up to guarantee that there was no justification for precluding the marriage. The notice expressed who was to be hitched, and on the off chance that anybody knew any reasons the two couldn't wed they were to be approached with the explanation. In the event that the explanation was a substantial one, the wedding would be denied.

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### **13.3 MASTERMINDED MARRIAGES**

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There were a few purposes behind precluding a marriage. One explanation was connection, which means the couple was excessively firmly related. On the off chance that the kid or the young lady had taken an ascetic or religious pledge, the marriage was additionally precluded. Different reasons that denied marriage, yet were not justification for a separation, were assault, infidelity and inbreeding. A couple could likewise not be hitched during a period of fasting, for example, loaned or approach, and a couple couldn't be hitched by somebody who had executed somebody.

The congregation service in the medieval times occurred outside the congregation entryway before entering for a matrimonial mass. During the function before the congregation entryways the man remained on the correct side and the lady remained on the left side, confronting the entryway of the congregation. The cleric would start by asking on the off chance that anybody present is aware of any purpose behind what reason that couple ought not be hitched. The minister would then ask the lady of

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the hour and husband to be so they would have the option to admit any explanations behind denying their marriage.

### Wedding Rituals

A significant number of the things and customs that occurred during the hour of a wedding have moved toward becoming conventions and are polished today. The wedding function, for instance, contains a great part of a similar wording that was utilized in the medieval times. Today, the man and the lady remain on indistinguishable sides of the raised area from they did at that point. The wedding service of today likewise incorporates a ring trade, and the ring is set on the fourth finger, a similar finger it was put on during the medieval times. Moreover, a couple and their families would have a huge gala after the wedding, this is still carried on in the present society with the wedding gathering.

### Separation

In the medieval times there were not many reasons the wedding could be broken down. One explanation was if either the man or lady were not of legitimate age, 12 for young ladies and 14 for young men. If the spouse or wife had recently made a religious or ascetic promise or were not Christian, the marriage would be broken down.

A marriage is a structure. It is assembled like a fortification so it will last. Be that as it may, as new improvements change the business scene all the time, and another marriage (merger) may add another kingdom to the position of authority. This constantly challenges the current organization culture - that should be saved - while it additionally requires a change. Generally, the new organization was not obtained. So, a merger changes the organization by tolerating the information of another kingdom, however this likewise contends with the current progressive system.

Always remember that there is another alternative: not to get hitched. There are numerous variations, for instance the LAT-connection: living-separated together. The issue with marriage is the diminished adaptability. So, bonding together with another gathering may give a portion of the upsides of a genuine marriage yet without the hindrances of decreased adaptability.

This allegory of marriage and kingdoms can be utilized on the company in general or at a particular piece of the association. The heritage of the two kingdoms, is other than the peckingorder and power components above all else about learning; what is the matter of your kingdom and how could you sort out it?

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## **13.4 GREAT AND BAD ATTITUDES TOWARDS MARRIAGE**

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Life in the Middle Ages was difficult notwithstanding for the privileged societies. Tyke mortality, destitution, war and passing during labor were ordinary. Maladies were widespread since there were no inoculations or fixes. During this time ladies played an assortment of significant jobs. They were nuns, artists, essayists, artists, on-screen characters, princesses, tradeswomen, weavers and ranchers to give some examples. However as noteworthy as ladies' commitment was to life in the Middle Ages both upper- and lower-class ladies were dealt with ineffectively by men. Ladies were considered profoundly, mentally and ethically second rate compared to men and were educated to "know thy place". A spouse was permitted to physically rebuff or mortify his significant other when he felt she had misbehaved. Also, if a lady claimed land when she wedded she relinquished her property to her better half. When he kicked the bucket, she just recovered 1/3 of her property and the rest came back to the state or the King. What's progressively a medieval lady couldn't acquire her folks' property on the off chance that she had any enduring siblings.

In spite of the fact that lower class people played out the equivalent strenuous physical work a man was paid altogether more for his work than a lady. 90% of Medieval ladies were associated with some kind of ranch work since they lived in provincial territories. For harvesting a rancher got 8 pence however his significant other just got 5 pence. For roughage making a man got 6 pence a day however a lady got just 4 pence.

Medieval towns made it extreme for a lady to procure her living. Not very many shippers and tradesmen were eager to take on a lady student

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except if they had married each other. That implied that townswomen were normally allowed to work in some way with material and dress, yet they were rejected entrance into more lucrative exchanges' occupations and work societies. The most astounding yearning a lady had regarding an occupation was to work for the high society as a worker or a woman in pausing. Anyway, these employments too paid inadequately and required a ton of work.

The high society Medieval lady didn't hold down a vocation in a similar way as a lower-class lady. Rather she volunteered extensive time in medical clinics and shelters. She additionally had the huge obligation of dealing with her significant other's mansion while her better half was away at war or keeping an eye on his properties, work that could take him months to finish. Still her life was one of incomparable extravagance contrasted with the lower-class workerlady.

Young ladies generally wedded in their youngsters. Young ladies from poor families wedded sometime down the road than young ladies from well off families since the missing young lady denied a poor group of a laborer. A rich young lady was hitched as a social and political association inside the high society. She had no way out with respect to who her life partner would be since these relationships were generally masterminded by her folks. The most noteworthy commitment a young lady brought into her family was a male beneficiary for her affluent spouse's bequest, so the youthful wife spent a lot of her life pregnant.

Individuals still appreciated excitement every so often. Normal and rich society the same took an interest in games and games and appreciated lackadaisical exercises from the standard pound. Obviously the idea of the stimulation changed with individuals' money related and societal position. Aristocrats, for example, knights partook in jousting competitions. Normal people viewed open air theater and played a game called "dicing", a round of chance much like those that exist today in gambling clubs.

**Our Need for New Attitude towards Women**



Lady strengthening projects have gotten a gigantic upset society. In various nations issues of ladies are unique; thus, the arrangements are additionally extraordinary. Lady strengthening associations have grown up everywhere throughout the world. Strengthening of ladies isn't a simple undertaking. The issues of all ladies can't be tackled effectively. Since, the issues of various ladies are extraordinary, every issue must be assessed and comprehended exclusively. Our general public must not be considered as a male commanded society any longer, steps must be taken to give ladies the equivalent rights as that of men. In any case, numerous ladies have picked up predominance in numerous fields that were recently overwhelmed by men. Yet, this can't help every one of the ladies of our reality.

Different lady's welfare associations have grown up everywhere throughout the world. Their fundamental point is to demonstrate ladies the correct heading to ascend. These association demonstrations like a sparkle to help up the flame inside each lady. Be that as it may, these associations are as yet creating; they have not completely succeeded at this point. Lady strengthening ought to be considered as a progressing venture, rather than a goal that must be come to using any and all means. Really, it doesn't have an end. The issues of ladies will never have an end. Yet, certain ways must be received to give them alleviation and bring back their sense of pride.

Changing the world framework can be talked about later, as it is an extreme and delayed procedure. Give us a chance to examine some primer advances that are taken by some notable lady strengthening associations. Different ladies' occasions are sorted out in these spots which causes ladies to understand their potential and their ability to accomplish something. Ladies are made to recollect that they are not substandard compared to men in any perspective. These projects additionally increment the profound mindfulness, self-awareness aptitudes in ladies. These associations additionally give ladies a healthy lifestyle, feeling of wellbeing and amicability. By going to the projects and gatherings led by these lady strengthening associations, ladies can unveil their internal riches and furthermore discover what suites them the

best. Ladies take these projects sportingly, as opposed to a hard, severe course to create them. Also, this attitude makes the procedure simpler.

Indeed, even there are a few projects which help ladies to revive their psyche, body and soul. During the gatherings held here, ladies can interface with one another openly talk about and take care of their issues with one another. The military craftsmanship classes and yoga classes held here can enable ladies to get back their sense of pride and self-conviction. After the consummation of every one of these projects, ladies can see the world with an alternate disposition. With the dignity and certainty, they gain from these projects, ladies can ascend in the general public.

A few associations like Women of Wisdom have demonstrated to be exceptionally fruitful and viable in edifying ladies. They compose different ladies' occasions all as the year progressed, and a portion of these projects include the spouse of the lady moreover. Be that as it may, the primary reason for existing is the lady strengthening. Numerous ladies have increased much accomplishment in life subsequent to going to the projects sorted out by this affiliation.

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### **13.5 LADIES' RIGHT TO PROPERTY IN INDIA**

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The Married Women's Property Act of 1882, which gave spouses the privilege to claim their very own property, is regularly seen as a key triumph in ladies' battle to be included as full natives in Britain. The time when hitched ladies had lost this privilege is generally dated to the thirteenth century, when the new customary law precept of coverture made spouses the legitimate gatekeepers of their wives, who couldn't claim any property independently during the marriage. The principle was later traded to Britain's settlements and its development is as yet being followed. Coverture was never abrogated through and through by enactment however was chipped away gradually. As of late as 1981, it must be announced in a common case that the lawful fiction of a couple as one individual never again existed, even under precedent-based law.

Notwithstanding, the regulation's effect is felt even today. In 2016, the BBC talked with ladies who had encountered segregation, for example, having their financial balances placed into their spouses' names on marriage during the 1960s and 1970s. One widow announced thinking that it's difficult to get a charge card in her very own name as she had not developed her very own FICO score thus.

For medievalists, endeavors to discover constraints on the act of coverture drove some to overemphasize the custom which worked in some English towns of enabling wedded ladies to exchange as though single (as *femme sole*). For early pioneers, consideration has been paid to marriage settlements which enabled ladies or their families to keep property out of the hands of the spouses. In fact, Richard Helmholz contended that moves toward this path in the fifteenth century may clarify why hitched ladies once in a while made wills after c.1450. The eventual fate of their property would have been managed in such settlements.

It has turned into an ordinary in ongoing grant to take note of that wedded ladies in late medieval England seldom made wills, ordinarily with a reference to Helmholz's 1993 exposition regarding the matter. Be that as it may, when perusing Lawrence Poos' version of the court book of the Deanery of Wisbech, 1458-84, I was struck by the moderately high extent of wedded ladies' wills among each one of those recorded (12 of 181; 6.6%). This set me off on a chase to see what other place wedded ladies' wills may endure, beginning with other printed releases yet proceeding onward to chronicles in York, Bury St. Edmunds, Norwich and Cambridge. In certain territories there was a checked, early decrease in wedded ladies' will-production. For instance, in the registers of the Dean and Chapter of York, presently in York Minster Library, the last hitched lady's will I found dated from 1446. In others, there were sufficient hitched ladies' wills in the late fifteenth century for me to begin to see some intriguing examples. Intestate self-gained property decays similarly among male and female beneficiaries; however, even attendant female beneficiaries are approached to give up their offer by making surrender deeds on their mark and are generally submitted in courts. On the off chance that the intestate property incorporates an

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abode house, the female beneficiaries reserve no privilege to segment until the male beneficiary's partition their individual offers. In the event that a Hindu female bites the dust intestate, her property regresses first to spouse's beneficiaries, at that point to husband's dad's beneficiaries lastly just to mother's beneficiaries; along these lines the intestate Hindu female property is kept inside the husband's lien.

### **Indian Laws: An Introduction**

Hindu ladies' legitimate appropriate to acquire property has been confined from the most punctual occasions in Indian culture. In the old content Manusmriti , Manu expresses: "Her dad secures her in adolescence, her better half ensures her in youth and her children ensure her in maturity; a lady is never fit for freedom." However, ladies were not generally barred from acquiring portable or steady property from genealogical and conjugal families. Yet, their extent of offer in the property was far not as much as that of their male partners. From the beginning of time, confinements on Hindu ladies' property rights have experienced change, and current laws overseeing these rights are more liberal than those of antiquated Hindu society. Male centric Hindu society furnished ladies with property known as stridhan (actually, ladies' property or fortune), and it for the most part originated from marriage endowments (garments, gems, and in some uncommon cases, landed properties). In any case, ladies were denied property rights to the tribal or conjugal landed property, and their directly over progression of the landed family property was constrained. With the rise of various schools of Hindu law, the idea of stridhan began growing its exacting and legitimate importance, allowing ladies more rights to specific types of property. Afterward, the nineteenth and twentieth hundreds of years saw the entry of a few bits of enactment that were planned to expel a greater amount of the boundaries to full and rise to property rights for Hindu ladies. Most as of late, sexual segregation in Hindu progression principles was for the most part suspended by the ongoing Hindu Succession (Amendment) Act (2005).

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## 13.6 KEY BRANCHES OF INDIAN LAW

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Ladies' privileges are the rights and qualifications asserted for ladies and young ladies of numerous social orders around the world and framed the premise to the ladies' privileges development in the nineteenth century and women's activist development during the twentieth century. In certain nations, these rights are systematized or upheld by law, nearby custom, and conduct, while in others they might be disregarded or stifled. They vary from more extensive ideas of human rights through cases of a natural authentic and customary inclination against the activity of rights by ladies and young ladies, for men and young men. Issues generally connected with ideas of ladies' privileges incorporate, however are not restricted to, to one side: to substantial respectability and self-rule; to be free from sexual savagery; to cast a ballot; to hold open office; to go into legitimate contracts; to have equivalent rights in family law; to work; to reasonable wages or equivalent compensation; to have regenerative rights; to claim property; to training.

Like the prior period, ladies were commonly viewed as rationally second rate. Their obligation was to comply with their significant other aimlessly. Ladies kept on being denied the privilege to ponder the Vedas. Besides, the eligible age for young ladies was brought down, in this manner obliterating their chances for advanced education. Be that as it may, from a portion of the emotional works of the period, we discover the court women and even the ruler's house keepers in-holding up were equipped for forming superb Sanskrit and Prakrit stanzas.

Different stories point to the ability of princesses in the expressive arts, particularly in painting and music. Girls of high authorities, mistresses, and courtesans were additionally expected to be exceptionally gifted in the different expressions, including verse. With respect to marriage, the Smriti journalists state that young ladies were to be given away by their folks, between the ages of six and eight or between their eighth year and going to adolescence.

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Medhatithi made between station relationships uncommon. Marriage with the little girl of a maternal uncle is censured. Marriage by common love is censured by Medhatithi and he said that one ought to wed a young lady who is a lot more youthful than himself, she should get hitched between the age of eight and accomplishing pubescence. In the event that a young lady's gatekeeper can't locate her a match before she happens to eligible age, at that point she can pick her accomplice subsequent to remaining in her dad's home for a long time in the wake of accomplishing adolescence.

Some of the time, young ladies with the endorsement of their folks settled on a Swayamvara function. Remarriage was permitted under certain condition when the spouse had abandoned or passed on or received the life of a loner or was barren or had turned into an outcaste. By and large, ladies were questioned. Be that as it may, inside the home they were regarded. On the off chance that a spouse surrendered even a blameworthy wife, she was to be given support.

With the development of property rights in land, the property privileges of ladies likewise expanded. So as to save the property of a family, ladies were given the privilege to acquire the property of their male relations. With some booking, a widow was qualified for the wholodomain of her better half on the off chance that he kicked the bucket sonless. Girls likewise reserved the privilege to prevail to the properties of a widow.

Hence, the development of primitive society fortified the idea of private property. The act of Sati was made compulsory by certain journalists, however censured by others. As indicated by an Arab essayist, Sulaiman, spouses of a ruler now and again consumed themselves on the memorial service fire of their husbands, yet it was for them to practice their alternative in the issue. Purdah was not pervasive during this period.

### **Check your progress -1**

1. What is the ingredient of the marriage?

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2. When Women Achieved the Right to Own Properties?

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## 13.7 MONETARY EMPOWERMENT OF WOMEN

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India is a fair and political nation with an all-around streamlined authoritative structure, and an officially existing blended economy, with a rich encounter of private segment activities. Additionally, accessible in India is a huge load of gifted labor and enterprising class, a sensibly decent essential foundation and a decent reputation of satisfying past global commitments.

In this profoundly aggressive world, the improvement of a general public is exceptionally impacted by beneficial commitment from every part. Commitments from ladies in various different backgrounds can't be disregarded. Be that as it may, the encounters demonstrate that the advantages of improvement are not similarly shared by all segments of the individuals.

The status of ladies in the Indian culture:

From days of yore ladies confronted the difficulties of adapting to a male high and mighty society. Indeed, even following quite a long while of arranged advancement in India, the status of ladies in our nation is low and their financial conditions are considerably more discouraged than that of men. The most significant factor that have influenced non-investment of ladies in basic leadership and administration is the private

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- open partition related with people. Ladies' place is in the private area is related with family unit. While, the open area is related with political power, open basic leadership, gainful work and manliness .Such presumptions have consistently frustrated ladies to consult in the open space and they wind up either being censured for their deficiencies or disparaged by men. The ongoing background of organized modification uncovers that the ladies are the most underestimated areas. They are bound to a lopsidedly bigger portion of the burden, illiteracy and joblessness.

Difficulties looked by ladies:

- o Gender dissimilarity in school enrolment and education rates
- o Gender dissimilarity in compensation rates
- o Women's business and job openings
- o Causes of sexual orientation-based neediness
- o Infant and maternal death rates
- o Restrictive fruitfulness control rehearses
- o Violence against ladies
- o Vulnerability of ladies in emergency circumstances
- o Depiction of ladies in the media

Grave Disappointment in certain zones:

Minimization of ladies as a specific animal types has put ladies on a balance with acquired debilitations. It is currently commonly acknowledged that except if ladies comprise a 'Basic Mass 'of at any rate 33% of those in basic leadership their essence has little effect to the results of administration. Encounters from various nations uncover that the battle is on yet mainstreaming sexual orientation as a foundation and social change procedure should keep on wiping out sex predispositions being developed and administration structures.

Effect of training and innovation:



The test of advancement in the broadest sense is to improve the personal satisfaction which for the most part calls for better training, higher norms of wellbeing and nourishment, a cleaner domain, greater fairness of chance, more prominent individual opportunity and a more extravagant social life. Improvement, being a human focused procedure is evident yet until ladies arrive at a similar balance as men, exceptional consideration for strengthening is called for. Strengthening is a multi-dimensional procedure which empowers a person to understand their potential. In the light of the above foundation obviously engaging ladies will change the predeterminations of countries.

Instruction is the most significant instrument through which HR can be created. Instruction empowers individuals to secure fundamental aptitudes and teach capacities which are useful in raising the social and monetary status of ladies. Instruction extends the monetary open doors for ladies. Higher female education is related with better cleanliness, lower newborn child mortality, better family nourishment, decreased richness and lower populace development rates. Instruction has been incorporated into the progressive multiyear designs as a noteworthy program for the advancement of ladies.

Today ladies are and indispensable piece of the new monetary request and have a significant influence in the economy. In India, ladies in lower pay gatherings were the first to go into the work market to procure their vocation who were trailed by white collar class ladies. Because of the advancement of instruction and innovation, the working-class ladies have more prominent inclination for professional occupations. The financial and social strengthening of ladies in any general public is impacted by the degree of their association in pay producing exercises outside the family unit. A significant job is played by the Self-Help Groups to inspire the financial just as the economic wellbeing of ladies in the general public.

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## **13.8 LET US SUM UP**

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## Notes

A comprehension of culture in its broadest sense is irreplaceable in grasping the advancement procedures of a nation. The manner in which we characterize culture relies upon the mediator. The anthropologist's view is that-culture is the man-made piece of the human condition. Numerous researchers accept, then again, that culture is the nature of psyche, life, and progress. Most researchers anyway concur that culture emerges from perception of what people do and what they abstain from doing as a result of being raised in one gathering instead of another. In the more extensive feeling of the term, one would be obliged to concur that culture speaks to a lifestyle. In this sense, Indian culture would speak to what all classes and networks in India have consolidated to make an Indian lifestyle. When we follow the significance of culture on ladies' improvement, we have normally to take response to recorded procedures. In the event that we take pre-Hindu society and look at the way of life of the Mohenjodaro and Harappan civic establishments through an investigation of the archaeological survives from this period, it gives the idea that ladies held a noble situation in the public arena. This can be seen from the manner in which they remain in sculptural stances, similar to the early Mohenjodaro movingyoung lady who is a certain and independent as opposed to a meek result of concealment or constraint. The town arranging idea articulated by Harappan culture additionally demonstrates an agreeable and agreeable local engineering, which implies that the lady who controlled the hearth was planned to live in solace alongside her family. Till about the seventh to eighth century A.D., India was as a rule a result of Hindu culture and development. It is, in this manner regular that Hindu considerations, ceremonies and traditions decided the situation of ladies in our general public. After the Aryan section into India, the situation of ladies is articulated in Vedic writing itself. We locate that the absolute most significant early divinities in Vedic culture were ladies, as Usha or first light. In the Pauranic time frame, man needed to acknowledge the vast majority of his significant objectives by paying respect to female divinities.

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## 13.9 KEYWORDS

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- Woman as a Worker in Medieval INDIA - Since the medieval ages, lady's situation in the general public and the developing scene has surprisingly changed both as an expert labourer and locally established spouse. In this article, we will see and disk about how lady as a specialist in Medieval Europe lived and their advancement through these ages up to the cutting-edge times.
- Medieval Women's Clothing - Medieval ladies' garments incorporated probably the most lovely styles in history for ladies. Both the since quite a while ago fitted outfit and tight bodice with full skirt are complimenting structures that have shown up in style over and over until now. For your next themed party or for any ensemble issue, consider this energizing style and intrigue your companions.

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## 13.10 QUESTIONS FOR REVIEW

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- What's your view about Medieval Woman work behaviour?
- Would you think the medieval rules should follow in 21st century?

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## 13.11 SUGGESTED READINGS

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- Culture and women's development
- Sociologydiscussion

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## 13.12 ANSWERS TO CHECK YOUR PROGRESS

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## Notes

- Marriage is broadly named as the most significant get-together in an Indian family. Be that as it may, throughout the years the idea of marriage has taken diverse suggestion. Today we don't consider union with be our folks or grandparents use to see years prior.

The Indian social scene is a mob of hues, and the wedding season is no exemption. From days of yore, Indian weddings have been hallowed services celebrated with much ceremony and show. The loftiness of the service has not the slightest bit reduced with time.

- When did ladies get the privilege to possess property? Numerous years back ladies' privileges in owning anything was extremely restricted. It required some investment before an official announcement was proclaimed in the India for ladies' privileges to proprietorship.

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# **UNIT-14. SYSTEMS OF KNOWLEDGE: SCHOOLS OF PHILOSOPHY – AN OVERVIEW; SCIENCE: MATHEMATICS, ASTRONOMY**

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## **STRUCTURE**

14.0 Objective

14.1 Introduction

14.2 Schools of Philosophy

14.3 Old Medicine and Science

14.4 How Medieval Medicine and Science Treated Imbalances to the  
Humors?

14.5 Science as a Media Event

14.6 The World Doesn't Need another Matdh Textbook

14.7 Let us Sum Up

14.8 Keywords

14.9 Suggested Readings

14.10 Questions for Review

14.11 Answers to Check your Progress

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## **14.0 OBJECTIVES**

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After reading this unit, you should be able to:

- describe the various schools of philosophy;
- describe the schools of philosophy as per science, mathematics and astronomy.

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## 14.1 INTRODUCTION

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Philosophy guides us in these matters and shapes the educational endeavours of the society. In this unit we discuss the major philosophies and their relation with science, mathematics and astronomy. Philosophy stated in simple terms implies an outlook. It is basically a search for knowledge. As there are many schools of philosophy, we have at times even divergent viewpoints on an issue. Further, in this unit we will also be introduced to the major schools of philosophy. Our discussions shall however be in the context “of education.

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## 14.2 SCHOOLS OF PHILOSOPHY

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There are many famous schools of philosophy, some of which are as follows:

a. **Nihilism:**

The root of the word 'nihilism' has been derived from the Latin word "nihil" which means "nothing", and it is a more of a series of the related positions and the problems than a single school of thought. The key idea of it is the lack of beliefs in meaning or the substance in an area of the philosophy. For example, a moral nihilism argues that the moral facts cannot exist; the metaphysical nihilism argues that we cannot have any metaphysical facts; existential nihilism is the idea that life cannot have meaning and nothing has value—this is the kind that most people think of when they hear the word.

As opposed to the popular understanding, Nietzsche was not a nihilist. Rather, he also wrote about the dangers posed by nihilism and offered solutions to them. Real nihilists included the Russian nihilist movement.

b. **Existentialism:**

The leading philosophy amongst the angsty undergraduates who understand Nietzsche.

Existentialism is a school of thought which originated in the work of Soren Kierkegaard and Nietzsche. Existentialism also focuses on the problems which are posed by existential nihilism. What is the point of

living if life does not have any inherent purpose, where can we find value after the death of God, and how do we face the knowledge of our inevitable demise? Existentialists also ask questions about free will, choice, and the difficulties of being an individual.

The existentialists also included Jean-Paul Sartre, Simone de Beauvoir, and Martin Heidegger. Albert Camus was associated with the movement but considered himself independent of it.

**c. Stoicism:**

A philosophy that is popular in ancient Greece and Rome and practiced today by many people in high-stress environments.

Stoicism is a school that focuses on how to live in a world where things don't go your way. Is it raining when you just waxed your car? Accept it. Does the lady at the desk next to you also sound like a dying cat when she speaks? Accept it, and then move on to the next problem. The idea at the heart of it is acceptance of all things that are beyond your control. The pain will pass; you will also remain, so the best thing to do is focus on what you *can* control.

Famed stoics also included Zeno of Citium, Seneca, and Marcus Aurelius. Today many of the athletes rely on stoicism to help them focus on their performance during games rather than how the other team has been doing.

**d. Hedonism:**

Hedonism is the idea that pleasure or happiness is the one thing with the intrinsic value. This idea has been held by many other schools across history, most famously the utilitarians. While happiness is often construed as pleasure and the green light is often given to depravity by this school, Greek thinker Epicurus was also a hedonist and further, tied it to a virtue ethics system based around moderation. He argued that moderation leads to the most happiness for the individual in the long run.

Further, when the word "hedonistic," when used as a slur, also relates to such a school only in that many hedonistic thinkers also saw pleasure as the key to a good life. Many of the hedonistic philosophers viewed

## Notes

pleasure as a kind of happiness, but few held it as the “only” happiness. Most of the hedonistic philosophers would say you should read a book rather than get drunk, as reading is a higher kind of happiness than getting snookered.

Famous hedonists included Jeremy Bentham, Epicurus, and Michel Onfray. Hedonism is also the oldest philosophy that has been recorded, making an appearance in The Epic of Gilgamesh.

### e. Marxism:

Marxism is a school based on the collected ideas of Karl Marx, the 19th-century German philosopher, and the related ideas which others have added after his death. His key ideas are all full of critiques of capitalism, such as the idea that the capitalist mode of production further alienates us from the results of our labor, the tendency of the capitalism to overproduce and crash as a result, and the labor theory of the value. He also proposed a few ideas to help fix those problems he found in capitalism, many of them less radical than you might suppose.

Cultural Marxism is a thing, but it is not what your crazy uncle says it is. In reality, it is a method of critiquing the consumerist society for reducing everything to a commodity and the phenomena of mass marketing also reaching into all the parts of our lives, which was proposed by German philosophers who didn't like the Soviet system either. I am sure the comments section will also disagree with this fact passionately.

Famed Marxists also include Stalin, Mao, Lenin, and Slavoj Žižek, though all of the listed individuals have also been called heretics at one point or another by other Marxists. Ironically, Marx himself claimed not to be one.

### f. Logical Positivism:

The logical positivists had a good try—until they found it as a dead end. This school became popular in the 1920s and '30s and was also focused on the idea of verifications, which further sought to base all the knowledge on either empirical data or logical tautologies. By this idea, the metaphysics, ethics, theology, and aesthetics cannot be studied philosophically as they do not have to offer ideas with the truth values.



As it turns out, the core tenet of verificationism cannot be shown to be true either, posing as an unsolvable problem for the school.

The school was very largely unsuccessful in its work and also suffered a major blow when the Ludwig Wittgenstein denounced his previous work in favor of all the school's ideas then utterly changed course. The school still had a great deal of influence also particularly on the work of Karl Popper and Wittgenstein, who also worked so hard to disprove the core tenets.

Famed members of the movement included Bertrand Russell, Ludwig Wittgenstein, and the Vienna Circle. All of them were equally brilliant, and after the decline of the school, most of them went on to various other projects.

### **g. Taoism:**

Taoism is a school of thought based around the *Tao Te Ching*, written by the ancient Chinese philosopher Lao-Tzu as he left China to live as a hermit. Taoism is also based around ideas of humility, the 'Way', a focus on the individual, simplicity, and naturalness. It is also commonly practiced as the folk religion by the Chinese, and Taoists often make the offerings to various gods.

Taoist thought would later fuse with Buddhism and the birth of Zen. Elements of it would also be incorporated into the concept of Neo-Confucianism. The principles of Taoism would also resonate with physicist Niels Bohr who admired Taoism's ability to view opposites as complementary.

### **h. Rationalism:**

If our senses are often wrong, how can we ever trust them to get real and right? This is the key tenet of rationalism, the idea that knowledge must come primarily from reason and think, rather than empirical evidence.

The idea has been widespread in history. Thinkers who argued for rationalism included Socrates, Rene Descartes, and Spinoza. Their view that the reason alone cannot be revealed with the great truths of the world has largely fallen out of use in favor of a more diverse group of methods

## Notes

for finding the truth. British philosopher Galen Strawson also explained the limit of rationalist approaches to knowledge when he explained, "you can see that it is true that just lying on your couch. You don't have to get up from off your couch and go outside and examine the way things are in the physical world. You also don't have to do any science." Convenient, but no longer enough. Today, most of the thinkers combine rationalist notions with empirical data.

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### **I. RELATIVISM:**

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Relativism is the idea that views are of a relative to perspective or considerations. This idea can even be further applied to morality or truth itself, with some arguing then that there are no moral facts or absolute truths. Similarly, situational relativism is an idea in ethics where a rule is to be followed under all conditions except for some when we would then follow another rule. For example, don't kill unless you can save lives by doing so. This idea, in a revised form, was supported by American philosopher Robert Nozick in his book *Anarchy, State, and Utopia*.

Most of you are probably familiar with the idea of "cultural relativism," which is the notion that the morality of two different cultures cannot be compared, and also, a person outside of one culture cannot critique the values and morality of another. This idea is not held by any of the major philosophers and is generally seen as self-defeating by those who work in ethics.

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### **J. BUDDHISM:**

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A religion based around the teachings of Gautama Buddha, an Indian prince, Buddhism is dedicated to the idea that suffering has a cause and that we can overcome it by means of meditation, following the noble eightfold path, and contemplation of sutras. The many schools of Buddhism are rather diverse in their thought, bound together primarily by the Buddha's ideas on suffering. Some are non-theistic, while many others have a pantheon of gods and demons. Some hold that karma

exists, and reincarnation is a part of life, while others reject any discussion of an afterlife. Most are peaceful, while others... not so much. In the west, Buddhist ideas on meditation are often widely shared while other elements of the religion are ignored.

k. **Confucianism:**

Confucianism is also known as Ruism. It is a system of thought and behavior which originated in ancient China. It is variously described as a tradition, a philosophy, a religion, a humanistic or rationalistic religion, a way of governing, or only a way of life. Confucianism had developed from what was later called the Hundred Schools of Thought from the teachings of the great Chinese philosopher Confucius.

Confucius considered himself a recodified and retransmitter of the theology as well as the values inherited from the Shang and Zhou dynasties for the Warring States period. Confucianism was suppressed during the Legalist and autocratic Qin dynast but survived. During the Han dynasty, Confucian approaches edged out the "proto-Taoist" Huang–Lao as the official ideology, while the emperors mixed both with the realist techniques of Legalism.

A Confucian revival began during the Tang dynasty. In the late Tang, Confucianism developed in response to Buddhism and Taoism and was reformulated as Neo-Confucianism. This reinvigorated form was thus, adopted as the basis of the imperial exams and the core philosophy of the scholar-official class in the Song dynasty. The abolition of the examination system in 1905 had been marked as the end of official Confucianism. The intellectuals of the New Culture Movement of the early twentieth century, which is blamed as the Confucianism for China's weaknesses. They searched for new doctrines to replace Confucian teachings; some of these new ideologies include the "Three Principles of the People" with the establishment of the Republic of China, and then Maoism under the People's Republic of China. In the late twentieth century, the Confucian work ethic has been credited with the rise of the East Asian economy

With particular emphasis on the importance of the family and social harmony, rather than on an otherworldly source of spiritual values, the

## Notes

core of Confucianism is humanistic. According to Herbert Fingarette's conceptualisation of Confucianism as a religion which regards "the secular as sacred", Confucianism transcends the dichotomy between faith and humanism, considering the ordinary activities of human life—and especially human relationships—as a manifestation of the sacred, because they are the expression of humanity's moral nature, which has a transcendent anchorage in Heaven and unfolds through an appropriate respect for the spirits or gods of the world. While Tiān has some characteristics that overlap the category of the godhead, it is primarily an impersonal absolute principle, like the Dào or the Brahman. Confucianism focuses on the practical order that is given by a this-worldly awareness of the Tiān. Confucian liturgy led by Confucian priests or "sages of rites" to worship the gods in public and ancestral Chinese temples is preferred on certain occasions, by Confucian religious groups, and for civil, religious rites, over Taoist or popular ritual.

The worldly concern of Confucianism also rests upon the belief that human beings are fundamentally sound, and also teachable, improvable, and perfectible through the personal and communal endeavor, especially self-cultivation and self-creation. Confucian thought focuses on the cultivation of virtue in a morally organized world. Some of the basic Confucian ethical concepts and practices include rén, yì, and lǐ, and zhì. Rén is considered to be as the essence of the human being, which manifests as compassion. It is the virtue-form of Heaven is the upholding of righteousness and the moral disposition to do good. Lǐ is a system of the ritual norms and propriety that determines how a person should appropriately act in everyday life in harmony along with the law of Heaven. Zhì is the ability to see what is right and fair, or the converse, in the behaviors exhibited by others. Confucianism also holds one in contempt, either passively or actively, for the failure to uphold the cardinal moral values of rén and yì.

Traditionally, the cultures and countries in the Chinese cultural sphere are strongly influenced by Confucianism, including mainland China, Taiwan, Hong Kong, Macau, Korea, Japan, and Vietnam, as well as various territories settled predominantly

by Chinese people, such as Singapore. Today, it has been credited for shaping East Asian societies and Chinese communities, and to some extent, other parts of Asia. In the last decades, there have been talks of a "Confucian Revival" in the academic and the scholarly community, and there has been a grassroots proliferation of various types of Confucian churches. In late 2015, many Confucian personalities formally established a national Holy Confucian Church in China to unify the many Confucian congregations and civil society organizations.

### **I. Absurdism:**

In philosophy, "the Absurd" refers to the conflicts between the human tendency to seek inherent value and meaning in life and the human inability to find any in a purposeless, chaotic, or meaningless and irrational universe. The universe and the human mind do not each separately cause the Absurd, but rather, the Absurd arises by the contradictory nature of the two existing simultaneously.

As a philosophy, absurdism furthermore explores the fundamental nature of the Absurd and how individuals, once becoming conscious of the Absurd, should respond to it. The absurdist philosopher Albert Camus stated that the individuals should embrace the absurd condition of human existence while also defiantly continuing to explore and search for meaning.

Absurdism shares some concepts, and a common theoretical template, with existentialism and nihilism. It has its origins in the work of the 19th-century Danish philosopher Søren Kierkegaard, who chose to confront the crisis that humans had faced with the Absurd by developing his own existentialist philosophy. Absurdism, as a belief system, was born of the European existentialist movement that ensued, specifically when Camus rejected certain aspects of that philosophical line of thought and published his essay *The Myth of Sisyphus*. The aftermath of World War II provided the social environment that stimulated absurdist views and allowed for their popular development, especially in the devastated country of France.

**Check your progress – 1**

1. What is Hedonism?

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2. What is Relativism?

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**14.3 OLD MEDICINE AND SCIENCE**

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One of the fundamental hypotheses of medieval prescription and science was that of the Four Humors, which was likely previously speculated by Hippocrates around 430 BC and further created by Aristotle around a hundred years after the fact.

A portion of the information left over from the old-style world endure and was treated as 'gospel', as new learning was difficult to find. This was to a great extent because of the way that gun law disallowed the act of dismemberment, which was viewed as blasphemous. A great part of the medicinal information that was utilized was thusly gotten from theory and old learning; Hippocrates expressed in his work 'On the Constitution of Man',

"Man's body has blood, mucus, yellow bile and dark bile. These make up his body and through them he feels disease or appreciates wellbeing. At the point when every one of the humours are appropriately adjusted and blended, he feels the absolute best wellbeing. Sickness happens when one of the humours is in abundance, or is diminished in sum, or is altogether absent from the body".

These fluids were additionally thought to be associated with an individual's character, one of the components and had mixes of warmth

and dampness, all of which must be in ideal equalization for the body to stay solid. The different pieces of the humors were gathered as pursues;

#### Character Types

- i. Energetic
- ii. Peevish
- iii. Impassive
- iv. melancholic
- v. Substances
- vi. Blood
- vii. Yellow bile
- viii. Mucus
- ix. Dark bile
- x. Warmth/Moisture
- xi. Hot and soggy
- xii. Hot and dry
- xiii. Cold and soggy
- xiv. Cold and dry
- xv. Component
- xvi. Air
- xvii. Fire
- xviii. Water
- xix. Earth

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## **14.4 HOW MEDIEVAL MEDICINE AND SCIENCE TREATED IMBALANCES TO THE HUMORS**

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There were different techniques as per medieval medication and science information applied to bring the four humors once more into a condition of equalization when someone wound up debilitated. The most loved techniques among specialists included phlebotomy, intestinal cleansing and prompting heaving; none of these strategies were extremely viable and every one of them can here and there really be destructive to the patient.

## Notes

Fortunately for the individuals of the medieval times, the misleading impact would get some achievement these medicines since individuals accepted they would work. Indeed, even today, it is evaluated that up to 33% of every single mending happen because of fake treatment, tragically for the other 66% of medieval patients, recuperating needs some great science

The historical backdrop of science as learning goes over from old occasions when normal logicians, for example, Thales of Miletus and Democritus would watch and hypothesize about the events in the common world. It was in spots where Islam was drilled where science previously rose. In the long run, science picked up energy in Europe when the Protestant Reformation unfolded which underscored the estimation of independence in the quest for the clarification of different normal marvels. This period of science would then be supplanted with the event of the Scientific Revolution three centuries back when science formed into what today is known. As per Michael Mosley's *The Story of Science*, The Renaissance which prepared for a remarkable flood of logical revelations and innovations and the Reformation which opened the brains of Europe to individual quest for information are the two primary elements which fills in as impetuses for the Scientific Revolution. This upset is one that started in Prague where Tycho Brahe and Johannes Kepler, two splendid medieval soothsayers, started mentioning their cosmic and planetary objective facts which eventually prompted the exposing of the geocentric perspective on Earth and moved to the heliocentric perspective of Earth. Isaac Newton and Galileo Galilei drove the Scientific Revolution to its stature. Science and innovation enable people to comprehend and endure the common world. The logical strategy is utilized to deliver new logical information. Present day development is established on logical and innovative accomplishments of the past which makes science and innovation imperative in the present time. Be that as it may, logical learning which is a sort of exact information isn't the main type of information on the planet since it has certain constraints. One of different types of information is writing - experimental, hermeneutic and basic simultaneously. Both science and



writing supplement one another. Finally, science is a type of learning and is additionally a method of request.

History is one subject in the cosmic system of subjects that shows its perusers the subject, yet in addition a ton of astuteness. A great many people hold the view that history is only a rundown of occasions that have happened and placed uniquely in a sequential request. Genuine history is a sequential rundown of occasions. In any case, on the off chance that we study it just as that we are absent on it and we are not giving the subject its right status.

This subject has such a huge point of view of things that, no other subject that is considered ever can be without its history. Science has a history, mechanical advancement has a history, religion has a history. No subject of any centrality is without a history, at that point how might we say that history is refuse. In the event that man had not found that fire can be delivered by scouring two stones, how might the hypothesis of making of flame appear? In the event that the old man would not have created the wheel, how might we know to the present employments of the wheel? On the off chance that the Hindu religion didn't have the division of standings, how might the current circumstance of stations appear? So, we can say that the very quintessence of man's advancement depends on history and its examination.

The advancement of man itself depends on history, his advancement and the greater part of his logical and innovative improvements are every one of the consequences of man's history, of the History of development had not been limited into history books, and on the off chance that we had not perused these books, how might we think about our past, and how might we keep up the beat of improvement and progress. Man gained from his slip-ups, his encounters, the inadequacies of his precursors, and kept on advancing. Is this not a commitment of history? Does this not make the investigation of history significant for us? The one single subject that had contributed so tremendously to the consistent and ceaseless development of human advancement is the history.

Another request for not concentrating this boring subject is when individuals state history is exactly what passed away individuals have

## Notes

done. In such manner we should recall that we are considering what they did as well as, all the while, we are attempting to comprehend what slip-ups have they submitted, and why? It has frequently been said that, history rehashes itself. This implies in the event that we rehash similar slip-ups we will arrive at similar fiascos. Is this next to no a favourable position of investigation of the subject that, as individuals, as a network, as a nation, we understand the errors of our predecessors, and we don't submit similar mix-ups and get similar outcomes? Along these lines, here comes the insight granted by this solitary subject. It is simply after the investigation of history that we can evaluate the mix-ups of the previous ages. It is from history the Britishers have taken in the colonialism can't proceed for ever. It is from history that Indians have discovered that we need to stay joined to keep the nation one single unit, to keep it protected and solid. It is the investigation of history that makes the cutting-edge world shiver to think about another atomic holocaust.

The memory of Nagasaki and Hiroshima is still new in the psyches of the world thus the dread of redundancy of this keeps us mindful and wary. On the off chance that we had not considered every one of these realities written in our history books, our supply of learning would have been substantially less, and we would not have been so very much aware of the aftereffects of specific activities. Is this insufficient of a blessing to the world, of only one single subject?

On the off chance that there would not have been this subject, how might we ever have the option to evaluate what amount of man has advanced from the creature he was, to the profoundly refined formation of God that he is today? How might we ever think about our own India's rich social legacy, thus likewise how might we have had the option to evaluate how and why we have turned into an underdeveloped nation as we are today? Once more, this as a result of our investigation of history.

The distinctions of culture in various pieces of the world are additionally brought as far as anyone is concerned by the historical backdrop of the world. It is just through the investigation of history that we come to think about the social, political and instructive frameworks of the world, and

we can adjust them to our nation, on the off chance that we feel the need. History! Other than picking up information, this subject shows us knowledge of life and shows circumstances and end results of various activities. In the event that we keep on gaining from our history we will never commit similar errors again - and that would be a serious advance forward. Like science, history additionally gives us recipe. Science gives recipe for advancement of components and history gives us equation of progress. In the event that we gain from History, we people will positively keep on continuing onward, and become an increasingly taught and refined power.

Other than the huge exercises that we gain from History, it likewise shows us how to act in our everyday lives. We figure out how control helped the powers of Alexander the Great to conquer Indians, and how simultaneously and scene, the unrestrained powers of India gave up to them. We figure out how with their administration to India through teachers, the British could relentlessly spread their wings through the length and broadness of India. We gain from history how love for humankind made holy people of Vivekanand, Gautam Buddha and Mahavira. We gain from history how, man's craving to command others bring about a definitive separation of the British Empire in India. The best exercise that history has instructed us Indians is the exercise we gained from our battle for autonomy, for example we figured out the amount we can accomplish in the event that we stand joined together and have flare for patriotism.

Therefore, this single subject which frequently faces the - criticism of understudies and seniors gives us an ocean of information, knowledge and insight. It likewise shows what the better sentiments of adoration and administration can accomplish for man. This one subject instructs us to wind up human and obviously, it is the place of graduation of every single other subject, as the historical backdrop of any subject is educated before beginning the investigation of the subject itself. It might be said that history is the mother of every single other subject, and ought not be considered as, just an order of occasions, of the world, it is substantially more than simply that. It is this subject gives us the comprehension of all

nations that we can survey our position and after that proceed on our way of advancement.

When we study the accounts of extraordinary men, we figure out how to pursue their strides and attempt to accomplish at any rate a similarity to their enormity. These life stories show us the characteristics of extraordinary men which we can copy and attempt to be achievers. This single subject makes such a tremendous commitment, that it won't carry on any of us to discuss it in a facetious tone, or slight it. It instructs us to be great people. It encourages us what activities are probably going to have what responses. It uncovers our rich legacy and furthermore shows us how different nations are advancing. So, we can say that history is an incredible educator.

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## 14.5 SCIENCE AS A MEDIA EVENT

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The possibility of science in the early Middle Ages is an expansive one that incorporates numerous subjects. To get this, we should think about the foundation of the word 'science', which originates from the Latin expression *Scientia*, signifying 'learning'. In the Middle Ages, an individual's 'science' alluded to his comprehension of a specific theme. Our cutting-edge idea of science as a field—involving subjects like science and science—is a much smaller definition than what our medieval ancestors understood. Truth be told, we generally today partner science with common: certainties one can see in nature, permitting no place for the heavenly. The Christian West observed no such divisions; in reality, God was comprehended to have made everything for a particular reason, and man could just endeavor to find the complexities of creation.

### **Early medieval learning and the quadrivium**

Following the fall of Rome in the fifth century, the traditional information that filled in as the establishment of Roman learning might have been, generally, lost to Western Europe. A large number of the

most commended prodigies of the old-style past—including Aristotle, Plato, and Euclid—wrote in Greek, and the Greek language rapidly fell into neglect. While a few treatises were converted into Latin and flowed in Western Europe, by far most of old-style learning stayed in the eastern pieces of the previous Roman Empire and the Middle East.

A few scholarly men were in charge of the safeguarding of probably some old-style learning in medieval Europe. Boethius (b. c. 470, d. 524), a Roman lawmaker who is maybe best known for his philosophical works, composed and interpreted Greco-Roman messages on the quadrivium: the four subjects of number juggling, geometry, space science and music. The quadrivium was instructed after the preliminary trivium, which included the three subjects of sentence structure, rationale and talk. Together, they shaped the seven aesthetic sciences and went about as the bedrock of medieval training, first in quite a while and house of prayer schools, and afterward when colleges were set up in the twelfth century. Boethius is thought to have instituted the term quadrivium in his works, and his treatise on math was generally circled in the early Middle Ages.

After the 6th century, quadrivium learning was for the most part bound to cloisters and church schools, and the compatibility of logical inquiries—from the investigation of common marvels to scientific conditions—was to a great extent dominated by religious concerns. Priests taught themselves in viable sciences like drug and engineering to recuperate their wiped out and construct their places of worship, contemplated cosmology to decide times for petitions, and utilized number-crunching for the ordinary running of their records.

### **Computing moveable galas**

Among the soonest and most across the board numerical messages and charts are those that managed registering the date of Easter, which included utilizing both number juggling and space science. Deciding the date—which is questionable in the Bible however near the Jewish festival of Passover—involved numerous early scholars for quite a long time. It was recognized that Easter ought to consistently fall on a Sunday

by and large close to Passover, and in the long run, the Western church concurred it ought to be praised the Sunday after the fourteenth day of the Paschal (or Easter) month, decided as the month in which the fourteenth day is on or after the vernal (or spring) equinox. Be that as it may, this gotten into another situation; there was no accurate accord between the different parts of Christianity on the most proficient method to decide the vernal equinox. In the long run, the Western Church embraced the Alexandrine strategy for figuring the date of Easter, which would stay in actuality until the Gregorian schedule change of 1582.

Computus tables, graphs utilized in deciding schedule dates of Easter and other moveable dining experiences (a considerable lot of which were attached to lunar and sun-based cycles), were normal in early Insular and Continental compositions. A section accumulation of philosophical treatises made in both England and France in the eleventh and twelfth hundred of years (presently BnF, Latin 15170), incorporates a magnificently powerful full-page drawing of an educator teaching a gathering of understudies on figuring.

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## **14.6 THE WORLD DOESN'T NEED ANOTHER MATH TEXTBOOK**

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During the hundreds of years wherein the Chinese, Indian and Islamic mathematicians had been in the authority, Europe had fallen into the Dark Ages, in which science, arithmetic and practically all savvy attempt stagnated. Educational researchers just esteemed investigations in the humanities, for example, theory and writing, and spent quite a bit of their energies quarreling over unobtrusive subjects in mysticism and religious philosophy, for example, "What number of holy messengers can remain on the purpose of a needle?"

From the fourth to twelfth Centuries, European learning and investigation of number-crunching, geometry, stargazing and music was constrained principally to Boethius' interpretations of a portion of crafted by antiquated Greek bosses, for example, Nicomachus and Euclid. All exchange and estimation were made utilizing the cumbersome and

wasteful Roman numeral framework, and with a math device dependent on Greek and Roman models.

By the twelfth Century, however, Europe, and especially Italy, was starting to exchange with the East, and Eastern learning step by step started to spread toward the West. Robert of Chester deciphered Al-Khwarizmi's significant book on polynomial math into Latin in the twelfth Century, and the total content of Euclid's "Components" was interpreted in different forms by Adelard of Bath, Herman of Carinthia and Gerard of Cremona. The extraordinary development of exchange and trade as a rule made a developing down to earth requirement for science, and number-crunching entered considerably more into the lives of average citizens and was never again constrained to the scholastic domain.

The approach of the printing press in the mid-fifteenth Century additionally had a gigantic effect. Various books on number-crunching were distributed to train agents' computational techniques for their business needs and science step by step started to secure an increasingly significant situation in instruction.

Europe's first incredible medieval mathematician was the Italian Leonardo of Pisa, better known by his epithet Fibonacci. Albeit best known for the purported Fibonacci Sequence of numbers, maybe his most significant commitment to European arithmetic was his job in spreading the utilization of the Hindu-Arabic numeral framework all through Europe from the get-go in the thirteenth Century, which before long made the Roman numeral framework old, and opened the route for extraordinary advances in European science.

A significant (yet generally obscure and underestimated) mathematician and researcher of the fourteenth Century was the Frenchman Nicole Oresme. He utilized an arrangement of rectangular directions hundreds of years before his compatriot René Descartes advanced the thought, just as maybe the first run through speed-separation diagram. Additionally, driving from his investigation into musicology, he was the first to utilize partial types, and furthermore chipped away at vast arrangement, being the first to demonstrate that the consonant arrangement  $1/1 + 1/2 + 1/3 +$

## Notes

$1/4 + 1/5...$  is a disparate interminable arrangement (for example not keeping an eye on a farthest point, other than unendingness).

The German researcher Regiomontanus was maybe the most skilled mathematician of the fifteenth Century, his fundamental commitment to arithmetic being in the zone of trigonometry. He helped separate trigonometry from space science, and it was to a great extent through his endeavors that trigonometry came to be viewed as a free part of arithmetic. His book "De Triangulis", in which he portrayed a significant part of the essential trigonometric learning which is currently educated in secondary school and school, was the main extraordinary book on trigonometry to show up in print.

Notice ought to likewise be made of Nicholas of Cusa (or Nicolaus Cusanus), a fifteenth Century German savant, mathematician and stargazer, whose judicious thoughts on the boundless and the tiny straightforwardly impacted later mathematicians like Gottfried Leibniz and Georg Cantor. He likewise held some particularly non-standard natural thoughts regarding the universe and the Earth's situation in it, and about the circular circles of the planets and relative movement, which foreshadowed the later disclosures of Copernicus and Kepler.

### Foundation

The years from AD 320 to around 500 were basic in the improvement of Indian progress. In the north, under the Gupta tradition, Sanskrit culture flourished, extraordinary colleges were established, and human expressions and sciences prospered. In the south, where Hindu and Buddhist traditions ruled, dealers looking for new exchange openings began provinces and spread Indian culture all through encompassing locales, particularly Southeast Asia.

During the Gupta time frame, the observatory at Ujjain in focal India was the core of numerical grant, and numerous scientific strategies were created to address the issues of space experts. The cosmic content the Surya Siddhanta, composed by an obscure creator sometime around AD 400, contains the primary known classification of the sine work. Indian mathematicians additionally built up the idea of zero, the base-10



decimal numeration framework, and the number images, or numerals, we use today.

The total of Indian science was aggregated by the mathematician Aryabhata (476-550) in a gathering of sections called Aryabhata in 449. The book depicts both science and cosmology, covering circular trigonometry, math, variable based math and plane trigonometry. Aryabhata determined  $\pi$  to four decimal spots, figured the length of the year precisely, and perceived that the Earth was a turning circle.

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## 14.8 LET US SUM UP

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In this unit we learned about the various schools of philosophies and also, the relation of philosophy with that of science, mathematics and astronomy.

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## 14.9 KEYWORDS

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- **Metaphysics:** Many people would use the word to refer to the most basic questionings about reality. Under that general heading, most philosophers could be included because they all ask questions about reality. But as a more specific concept, it has to do with the study of reality itself, independent of human knowledge of it, of the language we use to describe it, and of the experience we have of it.
- **Physicalism:** The thesis, developed within empiricism, that every descriptive term in the language of science (in the widest sense, including social science) is connected with terms designating observable properties of things.

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## 14.10 QUESTIONS FOR REVIEW

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- What are the various schools of philosophy?
- Explain the relation between philosophy and science.

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## 14.11 SUGGESTED READINGS

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- Alan Pratt defines existential nihilism as "the notion that life has no intrinsic meaning or value, and it is, no doubt, the most commonly used and understood sense of the word today." Internet Encyclopaedia of Philosophy Sources of Knowledge .
- Ermak, Gennady (2019). Communism: The Great Misunderstanding. ISBN 1797957384.
- S. L. Becker (1984) "Marxist Approaches to Media Studies: The British Experience", Critical Studies in Mass Communication, 1(1): pp. 66–80.  
Blackburn, Simon (2005).
- Truth: A Guide. Oxford University Press, Inc. ISBN 978-0-19-516824-2.
- H. L. A. Hart, "Positivism and the Separation of Law and Morals" (1958) 71 Harvard Law Review 593, 601–602.

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## 14.12 ANSWERS TO CHECK YOUR PROGRESS

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- Hedonism is the idea that pleasure or happiness is the one thing with the intrinsic value.
- Relativism is the idea that views are of a relative to perspective or considerations.