# PERSPECTIVES IN INDIAN HISTORY

Dr. Lakshmi Sevukamoorthy
Anwar Khan

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# CONTENTS

# CHAPTER 1

# A BRIEF INTRODUCTION TOTHE INDIAN HISTORY

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**ABSTRACT:**

The world's largest democracy is found there. It is also the seventh-biggest country in the world and the largest by area in South Asia. Mumbai is the biggest city, although New Delhi is the capital. English is a second official language alongside Hindi as the official tongue. The Indus Valley Civilization and the arrival of the Aryans mark the beginning of India's history. The pre-Vedic and Vedic eras are commonly used to refer to these two times. The Rig Veda is the first work of literature that provides insight into India's history.

**KEYWORDS:**

Early Modern, Indian History, South India, South Asia, Segmental State.

## INTRODUCTION

Burton Stein's A History of India is one of the most ambitious histories of the subcontinent ever attempted, at least by a single historian and in a single book. It was first published in 1998 and derived from decades of rigorous academic study conducted by Western and South Asian researchers during the 1950s, to which Stein was an active and influential contributor. Although Stein seldom openly refers to specific historians in the History, their perspectives are at least implied in his critical analysis of Indian feudalism, the character of the Vijayanagara' empire, the collapse of the Mughals, and the personality and leadership of M. Gandhi, K. It is also visible, if subtly, in the abundance of historiography and historical debate, which Stein himself found'marvellously exciting,' that continually supports and animates his discussion[1], [2].

However, the History of India also reflects its author's broad personal connection with the history of South Asia, particularly the history of south India from the medieval period to the early colonial era. Although Stein died in 1996, before his history could be finalized for publication, by that time he had published books ranging from 'peasant state and society 'in medieval south India and of Vijayanagara society, poised on the cusp of the early modern age, through to his intellectual biography of Thomas Munro, one of the founders of the modern age. Stein was thus uniquely placed to take a long view of Indian history, to reflect on its underlying continuities rather than its supposed discontinuities, and to see in that complex and varied history a strong sense of evolving processes rather than the static forms and abrupt transformations preferred by previous generations of historians, imperial and Indian alike[3], [4].

In addition, Stein brought to his history a wide thematic unity based on an essentially Marxist understanding of historical materialism and the underlying processes of community and class formation, lending the book a remarkable coherence. 'I assume,' Stein says a third of the way through the Introduction (which serves as both a concise summary of the History and a statement of Stein's mature historical credo), 'that all social relations and institutions Editor's Introduction xv are shaped, though not completely determined, by existing production systems and the places of particular groups within productive systems. 'The result is an energetic, original, and intellectually challenging reappraisal of Indian history: it is, as Stein describes it, a "accounting," rather than a mere succession of events, dynastic adventures, and oversized personalities (though Stein never overlooks the importance of presenting history as an ongoing narrative).

The History of India is, as one of the critics most qualified to make the judgment noted, Stein's "most enduring" work, with its "uniformly lucid exposition" and "breathtaking" historical and thematic variety [5], [6]. Most histories of India have been written from the north, from the Indo-Gangetic plain, which has often been regarded as the subcontinent's geographical core and cultural heartland, and, at least until the European incursions of the eighteenth and nineteenth centuries, the region into which northern invaders poured, and from which were subsequently disseminated many of the seemingly foundational attributes of Indian or Indo-Muslim civilizatio In contrast, the south of India looked to be a backwater or a sluggish, maybe sullen, beneficiary of northern innovation. Close familiarity with the south, as well as the long - term structure of its society and history, enabled Stein, whose enthusiasm aided in the revival of south Indian historical studies in the United States and Britain, to take a significantly different perspective than most previous histories of the subcontinent[7], [8]. There is less feeling of rapid transitions and huge upheavals in his history, of a high classical age followed by a retreat into a European-style 'Dark Ages'.

Many of the developments he traces, most notably the Hindu devotional (or bhakti) movement from the sixth century onward, are clearly identified as having emerged from southern soil, just as the Chola and Vijayanagara polities provide for him as telling an account of the realities and limitations of Indian state formation as the more celebrated northern empires of the Mauryans, Guptas, and Mughals. Stein looks to the south for inspiration and proof, notably to Tamil nation (Tamilnadu). Tamil literature and epigraphy, as well as Tamil social and cultural activities, provide him the resources to qualify or expand on the types of all-India generalizations that any competent study of this kind necessitates.

If Stein's 'peninsular ‘perspective occasionally leads him to overlook aspects of northern history that students and scholars might reasonably expect to find here - the relative lack of discussion of the rise of Sikhism from the early sixteenth century and the Sikh - run state of Ranjit Singh in early nineteenth - century Punjab being a case in point -then the greater focus on the south helps him to redress a familiar northern bias -as, for example, in questioning And, while he was not the first South Asian historian to use the concept of 'Early Modern India,' beginning around 1600, to elide an overdrawn dichotomy between the medieval and the modern, he uses it with particular effectiveness and supplies it with a persuasive rationale in Chapter 4 of this work. In his History

of India, as in his other work, Stein devoted special attention to the nature and availability of current materials oral, literary, and visual and the issues they bring for historical inquiry[9], [10].

At the same time, while he is particularly critical of what he perceives to be the banalities of certain strands of nationalist historiography he rarely goes so far as to challenge its imperial forefathers, he demonstrates an unwavering appetite for a history that is consistently analytical and well-grounded in Marxist concepts of class and economic change. Although the majority of Stein's academic effort concerned periods before British rule and its post Independence successors, as his Introduction makes apparent (particularly via the words that open and finish it), many of his concerns were formed by the post - 1945 environment. Although Stein often wrote on religion, he was skeptical of approaches to South Asian studies that emphasized India's apparently 'other - worldly' aspect.

His was a'modernist', 'developmental'approach in which the actual substance of social and economic transformation was much more important than the seeming function of 'values'. Having begun his career as an economic historian (one of his first published works was a bibliographic essay on Indian economic history published with Morris David Morris in 1961), the importance he attaches in this book to questions of poverty and exploitation, population growth and environmental change, gender inequalities, and the rise of the petty bourgeoisie, echo many of his long-standing concerns with the material underpinnings of South Asian history. Liberty, pleasure, and poetics are seldom discussed as frontline topics: the Kama Sutra is not suggested reading, and neither the Indian novel nor Bollywood movie play a role. The creative creativity, religious insights and nuances, intellectual agility and invention that South Asian civilisation is so frequently praised for are all subdued or non-existent themes here. Stein is uninterested in Orientalism (in the sense popularized by Edward Said) or 'colonial knowledge': the discursive shift in South Asian research did not inspire him. He was not happy to wonder at the great men and women whose lives and achievements have adorned so many Indian history.

Munro, who enters nearly precisely halfway through Stein's work, poised between the old world and the new, is more an emblem of continuity and change than evidence to the individual's dominant position in history. Stein's skepticism, even iconoclasm, toward "heroic" history is clear in his probing, at times scathing, reflections on Gandhi. While acknowledging Gandhi' s historical role in leading and shaping India' s anti-colonial fight, Stein is harshly critical of his personal views and their detrimental influence in perpetuating many of India' s most egregious injustices. This is not a book created to appeal to nationalist sensitivities, nor is it intended to soothe imperial consciences.

Burton Stein was born on August 1, 1926, in Chicago. He grew up in that severe pragmatic city and went there after serving in the Second World War to do a PhD on the economic functions of the Tirupati temple in medieval south India, which he finished in 1957: from the start, his approach to'religion' was through the materiality of economic history. He taught at the University of Minnesota before relocating to the University of Hawaii in 1966, where he remained for the next seventeen years. He relocated to London with his wife Dorothy in 1983 and worked as a professorial research associate at the School of Oriental and African Studies until his death on April 26, 1996. Stein was able to pursue his research on Munro and engage with the many

scholars who visited London and the India Office Library from around the world (the present writer was one of many who joined him for a lunchtime chat about the current state of Indian history in a nearby pub), and a substantial portion of his scholarly output was produced during these ‘retirement 'years.

## DISCUSSION

Stein' s forthright and theoretical interest in working backwards from the present, as if, like an archaeologist, the historian toiled to skim off successive layers of time' s accretions in order to reach a more ancient past, with all the practically acquired knowledge of what happened afterwards, reflected his own professional trajectory as a South Asian historian. When he started work on his PhD thesis at the University of Chicago in the 1950s, he had in mind a study of the existing rural development initiative in Ceylon (Sri Lanka) and south India, as he highlighted in his biography of Munro in 1989. But he was almost instantly 'thrown into the history of South India'. In the lack of a halfway acceptable history, what started as ordinary 'background 'to a study of current modernization became a personal quest and an in - depth dive into the complexity of south India's pre - modern agricultural civilization.

As Christopher Bayly has noted, Stein's approach to India, like that of many American academics in the 1950s and 1960s, was "overtly anti-colonial in spirit" -at least in terms of criticizing imperial categories and historical assumptions. Much of his academic work was driven by a desire 'to delve beneath colonial categories of society in order to identify what were the true unities, the true political and social institutions that may have promoted or hampered progress'. 4 Certainly, Stein's approach to Indian history, both in this book and in his prior writings, was unconventional in many ways. In praising Stein's study, David Wash brook noted that he aimed to escape from, and question, the 'nearly axiomatic ‘idea that colonization 'fundamentally disrupted the pattern of the Indian past.

This is not to say that Stein thought colonialism was a minor intervention or that it did not change the contours of Indian history, but rather that his distinctive research trajectory, which had taken him through a thousand years of south Indian history, from the tenth - century Cholas to Munro, the imperial proconsul,' gave him the impression that it was an intervention into something that was already going on, with its own dynamics and energies. And, according to Washbrook, Stein's awareness of the south Indian longue dur é e was important in his capacity to stand outside colonialism and perceive it amid much wider and infinitely more intricate patterns of change.

It allowed him to recognize that the historical past of the south (and, by extension, India as a whole) owed at least as much to its own local inheritances as to whatever Britain and the West imposed on it. Unlike many of his predecessors who studied entirely on pre-modern Indian history, Stein's brilliance was "distinctly " modernist "in inspiration. He refused to accept the widely held notion that the medieval past was "made" by the prescriptive power of depersonalized institutions of "civilization," "culture," and religious belief. Instead, Stein was adamant that it be presented, as has been more generally done with modern history, as being made 'by self-conscious people themselves, via their interactions first with nature and

subsequently with each other'. For someone who had spent so much time researching India's medieval and early modern periods, Stein was equally interested in the present and the past.

The essential and recurrent issue for him was, "When, why, and how did a particular version of the modern state and a particular version of capitalism become established in South Asia?" 'In his search for the underlying essence of Indian society, Stein did not look to the history of India's sporadic and fleeting empires, nor, despite his early interest in ‘merchant guilds,' did he look to the trade systems that bound India into oceanic trade and continent - wide commerce, as many India - based historians have done before and since. Little impressed with imperial majesty, Stein was pulled intuitively (as were any other 1960s and 1970s historians, anthropologists, and political scientists) to the significance of the ordinary and the local. Even his Munro study is concerned with the pragmatics of actual colonial involvement with the Indian countryside rather than big imperial tales or Western philosophizing about empire.

Instead, he focused on the small - scale and immediate -the nature and role of peasant communities, legitimacy structures based on kinship and ritual, the role of temples within local systems of wealth, power, and influence, and the socially and environmentally distinct subregions (or nadus) within which peasant society in the Tamil-speaking south primarily operated. The relevance of this local knowledge of India persisted not just in his previous writings on peasant life, but also in Stein's History of India. From an anthropological standpoint, Christopher Fuller has noted how Stein, despite warning students against becoming "retrospective anthropologists," saw anthropology, like economics, as an important stimulus to thinking differently about history and the terms, categories, and concepts historians used.

Stein's own work on south India leaned heavily on anthropology, not least because his conception of the south Indian state "depended on an analysis of local society (hence of caste, kinship, village economy and politics) and of religion and ritual symbolism," as Fuller puts it. If anthropology provided a platform for Stein, no stranger to controversy, to criticize the erroneous beliefs of other historians, he was also'much more critically aware than most academics of the hazards of multidisciplinary study'. Even yet, Fuller indicates that by the time he produced his History, Stein's interest in anthropology had waned, and although he owed much to anthropology, he remained "fully a historian."

The concept of the "segmental state," which Stein had adopted by the 1970s from British anthropologist Aidan Southall and his 1956 study of Alur Society in Uganda, remained an infl uential -one might say definitively infl uential -strand in Stein' s thinking about India for the rest of his working life. He used the concept for the first time in his 1980 book Peasant State and Society in Medieval South India, but it also found distinct echoes in his late 1980s study of Vijayanagara (characterized as a 'weakly centralised polity,' and it informs part of the discussion here in his History of India, most notably in the Introduction and the chapter on medieval India.

Stein employs the concept to argue that, in the Indian context, much political and administrative power (and thus revenue and military functions that might otherwise have accrued to the state) remained in the hands of local chiefs and community leaders and, at least until the onset of the transformation in state and society wrought by British rule, did not substantially pass to those

who established themselves - and might receive formal recognition -as kings, overlords, and emporers. The ‘segmentalstate ‘theory also allowed Stein to underline the significance of communities and their changing relationships with states (however, Stein speaks much less about caste than many other Indian historians: for him, it is mainly absorbed inside what he considers to be 'community').

Stein sees communities as one of the most powerful and persistent aspects of Indian society dating back more than two and a half millennia before the Common Era, in contrast to the transience and seemingly superfluous centralization of power under Ashoka and other so-called emperors. Communities and governments coexisted from the Gupta era in the fourth and fifth centuries until the eighteenth century, without the latter being able to exert definitive authority over the former. However, for Stein, the history of early modern and modern India was defined by the rise of the mercantile and aristocratic classes, as well as the growing domination of class and inter-class connections. This resulted in communities being 'decorticated,' yet they may still be seen in modern South Asia as influential ideological structures and powerful means of popular mobilization.

However, Stein's embrace of the "segmental state" theory and its application to the history of India has been one of the most contentious aspects of his work, if not the contentious most. Many historians have felt (perhaps because Africa is too crude a model for India's sophistication) that Stein seriously overstated the degree of fragmentation and local autonomy in south Indian society and treated far too casually the political authority, military and fiscal control, of relatively long - lived and expansionist polities like Vijayanagara, and thus failed to recognize the foundations such quasi - imperial entities laid for later st Many opponents have argued that the concept of a "segmental state" presents an overly static depiction of Indian society and runs directly opposite to the long-term processes of change advocated by Stein himself.

Whether right or wrong (and few things in history can be so easily endorsed or rejected outright), Stein's theory of the' segmentary state,' and determination to defend it, was undeniably an important ingredient in his work, and, however problematic it may have proved for even his most sympathetic commentators, it helped shape, vigour, and purpose to his work. Editor's Introduction xx It is, however, only one of many elements of analysis that Stein draws on in this rich and varied History, and it is perhaps the author's more general discussion of community, class, and state, to say nothing of his remarkable grasp of the broad sweep of Indian history, that makes this book such a significant and, one might hope, enduring work of historical interpretation and scholarly endeavour. The first version of this book was released by Blackwell in 1998, two years after Burton Stein's death, with the assistance of Dorothy Stein, Sanjay Subrahmanyam, and David Washbrook. As part of his quest for a long view of Indian history, Stein did not conclude, as was once customary, with the departure of the British in 1947 and the subsequent partition of the subcontinent, but continued the discussionNew States, Old Nations,' through the early years of independence in the two post-colonial successor states, India and Pakistan, roughly up to the formation of Bangladesh from East Pakistan in 1971, though parts of this chapter are still relevant. For the current edition, Stein's original text has been retained almost entirely as originally published, with a few minor amendments and reordering of material,

but in order to bring the History up to date, the ‘FurtherReading ‘section has been enlarged and updated, the maps have been redrawn, and the editor has added a new chapter, entitled'Another India to cover developments up to the early years of the twenty-first century.

## CONCLUSION

In order to narrate, study, question, and analyze historical events and to look for patterns of cause and effect, the academic discipline of history employs storytelling. The relevance of various causes and outcomes, as well as which narrative best explains an event, are topics of discussion among historians. Since Herodotus (c. 5th century BCE), the word "India" has been used in Greek to refer to the country. It initially came from the name of the river Sindhu (Indus River). The phrase first arose in Old English in the ninth century, and it first appeared in Modern English in the seventeenth**.** Understanding how previous events shaped current events is one of the benefits of studying history. Learning from the past helps us understand who we are and how we got here, as well as how to prevent mistakes in the future and steer society in better directions.

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# CHAPTER 2

# CONCEPT OF INDIAN HISTORY

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**ABSTRACT:**

History is the study of the past, particularly the individuals, societies, occasions, and issues that occurred in the past, as well as our efforts to comprehend them. It is a goal shared by all human communities. About 9,000 years ago, a region of the Indus River alluvium on the subcontinent saw the beginning of settled life, which progressively developed into the Indus Valley Civilization in the third millennium BCE. According to Tim Dyson, Baluchistan had a well-established agricultural industry by 7,000 years ago.

**KEYWORDS:**

Civil Society, Community State, Central Asia, Indian Subcontinent, Southeast Asia.

## INTRODUCTION

Writing history entails the selective compression of time, with recency taking precedence. Only a portion of the pages allocated to the modern time of fewer than two centuries are devoted to charting the development of Indian civilization from about 7000 bce to 500 ce. This is often the case with broad history, and the method may be justified on the grounds that the more recent is typically more known as well as better recorded for writer and reader both. Furthermore, the contemporary historian must use tools and procedures that are unique to his or her era [1], [2].

All of this implies that history books may be read backwards from the present to the past, in the manner they are tacitly framed if not really written. In addition to time distortion caused by uneven proportions of extant historical evidence, a selective factor is at work, which has much to do with historians' interests and knowledge within each time period, with their ideas of what is significant at each point in time for subsequent developments. Finally, it must be accepted that a selection is made of information that seems to the historian to be the most interesting and engaging. Thus, a book of history is like to a building, where the historian and reader stand outside and stare through the windows, one after the other, finding each one foggy, curtained, sometimes leading to spectacular scenes, sometimes leading to mundane settings [3], [4].

We can only assume a few things about what is beyond the walls, and the historian selects which windows to examine. This is therefore a personal 'perspective'. Although historians may view and even write their histories backwards, the results of this perspective are presented here as a kind of narrative, perhaps even as an epic drama nine thousand years long, with a monumental setting, cast of characters, and even a denouement: the present. This chapter will

begin by introducing the context by addressing India as a physical landform. The characters will next be examined by looking at the functions they play when organized into communities and states, as well as the ways in which community and state exclude, cohabit with, and change one other. It should be noted that the discussion of community and state is not meant to be a recap of the history to come; rather, it is intended tbe a description of the political conditions in which that activity will take place.

Writing history promotes the deformation of recognizable forms in addition to the distortion of time. In the case of the Indian subcontinent, the typical form seems to be a triangle or diamond hanging with its apex to the south at first view. However, most of it is jammed up against the Asian continent. The contemporary Pakistani territory faces northwest, where several invaders and immigrants have infiltrated the land. It is surrounded to the north by the world's tallest mountains, the Himalayas, and to the east and west by progressively lower fl anking ranges that approach the sea. To the east, it is bordered by Assam and Bangladesh, both of which are part of Myanmar (Burma). Kanyakumari (Cape Comorin) is the southernmost point of the triangle or diamond. The Arabian Sea and the Bay of Bengal, both gulfs of the Indian Ocean, lie to the east and west of this peninsula. Beyond the Bay of Bengal lay the islands and peninsulas of Southeast Asia, which has traditionally maintained strong trade and cultural ties with the Indian mainland.


**Figure 1: Indian subcontinent: Diagram showing the map of the Indian subcontinent (Indian map).**

The Indian subcontinent has not altered as a landform during the duration of human history, yet what we shall call India did not always look as it does on current maps (Figure.1). The mountain ranges separating the landmass defined by the Indo-Gangetic River systems have never impeded the passage of people and their products, both material and intellectual; we have inherited an orally preserved body of literature and archaeological evidence of continuous relations between the people of the Indus region and those of western and central Asia dating back to before there were datable documents [5], [6].

From about 3000 bce, artifacts discovered at dispersed sites link the early cities of western India with those of Mesopotamia in southern Asia. Shared hymns link Aryan immigrants south of the Himalayas to Indo-European speakers of the Iranian plateau, from whom they split some 2000 years ago. As a result, a true picture of early 'India' would stretch deep into Central Asia and Iran (thus weakening the ties between people living in the Indus area and those on the peninsula). Furthermore, the expansion of India to the northwest, as well as a mental map to illustrate it, remained far into medieval times. India and the Iranian realm to the west had a similar threat from and response to Mongols and Afghans, to whom both Indians and Iranians must be credited significant influence.

If the conjectural map of India is expanded to include Western Asia and Iran, a similar reshaping of the subcontinent's distinctive inverted triangle happens to the southeast. Contacts with Southeast Asia extend back to the reign of Mauryan ruler Ashoka, when Buddhist missionaries were sent to Sri Lanka and beyond. By the early common era, our mental map of India had to include many places to the south, as well as kingdoms on the mainland and in the islands to the southeast that benefited from a transfer of Indic cultural elements and a prosperous trade with the Pallavas and Cholas of the southern peninsula. As a result, throughout their respective eras, the Pallavan capital of Kanchipuram and the Chola capitals of Tanjavur or Gangaikondacholapuram may be regarded centers of an expanded Indian polity that went well beyond the subcontinent's borders. Islam was eventually spread to the Malay peninsula and the Indonesian archipelago from these coastlines and those across the peninsula in Malabar [7], [8].

All this hints to relationships as thick, significant, and long-lasting as those traditionally seen between subcontinental areas, and the historical imagination must be educated to alter the mind's map to reflect these interactions. West Asian peoples have drifted or thundered into the Indian subcontinent from what is now Iran and Central Asia, and their rulers have even attempted to assimilate parts of the subcontinent, as in the case of the Persian Achaemenids (sixth to fourth centuries bce). The mountainous isolation from Tibet, on the other hand, was so severe that it was only successfully conquered from India once, in the early twentieth century. The Indian subcontinent's climate is extremely diverse, ranging from the snow-capped Himalayas to the baking plains of the north and the hot humid coastal plains of the south, from the Thal and Thar deserts in the northwest to the abundantly watered regions of the northeast and southwest.

South of the Himalayas lies a huge continuous stretch of the Indus and Ganges River plains, the connectivity of which played a significant role in the creation of early civilizations (Figure.2). Further south, mountain and plateau ranges stretch down the peninsula to the southern tip, compartmentalizing the landscape of peninsular India. These characteristics resulted in the

south's greater historical isolation and smaller political groupings as compared to the north. As will be shown, physiography affected the people's political, economic, and social histories. India is monsoonal, washed by rain-bearing clouds that migrate periodically over Asia, therefore most of its rainfall falls within a few months. The subcontinent's natural maximum precipitation occurs in winter in the northwest, summer throughout the wide center and on the west coast, and October and November on the eastern peninsula and Sri Lanka.

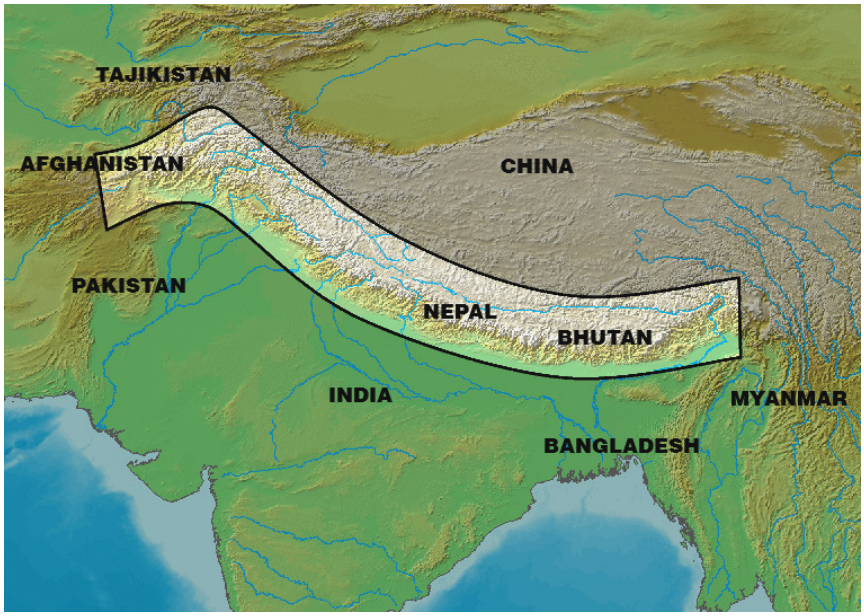


**Figure 2: South of the Himalayas: Diagram showing the South part of the Himalayas.**

Every harvest season in India has been and continues to be affected by the monsoon, its timing and amplitude. Even with the installation of sophisticated irrigation works, their water supply was dependent on monsoons and the melting of the Himalayan Range's snow cover. Monsoonal rains replenished ground water that fed wells or filled tiny reservoirs built by earthen embankments supporting natural drainage ponds. All Indian languages include proverbs that retain the tradition linked with monsoon forecasting and defensive farming measures in the case of delays. Thus, economic, and cultural activities work together to prevent the terrors of 'great hungers'. The concentration of rainfall, and its failure in certain years, has repeatedly crippled agricultural productivity; man-made efforts to mitigate this unpredictability, mostly via irrigation works, have had their own political and environmental consequences.

In tropical climes, it is accessible moisture, in both volume and distribution across the year, rather than seasonal temperature fluctuations, that dictates agricultural output and, in the past, population densities. Ancient and medieval towns were reliant on local water sources and the bounty of their hinterlands. This criterion applied even to those whose primary role seemed to be as trade stations, religious or political centers. Cities deteriorated or were abandoned when water or timber ran out. The rapid evacuation of Fatehpur Sikri, erected by the emperor Akbar in the sixteenth century and abandoned after just fourteen years of usage when the water condition became unsustainable, was an example of this.

The vast South Asian population accounts for one-fifth of the world's population. Its sustainability is still dependent on forests and water resources to a degree that is not well realized. As a result, evidence of changes in river courses, the advancement of deserts, and the loss of woods, as well as soil erosion and sedimentary deposits, throughout the course of the subcontinent's human prehistory and history, is of lasting interest and significance. Prehistoric climate change evidence may currently be collected using methods such as radiocarbon dating, tree rings, and pollen counts. This evidence points to a period of increased rainfall in northern India and Baluchistan (modern Pakistan) that began about ten thousand years ago and peaked around 3000 bce, just before the establishment of the early Harappan communities. Following then, precipitation progressively decreased.

The current rejection of conquest by Aryan invaders as an explanation for the mysterious end of the great Harappan cities, with their elaborate urban planning and sophisticated sanitary engineering, has stimulated a variety of environmental hypotheses. Climate change, floods, changes during the Indus River and its tributaries, and/or the depletion of local wood sources, all of which are caused, at least in part, by the profl igate use of fuel for brick baking, copper smelting, and other human activities. Deforestation is widely acknowledged to contribute to soil erosion, river silting, and the loss of subterranean water. For Indians, forests have long had mystical significance. They figure significantly in their holy scriptures and epics, as well as in Indian concepts of ideal human life cycle behavior. The last, ideal, and climactic phases were to be spent in contemplation in the forest, and mountain people have frequently maintained rigorous forest conservation or replenishment practices for both religious and economic reasons. Deforestation is sometimes an accidental consequence of human activity, however there is literary evidence that purposeful deforestation occurred as early as the Vedic period.

When Aryan settlers transitioned from nomadic to sedentary agriculture, forests that were found inconvenient for farming were wilfully burned; as is customary, responsibility for human action was attributed to a god, in this case Agni, the god of fire: Mathava, the Videgha , was at the time on the Sarasvati. He then proceeded to burn along this soil towards the east, and Gotama Rahugana and the Videgha Mathava followed him as he burned. He burned out [dried up? All of these rivers. Now, the, known as 'Sadanira,' flows from the northern mountains: that one he did not fire over. That one the Brahmans did not cross in the past, reasoning, 'it has not been burned over by Agni Vaisvanara'. At the time was exceedingly uncultivated, very swampy, since it had not been tested by Agni Vaisvanara. Because of the Indo-Gangetic plain's connectivity and fertility, it could sustain a very large and dense population currently 40% of India's total population - suitable to unification and the establishment of steep social hierarchies.

Copper items were discovered in the north at Mehrgarh, a site dating back to the fifth millennium bce, and hymns in the Rigveda, considered to have been penned before 1000 bce, reference the usage of iron in arrows and axes used as weapons. Their usage for forest clearing seems to have happened many millennia later. Population was numerous in the smaller alluvial areas south of the Gangetic plain, but scarce elsewhere. Less connectivity resulted in a slower rate of cultural transmission and a longer transition from the stone age to the usage of iron, which did not occur until the end of the first millennium bce presumably without an intermediary copper or bronze

period. The southern peninsula was influenced by its greater closeness to the sea, in addition to its smaller expanses and greater diversity of ecosystems. While interior communities were more separated from one another, the beaches had early interaction with the outside world. It is also likely that immigrants of Mediterranean origin arrived by sea to dwell in distant antiquity, and cultural and commercial products probably flowed in both ways before the common period. The long-lasting influence of the Tamil monarchs who ruled the eastern portion of the peninsula in the early first millennium bce may be seen in the ruins of the much later Cambodian kingdom of Angkor, as well as in Sri Lanka and the Malay peninsula. In the second century bce, Chinese records indicate Kanchipuram as an important commerce center, while Roman sources reference additional Coromandel coast entrepôts.

The trade on the Malabar, or western, coast was far older. Cedars were transferred to pharaonic Egypt and Mesopotamia before the middle of the fifth millennium bce, while hardwoods seem to have been transported to ancient Ur in the third millennium. At least one Harappan site in Gujarat implies a 4000-year-old marine link with West Asia. By the beginning of the common period, merchants were leaving goods in western ports to be transported to the east by land routes revealed by the discovery of Roman currency hoards. Jewish tradesmen from the Middle East established in Cochin, on the Malabar coast, where their descendants still dwell today. However, by the thirteenth century ce, Indian sea commerce had completely died out. Muslim merchants controlled the Indian Ocean trade routes at that time, while domestic commerce in the peninsula had grown more structured and influential. Around the ninth century, organizations of affluent merchants tied together in 'guilds' amalgamated with local commercial groups that were already integrated into mature agricultural communities, and they became more interconnected.

External commerce became less important in south India and did not recover until the arrival of European rule. Indeed, by the thirteenth century, Indians seemed to regard seagoing as a kind of folly that could only be motivated by greed; a royal inscription from the time speaks of 'those [foreigners] who have incurred the great risk of a sea - voyage with the thought that wealth is more valuable than even life'. In any event, the peninsular environment, with its distinct river basins and dry upland interior, gave birth to long-lasting forms of social and economic structure. The Tamils identified five 'landscapes' in their early poetry, each related with different parts of the traditional lyrical subject matter, sex, and violence. The sea shore was associated with low - caste fi shermen, frequent separation from their wives, and pitched wars; the hills were the site of pre - nuptial courting and livestock robberies.

The farmed plains, the forest, and the parched regions all had their own connections with love and battle. By the thirteenth century, three basic environmental types, each with variant forms, had been identified within the agrarian setting; these correlated strongly (though less romantically) with the economic and social patterns of the inhabitants: those based on highly controlled and reliable irrigation from wells or tanks, those based on rainfall alone, and those that combined the two. Only on the west coast were regular, powerful monsoons sufficient for wet - rice production by individual home - based farms, with no requirement for supra - local collaboration or control. At the opposite end of the spectrum, the arid regions' weak soils and

scant rainfall could only sustain a few dispersed communities who farmed millet and depended heavily on animal husbandry for a living.

The land supported huge populations of religious and military professionals (brahmans and warrior-kings) where moisture was dependable; here the division of labor and the status system were most intricate. By contrast, in the dry zones, the division of labor was at its most basic, there was no separation of status and rank, and there were few brahmans or temples to be found: a condition of things sometimes referred to as 'tribal,' in which everyone was destitute. Ironically, the actual production processes in each of these contrasted contexts were extremely routinized, with little potential for talent or initiative on the side of the farmers. The semi-dry, or mixed, ecotype, on the other hand, provided chances for a mobile, independent, and skilled peasantry (known as'sat ', i.e., clean, shudras); merchants and craftsmen also enjoyed relatively high status and were tied to the dominating landed peasants. These three broad regimes, as well as the social patterns that accompanied them, often lasted long into the nineteenth century. With the arrival of Europeans in the seventeenth century, the Indian landscape was seen in a new light.

The tropics symbolized both pleasure and risk for Europeans. Since at least late antiquity, western imagination has placed earthly Edens in the Ganges valley (which was regarded one of the rivers of heaven) or at Kanyakumari in the south. However, the tropics' temperature was loaded with bodily and moral dangers for northerners, as well as the promise of sensuous comfort. Diseases of many types thrived in the energy-sucking conditions. Furthermore, the monsoonal distribution of rainfall meant a consistent loss of water and soil required for optimal output. Floods, earthquakes, droughts, and famines were common occurrences.

The Europeans, who were first merchants and later colonists, were interested in extracting as much profit table agricultural product as possible while also ensuring that the labor force did not starve but reproduced itself consistently. The amount to which these interests converged was determined by how safe they thought their positions as merchants, loggers, planters, or tax collectors were. To safeguard Europeans' health and interests, many of the officials and personnel sent out to inspect and govern the faraway tropical Edens that promised so much riches were medically and hence scientifically educated. They were also immersed in Enlightenment and Romantic ideologies, and they were often enthralled by the beautiful and exotic flora and animals, to the point that they occasionally adopted stances contradictory to the goals of their commercial employers.

Once the colonial authority felt comfortable in its position, they were able to exercise significant influence on the state in favor of 'protection' of the woods and animals, as they viewed it. Thus, the imperialists' economic and political goals were often at odds, with the latter wanting stability and long-term power and income and the former seeking swift and maximum profit. Therefore, the concept of 'protection' was sometimes twisted to imply protection against local populations and their customary rights to utilize the woods; the fact that such usage was frequently ecologically beneficial was not acknowledged. Instead, 'protection' was used as a justification for the state to grab possession of what had been held in common and utilize it arbitrarily in favor of the policy of the day - a practice that remained through Independence and continues to this day.

As a result, early botanists and conservationists may have been more successful in developing the roots of western environmentalism than in providing any real protection to the tropics' forests, soils, and water supplies; during the British colonial period, in both the north and south, some areas of forest were laid waste in favour of tea, coffee, and rubber plantations, and, under the pressure of the growing populations of peasant agriculturalists, eucalyptus forests were Many of these policies and attitudes have persisted since Independence and contribute to today's environmental challenges.

As we have seen, the physical context has played a significant influence in defining the social groupings that emerge within that setting. However, it is not feasible to confine India's history to the study of nature's influence on culture; the subcontinent's culture takes on forms that take on a life of their own. Two of these formats are highlighted in the pages that follow. These formations, communities and states, will be shown to play important parts in the epic that follows. This introduction will just sketch them and provide a fairly sketchy summary of how one emerged from, coexisted with, and finally obliterated the other. Two facets of the Indian concept of 'community' should be mentioned. The first is that communities have always had some form of interaction with governments.

The relationships might be mutually and symbiotically supportive, similar to those that have long existed in Rajasthan between governing lineages of clans and the majority of clansmen. Relations between groups and nations might sometimes be adversarial, as they were in certain cases between Muslim rulers and the communities they labeled "Hindu." The second is that of 'communalism,' which has been a well-known feature of subcontinental politics since the 1920s, whenever diverse political constituencies were mobilized for parliamentary and extra parliamentary activities through appeals to religious, linguistic, and ethnic affiliations and loyalties.

Whether as "vote banks" or "instant mobs," the efficacy of communal appeals has often called into doubt the Congress movements and parties claimed "secularism." However, community awareness, or 'communalism,' is an earlier phenomenon that seems to be a result of perceived threats from other communities or governments. In sum, India has a long history of communities for itself. The oldest communities about which we have information are those that existed before states. These were neolithic settlements spread over the subcontinent. The earliest known site is Mehrgarh, which was unearthed by French archaeologists in northern Baluchistan, current Pakistan. Humans lived there from 7000 to 3500 BCE. Of course, we only know a little about Mehrgarh and other early communities: their diet (cultivated crops like wheat and hunted animals like swamp deer), their domestic architecture, tools, and the layout of their towns and burial sites. We can only hypothesize about neolithic society's collective awareness, but we can track the evolution of subsequent communities.

From 1336 ce to 1565 ce, the city of Vijayanagar rose from a tiny hamlet holy to Jainas and Shiva worshipers to become the capital of a kingdom dominating a significant portion of peninsular India, and one of the major cities of the world. Then it was sacked and reduced to a little village of farmers visited by a few of visitors today. Recent settlements have also been formed and developed in various ways. In 1907, a wooded area utilized by slash-and-burn

farmers became the Tata Iron and Steel Works, and the city of Jamshedpur in Bihar remained a key industrial hub. Auroville, located at the other end of the subcontinent in the Indian state of Tamil Nadu, was established with financial assistance from the United Nations to foster the humanistic and religious movement inspired by Aurobindo Ghosh, a charismatic teacher-politician. Thus, community creation and transformation are not limited to the earliest periods of history that we are concerned with. Three interconnected characteristics of social structure serve as a framework for investigating community and state development in India. These include the systems of productive organization that existed throughout the different times studied; politics; and the prevailing ideologies, frequently religious, that arose as a result of the states and social collectivities that supported and were supported by them.

Regarding the first of these characteristics, I believe that all social connections and institutions are molded, if not entirely dictated, by existing production systems and the positions of certain groups within producing systems. Prior to the formation of social classes as we know them, approximately 300 years ago, entitlements to the use of productive resources such as arable and pasture lands, mines, fi sheries, and labor were allegedly derived from kinship or co - residence in a locality; however, even in very early times, resources and access to them were frequently within the gift of powerful men, who thereby imposed individual, heritable claims upon collective ownersh Commerce was another source of prosperity and a constant connection to the outside world. To a contemporary world that associates India with immense poverty despite decades of economic prosperity, it may come as a surprise to hear that throughout practically the whole of its history, India was considered as a country of incredible richness and wonderful objects.

When Hegel informed his Heidelberg history students in the 1820s: India as a Land of Desire constitutes an important element in General History, he spoke for centuries of Europeans. From the beginning of time, all nations' desires and longings have been directed toward gaining access to the treasures of this land of wonders, the most expensive that the Earth has to offer; treasures of Nature -pearls, diamonds, perfumes, rose essences, elephants, lions, and so on -as well as the treasure of wisdom. The way these riches arrived in the West has always been a subject of global historical significance, intertwined with the destiny of countries.

The Romans were so obsessed with 'nature's treasures ‘particularly those manufactured by Indian artists that their emperor, Hadrian, prohibited the export of precious metals to pay for Indian items, fearing that Rome's gold and silver would be drained away. Politically, the discussion of Indian state creation must go back a long way, since Indian states are virtually as ancient as any in the world. Introduction 16 The remains of huge cities on the northern subcontinent appeared to imply impressively massive polities dating from 2500 bce. Yet little is known about the governments of the Indus towns of Mohenjo-Daro and Harappa, including how they were structured and who controlled them. We cannot make similar judgments about any polities earlier than those witnessed and documented by Alexander the Great's invading army circa 325 bce.

The first Indian documentary records, issued by the Buddhist monarch Ashoka in 270 BCE, were added to the Greek source. Though Ashoka's writings were deciphered in the eighteenth century,

we still don't know much about the governmental structure that existed under this Mauryan ruler, much alone the kingdom's founder, Ashoka's grandfather Chandragupta, who may have been a contemporary of Alexander. Evidence in the shape of the Arthashastra, a Sanskrit book presenting a centralized, dictatorial, spy-ridden, and obsessively controlling state, most likely does not apply to Mauryan periods. If its political universe was not pure theory, it could have only been realized inside a tiny city-state, not a region as broad as that defined by the dispersion of Ashoka's inscriptions, which stretched over 1500 miles from Afghanistan to southern India. What local political institutions might have been, away from the radiance of kings, remains a matter of historiographic contention, as the discussion below will demonstrate; and, as a result, the interface between community and state is frequently, and likely to remain, a matter of historiographic contention.

The third and last factor to be highlighted in this book is ideology. Ideology is concerned with the methods in which Indians interpreted their world to one other, starting with the production of the Sanskrit hymns that compose the Rigveda, the first Indian religious literature. Although the means for understanding ideological forms are usually preserved in writing, the vedic hymns were for centuries transmitted orally, and were also elaborated by other orally transmitted 'texts ', the Brahmanas and Upanishads, whose philosophical contributions have sparked the admiration and high regard implied by the label 'civilization' in the estimation of both ancient and contemporary peoples. Furthermore, Indian civilization's religious and philosophical achievements did not end with the early periods of Indian history, but continued into the later ancient and medieval periods, bolstered by "law books" and codes that were intended to cover proper or advantageous behavior in all aspects of life.

## DISCUSSION

Civilization,' with its connotation of a high degree of cultural development, is traditionally indicated by traits like as the adoption of writing and the creation of monumental urban settings, although when and how such markers happened in India is debatable. The minimal number of fragments of an untranslated script discovered on little clay seals in Indus basin villages has cast doubt on the title "Indus Civilization" and advocated the more modest designation "Harappan Culture." When the time focus turns to the Gupta period, when a large literature flourished informing us about all elements of Gupta society, we find few cities like the old Indus urban communities. Instead, communities were no bigger than current villages.

Until recently, little was known about India's prehistory, and it was commonly assumed that the subcontinent's first urban settlements - Mohenjo Daro and Harappa -were Mesopotamian colonies erected about the third millennium bce. This diffusionist account for India's early cities is now discredited, and centers of civic organization are thought to have been an indigenous feature of India's oldest history. On the other hand, it is tempting to consider the evolution of an old and wealthy civilizations like India in isolation from the rest of the globe, as if it were a planet unto itself. The same kind of distortion occurs in the endeavor to comprehend China.

Certainly, the decisive factors for historical evolution and change were created from within in both ancient and culturally varied cultures - at least until the age of European empire, which, in

both instances, occupied short moments of lengthy historical trajectories. Nonetheless, long before Europeans arrived, external influences intervened at numerous strategic points to shift the direction of development, quicken or slow its pace, and, most importantly, to alter the structure of movement - the underlying dynamic elements that comprise the entire civilization and the place and significance of its parts in relation to that whole. The early years of the current era, which saw the development of the Guptas, witnessed intense connections between the peoples of India and those of Rome and the eastern Mediterranean. Far from growing in isolation, Indians were a part of a broader world that affected their communities, cultures, and governments from the beginning of their history.

A recurring topic in India's historical history is the country's links with the rest of the globe, as well as the reciprocal process of India's influence on the rest of the world. The subcontinent has one of the greatest Muslim populations of any contemporary state; most Indian Muslims are the offspring of converts to that faith during the seven centuries when it was the religion of the northern Indian political elite, rather than colonists. On the other hand, despite contemporary efforts to resuscitate it, the essentially Indian religion of Buddhism, which commands the devout commitment of huge populations throughout Asia, is virtually non-existent in India itself. The spread of Buddhism in ancient and medieval periods was aided by India's many learning centers, which provided hospitality and teaching to monks from China and Southeast Asia for centuries. Simultaneously, extensive economic interactions with Southeast Asian cultures resulted in the formation of religious traditions and royal styles based on Sanskrit writings.

This necessitated Southeast Asians acquiring the Sanskrit language, first in India, then subsequently in schools established in their own countries as part of one of the fi rst deliberate ‘modernizations '. Traces of India's commercial interactions with the rest of the world can be found in archaeological deposits of Indian products scattered to the west and east, as well as evidence of reciprocal imports of Chinese ceramics, aromatic woods from Java, and precious stones and inscribed seals from the fertile crescent. It was not just Indian ideals of religion or statecraft that drew first Arabs, then Turkic Muslims, and eventually Europeans, but also riches and products. Other indications of connection may be observed in the bone structures and skin colors of modern Bangladeshi, Indian, Pakistani, and Sri Lankan faces.

All of these manifestations of openness on the part of the peoples of the Indian subcontinent to others contradict the popular belief that India was ever isolated from the forces and influences of the world beyond, and thus not amenable to explanation in terms other than 'its own,' whatever those are. The creation of India has always incorporated what lies outside the subcontinent. 'Indian exceptionalism,' the concept that India is unique and can only be understood in its own terms, has long prevailed in western social science, particularly when it comes to civil society. A related question is whether the Indian people can be said to have had the institutional foundation upon which modern states and societies can be formed; that is, whether modern Indians are capable of progressing towards the secular, pluralistic, and modern society that supposedly characterizes the 'First World,' or whether they have a distinct destiny, shared with other 'Third World'peoples, of distorted particularisms and intolerance.

Doubts will have reappeared on this subject after the Ayodhya explosion in December 1992. The violence at Ayodhya and its spread to Bombay and elsewhere was the clearest indication yet of the current strength of forces that would decide whether secularism or continuous sectarian violence prevails in India. Doubts inevitably arose as to whether India, despite its post-independence history of free elections and democratic institutions, as well as its advanced scientific and industrial institutions, had escaped the legacy of intercommunity competition, which had already resulted in subcontinental partitions. Is India to be assessed in terms of those ostensibly Enlightenment principles of modernity, or by its new solipsisms? Will Indian violence in the name of communities and their supposed glories and shameful pasts continue to explain India's exclusion as an acceptable object for modernity? To try to put these problems into context, I propose to describe the interaction between communities and governments throughout millennia for which we have any evidence, no matter how hypothetical.

Before there were formal governments, local and tiny communities of remarkable complexity formed 'civil . subsequently, they coexisted alongside states for nearly a millennium, until subdued by the dual influences of the modern state and capitalism. During the most recent era, communities in India have been transformed from functional societies cohabiting specific locations into metaphors, synecdochic symbols, mainly religious in nature and serving political groups and their interests. Can the shift from actual and complete social institutions to mere symptoms be understood, if not reversed, if one of the repercussions is violence conducted by majority Hindus against minority Muslims and dalits (oppressed castes)? And, if they are utilized, what are the intellectual consequences in comparative social scientific and political terms? The concept of 'community' had an essential role in the Enlightenment movement of seventeenth-century Europeans, which served as the foundation for modernization notions of 'normal'social science. 'Natural rights,' it was argued, originated from 'natural communities,' and safeguarded the sovereignty of cities, social estates, and people against absolutist kings.

This notion was fully realized in the works of Locke and Montesquieu, who agreed on the link between rights and communities but disagreed on the relationship between rulers and their people. Locke believed that 'natural communities' existed before to states, with whose rulers they interacted on a conditional contractual basis, but Montesquieu believed that community and state arose concurrently, with a contractual link between them to restrict the tyranny of the state. Both of these formulations prioritize subjective rights, and these rights are understood to reside in the community. It was just a short step from such formulations to Hegel's statement that community, rather than contract, was the wellspring of statehood and that the cornerstone of the state was "love." As the 'universal family,' affective bonding was therefore both the basis of the family and the foundation of 'civil society'.

Hegel combined the concepts of Locke and Montesquieu at a time when radical understandings of civil society and the state, such as those of Thomas Paine, were emerging in Europe, and a 'public 'and 'public opinion'emerged capable of articulating and disseminating nationalist theories. Simultaneously, capitalism was establishing a new basis for both nations and society. Non-European cultures, no matter how ancient or revered, were long regarded to be essentially outside of these trends. They were denied the rich medieval European tradition of rights as free

citizens as subjects of oriental despots and later as colonized subjects; as colonized subjects, they were even deprived of the benefits of capitalism while serving and even financing part of European capitalist development, in the same way that India helped to fund British industrial development for a century. Still, the idea of community loomed big throughout the whole post-Lockean narrative, and it was finally agreed that 'community 'and'state 'had as much conceptual validity for India as they do for Europe.

While there have been questions about whether pre-modern Asians had 'civil society,' there have been less questions regarding the state: Asia has recognized governments as generic political institutions as early as Europe, if not before.

However, they were seen to be different types of nations and were denied the developmental potential of pre-modern European states, particularly the absolutist centralized kingdoms of France, Spain, and England. As Perry Anderson remarked, these kingdoms ruptured the 'parcelized' sovereignty of medieval social formations and paved the way for the modern state: territorially united, administratively centralized, and armed with all coercive tools.

The modern state was seen as the state, with all other political forms only attempting to approximate this universal pattern. Some peoples, most notably Europeans, were destined to achieve that kind of state in line with an evolutionary logic that pushed other peoples, such as Indians, to the margins of history, to be subjected to the control of others.

## CONCLUSION

Two major sources, literature, and archaeology, provide evidence for ancient Indian history. The literary sources include non-religious eulogies, literature (epics, poetry, theatre, collections), history, religion (the Vedas), Sangam, scientific texts, as well as reports of foreign travel. In the presence of scientists like Varahamihir, Aryabhatta, and Nagarjuna, ancient India unquestionably possessed significant technological capabilities in the domains of mathematics, medicine, and physics. Modern Indus valley civilizations were not as scientific as the Indus.

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# CHAPTER 3

# TIME LINE OF THE INDIAN HISTORY

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**ABSTRACT:**

A historical timeline is a tool for chronologically showcasing significant historical dates, concepts, individuals, and events. Timelines of the past might be very general or highly particular. Timelines are used by historians to arrange the events in chronological order. Chronology is significant because the precise sequence in which the events take place enables us to comprehend their causes and effects. Timelines give a complete picture of a given era, from start to finish.

**KEYWORDS:**

Bronze Age, Century Bce, Indian History, Indian Architecture, Rock Cut Architecture.

## INTRODUCTION

The Indian Bronze Age until roughly 800 CE is the time span for ancient Indian architecture. By this point, Buddhism had declined significantly in India, and Hinduism was dominant, and religious and secular building styles had taken on forms, with great regional variation, that they largely retained even after some forceful changes brought about by the arrival of first Islam, then Europeans [1].

Much early Indian building was made of wood, which nearly invariably rotted or burned, or brick, which was often removed for re-use. The huge quantity of Indian rock-cut architecture, which effectively dates to approximately 250 BCE, is therefore very significant, since much of it obviously copies forms from current built structures, of which no instances exist. There are also a number of significant sites where the floor plan has been excavated but the top sections of buildings have perished [2], [3].

The earliest towns of the Indus Valley civilisation appeared during the Bronze Age. The rise of fortified towns and the appearance of Northern Black Polished Ware in the Gangetic plains started as early as 1200 BC.

The Mahajanapada era was distinguished by Indian currency and the use of stone in Indian architecture. The Mauryan era is regarded as the start of the classical period in Indian architecture. With the advent of Hindu revivalism and the dominating role of Hindu temple building in the Indian Subcontinent, Nagara and Dravidian architectural styles emerged in the early medieval era [4], [5].

**Prehistoric**

A very likely Upper Paleolithic era (9000-8000 BCE) stone temple devoted to Goddess (Shakti) worship has been unearthed in Baghor in the Sidhi district of the Indian state of Madhya Pradesh. Kalimantan's fortifications had square bastions and fort walls that surrounded the city.

Although the urban phase of Harappa has been dated back to 2600 BCE, excavations at Kalibangan from the early or proto-Harappan era demonstrate an urban development with fortification, city grid plan, and drain system. The town consisted of a walled city built primarily of mud bricks but distinguished by the arrival of burned bricks circa 3000 BCE, which were used to line the city's drains. Planned villages from the early Harappan period have been discovered in Rakhigarhi, one of the most urbanized sites of the Indus Valley civilization dating back to 4000-3200 BCE, with structures parallel to roadways that run perpendicular to each other and a public drainage system. An earlier period, dating around 4400-4200 BCE, saw the introduction of wedge-shaped mud bricks with rectangular buildings.

While sun-dried mud bricks were the major construction material in current Bronze Age societies outside of India, the Indus Valley civilization opted to employ heated "terracotta" brick instead. The earliest usage of English bond in brick construction anywhere in the globe was also a notable characteristic of Harappan architecture. This bonding technique used alternative headers and stretchers, which is a more robust form of construction. Clay was often used as a cementing medium, but where more strength was required, such as for drains, lime and gypsum mortar was chosen. Bitumen was used to waterproof structures such as the Great Bath. The bricks were made in a uniform ratio of 4:2:1, which was common across the Indus Valley culture [2], [3].

**Larger Structures**

An Apsidal plan, regarded as a temple, was discovered during excavations in Banawali in modern-day Haryana. Possible funeral architecture was discovered at Dholavira, which comprises of tumuli, which occasionally resemble hemispherical domes and are built with mud bricks or stone slabs. Domestic dwellings were composed of bricks and generally had flat roofs; wooden doors had hangings and a latch at the bottom [6], [7]. The dwellings were either single or double story. The windows were outfitted with lattice shutters for circulation and privacy, as well as a ledge to keep rainfall out of the home. The residences were often equipped with a bathing platform that was linked to the public drain through an in-house drain. In general, latrines were basic commodes with a little drain flowing outside to a second sump pot. The latrines and bathing platforms were in a chamber connected to the outside wall. Kitchens were open air in a courtyard as well as closed chambers; oval, round, and rectangular hearths were also utilized in the home; and keyhole ovens with central pillars were used for roasting meat or baking breads.

**Late Harappan era**

Balathal defense architecture, Ahar Banas stone and mud brick residential structures, defensive wall is distinguished by mud-based core with stone revetments and rectangular bastion dated c.

Sanghol and Rupar of Bara culture were two non-Harappan chalcolithic urban complexes that occurred in India between 2400 and 1800 BCE. The ruins of Kausambi have revealed a stone palace that predates the Mauryan era. The palace's prepared stones were set in fine lime and covered with a thick coating of plaster; the whole structure resembled a castle with its own walls and towers [8], [9]. The palace contained just a few chambers, each with three shelves, and a central hall with stairs leading to the tower. The architecture was built in three periods and dates from the 8th century BCE to the 2nd century BCE. The discovery of this stone palace calls into question the hypothesis of foreign influence on the emergence of Indian stone building during the Ashokan or Mauryan periods. A method of architecture used here was the use of dressed stones as face for a wall formed of rubble core, which symbolizes the pinnacle of Indian building during this ancient time. Later times saw the use of the Kausambi palace construction method.

**Monastery of Ghositarama**

Ghoshitaram monastery in Kosambi dates from the sixth century BCE. Buddhist scripture traces this extremely ancient monastery complex, built by a banker called Ghosita, to the period of the Buddha, which has been supported by archaeology [10], [11]. Walled and moated cities with large gates and multi-story buildings that consistently used arched windows and doors and made intensive use of wooden architecture are important features of the architecture during this period from the time of the Mahajanapadas (600 BCE-320 BCE). The reliefs of Sanchi, dated to the 1st centuries BCE-CE, show cities such as Kushinagar or Rajagriha as splendid walled cities during the time of the Buddha (6th century BCE). This era correlates in part to the Northern Black Polished Ware civilization, according to archaeology. The reliefs of Sanchi also depict several forms of private habitation from the Buddha's period (c. 563/480 or c. 483/400 BCE), resembling cottages with chaitya-decorated entrances. Although the reliefs of Sanchi are dated to the first century BCE-CE and depict scenes from the Buddha's period four centuries prior, they are regarded an important indicator of construction traditions in these early times.

During the Buddha's time (c. 563/480 or c. 483/400 BCE), Buddhist monks were also in the habit of using natural caves, such as the Saptaparni Cave southwest of Rajgir, Bihar. Many believe it to be the site in which Buddha spent some time before his death, and where the first Buddhist council was held after the Buddha died (paranirvana).

The first monasteries, such as the Jivakarama vihara and Ghositarama monastery in Rajgir and Kausambi, were built from the time of the Buddha, in the 6th or 5th centuries BCE. The initial Jivakarama monastery was formed of two long parallel and oblong halls, large dormitories where the monks could eat and sleep, in accordance with the original samgha regulations, without any private cells.

The Classical era (320 BCE-550 CE) and the emergence of the Mauryan Empire usher in the next wave of construction. The Greek diplomat Megasthenes characterized Pataliputra's capital city as a magnificent wonder. Numerous artifacts unearthed at Pataliputra, such as the Pataliputra capital, show the remains of enormous stone building. This cross-pollination of many creative streams converging on the subcontinent resulted in new forms that, while keeping the spirit of the past, were successful in incorporating chosen components of the new inspirations.

The Indian monarch Ashoka (reigned 273-232 BCE) erected the Pillars of Ashoka around his empire, usually near to Buddhist stupas. According to Buddhist belief, Ashoka collected the Buddha's relics from previous stupas (save the Ramagrama stupa) and built 84.000 stupas to disseminate the relics across India. In fact, several stupas, such as Sanchi or Kesariya, where he also constructed pillars with his inscriptions, and probably Bharhut, Amaravati, or Dharmarajika in Gandhara, are assumed to date from Ashoka's period.

Ashoka also constructed the first Mahabodhi Temple in Bodh Gaya, which included wonders such as the Diamond throne ("Vajrasana"). By 230 BCE, he is said to have established a chain of hospitals throughout the Mauryan empire. According to one of Ashoka's edicts, "Everywhere King Piyadasi (Ashoka) erected two kinds of hospitals, hospitals for people and hospitals for animals. Where there were no healing herbs for people and animals, he ordered that they be bought and planted."

During the Maurya empire (c. 321-185 BCE), fortified cities with stpas, viharas, and temples were built. Architectural creations of the Mauryan period, such as the city of Pataliputra and the Pillars of Ashoka, are outstanding in their achievements, and often compare favorably with the rest of the world at the time. In a comment on Mauryan sculpture, John Marshall said that the "extraordinary precision and accuracy which characterizes all Mauryan works, and which has never, we venture to say, been surpassed even by the finest workmanship on Athenian buildings".

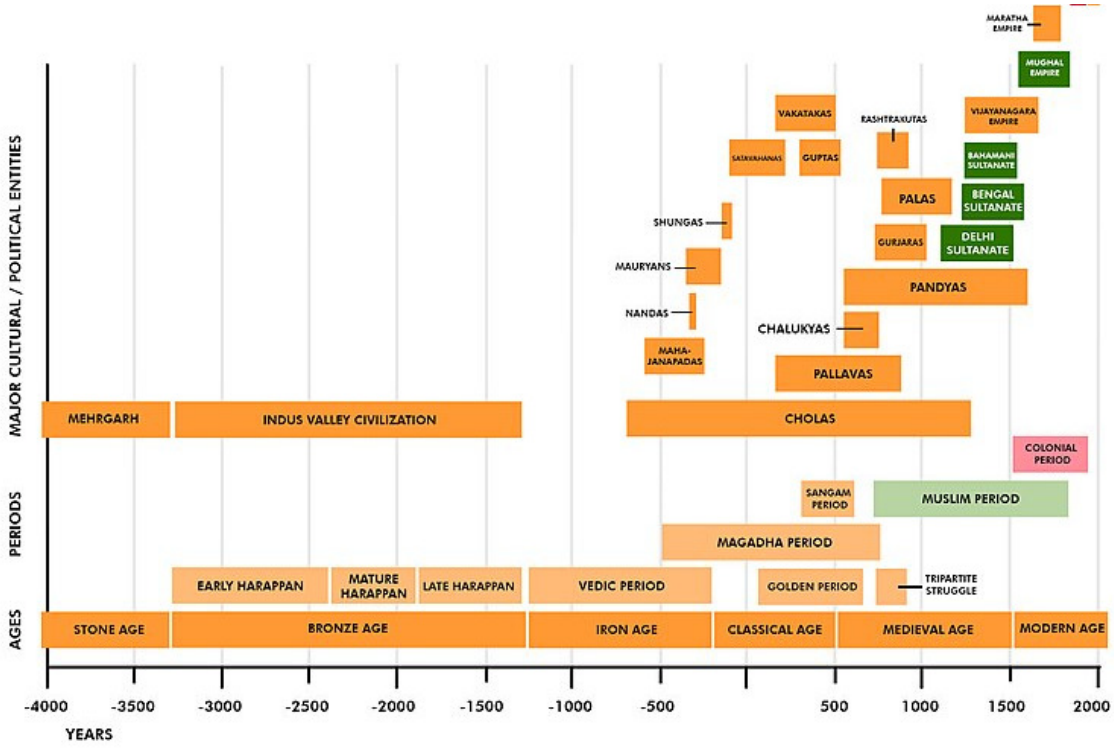


**Figure 1: Time line of Indian history: Diagram showing the time line of Indian history.**

Around the same period, rock-cut architecture started to emerge, beginning with the already extremely complex and state-sponsored Barabar caves in Bihar, which Ashoka c. personally dedicated. 250 BCE (Figure.1). The incredibly hard granite rock was carved in geometrical pattern and polished to a mirror-like sheen, demonstrating an astounding degree of technical competence. Due to the fall of the Mauryan Empire in the second century BCE and the subsequent persecutions of Buddhism under Pushyamitra Sunga, it is thought that many Buddhists relocated to the Deccan under the protection of the Andhra dynasty, shifting the cave-building effort to western India: an enormous effort at creating religious caves (usually Buddhist or Jain) continued there until the second century CE, culminating in the Karla Caves or the Pandavleni Caves.

Following the earliest efforts at Sanchi Stupa No.2 (125 BCE), stupas were soon to be extensively adorned with sculptural reliefs. Full-fledged sculptural embellishments and scenes from the Buddha's life would soon follow at Bharhut (115 BCE), Bodh Gaya (60 BCE), Mathura (125-60 BCE), Sanchi for the elevation of the toranas (1st century BCE/CE), and Amaravati (1st-2nd century CE).

## DISCUSSION

Some of the earliest free-standing temples may have been circular in shape, such as the Bairat Temple in Bairat, Rajasthan, which consists of a central stupa surrounded by a circular colonnade and an enclosing wall. It was built during the time of Ashoka, and two of Ashoka's Minor Rock Edicts were discovered nearby. In 250 BCE, a circular building was built to preserve the Bodhi tree beneath which the Buddha had attained enlightenment.

Temple 40 at Sanchi appears to be another early free-standing temple in India, this time apsidal in shape and dated to the 3rd century BCE. It was an apsidal temple built of timber on top of a high rectangular stone platform, 26.52x14x3.35 metres, with two flights of stairs to the east and west. The Trivikrama Temple in Ter, Maharashtra, still has a freestanding apsidal temple, although in a modified form. The Mahabodhi Temple at Bodh Gaya is one of the oldest instances of Truncated Pyramidal temples with Buddha image niches. The construction is surmounted with a hemispherical stupa topped by finials, forming a logical extension of the temple. This truncated pyramid shape also represented the transition from the aniconic stupa devoted to relic worship to the iconic temple with many representations of the Buddha and Bodhisattvas.

Later, the Gupta Empire created Buddhist stand-alone temples after the huge cave temples of Indian rock-cut architecture such as Temple 17 at Sanchi, which dates from the early Gupta era (5th century CE). It comprises of a square sanctum with a flat roof, a portico, and four pillars. From an architectural standpoint, this is a tetrastyle prostyle temple with a Classical appearance. Pataini temple, situated near Unchehara and built during the rule of the Gupta Empire, likewise has a flat roofed square sanctuary. Archaeological excavations at Kausambi by the Archaeological Survey of India (ASI) uncovered a palace with foundations dating from the 8th century BCE to the 2nd century CE and erected in six stages. The last phase, which lasted from the first to second centuries CE, was a large edifice split into three blocks and contained two

galleries. There was a central hall in the center block that was apparently utilized as an audience hall and was flanked by chambers that functioned as the ruler's residence.

The whole construction was built of bricks and stones, and it was coated with two layers of lime. The palace included a complex network of subterranean tunnels, dubbed Suranga by Kautilya in his Arthashastra, and the superstructure and galleries were built on the true arch concept. The four-centered pointed arch was used to cross tight passages, whereas the segmental arch was utilized to span larger regions. The central and eastern blocks' superstructures were investigated to see whether they were part of a dome that ornamented the building. The whole galleries and superstructure were discovered fallen behind a 5 cm thick layer of ash, indicating that the palace was destroyed by flame.The palaces of rulers were often used to signify their grandeur and magnificence. In accordance with the time's view, the king had the divine right to reign. The term "the king becomes not only exempt from punishment, but also the lord of the law" captures this notion. Early evidence of Shikhara type domical crowing structure has been found in the 1st-2nd century CE palace architecture of Kausambi. The center hall was assumed to be capped by a dome, but brick analysis shows that a Shikara-style construction was employed instead. Shikhara was also employed in crowing architecture, such as the Bhitargaon temple, according to evidence.

In the second century AD, Satavahanas built a stadium and a theater in Nagarjunakonda. The theater features a modest quadrangular open space surrounded on all four sides by stepped stands built of bricks and covered in limestone. An oblong-shaped stadium from the same period included an arena surrounded on all four sides by a flight of stairs, each step measuring two feet wide, and a pavilion on the west end. There was an eleven-foot-wide platform at the arena's apex. The arena was 309 by 259 feet and was 15 feet deep. The whole structure was built of charred brick.

Nalrajar Garh defensive wall remnants from the 5th century CE. are most likely the sole remaining Gupta era fortress remains, found in a deep forest near the Indo-Bhutan border in North Bengal. Two parabolic arches are significant features of its defensive walls. Many fortified towns, such as Nalrajar Garh and Bhitagarh, arose in Northeastern India as a result of trading activity with southeastern China. Badami or Pulakeshi fort from the Chalukya dynasty dates from the 6th century CE.

The catastrophic invasions of the Alchon Huns in the sixth century CE bring this era to a close. Over a thousand Buddhist monasteries are said to have been destroyed throughout Gandhara during the reign of the Hunnic king Mihirakula. The Chinese pilgrim Xuanzang, writing in 630 CE, explained that Mihirakula ordered the destruction of Buddhism and the expulsion of monks. He reported that Buddhism had drastically declined, and that most of the monasteries had been deserted and left in ruins.

Corbel arches in India date back to the Indus Valley civilization, which employed corbel arches to build drains and may be seen in Mohenjo Daro, Harappa, and Dholavira. The earliest surviving arches in Indian architecture are the gavaksha or "chaitya arches" seen in ancient rock-cut buildings, which are thought to have been copied from wood equivalents that have all

perished. These often end a full ceiling with a semi-circular top; such wooden roofs may be found in carved portrayals of towns and palaces. A handful of modest early temples with corbelled construction and an apsidal design feature similar roof; one example is the Trivikrama Temple in Ter, Maharashtra. The arch form persisted into built Indian architecture as a blind niche protrusion from a wall that carries only its own weight, rather than as an aperture in a wall. In this form, it became a popular and significant ornamental theme on Hindu temples.

The 19th-century archaeologist Alexander Cunningham, head of the Archaeological Survey of India, initially believed that arches were alien to Indian architecture due to their complete absence in Hindu temples, but several pre-Islamic examples bear testimony to their existence, as he explained. Although no true arches have been discovered yet, archaeological evidences indicate that wedge-shaped bricks and the construction of wells in the Indus valley civilization, and although no true arches have been discovered yet, these bricks would have been suitable in the construction of true arches.

The earliest arch appeared in South Asia as a barrel vault in the Late Harappan Cemetery H culture dated 1900 BC-1300 BC, which formed the roof of the metal working furnace, the discovery was made Archaeologist K. uncovered a remnant of an arch. P. Jayaswal from a Brahmi-inscribed arch, or 1st - 2nd century CE when it first emerged in Kausambi palace construction during the Kushana era. Evidence suggests that the building of defensive walls in Delhi followed a similar pattern to that used at the Red Fort and Agra Fort during the pre-Islamic Rajput times. Excavation under the Purana Qila of Lal Kot found ruins built in a similar manner to the post-Islamic and Mughal periods.

## CONCLUSION

Prehistory, Ancient History, the Middle Ages, the Modern Age, and the Contemporary Age are the five eras that make up history. Prior to the development of writing, there was a period of human history known as prehistory. From the development of writing through the collapse of the Roman Empire, there was ancient history. The ancient history of India is characterized by the Indus Valley civilization and the arrival of the Aryans.

The pre-Vedic and Vedic eras are referred to as these two stages. The oldest record of Indian history is the Rig Veda. Between 2800 and 1800 BC, the Indus valley civilization emerged.

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# CHAPTER 4

# A BRIEF OVERVIEW OF EARLY INDIAN EPIGRAPHY

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**ABSTRACT:**

The writings etched on solid objects were known as inscriptions. They were mostly inscribed on rocks, stones, building walls, metals, etc. They illustrated significant historical occurrences. The inscriptions were written in a variety of languages, including Prakrit, Sanskrit, Kannada, etc. There are 33 total inscriptions, which are mostly divided into the following categories: Major rules of rock. Minor rules of rock. Different rock decrees. Prakrit is the language of the oldest written documents, the Asokan edicts. In addition to Prakrit, Asokan edicts are also written in Greek and Aramaic. The Prakrit language is used throughout all of Asoka's decrees written in the Kharoshthi and Brahmi scripts.

**KEYWORDS:**

Brahmi Script, Copper Plate, Century Bce, Indian Epigraphy, Inscription Earliest.

## INTRODUCTION

The Edicts of Ashoka, written in the Brahmi script in the third century BCE, are the first indisputable deciphered epigraphy discovered on the Indian subcontinent. If proto-writing epigraphy is included, undeciphered inscriptions with symbol systems that may or may not carry linguistic information, the Indus script, which goes back to the early third millennium BCE, has far older epigraphy [1], [2]. Megalithic graffiti symbols and symbols on punch-marked coins are two more notable archeological classes of symbols discovered from the first millennium BCE, albeit most researchers do not consider them to be completely linguistic scripts, and their semiotic roles are not well understood.

Writing in Sanskrit (Epigraphical Hybrid Sanskrit, EHS) first emerges between the first and fourth century CE. Over the first century, Indian epigraphy becomes increasingly common, carved on the sides of cliffs, on pillars, on stone tablets, drawn in caves and on rocks, some gouged into the bedrock (Figure.1). They were later engraved on palm leaves, coins, Indian copper plate inscriptions, and temple walls as well. Many of the inscriptions are written in ornate language, but when the information gained from them is corroborated by information from other sources, such as still-existing monuments or ruins, inscriptions provide insight into India's dynastic history that would otherwise be lacking in contemporary historical records [3], [4].

The Archaeological Survey of India discovered around 100,000 inscriptions in Tamil Nadu. The Indian Subcontinent saw the first emergence of writing. The Bronze Age Indus script has yet to

be deciphered and may not even constitute a writing system. As a result, the Edicts of Ashoka from about 250 BCE are the earliest indisputable evidence of writing in the South Asian Subcontinent. Several inscriptions, including the Piprahwa relic casket inscription, the Badli pillar inscription, the Bhattiprolu relic casket inscription, the Sohgaura copper plate inscription, the Mahasthangarh Brahmi inscription, the Eran coin legend, the Taxila coin legends, and the inscription on the silver coins of Sophytes, were thought to be pre-Ashokan by earlier scholars. Recent researchers, however, have dated them to later eras [5], [6].

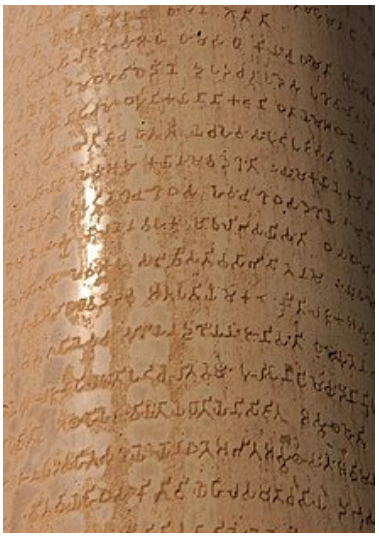

**Figure 1: Ashoka's Edicts written: One of Ashoka's Edicts written in Brahmi at Lauriya Araraj, Bihar, in the third century BC.**

Until the 1990s, it was widely assumed that Ashoka's Brahmi script extended to South India in the second half of the third century BCE, taking a local form now known as Tamil-Brahmi. Beginning in the late 1990s, archaeological investigations yielded a modest number of candidates for pre-Ashoka Brahmi epigraphy. Preliminary press reports of such pre-Ashokan inscriptions as Palani, Erode, and Decanalled, dated to around 500 BCE have appeared over the years, but only the claimed pre-Ashokan inscriptions at Anuradhapura have been published in an internationally recognized academic journal.

Since 1886, organized efforts have been made to collect and categorize these inscriptions, as well as to translate and publish materials. Inscriptions may be in Brahmi or Tamil-Brahmi. Royal inscriptions, like Indian copper plate inscriptions, were also etched on copper plates [7], [8]. The Ashoka Edicts include Brahmi script, and its regional version, Tamil-Brahmi, was an early script employed in inscriptions on cave walls in Tamil Nadu that developed into the Tamil Vatteluttu alphabet. The early decades BCE Bhattiprolu alphabet and a version of Brahmi, the Kadamba alphabet, gave birth to the Telugu-Kannada alphabet, which evolved into the Kannada and Telugu scripts.

The 33 inscriptions of emperor Ashoka on the Pillars of Ashoka (272 to 231 BCE), the Sohgaura copper plate inscription (the earliest known example of the copper plate type and generally assigned to the Mauryan period, though the exact date is uncertain), the Hathigumpha inscription

of Kharavela (2nd century BCE), the Besnagar pillar inscription of Heliodorus, the Junagadh rock inscription of The earliest known Kannada inscription, known as the Halmidi inscription after the little community of Halmidi near where it was discovered, consists of sixteen lines carved on a sandstone pillar and dates to 450 CE. According to reports, the Nishadi Inscription. of Chandragiri, which is in Old Kannada, is 50 to 100 years earlier than Halmidi and may date from about 350 CE or 400 CE. Kharavela, the ruler of Kalinga in India around the 2nd century BCE, wrote the Hathigumpha inscription ("Elephant Cave" inscription) from Udayagiri near Bhubaneshwar in Orissa. The Hathigumpha inscription is composed of seventeen lines engraved in deep cut Brahmi characters on the overhanging crest of the Hathigumpha natural cavern on the southern slope of the Udayagiri hill near Bhubaneswar in Orissa. It faces directly toward the granite Edicts of Asoka at Dhauli, which is roughly six miles distant. The Rabatak inscription was discovered in 1993 in Surkh Kotal in Afghanistan on a rock in the Bactrian language and Greek script [8], [9]. The inscription refers to the reign of Kushan emperor Kanishka and contains important information about the Kushan dynasty's ancestry. The Halmidi inscription is the earliest known inscription in Kannada. The inscription was found on a pillar in the hamlet of Halmidi, a few miles from the famed temple town of Belur in Karnataka's Hassan district, and is dated 450 CE. The original inscription is presently housed in an archaeological museum in Bangalore, while a fiberglass facsimile is on display in Halmidi. Tamil copper-plate inscriptions are usually records of donations of villages or pieces of cultivable land by members of several South Indian royal dynasties to private persons or public organisations. The gifts date from the 10th century CE until the mid-nineteenth century CE. Many of them belonged to the Cholas and the Vijayanagara rulers. These plates are important epigraphically because they provide insight into the socioeconomic circumstances of medieval South India and fill chronological gaps in the history of the reigning dynasties.

**Figure 2: Kanheri Caves Gupta script: Diagram showing the gupta script from the kanheri caves.**

In contrast to neighboring states, where early inscriptions were written in Sanskrit and Prakrit, early inscriptions in Tamil Nadu were inscribed in Tamil. Among the Dravidian languages, Tamil contains the oldest existing literature, however dating the language and literature is challenging. In India, literary works were kept either in palm leaf manuscripts (implying repetitive copying and recopying) or orally, making exact dating difficult. However, external historical records and internal linguistic evidence show that existing works were most likely composed during the 4th and 3rd centuries BCE. Tamil epigraphic attestation starts with 3rd century BCE rock inscriptions inscribed in Tamil-Brahmi, a modified variant of the Brahmi script.

The Tolkppiyam, a book on poetics and grammar that portrays the language of the classical period and is dated between the 5th and 2nd centuries CE, is the oldest existing literary manuscript. The plate is a record of a contribution made during the reign of King Budhagupta (approximately CE 477-88) in the year 168 of the Gupta dynasty (Figure.2). The date corresponds to CE 487-88. Shankarpur, Sidhi District, Madhya Pradesh, India, was where the plate was discovered. The plate is now on display in the Rani Durgawati Museum in Jabalpur, Madhya Pradesh. The copper plate is 24 cm x 11 cm. According to the inscription on the plate, during the time of Budhagupta, a prince called Mahrja Gtavarman, grandson of Mahrja Vijayavarman and Mahrja Harivarman, son of Rn Svamin and Mahrja Harivarman, presented Citrapalli to a Gosvmi brhmaa. The book was composed by Dtaka Rparja, Ngaarma's son.B. C. Jain published the inscription in 1977. Madan Mohan Upadhyaya later included it in his book Inscriptions of Mahakoshal. The inscription is significant in Gupta Empire history because it is the final known trace of the later Gupta monarch Budhagupta. Furthermore, it establishes Harivarman as the first known ruler of the Maukhari dynasty, according to the Asrgarh seal.

## DISCUSSION

The term epigraphy, which refers to the study of inscriptions, is derived from two Greek words: epi, which means "on or upon," and graphite, which means "to write." Royal proclamations, donative records, land gifts, parasites eulogistic inscriptions commissioned by monarchs and penned by court poets, pilgrim's records, and other sorts of inscriptions are discovered in numerous languages and scripts. They may be inscribed on stone, copper plate, coins made of various metals, and so on.

Among written archaeological materials, epigraphic records are often regarded as the most credible since they are frequently current to the time they discuss and, unlike textual sources, have not been subjected to revisions and interpolations. The vast corpus of epigraphic writing discovered in various regions of the Indian subcontinent is an important source for understanding early Indian society, religion, economics, and culture, as well as dynastic and political history. Early Indian history has been thoroughly read using epigraphic sources. Indian epigraphy is a highly specialized field of study in and of itself, as well as an important medium for comprehending India's history.

The notion of Dana ('gift' or 'giving') to people and religious organizations is central to South Asian donative epigraphy, either in a symbiotic exchange for ceremonial or poetic services, or

simply for religious/spiritual merit. Dana as a socio-religious notion is thought to be one of the oldest strata of South Asian religious history, with precursors in the Vedas and subsequent post-Vedic literatures. The concept of dana is not monolithic, and different groups and thinkers have contemplated its meaning and place in society throughout its long history, a tradition of thought perhaps culminating with the dananibandhas (a class of texts dealing with the concept of dana) such as the Danakhanda (Book on Gifting), which begin to appear in the twelfth century CE.

The shramanic traditions, notably Buddhism and Jainism, made significant contributions to the notion and consistently documented these contributions in textual form directly on material and cultural artifacts such as pottery, reliquaries, plaques, caves, and architectural elements. When written, the term Dana, or one of its forms such as deyadharma (religious offering), may connote the completion of a previously done transaction or a continuous sort of endowment for the care of a religious site, such as a monastery or temple. As a result, a donative inscription whether Hindu, Buddhist, or Jain can serve as a written administrative record, panegyric record, and/or a specific form of magical device that earns merit for the designated giver in perpetuity.

The abundance of early era (300 BCE-300 CE) Buddhist donative inscriptions, which seem to show the popularity and widespread practice of Dana in return for religious merit (puya), is particularly significant. Textual evidence supports the notion that dana is a virtue to cultivate in these Buddhist contexts because selfless renunciation of material wealth acts as a spiritual enhancer for the donor and a material enhancer for the donee, who in the case of the Buddhist sangha would be monks and nuns who have given up most material possessions and rely heavily on the generosity of the laity. Dana was not only seen as a general socioreligious virtue to be performed on a regular basis, but it was also something that could be done by individuals from all walks of life, whether a rich and powerful monarch, a traveling trader, or a farmer.

The language of the inscriptions, like with other Mauryan and post-Mauryan South Asian epigraphy, is generally a regional Prakrit variety written in either a derivation of Mauryan Brahmi or Kharosthi script. The epigraphic Prakritic phonetics are quite variable but sometimes predictable depending on region, as famously demonstrated by Ashoka's inscriptions, which appear throughout ancient South Asia and contain interesting linguistic similarities and differences when examined philologically. Donative epigraphs may take on a variety of literary formats and incorporate a variety of terminology. Donative epigraphy is often used to record private dedications made by members of the royal class, the affluent upper class, or, in certain situations, practically any member of society. As private records, the first inscriptions were probably not intended to transmit anything more than basic demographic information name, employment, family, or residence along with the evident term Dana. Many subsequent inscriptions, which increasingly gained in length, breadth, and intricacy, replaced the term Dana with the word deyadharma as a marker of contribution. It should be observed that in religious writing, the word deyadharma may have distinct connotations than in the epigraphic corpus. For example, the setting inside Buddhist literature broadens the concept to 'that which should be offered'. Along with the brief dana inscriptions, a second style of donative epigraphy emerged. This kind of donative epigraph is substantially lengthier and conveys much more precise information. To indicate the contribution, many, if not most, of these longer-form inscriptions

used one of two words: pratisthapita or karita. The term pratisthapita means 'established,' while karita implies 'built,' in general. Both types are mentioned in literature, although their precise link to literary genres is unknown. Furthermore, because they have similar implications and contexts, their exact relationship to each other and to the objects/sites to which they are attached has not yet been historically established, but there may be a correlation between the donative vocabulary, the types of gifted objects, the chronology, and the region.

## CONCLUSION

There are eight different kinds of inscriptions in all, including commercial, commemorative, administrative, didactic, charitable, devotional, eulogistic, and religious ones. An excellent and highly reliable source of ancient Indian history is inscription. The significance of the inscriptions comes from the fact that they typically provide knowledge about historical figures and occasions in Indian history about whom no other information is available. Inscriptions hold considerable cultural importance in addition to being important political records.The 2nd–1st century BCE dates the Hathibada Ghosundi Inscriptions, also known as the Ghosundi Inscription or the Hathibada Inscription, which are among the oldest known Sanskrit inscriptions in the Brahmi script.

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# CHAPTER 5

# VEDIC PERIOD IN THE INDIAN HISTORY

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**ABSTRACT:**

The Vedas, which are regarded as sacred scriptures in Hinduism, were written during the Vedic era, which is well renowned for their authorship. The Vedic culture existed in the northern to north-western part of the Indian subcontinent from around 1500 to 500 BCE. Vedic Civilization was the name given to the corresponding civilization. The region south of the Himalayan Mountain was specifically referred to as Bharatvarsha, however the entire planet was known by this name. The Aryavarta, or "land of Aryans," was another name for Bharatvarsha.

**KEYWORDS:**

Grey Ware, Indo Aryan, Later Vedic, Vedic Era, Vedic Period.

## INTRODUCTION

The Vedic period, or Vedic age (c. 1500 - c. 500 BCE), is the period in Indian history during the late Bronze Age and early Iron Age when the Vedic literature, including the Vedas (c. 1500-900 BCE), was composed in the northern Indian subcontinent, between the end of the urban Indus Valley Civilization and the beginning of a second urbanization in the central Indo-Gangetic Plain c.600 BC [1], [2]. The Vedas are liturgical books that formed the foundation of the prominent Brahmanical philosophy that arose in the Kuru Kingdom, an Indo-Aryan tribal confederation (Figure.1). The Vedas are the key resource for comprehending this time since they offer aspects of life during this period that have been historical. These records, combined with the archaeological record, enable the development of Indo-Aryan and Vedic civilization to be tracked and inferred.

Speakers of an Old Indo-Aryan language who had moved into the northern areas of the Indian subcontinent early in this time authored and orally transmitted the Vedas with accuracy. Early Indo-Aryans were a Late Bronze Age civilization centered in the Punjab, organized into tribes rather than kingdoms, and principally maintained by a pastoral way of life (Figure.2). Around c. The Aryan civilisation migrated eastward to the lush western Ganges Plain about 1200-1000 BCE. Iron tools were used, allowing for forest clearance and the adoption of a more settled, agricultural way of life. The second half of the Vedic period was marked by the emergence of towns, kingdoms, and a complex social differentiation unique to India, as well as the Kuru Kingdom's codification of orthodox sacrificial ritual [3], [4]. During this time, the central Ganges Plain was dominated by Greater Magadha, a related but non-Vedic Indo-Aryan culture. At the conclusion of the Vedic era, genuine cities and big kingdoms (called mahajanapadas) arose, as did ramaa groups (including Jainism and Buddhism) that challenged

Vedic orthodoxy. During the Vedic period, a social class system emerged that would stay significant. Vedic religion evolved into Brahmanical orthodoxy, and the Vedic heritage became one of the key parts of "Hindu synthesis" around the beginning of the Common Era. The Ochre Colored Pottery culture, the Gandhara burial culture, the black and red ware culture, and the Painted Grey Ware culture are all archaeological civilizations associated with stages of Indo-Aryan material culture.

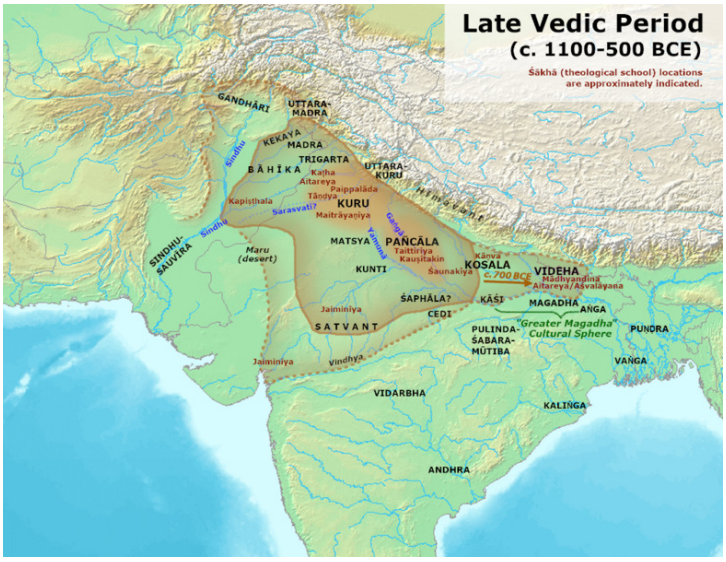


**Figure 1: Vedic periods: Diagram showing the map of the late Vedic periods.**

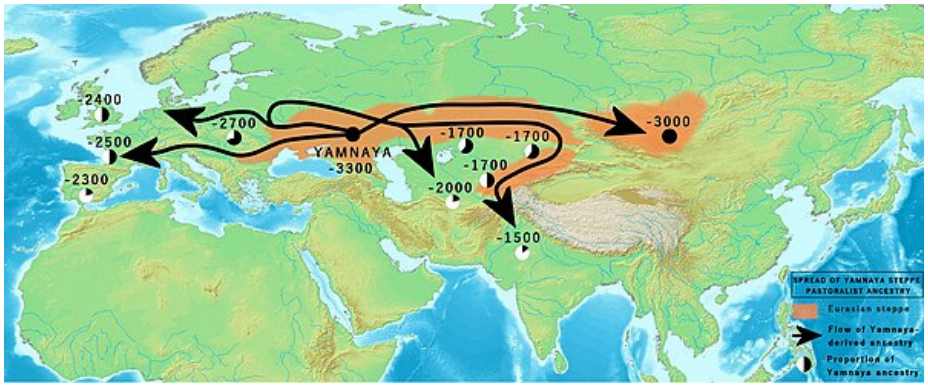


**Figure 2: Bronze Age: Yamnaya Steppe pastoralist heritage extended across two subcontinents during the Bronze Age.**

## History

The early Vedic age is historically dated to the second half of the second millennium BCE. Following the collapse of the Indus Valley Civilization around 1900 BCE groups of Indo-Aryan peoples migrated into north-western India and began to inhabit the northern Indus Valley. The Indo-Aryans represented a sub-group that diverged from other Indo-Iranian tribes at the

Andronovo horizon1500 BCE, and the Iranian migrations into Iran at about the same time.800 BCE. Some Indian writers and archaeologists have argued for an indigenous origin of the Indo-Aryans, arguing that "the Indian civilization must be viewed as an unbroken tradition that goes back to the earliest period of the Sindhu-Sarasvati (or Indus) tradition (7000 or 8000 BCE)." Though popular in India and reflecting Indian views on Indian history and religion, the idea of a purely indigenous origin of the Indo-Aryans

Most of our information about the Aryans comes from the Rigveda-samhita, the earliest layer of the Vedas, which was written around the year they brought with them their distinct religious traditions and practices [5], [6]. The pre-classical Vedic beliefs and practices were closely related to the hypothesised Proto-Indo-European religion, and the Indo-Iranian religion. Funeral sacrifices from the Sintashta-culture show close parallels to the sacrificial funeral rites of the Rigveda, while, according to Anthony, the Old Indic religion probably emerged among Indo-

**The early Vedic era (c. 1500 BCE - c. 1000 BCE)**

Conflicts between the Aryas and the Dasas and Dasyus are described in the Rigveda. Dasas and Dasyus are described as persons who do not make sacrifices (akratu) or accept godly commands (avrata). Their language is classified as mridhra, which may imply soft, unrefined, aggressive, contemptuous, or harsh. Other adjectives that describe their physical appearance might be interpreted in a variety of ways. However, some modern scholars, such as Asko Parpola, link the Dasas and Dasyus to the Iranian tribes Dahae and Dahyu, and believe that the Dasas and Dasyus were early Indo-Aryan immigrants who arrived in the subcontinent before the Vedic Aryans. Similarly, Bronkhorst has argued that the central Ganges Plain was dominated by a related but non-Vedic Indo-Aryan

The Rigveda also contains accounts of military wars between several tribes of Vedic Aryans. The Battle of the Ten Kings was fought on the banks of the river Parushni (modern-day Ravi) between the tribe Bharatas, led by their chief Sudas, and a confederation of ten tribes. The Bharatas lived around the upper regions of the river Saraswati, while the Purus, their western neighbors, lived along the lower regions of Saraswati. The other tribes lived north-west of the Bharatas in the Punjab region [7], [8]. The division of the Ravi waters might have been a motive for the war . The alliance of tribes attempted to inundate the Bharatas by opening the embankments of Ravi, but Sudas triumphed in the Battle of Ten Kings. After the conflict, the Bharatas and the Purus amalgamated into a new tribe, the Kuru.

**Later Vedic era (c. 1000 - 600 BCE)**

After the Rigveda took its final form in the 12th century BCE, the Vedic society, which is associated with the Kuru-Panchala region but was not the only Indo-Aryan people in northern India,[39] transitioned from semi-nomadic life to settled agriculture in north-western India. Possession of horses remained an important priority of Vedic leaders and a remnant of the nomadic lifestyle, resulting in trade routes beyond the Hindu Kush to maintain After 1000 BCE, the usage of iron axes and ploughs became common, and the jungles were easily removed. This allowed the Vedic Aryans to expand their settlements into the Ganga-Yamuna Doab's western area. Many of the previous tribes merged to establish bigger political groupings [9], [10].

With the emergence of the Kuru kingdom, the Vedic religion was further developed, systematizing its religious literature, and developing the rauta ritual. It is associated with the Painted Grey Ware culture (c.1200-600 BCE), which did not expand east of the Ganga-Yamuya Doab. It differed from the related, yet markedly different, culture of the Central Ganges region, which was associated with the Northern Black According to Kulke and Rothermund, the varna system evolved during this period, which was a "hierarchical order of estates that reflected a division of labor among various social classes" at the time. The Vedic period estates were divided into four categories: Brahmin priests and warrior nobility were on top, free peasants and traders were on the third, and slaves, laborers, and artisans, many of whom were indigenous people, were on the fourth. This was a period when agriculture, metal, and commodity production, as well as trade, greatly expanded, and the Vedic era texts, including the early Upanishads. Modern re-creation of utensils and a falcon-shaped altar used for Agnicayana, an elaborate rauta rite from the Kuru Kingdom, c.1000 BCE

The Kuru Kingdom, the first Vedic "state," was founded by a "super-tribe" that merged multiple tribes into a single entity. To govern this state, Vedic hymns were collected and transcribed, and new rituals were developed, which formed the now orthodox rauta rituals. King Parikshit and his successor Janamejaya were two key figures in this process of Kuru state development, transforming this realm into the dominant political and cultural power of northern Iron Age India. The Ashvamedha (horse sacrifice) was the most well-known of the various religious sacrifices that emerged during this time. A selected band of warriors trailed the horse. The kingdoms and chiefdoms where the horse roamed had to pay respect or prepare to confront the monarch who owned the horse. This sacrifice placed significant strain on inter-state ties during this time. This period also witnessed the commencement of social stratification via the adoption of varna, the partition of Vedic society into Brahmins, Kshatriya, Vaishya, and Shudra.

After the Kuru kingdom was defeated by the non-Vedic Salva tribe, the political center of Vedic culture shifted east, into the Panchala kingdom on the Ganges, under King Kein Dlbhya (approximately between 900 and 750 BCE). Later, in the 8th or 7th century BCE, the kingdom of Videha emerged as a political center farther east, in what is today northern Bihar of India and southeastern Nepal, reaching By the sixth century BCE, the political entities had coalesced into enormous kingdoms known as Mahajanapadas.

The process of urbanisation had begun in these kingdoms, commerce and travel flourished, and even regions separated by great distances became easily accessible. Anga, a small kingdom to the east of Magadha (on the doorstep of modern-day West Bengal), formed the eastern boundary of the Vedic culture. Vatsa, which was administered from its capital Kausambi, situated to the south of their realm. The Narmada River and sections of North Western Deccan defined the southern boundaries. The newly created republics competed for dominance and began to demonstrate imperial aspirations.

Language, cultural, and political developments herald the end of the Vedic period. Meanwhile, in the Kosala-Magadha region, the shramana movements (including Jainism and Buddhism) objected to the intruding Brahmi's self-imposed authority and orthodoxy. Kshatriyas were seen as superior to Brahmins in this society, which rejected Vedic authority and rites. While Vedic

society was relatively egalitarian in the sense that there was no distinct hierarchy of socioeconomic classes or castes, the Vedic period saw the emergence of a hierarchy of social classes. Political hierarchy was determined by rank, with rjan (tribal king or chieftain) and rjanya at the top, vi (the common people) in the middle, and dsa and dasyu the terms Vaishya and Shudra are missing. Rigvedic demonstrate the lack of strong social hierarchy and the prevalence of social mobility (Figure.3). O, Indra, lover of soma, would you make me a people's defender or a king, would you make me a sage who has consumed soma, would you bestow boundless riches on me?

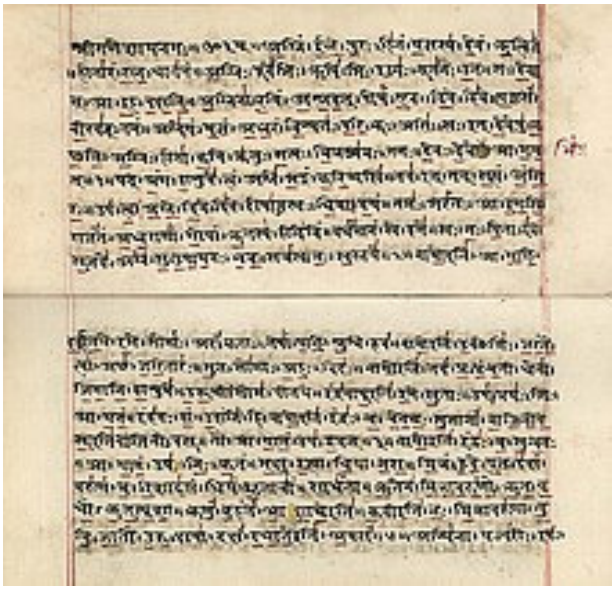

**Figure 3: Diagram showing the Devanagari copy of the Rigveda (padapatha) from the early 19th century.**

Marriage was a major institution, and the Rigveda mentions many sorts of marriages, including monogamy, polygyny, and polyandry. Vedic Aryans were aware of both female sages and female gods. Women could pick their spouses and remarry if their husbands died or disappeared. The woman was respected. People ate milk, milk products, cereals, fruits, and vegetables. Meat consumption is stated, although cows are branded aghnya (not to be slaughtered). Clothing was made of cotton, wool, and animal skin. Soma and sura were popular beverages in Vedic civilization, with soma being sanctified by religion. Musical instruments utilized included the flute (vana), lute (vina), harp, cymbals, and drums, as well as a heptatonic scale. Other popular activities included dancing, plays, chariot racing, and gambling.

The establishment of monarchical governments in the later Vedic period resulted in a separation of the rajan from the people and the formation of a varna hierarchy. The society was split into four social groups: the Brahmanas, the Kshatriyas, the Vaishyas, and the Shudras. Later Vedic scriptures established social borders, responsibilities, prestige, and ceremonial purity for each community. Brahmana is associated with purity of parentage, good conduct, glory, teaching or protecting people; Kshatriya with strength, fame, ruling, and warfare; Vaishya with material

prosperity and production-related activities such as cattle rearing and agriculture; and Shudras with service to the higher varnas.

The results of Rajasuya sacrifice were determined by the sacrificer's varna. Rajasuya bestowed luster on Brahmana, courage on Kshatriya, procreative force on Vaishya, and stability on Shudra. In later Vedic writings, the order of the top three varnas is uncertain. Panchavamsha Brahmana and Shatapatha Brahmana verse 13.8.3.11 favor Kshatriya over Brahmana and Vaishya, but verse 1.1.4.12 favors Brahmana and Vaishya over Kshatriya and Shudra. The Purusha Sukta depicted the four varnas as hierarchical, but interconnected, parts of an organic whole. Despite increasing social stratification in later Vedic times, hymns like Rigveda IX.

In the later Vedic period, the household became an important entity. The multiplicity of Vedic families gave way to an idealised family led by a grihapati. Husband and wife, father and son relationships were hierarchically structured, with women assigned to submissive and passive positions. Polygyny was more widespread than polyandry, and writings such as the Tattiriya Samhita mention taboos around menstruation women. Later Vedic scriptures indicate many vocations that women pursued. Women cared for animals, milked cows, carded wool, woven, dyed, and ground grain. Vishpala, a female warrior who lost a leg in combat, is mentioned. The Upanishads mention two female philosophers. In his translation of the Upanishads, Patrick Olivelle writes, "the fact that these women are introduced without any attempt to justify or explain how women could be engaged in theological matters suggests the relatively high social and religious position of at least women of some social strata during this period."

**Political Organization**

Rather than kingdoms, early Vedic Aryans were organized into tribes. A rajan was the leader of a tribe. The rajan's authority was limited by tribal councils known as sabha and samiti. The two bodies were partly responsible for the tribe's government. The rajan could not ascend to the throne without their consent. There is no visible demarcation between the two bodies.According to Arthur Llewellyn Basham, a prominent historian and indologist, sabha was a conference of the tribe's great men, but samiti was an assembly of all free tribesmen. Some tribes had no hereditary leaders and were controlled solely by tribal councils.Rajan held a rudimentary court attended by courtiers (sabhasad) and sect heads (gramani). The rajan's primary role was to safeguard the tribe. He was assisted by a number of officials, including the purohita (chaplain), the senani (army head), dutas (envoys), and spash (spies). Purohita conducted rites and spells for war victory and peace prosperity.

To aid in the governance of these new states, the kings and their Brahmin priests arranged Vedic hymns into collections and developed a new set of rituals (the now orthodox rauta rituals) to strengthen the emerging social hierarchy. The rajan was seen as the custodian of social order and the protector of rashtra (polity). Hereditary monarchy began to emerge, and prior contests like as chariot races, livestock raids, and dice games that determined who was worthy of being a king became obsolete. Rituals of the time elevated the king's position over his subjects. He was often referred to as samrat (supreme ruler). As the rajan's political authority grew, he gained more control over producing resources. The voluntary gift giving (bali) became forced tribute, but

there was no organized taxing structure.Sabha and samiti are still mentioned in later Vedic texts, though their influence waned as the king's power grew. By the end of the later Vedic age, different types of political systems had emerged in India, including monarchical states (rajya), oligarchical states (gana or sangha), and tribal principalities.

According to Michael Witzel's analysis of the Kuru Kingdom, it can be characterized as the earliest Vedic "state", during the Middle Vedic Period. However, Robert Bellah observes that it is difficult to "pin down" whether the Kurus were a true "state" or a complex chiefdom, as the Kuru kings notably never adopted royal titles higher than "rājan," which means "chief" rather than "king" in the Vedic context. The Middle Vedic Period is also characterized by a lack of cities; Bellah compares this to early state formation in ancient Hawaii and "very early Egypt," which were "territorial states" rather than "city-states," and thus "it was the court, not the city, that provided the center, and the court was often peripatetic."

Romila Thapar characterizes Vedic-era state formation as being in a condition of "arrested development," because local chiefs were relatively autonomous, and because surplus wealth that could have been directed towards state-building was instead used for the increasingly grandiose rituals that also served to structure social relations. The period of the Upanishads, the final phase of the Vedic era, was approximately contemporaneous with a new wave of state formations, linked to the beginning of urbanization in the Ganges Valley: along with the growth of population and trade networks, these social and economic changes put pressure on older ways of life, setting the stage for the Upanishads and the subsequent śrama□a movements, and the end of the Vedic Period, which was followed by the Mahajanapada period. According to George Erdosy, archaeological data for the period from 1000 to 600 BCE shows a two-tiered settlement pattern in the Ganges Valley, with some "modest central places," suggestive of the existence of simple chiefdoms, with the Kurukshetra district itself displaying a more complex three-tiered hierarchy.

The Vedic economy was supported by a mix of pastoralism and agriculture. The Rigveda mentions field leveling, seed preparation, and food storage in big jars. War booty was another significant source of wealth. Economic transactions were carried out via gift giving, notably to monarchs (bali) and priests (dana), and barter utilizing cattle as a unit of money. While gold is referenced in several songs, there is no mention of coins. The term ayas and devices fashioned from it, such as razors, bangles, and axes, are mentioned in the Rigveda, but not metallurgy. One verse discusses aya cleansing. Some scholars believe that ayas refers to iron and that the words dham and karmara refer to iron-welders. However, philological evidence indicates that ayas in the Rigveda refers only to copper and bronze, while iron or yma ayas, literally "black metal," first appears in the post-Rigvedic Atharvaveda, and thus the Early Vedic Period

In the later Vedic age, the transition of Vedic society from semi-nomadic life to settled agriculture increased trade and competition for resources. Agriculture dominated economic activity along the Ganges valley during this period. Agricultural operations grew in complexity, and the use of iron implements (krishna-ayas or shyama-ayas, literally black metal or dark metal) increased. Wheat, rice, and barley crops were grown. Surplus production aided the emerging centralised kingdoms. New crafts and occupations such as carpentry, leather work, tanning,

pottery, astrology, jewellery, dying, and winemaking arose. In addition to copper, bronze, and gold, later Vedic texts mention tin, lead, and silver.

In some hymns, Panis alludes to merchants, whereas in others, it refers to stingy individuals who concealed their money and did not make Vedic sacrifices. Some scholars believe that Panis were semitic traders, but evidence for this is scant. The hymns of the Rigveda mention warriors, priests, cattle-rearers, farmers, hunters, barbers, vintners, and crafts such as chariot-making, cart-making, carpentry, metal working, tanning, bow-making, sewing, weaving, and making mats of grass and reed. Some of them may have necessitated the hiring of full-time professionals. There are allusions to boats and seas. The eastern and western seas are mentioned in the Rigveda's Book X. Individual property ownership did not exist, and clans as a group-controlled lands and livestock. Enslavement (dasa, dasi) during wartime or due to debt non-payment is noted. Slaves, on the other hand, worked in houses rather than in production-related occupations.

The four Vedas are the most famous texts from the Vedic era, although the Brahmanas, Aranyakas, and earlier Upanishads, as well as the earliest rautasutras, are also considered Vedic. The Vedas chronicle the liturgy associated with the ceremonies and sacrifices conducted by the 16 or 17 rauta priests and purohitas. The rishis, the creators of the Rigvedic hymns, were revered as inspired poets and seers (ruti means "what is heard" in post-Vedic periods and refers to "hearers" of an eternally existent Veda).

The style of worship was sacrifice (Yajna), which involved chanting of Rigvedic poetry (see Vedic chant), singing of Samans, and'mumbling' of sacrificial mantras (Yajus). Yajna included the sacrifice and sublimation of havana sámagri (herbal preparations) in the fire while singing Vedic mantras. The sublime meaning of the word yajna is derived from the Sanskrit verb yaj, which has three meanings: worship of deities (devapujana), unity (sagatikaraa), and charity (dána). The sacrificial fire the divine Agni into which oblations were poured was an essential element, as everything offered into the fire was believed to reach God. People prayed for rain, livestock, sons, long life, and entry into 'heaven'.

## DISCUSSION

The Vedic people believed in soul transmigration, and the peepul tree and cow were sanctified by the time of the Atharvaveda. Many principles of Indian philosophy championed subsequently, such as Dharma, Karma, and so on, may be traced back to the Vedas. The principal deities of the Vedic pantheon were Indra, Agni (the sacrificial fire), and Soma, as well as various social order deities like Mitra-Varuna, Aryaman, Bhaga, and Amsa, and nature deities like Surya (the Sun), Vayu (the wind), and Prithivi (the ground). Ushas (the morning), Prithvi, and Aditi (the mother of the Aditya gods or the cow) were among the goddesses. Rivers, particularly the Saraswati, were likewise revered as deities. Deities were not thought to be all-powerful. Humans and the god had a transactional relationship, with Agni (the sacrificial fire) acting as a messenger between the two. Strong vestiges of a shared Indo-Iranian religion may still be seen, particularly in the Soma cult and fire worship, both of which are retained in Zoroastrianism.Around the beginning of the Common Era, the Vedic tradition formed one of the main constituents of the "Hindu synthesis". Vedic religion survived in the srayta ritual, whereas ascetic and devotional

traditions like Yoga and Vedanta acknowledge the authority of the Vedas, but interpret the Vedic pantheon as a unitary view of the universe with 'God' (Brahman) seen as immanent and transcendent in the forms of Ishvara and Brahman. Later works, such as the Upanishads and epics, such as the Mahabharata's Gita, are critical components of these later developments.

The Rigveda is by far the most ancient of the Vedic writings that have survived, and it has numerous common Indo-Iranian characteristics, both in language and content, that are not found in any other Vedic book. Its time range is most likely associated with the Late Harappan civilisation, Gandhara grave culture, and Ochre Colored Pottery culture. Mantra language texts: This era comprises the Atharvaveda's mantra and prose language (Paippalada and Shaunmkiya), the Rigveda Khilani, the Samaveda Samhita (which has approximately 75 mantras not found in the Rigveda), and the mantras of the Yajurveda. Many of these writings are based on the Rigveda, but have suffered alterations due to language changes and reinterpretation. Vishva "all" has been replaced by sarva, and the kuru- verbal stem (for Rigvedic krno-) has spread. This is the early Iron Age in northwestern India, corresponding to the Black and Red Ware (BRW) and Painted Grey Ware (PGW) civilizations, as well as the early Kuru Kingdom, which dates from c. the 12th to 11th century BCE.

Samhita prose texts: The collecting and compilation of a Vedic canon begins during this time. The total elimination of the injunctive is a significant language shift. This time is represented by the Brahmana section ('commentary' on mantras and ritual) of the Black Yajurveda (MS, KS, TS). According to archaeology, the Painted Grey Ware civilisation from c. The Kuru Kingdom and the following eastward movement of the political center from the Kurus to the Panchalas on the Ganges occurred about 1000 or 900 BCE. This era includes the Brahmanas proper of the four Vedas, as well as the Aranyakas, the earliest Upanishads (BAU, ChU, JUB), and the oldest rautasutras (BSS, VadhSS). Videha (North Bihar and Nepal) is identified as the third major political center of the Vedic era in the east.

In northern India, some very early depictions of deities appear in the art of the Indus Valley Civilization, but the following millennium, coinciding with the Indo–Aryan migration during the Vedic period, is devoid of such remains. It has been suggested that the early Vedic religion focused exclusively on the worship of purely "elementary forces of nature by means of elaborate sacrifices", which did not lend themselves easily to anthropomorph logical representations. Various artefacts may belong to the Copper Hoard culture (2nd millennium CE), some of them suggesting anthropomorph logical characteristics. Interpretations vary as to the exact signification of these artifacts, or even the culture and the periodization to which they belonged. Some examples of artistic expression also appear in abstract pottery designs during the Black and red ware culture (1450–1200 BCE) or the Painted Grey Ware culture (1200–600 BCE), with finds in a wide area, including the area of Mathura.

The Ochre Colored Pottery culture, the Gandhara burial culture, the Black and Red Ware culture, and the Painted Grey Ware culture are among the archaeological civilizations associated with stages of Vedic material culture. This pottery is typically created with wheel ware, and is ill-fired, to a fine to medium fabric, decorated with a red slip, and occasio When this pottery was worked with, it frequently left an ochre color on the hands, most likely due to water-logging,

poor firing, wind action, or a combination of these factors. This pottery was found all throughout the doab, with most of it found in the Muzaffarnagar, Meerut, and Bulandshahr districts, but also existing outside these districts, extending north and south of Bahadrabad.

Gandhara grave culture refers to the protohistoric cemeteries found in the Gandhara region, stretching all the way from Bajuar to the Indus. These cemeteries seem to follow a set grave structure and "mortuary practice", such as inflexed inhumation and cremation. This culture is thought to occur in 3 stages: the lower, in which burials take place in masonry lined pits, the upper, in which urn burials and cremations are added, and the "surface" level, in which graves are covered with huge stone slabs. In the lower stage, excavators found that these graves are typically 2–3 feet deep, and covered with stones on top. After digging out the stones, skeletons were found facing southwest to northeast, with the head facing one direction, and the hands laying on top of one another. Female skeletons were often found wearing hair pins and jewelry. Pottery is greatly important to this culture, as pottery was often used as a "grave good," being buried with the bodies of the dead. Buried alongside the skeletons, we typically see various pots on top of the body, averaging at about 5 or less pieces of pottery per grave. Within this culture we typically see two kinds of pottery: gray ware, or red ware.

Sir Mortimer Wheeler coined the term "black and red ware culture" in 1946. The pottery, as the name suggests, typically has a black rim/inside surface, and a red lower half on the outside of the piece. Red-ware pottery tends to fall into two categories: offering stands, or cooking vessels. Most of these pieces of pottery were open-mouthed bowls that were burnished, painted, or slipped on one side; however, Painted grey ware culture is a significant pottery style that has been linked to a group of people who settled in Sutlej, Ghagger, and the Upper Ganga/Yamuna Valleys, loosely classified with the early Aryans who migrated to India in the beginning of the Vedic period. It's also thought that the groups that introduced the painted grey ware culture also brought iron technology to the Indo-gangetic plains, making this pottery a momentous mark of the Northern Indian Iron Age. The style of grey-ware often includes clay wheel-thrown into a smooth texture, ash-grey in color, and often decorated with black ink, creating small circular patterns, sometimes spirals, swastikas, or sigmas. Grey-ware pottery is almost exclusively drinking ware, and tends to have three different forms: narrow-waisted, tall drinking glasses, middle-sized drinking goblets, and drinking vases with outturned lips. There was a distinct grey ware culture surrounding the establishment of the pottery, but while the culture is significant, grey ware has only made up 10–15% of found Vedic pottery, a majority of the pottery red ware, as grey ware pottery was seen as a "highly valued luxury".

The Puranic chronology, which depicts events in ancient Indian history and mythology as told in post-Vedic Hindu texts such as the Mahabharata, Ramayana, and Puranas, envisions a much older chronology for Vedic culture. According to this view, the Vedas were received by the seven rishis thousands of years ago. Some date the beginning of Vaivasvata Manu's rule, the Manu of the present kalpa (aeon) and the progenitor of mankind, to 7350 BCE. The Kurukshetra War, the background-scene of the Bhagavad Gita, which may recount real events taking place ca. 1000 BCE in Ryvarta's heartland, is dated in this chronology at c.3100 BCE.

## CONCLUSION

It was between 1500 and 600 BC during the Vedic Age. Following the collapse of the Indus Valley civilization around 1400 BC, this is the principal civilization that existed in ancient India. This age got its name since the Vedas were written during this time. Though not widely recognized, it is generally considered that nomadic Aryan tribes that moved to India from Central Asia about the third millennium BCE brought with them the Vedic vision. Vedic religion, also known as Vedism, was practiced by ancient Indo-European speakers who came to India from the territory of modern-day Iran around 1500 bce. The Vedas, a grouping of holy scriptures, are where it gets its name.

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# CHAPTER 6

# RELATION BETWEEN RELIGION AND POLITICS IN INDIAN HISTORY

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**ABSTRACT:**

Politics is a frequent forum for the expression of religious differences. Politics and religion cannot be separated, according to Gandhiji. He did not mean any one religion, such as Islam or Hinduism, but rather universal moral principles. In fact, the most natural relationship between religion and politics is one in which the most crucial political questions have religious answers: the justification or lack thereof of regimes, the bounds of a particular authority, and the rightness or wrongness of legislation can all be derived from religious revelation.

**KEYWORDS:**

Church State, Comprehensive Doctrines, Political Liberalism, Public Debate, Religion Politics.

## INTRODUCTION

Despite the emerging consensus both among political theorists and in practical political contexts such as the United Nations on the right to freedom of conscience and the need for some sort of separation between church and state, the relationship between religion and politics remains an important theme in political philosophy. One reason this subject is important is because religions often make significant demands on people's loyalty, and global religions put these claims on all individuals rather than simply a specific group. For example, Islam has long considered that everyone owes allegiance to Allah's will. As a result, it is likely that religious convictions may sometimes clash with political objectives [1], [2]. However, religious ideas and practices have the ability to support politics in a variety of ways. Political philosophers are concerned with the quantity and nature of this support, as well as the prospect of conflict. Furthermore, there is a rising interest in minority groups and the political rights and privileges to which they are entitled. As a consequence of this interest, much attention has been paid to the specific issues and demands of minority groups differentiated by their religion, rather than race, gender, or money [3], [4].

This article examines some of the philosophical issues posed by the many intersections of religion and politics. The first two main sections are devoted to topics that were important in previous eras, particularly the early modern era, though there is discussion of analogs to these topics that are more pressing for contemporary political thought in both sections establishment of a church or faith versus complete separation of church and state; and toleration versus coercion of religious belief, as well as current conflicts between religious practice and political authority

[5], [6]. The second set of parts is dedicated to issues that, for the most part, have only recently risen to the forefront of public debate: liberal citizenship and its demands on private self-understanding; and the role of religion in public debate.

While the concept of establishment is now less important, it has been crucial to Western political theory from at least the days of Constantine. Following the Protestant Reformation, European societies grappled with determining exactly what roles church and state should play in each other's spheres, and thus the topic of establishment became especially pressing in the early modern era, though there was significant discussion in the Middle Ages as well. The word "establishment" may refer to any of many different arrangements for a religion's political existence in a country. Among these configurations are the following: In the sense that it has the only right to practice its religion, a religious entity may be considered a "state" church. A church may be taxed and subject to government guidance (for example, the queen is still the formal head of the Church of England, and the Prime Minister is responsible for appointing the Archbishop of Canterbury).

Religious authorities may have an established involvement in political institutions as a result of their position. A church may simply have a favored position in some public, political celebrations (such as inaugurations, parliament openings, and so on). Instead, than emphasizing a specific religious organization, a state might simply declare a certain creed or belief system to be its official religion, similar to the "official bird" or "official flower [7], [8]." It is important to note that these alternatives are not mutually exclusive; a state might implement any or all of these policies. What they all have in common is that they all entail the conferral of some form of official rank. A lesser type of an established church is what Robert Bellah refers to as "civil religion," in which a specific church or religion does not have official status but the state employs religious notions in a clearly public fashion. He cites Abraham Lincoln's use of Christian images of slavery and freedom to explain the American civil War as an example of civic religion.

There are few contemporary philosophical justifications of straightforward establishing of a religion or faith, although T. S. Eliot gave a notable defense of establishment. T. S. Eliot in the twentieth century. Trained as a philosopher and deeply influenced by Aristotle, Eliot believed that democratic societies who rejected the influence of an established church did so at their peril, because they cut themselves off from the kind of ethical wisdom that can only come from participation in a tradition. He suggested that as a consequence, such a society would devolve into dictatorship and/or social and cultural disintegration.

Even today, some conservatives advocate for establishment by highlighting the advantages to the political system or society as a whole. According to this school of thinking, a thriving polis requires a significant level of pre- or extra-political social cohesiveness. More specifically, a certain level of social cohesion is required to ensure that citizens perceive themselves as sufficiently connected to one another (so that they will want to cooperate politically) and that they have a common framework within which to make coherent collective political decisions. This cohesiveness, in turn, is based on a high level of cultural uniformity, particularly in terms of commitment to specific ideals. One option to ensure this sort of uniformity is to implement one

of the above-mentioned forms of establishment, such as exhibiting religious symbols in political buildings and monuments, or inserting allusions to a certain religion in political rituals [9], [10].Rather than highlighting the uniquely political advantages of establishment, a variant form of this argument may focus on the ethical benefits to citizens as private persons. For example, one of the aims of the polis, according to various interpretations of politics, is to guarantee that people have the means required to live a choice worthy, thriving life. A feeling of belonging to a shared culture anchored in tradition is one such resource, as opposed to a sense of rootlessness and social fragmentation. Thus, in order to guarantee that people have this feeling of cultural coherence, the state must (or may) favor a religious organization or belief in some manner. Of course, a different form of this argument may simply argue to the truth of a specific religion and the value of achieving salvation, but given the pervasiveness of such problems, this would be a far more difficult case to make.

In response to these ideas, the liberal tradition has traditionally rejected establishment in all its manifestations. Modern liberals often invoke the concept of fairness. It is argued, for example, that the state should remain religiously neutral because it is unjust—especially for a democratic government that is supposed to represent all of the people who make up its demos—to intentionally disadvantage (or unequally favor) any group of citizens in their pursuit of the good as they understand it, religious or otherwise. Similarly, liberals often claim that allocating tax resources to religious organizations is unjust because it forces non-believers to pay faiths that they oppose. Liberals may take a different route by explicitly appealing to the right to exercise one's religion, which is derived from the more general right to freedom of conscience. If everyone has this right, it is ethically wrong for the state to compel individuals to engage in religious rituals and institutions that they would otherwise dislike, such as public prayer. For the same reason, it is likewise unethical to compel individuals to financially support religious organizations and communities that they would not otherwise support.

Furthermore, there are liberal consequentialist worries regarding establishment, including as the danger of religious persecution and deprivation of liberty. While protections and advantages granted to one faith may be accompanied by promises not to persecute adherents of competing faiths, the introduction of political power into religion brings the state closer to clearly unjust interferences, and it creates perverse incentives for religious groups to seek more political power in order to gain an advantage over their rivals. Furthermore, many religious individuals are concerned that allowing their religion to have a political role may damage their spiritual group and its goal.

One of the most pressing social issues in early modern European and American nations was choosing whether and to what degree religious ideas, communities, and institutions could be permitted. One of the classic works on the subject is John Locke's A Letter Concerning Toleration. Locke, who was a political exile at the time of its composition, argues that attempting to coerce belief is futile because it does not fall to the will to accept or reject propositions, that restricting religious practice is wrong so long as it does not interfere with the rights of others, and that allowing a diverse range of religious groups will likely prevent any one of them from becoming so powerful as to threaten the peace.

A Protestant conception of a religious organization as a free society comprised exclusively of those who choose to join it is central to his ideas, in direct contrast to the older medieval notion of the church as having control over all people within a certain geographic realm. It is perhaps unsurprising, then, that the limits of Locke's tolerance coincide with Protestantism; atheists and Catholics cannot be trusted to participate peacefully in society because the former do not see themselves as bound by divine law and the latter are beholden to a foreign sovereign. Nonetheless, Locke's Letter is an essential step toward a more accepting and inclusive society. In contrast to Locke, Thomas Hobbes sees religion and its divisiveness as a source of political instability, and thus argues that the sovereign has the right to determine which opinions may be publicly espoused and disseminated, a power required to maintain civil peace.

The broad topic of whether individuals should be permitted to choose which religion to believe in, like the problem of establishment, has received little attention in recent years, owing to the widespread agreement on the right of all people to liberty of conscience. Despite this agreement on religious liberty, modern states face difficult questions of toleration and accommodation regarding religious practice, and these questions are made more difficult by the fact that they frequently involve multiple ideals that pull in different directions. Some of these concerns involve religiously motivated activities that are either manifestly or frequently immoral. For example, how should society react to violent fundamentalists who feel justified in murdering and persecuting infidels? While no one really advocates the right to suppress others, it is unclear to what degree, for example, religious rhetoric that calls for such activities can be permitted in the name of free expression.

A comparable issue involves religious objections to some life-saving medical operations. Jehovah's Witnesses, for example, feel that their faith prohibits them from undergoing blood transfusions, even to save their lives. While it appears clearly wrong to force someone to undergo even lifesaving treatment if she objects to it (at least with sufficient rationality, which is a difficult topic in and of itself), and it appears equally wrong to deny lifesaving treatment to someone who needs it and is not refusing it, the issue becomes murkier when parents have religious objections to lifesaving treatment for their children. In such a case, at least three values normally demand great respect and latitude the right to follow one's own religion, not just in affirming its tenets but in living the lifestyle it prescribes the state's legitimate interest in protecting its citizens (especially vulnerable ones like children) from harm; and the right of parents to raise their children as they see fit and in a way that expresses their values.

A second type of challenge for a society that generally values tolerance and accommodation of difference involves a religious minority's actions and commitments that are not inherently unjust, but are jeopardized by the pursuit of other goals on the part of the larger society, or are directly prohibited by law. Quakers and other religious organizations, for example, are pacifists, yet many of them live in cultures that require all male residents to serve in the military or register for the draft. Other religious organizations engage in rituals that entail the use of prohibited drugs such as peyote. Does the freedom to exercise one's religion excuse one from having to serve in the military or follow the drug regulations of one's country? Is it acceptable to exclude such persons from the responsibilities that other citizens must bear?

Many instances of this second kind of problem may be found in educational and schooling literature. A considerable education is required in industrialized countries (and emerging ones, for that matter) for people to be able to establish a good living for themselves. Furthermore, many governments see education as a process through which students may acquire values that the state regards as necessary for active citizenship and/or social life. However, pursuing this latter objective creates certain concerns for religious parents. In the well-known case of Mozert v. Hawkins, some parents objected for religious reasons to their children being taught from a reading curriculum that favored alternative beliefs and ways of life, and as a result, the parents requested that their children be excused from class when that curriculum was being taught. Despite the parents' preferences, some liberals argue that the necessity of educating children to cherish gender equality outweighs the merits of such arguments, especially if they directly challenge the parents' religious rights.

Similarly, many educational curriculum plans try to instill a sense of autonomy in children, which often entails having them acquire a critical distance from their family background, with its traditions, beliefs, and ways of living. The notion is that only then will youngsters be able to pick a path for themselves that is free of the effects of upbringing and tradition. According to a similar theory, this critical distance will enable youngsters to acquire an adequate feeling of respect for other social groups, which is required for the exercise of democratic citizenship. However, on certain levels, this critical detachment is contradictory to genuine religious devotion (see the next section).

Furthermore, religious parents often want to pass on their religion to their children, which entails nurturing religious commitment via practices and rituals, rather than presenting their faith as one of many equally excellent (or real) ones. Passing on their religious beliefs is vital to effective parenting for such parents, and it is no different from passing on excellent moral principles, for example. Thus, government mandated schooling geared at increasing autonomy clashes with some parents' right to follow their faith and nurture their children as they see fit. Many, but not all, liberals say that autonomy is such a vital benefit that promoting it justifies using measures that make it more difficult for such parents to pass on their faith such an outcome is an unintended consequence of a desirable or necessary policy.

In recent years, a new source of political confrontation for religious students has been the teaching of evolution in scientific schools. Some religious parents of children in public schools consider evolution education as a direct challenge to their religion, implying the untruth of their biblical-literalist explanation of life's beginnings.

They say that for them to expose their children to education that clearly contradicts their faith and to finance it with their money is unjust. Some of these parents want schools to include discussions of intelligent design and creationism some who write on this issue see intelligent design and creationism as conceptually distinct positions; others see no significant difference between them, while others would prefer that schools avoid the issue entirely, refusing to teach anything about the origin of life or species evolution. Their opponents saw the former idea as an effort to impose an obviously religious perspective into the classroom, so violating the separation

of church and state. They will not be happy with just ignoring the matter, since evolution is an essential component of contemporary biology and a well-established scientific theory.

Conflicts over religion and politics occur outside of the classroom as well. In France, for example, a recent legislation made it unlawful for students to wear attire and adornments that are openly linked with a religion. Students whose religion mandates them to wear certain clothes, such as a headscarf or turban, were particularly outraged by the regulation. The French government justified the legislation by claiming that it was vital to respect the separation of church and state and helpful for ensuring that the French people are united as a whole, rather than divided by religion. However, this regulation might be seen as an unjustified governmental intrusion into religious activity. If liberty of conscience involves not just the freedom to believe what one wants, but also the ability to display that view publicly, it seems that individuals should be able to wear clothing that is compatible with their religious convictions.

An fundamental difference about neutrality is critical to this consideration of the impact of public policy on religious organizations. The liberal state is meant to be religiously neutral as well as color, sexual orientation, physical status, age, and so on. However, as Charles Larmore points out in Patterns of Moral Complexity, there are multiple definitions of neutrality, and certain policies may perform well in one sense but badly in another. In one sense, neutrality may be defined as a technique that is justified without reference to any notion of the human good. In this view, it is improper for the state to seek to disfavor one group of individuals, at least for its own purpose and in relation to behaviors that are not otherwise unfair or politically unpopular. In this view, the state merely outlawing Allah worship would be a breach of neutrality and hence immoral.

## DISCUSSION

Neutrality may also be considered in terms of impact. The state maintains its neutrality by avoiding adopting acts whose effects harm certain persons or groups in society in their pursuit of the good. For a state dedicated to neutrality in this sense, even if it does not openly seek to disadvantage a specific group, any such disadvantage is a prima facie justification to rescind the policy that creates it. Thus, if the government enforces school attendance on a religious group's holy days, for example, and doing so makes it more difficult for them to practice their beliefs, this is considered a violation of neutrality. The attendance requirement may be inevitable, but as it is, it is suboptimal.

Obviously, this is a more rigorous requirement, as it demands the state to examine potential implications both short and long term on a broad variety of social groups and then choose policies that have no negative consequences or have the fewest and least negative consequences. It is an impossible criterion to meet for most, if not all, cultures. As a result, most liberals believe that the state should be neutral in the first sense, but not in the second. As a result, if the structures and practices of a fundamentally fair society make it more difficult for certain religious persons to maintain their ways of life, it is sad but not unjust, so long as these institutions and practices are justified impartially. In addition to exploring concerns of toleration and accommodation at the praxis level, much contemporary work has focused on the degree to which certain political ideologies are acceptable or unsuitable from a theological standpoint. One

reason for this emphasis is the emergence of the school of thought known as "political liberalism." In his book of the same name, John Rawls signaled a new way of thinking about liberalism that is captured by the concept of a "overlapping consensus." An overlapping consensus refers to reasoned agreement on principles of justice by citizens who hold a plurality of mutually exclusive comprehensive doctrines.Rather than asking individuals to adopt any one comprehensive liberal ideology, a theory of justice should try to derive principles that each citizen may legitimately accept from his or her own comprehensive doctrine. As a result, the consensus is on the principles themselves, rather than the justification for those principles, and as such, the conception of justice offered is "political" rather than "metaphysical." This view of liberal justice marked a break with Rawls' earlier "metaphysical" liberalism as expressed in A Theory of Justice, though debate among commentators continues about how sharp a break political liberalism is and whether or not it is an improvement over the earlier liberalism.

The goal of a political notion of justice, therefore, is for all rational people to be able to affirm principles of justice without jeopardizing their own private comprehensive beliefs. certain scholars, however, have argued that this is impossible even a "thin" political understanding of justice puts demands on certain comprehensive concepts, and these tensions may be intense for religious people. Eomann Callan's book Creating Citizens has one such argument. Callan cites Rawls' theory of "the burdens of judgment", arguing that fundamentalists will be unable to accept the burdens of judgment in their private lives because doing so requires them to regard rival faiths and other beliefs as having roughly equal epistemic worth. If Rawlsian liberalism necessitates accepting the costs of judgment, then the overlapping consensus will exclude some types of religious people.

Another way that liberal citizenship and religious self-understanding could clash is if the former involves a commitment to a type of fallibilism while the latter requires or at least promotes certitude in one's religious conviction. Richard Rory has been seen as advocating for the necessity for liberal democratic people to private their religion and to keep their beliefs at a "ironic" distance that is, provisionally and with a healthy skepticism about how well they describe reality. This form of irony, however, cannot coexist with true faith, at least as it is understood in many religious traditions that stress the significance of certainty in one's conviction and absolute dedication to God.

As a result, a religious citizen may experience a sharp conflict between her identities as a citizen and as a religious devotee. One solution is to argue that one component of her identity should take precedence over the other. Consider the tension faced by the heroine in Sophocles' Antigone, when she buries her brother in violation of Creon's command; in doing so, she accepts that her religious responsibilities, at least in that context, trump her civic duties. For many religious individuals, political power is secondary to and perhaps derived from divine authority, and hence their religious obligations take priority over civic responsibilities. Civic republicanism, on the other hand, has tended to prioritize a person's civic duty since it sees political engagement as part of the human good.

In contrast to these approaches, the liberal tradition has tended to refuse to prioritize one aspect of an individual's identity over another, holding that it is the individual's responsibility to

determine which aspects of her identity are most important or significant to her; this task is frequently cited as the reason for the importance of personal autonomy. However, this propensity makes it more difficult for liberals to resolve religious-political issues. One alternative is for the liberal to argue that the pursuit of the good (which includes religious activity) comes first. If this is the case, and if the demands of justice compel one to fulfill one's responsibilities as a citizen, one may argue that individuals should not allow their religious beliefs and practices to limit or interfere with their obligations as citizens. However, not all liberals agree that justice comes before good, and it is not a resolved question in the literature on political responsibility that justice rules may adequately establish universal obligations of citizenship.

One contemporary tendency in democratic thought is a focus on the necessity for democratic outcomes to originate through procedures informed by citizen discussion rather than a simple aggregate of preferences. As a consequence, great emphasis has been placed on the kind of reasoning that may or may not be suitable for public discourse in a diverse society. While responders to this problem have included a variety of viewpoints, religious beliefs have received the most attention. One reason for this focus is because, both historically and in modern nations, religion has played a prominent role in political life, frequently for the worse (see the religious conflicts in Europe that followed the Protestant Reformation, for example). As such, it is a potent political force, and many who write about it see it as a cause of social unrest and persecution. Another argument is because, by definition, religious beliefs are illogical, resistant to criticism, unverifiable, and so on. In other words, religion may be used to evaluate conceptions of public discussion.

Much of the literature in this area has been prompted by Rawls' development of his notion of public reason, which he introduced in Political Liberalism and offered (in somewhat revised form) in his essay "The Idea of Public Reason Revisited." His view is not as clearly expressed as one would wish, and it evolved after the publication of Political Liberalism, but the idea is as follows: when reasonable citizens engage in public deliberation on constitutional issues, they are engaging in public deliberation on constitutional sees. Because people have severe disputes over comprehensive theories, any rule or policy that must rely on such a belief cannot be rationally accepted by those who oppose it. An obviously religious rationale for a legislation that is publicly unavailable in this manner is a great example. Non-Christians, for example, could not rationally support a legislation that prohibited working on Sunday because it offends the Christian God.

Rawls makes significant exceptions to this public discourse norm, and he appears to have gradually softened its requirements as he developed his views on public reason, but his intention was to ensure that democratic outcomes could be reasonably accepted by all citizens, and even in his theory's most recent manifestations, he seemed to view "public" reasons as those which could be reasonably accepted by everyone rather than explicitly drawing on comprehensive views. Robert Audi offers an alternative interpretation of "reasons that could be reasonably accepted by everyone," arguing that the range of such reasons is limited to secular reasons. Because only secular reasons are publicly available in this manner, civic virtue necessitates providing secular reasons and being sufficiently motivated by them to support or oppose the legislation or policy

under consideration. Religious grounds are unsuitable for public debate since they are not shared by the non-religious (or persons of other faiths), and those who reject them would rightfully object to being forced on the basis of them. However, secular reasons can include non-religious comprehensive doctrines such as specific moral theories or conceptions of the human good, and thus Audi's conception of public deliberation allows some views to play a role that would be excluded by conceptions that limit all comprehensive doctrines. Proponents of the notion that the set of suitable reasons for public deliberation does not include certain or all comprehensive doctrines have come to be known as "exclusivists," while their opponents have come to be known as "inclusivists," with the latter group sometimes focusing on the shortcomings of exclusivism if exclusivism is false, then inclusivism is true by default. Others attempt to demonstrate that religious justifications can positively contribute to democratic politics; the two most common examples in support of this position are the nineteenth-century abolitionist movement and the twentieth-century civil rights movement, both of which achieved desirable political change in large part by directly appealing to Christian beliefs prevalent in Great Britain and the United States. A third inclusivist argument is that it is unjust to stifle groups' efforts to affect change that they feel is necessary for justice. Take, for example, abortion, which Rawls considers in a famous footnote in Political Liberalism and again in "The Idea of Public Reason Revisited". Many, but not all, pro-life advocates invoke the actual or potential personhood of fetuses to argue their case. However, "person" is a conceptually "thick" metaphysical notion, and as such, it is open to fair debate. As a result, according to certain variants of exclusivism, people who oppose abortion should do so without declaring that fetuses are individuals. Personhood, however, is the most significant aspect of the abortion debate for these people, since ascription of "person" is a moral problem as well, inasmuch as it attempts to define the boundaries of the moral community. Requesting that they abstain from concentrating on one part of the problem seems to be an effort to resolve the matter by default. Instead, inclusivists maintain that individuals should feel free to bring up whatever concerns they believe are important to the subject under public debate.

## CONCLUSION

Although secularism is spreading fast in many of the world's civilizations, and this tendency seems to be linked in some way to the process of economic growth, religion remains a major political phenomenon across the globe for a variety of reasons. Even in the most secularized nations (Sweden is often given as an example), a significant proportion of individuals identify as religious. Furthermore, several of these cultures are now undergoing immigration from religious groups who are more religious than native-born people and practice faiths that are foreign to the cultural history of the host countries. These persons are often granted significant democratic rights, including formal citizenship. And the conflict between extreme Islam and the West does not seem to be abating anytime soon. As a result, the issues raised above are likely to remain significant for political philosophers for the foreseeable future.

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# CHAPTER 7

# A BRIEF OVERVIEW OF THE MAURYA EMPIRE IN INDIAN HISTORY

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**ABSTRACT:**

The first pan-Indian empire, one that ruled across most of the Indian subcontinent, was the Mauryan Empire, which began in 321 BCE and ended in 185 BCE. It covered sections of modern-day Iran as well as central and northern India. In the Mauryan Empire, the three dominant faiths were Jainism, Buddhism, and Hinduism. It is well known that Buddhism was introduced across the kingdom by Emperor Ashoka.

**KEYWORDS:**

Chandragupta Maurya, Edits Ashoka, Indian Subcontinent, Mauryan Empire, South Asia.

## INTRODUCTION

The Maurya Empire, also known as the Mauryan Empire, was an Iron Age historical empire on the Indian subcontinent centered in Magadha. The Maurya Empire was founded in 322 BCE by Chandragupta Maurya and existed in a loose-knit way until 185 BCE. The Maurya Empire was consolidated by the conquest of the Indo-Gangetic Plain, and its capital city was situated at Pataliputra, modern Patna [1], [2]. Outside of this imperial center, the empire's geographical extent was determined by the loyalty of military commanders who controlled the armed cities that dot it. During Ashoka's rule (c. 268 - c. 232 BCE), the empire briefly controlled the major urban hubs and arteries of the Indian subcontinent, except those in the deep south (Figure.1). It declined for about 50 years after Ashoka's rule, and dissolved.

With the help of Chanakya, his instructor and the author of Arthashastra, Chandragupta Maurya recruited an army and toppled the Nanda Empire in c.In 322 BCE, he established the Maurya Empire. By defeating the satraps left by Alexander the Great, Chandragupta quickly expanded his power west across central and western India, and by 317 BCE the empire had fully occupied northwestern India. The Mauryan Empire then defeated Seleucus I Nicator, a diadochus and founder of the Seleucid Empire, during the Seleucid-Mauryan war, acquiring territory west of the Indus River, Afghanistan, and Balochistan [3], [4]. Internal and external commerce, agriculture, and economic activities prospered and spread throughout South Asia during the Mauryas, thanks to the establishment of a unified and efficient system of finance, administration, and security. The Maurya dynasty constructed a forerunner of the Grand Trunk Road from Pataliputra to Taxila. Following the Kalinga War, the Empire was ruled by Ashoka for over a half-century. Ashoka's acceptance of Buddhism and funding of Buddhist missionaries helped the religion to spread into Sri Lanka, northwest India, and Central Asia [5], [6].

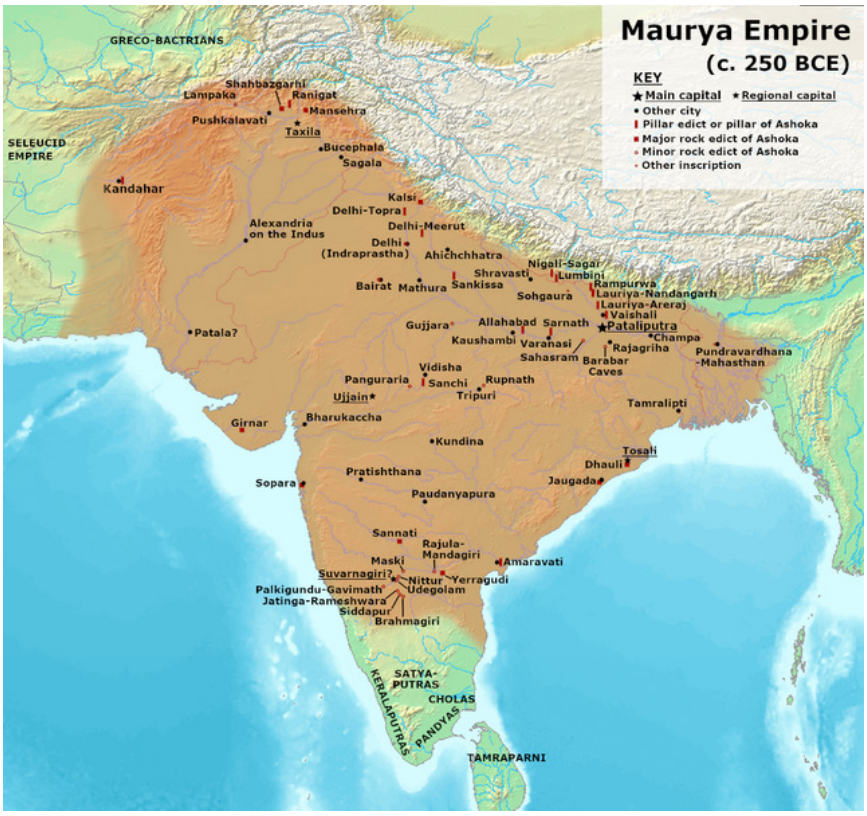


**Figure 1: Maurya Empire's: The placement of Ashoka's inscriptions provides the most accurate indication of the Maurya Empire's map.**

The population of South Asia during the Mauryan period was estimated to be between 15 and 30 million people. The Maurya period was marked by exceptional creativity in art, architecture, inscriptions, and texts, but also by the consolidation of caste in the Gangetic plain, and the declining rights of women in mainstream Indo-Aryan speaking regions of India. The Arthashastra and the Edicts of Ashoka are the principal sources of written documents from Mauryan times. The Lion Capital of Ashoka at Sarnath is the Republic of India's national symbol.

The Nanda Empire reigned over a large portion of the Indian subcontinent prior to the Maurya Empire. Because of its conquest of the Mahajanapadas, the Nanda kingdom grew to be a huge, militarily, and economically strong kingdom. According to mythology, Chanakya traveled to Pataliputra, Magadha, the capital of the Nanda Empire, where he served as a minister for the Nandas. When he told them of Alexander's invasion, Emperor Dhana Nanda humiliated Chanakya. Chanakya swore vengeance and promised to destroy the Nanda Empire. In order to spare his life, he fled to Taxila, a renowned center of learning, to work as a teacher. On one of his journeys, Chanakya came across several young men engaged in a rural game of pitched combat. One of the boys' names was Chandragupta. Chanakya was charmed by the youthful Chandragupta and recognized in him regal traits worthy of leadership [5]. Meanwhile, Alexander the Great was heading his Indian expeditions and had made his way into Punjab. When faced by another army, his troops mutinied near the Beas River and refused to push farther east.

Alexander withdrew to Babylon and re-deployed the majority of his forces west of the Indus. Alexander's empire disintegrated into autonomous kingdoms governed by his generals soon after his death in Babylon in 323 BCE.

Under the leadership of Chandragupta Maurya and his tutor Chanakya, the Maurya Empire was created in the Magadha area. Chanakya took Chandragupta to Taxila to learn about statecraft and governance. Chandragupta needed an army, so he recruited and absorbed minor military republics like as the Yaudheyas, who had opposed Alexander's Empire. The Mauryan army swiftly came to prominence as a regional force in the Indian subcontinent's northwestern area. The Mauryan army then conquered the satraps established by the Macedonians. Ancient Greek historians Nearchus, Onesictrius, and Aristobolus provided much information about the Mauryan empire. The Greek generals Eudemus and Peithon ruled in the Indus Valley until around 317 BCE, when Chandragupta Maurya (with the help of Chanakya, who was now his advisor) fought and drove out [7].

The lineage of Chandragupta Maurya is shrouded in mystery and contention. On the one hand, certain ancient Indian traditions, such as Vishakhadatta's play Mudrarakshasa (Signet ring of Rakshasa - Rakshasa was the prime minister of Magadha), mention his royal heritage and even connect him to the Nanda dynasty. The Mauryas are a kshatriya clan mentioned in one of the oldest Buddhist writings, the Mahaparinibbana Sutta. However, drawing any inferences without more historical information is difficult. In Greek sources, Chandragupta is known as "Sandrokottos" at first. He is supposed to have encountered Alexander as a young man. Chanakya is said to have met the Nanda monarch, upset him, and narrowly escaped [8].

The Buddhist Mahavamsa Tika and Jain Parishishtaparvan both describe Chandragupta's troops failing to capture the Nanda city. Chandragupta and Chanakya then launched a campaign at the Nanda empire's frontier, gradually conquering various territories on their way to the Nanda capital. He then refined his strategy by establishing garrisons in conquered territories, and eventually besieged the Nanda capital Pataliputra. Dhana Nanda acknowledged defeat there. The conquest was fictionalized in Mudrarakshasa play, which includes storylines not present in other versions of the Chanakya-Chandragupta epic. Because of this disparity, Thomas Trautmann thinks that much of it is mythical or legendary, with no historical foundation. Radha Kumud Mukherjee also views Mudrakshasa play to be creative or legendary, with no historical basis.

After Alexander the Great's death in 323 BCE, Chandragupta undertook a series of wars in 305 BCE to conquer satrapies in the Indus Valley and northwest India. When Alexander's surviving troops were destroyed and forced to retreat westward, Seleucus I Nicator battled to protect these lands. The ancient sources have little information about the campaigns. Seleucus was beaten and escaped into Afghanistan's mountainous highlands [9], [10]. In 303 BCE, the two monarchs signed a peace pact that included a marital partnership. Chandragupta gained the satrapies of Paropamisadae (Kamboja and Gandhara), Arachosia (Kandhahar), and Gedrosia (Balochistan) under its provisions. Seleucus, I got 500 war elephants, which would play a critical part in his triumph against western Hellenistic rulers at the Battle of Ipsus in 301 BCE. Diplomatic contacts were established, and numerous Greeks lived at the Mauryan court, including the historian Megasthenes, Deimakos, and Dionysius.

Megasthenes was a renowned Greek envoy at Chandragupta Maurya's court. His work Indika is an important literary source for knowledge on the Mauryan Empire. According to Arrian, envoy Megasthenes (c. 350 - c. 290 BCE) resided in Arachosia and traveled to Pataliputra. Megasthenes' portrayal of Mauryan culture as free-loving provided Seleucus with a way to avoid invasion, but underlying Seleucus' choice was the improbability of success. Seleucus' successors maintained diplomatic contacts with the Empire in succeeding years based on similar tales from returning travelers. According to Megasthenes, Chandragupta constructed a powerful centralised empire with an administration in Pataliputra, which was "surrounded by a wooden wall pierced by 64 gates and 570 towers."Aelian praised Indian palaces as better in beauty to Persia's Susa or Ecbatana, although without explicitly referencing Megasthenes or naming Pataliputra. The architecture of the city seems to have had many parallels with Persian towns of the era.

Bindusara, Chandragupta's son, expanded the Mauryan empire's power to southern India. The famed Tamil poet Mamulanar of the Sangam literature detailed how the Maurya army attacked Tamil land south of the Deccan Plateau employing soldiers from Karnataka. According to Mamulanar, Vadugar (people from the Andhra-Karnataka regions immediately north of Tamil Nadu) formed the vanguard of the Mauryan army. He also had a Greek ambassador named Deimachus at his court. According to Plutarch, Chandragupta Maurya subdued all of India, and Justin also observed that Chandragupta Maurya was "in possession of India." These narratives are supported by Tamil sangam literature, which recalls the Mauryan invasion with their south Indian allies and destruction of their adversaries at Podiyil hill in Tirunelveli district in modern-day Tamil Nadu. Chandragupta left his kingdom and became a disciple of Jain instructor Bhadrabahu. He is claimed to have lived as an ascetic at Shravanabelagola for many years before starving to death according to Jain tradition.

Bindusara was the son of Chandragupta, the Mauryan Empire's founder. This is attested by several sources, including the various Puranas and the Mahavamsa. He is attested by Buddhist texts such as Dipavamsa and Mahavamsa ("Bindusaro"); Jain texts such as Parishishta-Parvan; and Hindu texts such as Vishnu Purana ("Vindusara"). According to the 12th century Jain writer Hemachandra' Historian Upinder Singh believes Bindusara seized the throne about 297 BCE. At the age of 22, Bindusara inherited a vast kingdom that included what is now Northern, Central, and Eastern India, as well as portions of Afghanistan and Baluchistan. Bindusara expanded his dominion all the way to what is now known as Karnataka in southern India. He united sixteen nations under the Mauryan Empire and so conquered practically the whole Indian peninsula (he is considered to have conquered the 'country between the two oceans' the peninsular territory between the Bay of Bengal and the Arabian Sea). Bindusara did not conquer the friendly Tamil kingdoms of the Cholas (King Ilamcetcenni), Pandyas, and Cheras. Apart from these southern nations, Kalinga (modern Odisha) was the only kingdom in India that was not part of Bindusara's empire. It was eventually captured by his son Ashoka, who served as viceroy of Ujjaini throughout his father's reign, highlighting the town's prominence.

Bindusara's life has not been as well chronicled as that of his father Chandragupta or his son Ashoka. Throughout his term, Chanakya served as Prime Minister. According to the medieval Tibetan scholar Taranatha, who visited India, Chanakya assisted Bindusara in "destroying the

nobles and kings of the sixteen kingdoms and thus becoming absolute master of the territory between the eastern and western oceans." Susima, his oldest son,'s mismanagement was the catalyst for the first insurrection. The cause of the second insurrection is uncertain, but Bindusara was unable to put it down within his lifetime. After Bindusara's death, Ashoka smashed it. Bindusara maintains cordial diplomatic ties with Greece.Deimachus was the Seleucid emperor Antiochus I's envoy to Bindusara's court. According to Diodorus, the king of Palibothra (Pataliputra, the Mauryan capital) invited a Greek author, Iambulus. This ruler is often recognized as Bindusara. Pliny writes that the Egyptian king Philadelphus sent an ambassador called Dionysius to India. This seems to have occurred during Bindusara's reign, according to Sailendra Nath Sen.

Bindusara, unlike his father Chandragupta (who eventually converted to Jainism), belonged to the Ajivika sect. Bindusara's master, Pingalavatsa (Janasana), was an Ajivika sect Brahmin. Bindusara's wife, Queen Subhadrangi (Queen Dharma/ Aggamahesi), was an Ajivika Brahmin from Champa (present-day Bhagalpur district). Bindusara is credited with endowing numerous Brahmin monasteries (Brahmana-bhatto). Bindusara died around the 270s BCE, according to historical sources. According to Upinder Singh, Bindusara died around 273 BCE. Alain Daniélou believes he died around 274 BCE. Sailendra Nath Sen believes he died around 273-272 BCE, and that his death was followed by a four-year succession struggle, after which his son Ashoka became the emperor in 269-268 BCE. According to the Mahavamsa, Bindusara reigned for 28.

Ashoka (r. 272-232 BCE) was a superb commander as a young prince, crushing revolts in Ujjain and Taxila. As emperor, he was ambitious and forceful, re-establishing the Empire's dominance in southern and western India. But it was his conquest of Kalinga (262-261 BCE) that proved to be the watershed moment in his life. Ashoka used Kalinga to project power over a large region by fortifying it and claiming it as a possession. Although Ashoka's army defeated Kalinga's forces of royal soldiers and civilian units, an estimated 100,000 soldiers and civilians were killed in the fierce fighting, including over 10,000 of Ashoka's own men. The wreckage and consequences from conflict harmed hundreds of thousands of people. Ashoka started to feel regret after seeing the carnage firsthand. Despite the completion of the acquisition of Kalinga, Ashoka adopted Buddhist teachings and condemned war and cruelty. He sent missionaries to go across Asia, spreading Buddhism to new nations. He also spread his own dhamma. Ashoka enforced ahimsa ideals by prohibiting hunting and violent sports, as well as abolishing indentured and forced labor many thousands of people had been forced into hard work and service in war-ravaged Kalinga. To ensure the peace and retain rule, Ashoka fostered amicable contacts with governments throughout Asia and Europe, and he financed Buddhist missionaries. He launched a large public works construction effort throughout the nation. Ashoka became one of India's most successful and well-known emperors after 40 years of peace, harmony, and wealth. In contemporary India, he is still seen as an idealized figure of inspiration.

The Ashoka Edicts are inscribed in stone and may be seen across the Subcontinent. Ashoka's edicts express his policies and achievements from as far west as Afghanistan to as far south as Andhra (Nellore District). Although most of them were written in Prakrit, two were written in Greek and one in both Greek and Aramaic. The Greeks, Kambojas, and Gandharas are

mentioned in Ashoka's edicts as peoples who constitute a border zone of his kingdom. They also allude to Ashoka sending envoys as far west as the Mediterranean to the Greek monarchs. The edicts precisely name each of the Hellenic world's rulers at the time, such as Amtiyoko (Antiochus), Tulamaya (Ptolemy), Amtikini (Antigonos), Maka (Magas), and Alikasudaro (Alexander), as recipients of Ashoka's proselytism. The Edicts also accurately locate their territory "600 yojanas away".For the next 50 years, Ashoka was succeeded by a series of lesser monarchs. Dasharatha Maurya, Ashoka's grandson, took his place. None of Ashoka's sons could succeed him to the throne.His firstborn, Mahinda, became a Buddhist monk.Kunala Maurya was blind and hence unable to succeed to the throne, while Tivala, son of Kaurwaki, died even before Ashoka. Jalauka, the other son, is unknown.

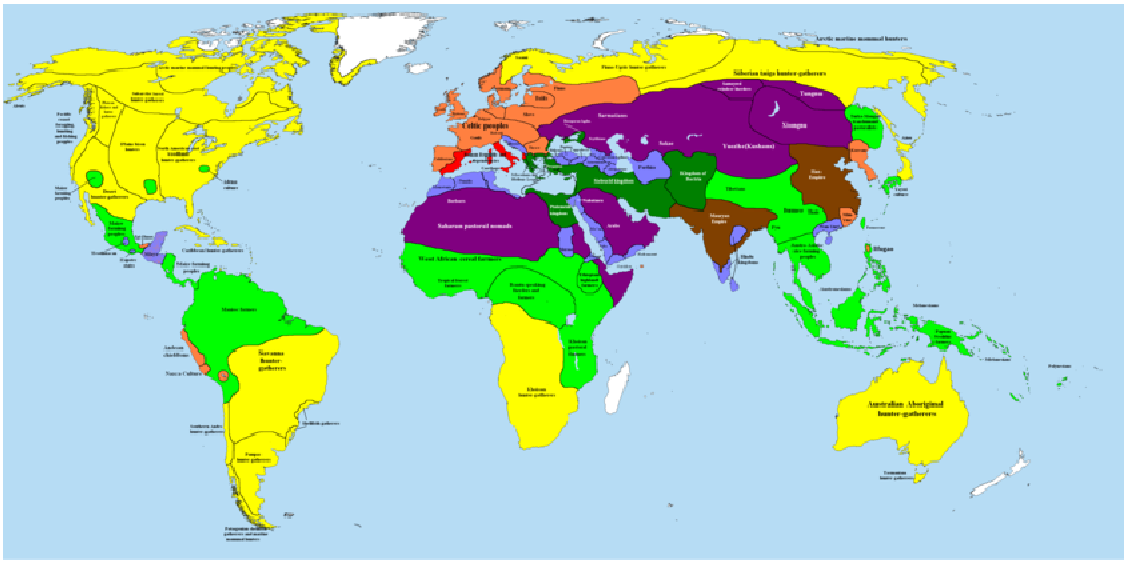

**Figure 2: The Maurya Empire: The Yuezhi (Kushans), the Maurya Empire, and the Greco-Bactrian Kingdom are depicted on a global map from 200 BC.**

Dasharatha lost several regions, which were eventually reclaimed by Kunala's son, Samprati. Following Samprati, the Mauryas gradually lost several regions. Brihadratha Maurya was slain in a military display by his general Pushyamitra Shunga in 180 BCE, leaving no successor. As a result, the vast Maurya empire came to an end, giving birth to the Shunga Empire. The succession of weak kings after Aoka Maurya, the division of the empire into two, the growing independence of some areas within the empire, such as that ruled by Sophagasenus, a top-heavy administration where authority was entirely in the hands of a few persons, an absence of any national consciousness, the sheer scale of the empire making it unwieldy, and invasion by the Greco-Bactrian Empire were all advanced as reasons for the decline.

According to Buddhist texts such as the Ashokavadana, the killing of Brihadratha and the emergence of the Shunga dynasty resulted in a wave of religious persecution for Buddhists and a revival of Hinduism. According to Sir John Marshall, Pushyamitra may have been the major originator of the persecutions, even though following Shunga monarchs seem to have been more sympathetic of Buddhism. Other historians, such Etienne Lamotte and Romila Thapar, have

contended that archaeological evidence supporting the charges of Buddhist persecution is missing, and that the scope and severity of the crimes have been overstated.

The collapse of the Mauryas left the Khyber Pass unsecured, opening the way for a wave of foreign invasion. Demetrius, the Greco-Bactrian monarch, took advantage of the division and invaded southern Afghanistan and portions of northeastern India approximately 180 BCE, establishing the Indo-Greek Kingdom. For over a century, the Indo-Greeks would maintain their grip on the trans-Indus area and make inroads into central India. Buddhism thrived under them, and one of their kings, Menander, became a prominent Buddhist figure; he was to create a new capital of Sagala, the current city of Sialkot. However, the scope of their kingdoms and the durations of their reign are hotly debated. According to numismatic evidence, they held properties on the subcontinent until the birth of Christ. Although the extent of their victories over indigenous powers such as the Shungas, Satavahanas, and Kalingas is unknown, Scythian tribes, renamed Indo-Scythians, brought about the demise of the Indo-Greeks beginning around 70 BCE and retained lands in the trans-Indus, the Mathura region, and Gujarat.

The Empire was split into four provinces, with Pataliputra serving as the imperial capital. According to Ashokan edicts, the four regional capitals are Tosali in the east, Ujjain in the west, Suvarnagiri in the south, and Taxila in the north. The Kumara (royal prince), who controlled the provinces as the king's agent, was in charge of the provincial government. Mahamatyas and the council of ministers helped the kumara. This organizational system was mirrored at the imperial level by the Emperor and his Mantriparishad (Council of Ministers). The Mauryans built a sophisticated currency minting method (Figure. 2). The majority of coins were composed of silver and copper. Certain gold coins were also in circulation. The coins were frequently utilized in commerce and trade.

Historians believe that the Empire was organized in the manner outlined by Chanakya in the Arthashastra: a complex civil service oversaw everything from local sanitation to international commerce. The empire's expansion and defense were made possible by what appears to have been one of the world's largest armies during the Iron Age. According to Megasthenes, the empire wielded a military of 600,000 infantry, 30,000 cavalry, 8,000 chariots, and 9,000 war elephants, in addition to followers and attendants. A vast espionage system collected intelligence for both internal and external security purposes. Despite having renounced offensive warfare and expansionism, Ashoka maintained this large army to protect the Empire and instill stability and peace across West and South Asia.Even though large parts of the Mauryan empire were under its control, the spread of information and imperial message was limited because many parts were inaccessible and located far away from the empire's capital.

## DISCUSSION

The chronicles of Pataliputra in Arthashastra and Megasthenes depict the complicated municipal structure established by the Maurya dynasty to regulate its towns. The city was controlled by a council of thirty commissioners, who were organized into six committees or boards. The first board set wages and handled provided goods, the second board handled foreign dignitaries, tourists, and businessmen, the third board kept records and registrations, the fourth handled

manufactured goods and commodity sales, the fifth board regulated trade, issued licenses, and checked weights and measurements, and the sixth board collected sales taxes. Some cities, like as Taxila, had the authority to mint their own coinage. The city council had officials who looked after public welfare such as road maintenance, public structures, marketplaces, hospitals, educational institutions, and so on. The formal head of the village was Gramika (in towns Nagarika). Censuses were taken on a regular basis throughout the Mauryan government. Village officials (Gramika) and municipal officials (Nagarika) were in charge of enumerating various classes of people in the Mauryan empire, such as traders, agriculturists, smiths, potters, carpenters, and so on, as well as cattle, mostly for taxation purposes. These vocations consolidated as castes, a feature of Indian society that continues to influence Indian politics today.

For the first time in South Asia, political unity and military stability enabled a single economic system and improved trade and commerce, resulting in higher agricultural output. The old system, which included hundreds of kingdoms, numerous tiny armies, strong regional chieftains, and internecine strife, gave place to a centralized government that was disciplined. Farmers were liberated from regional rulers' tax and crop collecting duties, instead paying to a centrally regulated and strict-but-fair taxation system recommended by the Arthashastra principles. Chandragupta Maurya introduced a common currency across India, and a network of provincial governors and administrators, as well as a civil service, ensured justice and security for merchants, farmers, and traders. Many bands of robbers, regional private armies, and strong chieftains who wanted to establish their own rule in local regions were destroyed by the Mauryan army. Although rigorous in tax collection, Maurya also supported numerous public works and rivers to increase production, while internal commerce in India developed tremendously as a result of newly acquired political unity and internal tranquility.

During Ashoka's reign, an international commercial network emerged as a result of the Indo-Greek friendship treaty. The Khyber Pass, located on Pakistan's current border with Afghanistan, became a strategically significant port of commerce and communication with the outside world. West Asian Greek republics and Hellenic kingdoms were key trading partners for India. Trade also stretched into Southeast Asia through the Malay peninsula. Silk and textiles, spices, and exotic delicacies were among India's exports. With increased commerce with the Mauryan Empire, the outside world gained access to new scientific knowledge and technology. In addition, Ashoka funded the building of hundreds of roads, rivers, canals, hospitals, rest stops, and other public works projects. The relaxation of many too stringent administrative systems, such as taxes and crop collection, aided in increasing production and economic activity throughout the Empire.

In many aspects, the Mauryan Empire's economic state parallels that of the Roman Empire some centuries later. Both had substantial commercial relations and institutions that were akin to companies. While Rome had organizational structures that were primarily employed for public-sector initiatives, Mauryan India had a plethora of private commercial enterprises. These existed before to the Mauryan Empire and were primarily for private business. Brahmanism was an important religion across the empire. The Mauryans promoted Brahmanism, as well as Jainism

and Buddhism. Minor religious groups such as Ajivikas were also supported. Several Hindu books were composed during the Mauryan period.

According to a Jain text from the 12th century, Chandragupta Maurya converted to Jainism after retiring, when he renounced his throne and material possessions to join a wandering group of Jain monks, and in his final days, he observed the rigorous but self-purifying Jain ritual of santhara (fast unto death), at Shravana Belgola in Karnataka. Samprati was influenced by the teachings of Jain monks such as Suhastin, and he is said to have built 125,000 derasars across India. Some of them can still be found in the towns of Ahmedabad, Viramgam, Ujjain, and Palitana. It is also said that, like Ashoka, Samprati sent messengers and preachers to Greece, Persia, and the Middle East for the spread.

Magadha, the empire's center, was also the birthplace of Buddhism. Following the Kalinga War, Ashoka renounced expansionism and aggression, as well as the harsher injunctions of the Arthashastra on the use of force, intensive policing, and ruthless measures for tax collection and against rebels. Ashoka sent a mission to Sri Lanka headed by his son Mahinda and daughter Sanghamitta, whose monarch Tissa was so taken with Buddhist principles that he embraced them himself and declared Buddhism the national religion.Many Buddhist missions were despatched by Ashoka to West Asia, Greece, and South East Asia, and he commissioned the building of monasteries and schools, as well as the distribution of Buddhist literature across the empire. He is said to have erected up to 84,000 stupas throughout India, including the Sanchi and Mahabodhi Temples, and he popularized Buddhism in Afghanistan and Thailand. Near his capital, Ashoka assisted in convening the Third Buddhist body of India's and South Asia's Buddhist orders, a body that conducted significant work of reform and growth of the Buddhist faith. Indian merchants adopted Buddhism and were instrumental in spreading it across the Mauryan Empire.

According to Tim Dyson, the period of the Mauryan Empire saw the consolidation of caste among the Indo-Aryan people who had settled in the Gangetic plain, increasingly meeting tribal people who were incorporated into their evolving caste-system, and the declining rights of women in the Indo-Aryan speaking regions of India, though "these developments did not afflict women." To survive, the Maurya Empire's civilization and economic structure depended on the survival of Buddhism and devotion to the state.

The ancient palace at Paliputra, present Kumhrar near Patna, was the grandest monument of this time, built during the reign of Chandragupta Maurya. Excavations have uncovered the remnants of the palace, which is estimated to have been a collection of numerous structures, the most notable of which was an enormous pillared hall built on a high wood substratum. The pillars were arranged in regular rows, separating the hall into many smaller square bays. There are 80 columns, each roughly 7 meters high.

According to Megasthenes' eyewitness account, the palace was mostly made of wood and was said to outshine the palaces of Susa and Ecbatana in splendour and splendor, with gilded pillars decked with golden vines and silver birds. The structures were set in a large park with fish ponds and a wide range of attractive plants and shrubs. Kauilya's Arthashastra also describes the

manner of palace construction during this time period. Later pieces of stone pillars, including one virtually entire, with round tapering shafts and flawless polish show that Ashoka was in charge of building the stone columns that replaced the earlier wooden ones.

During the Ashokan era, masonry was of the highest quality, with tall free-standing pillars, stupa railings, lion thrones, and other massive statues. During this period, the usage of stone had advanced to the point where even little shards of stone art were given a high luster sheen resembling beautiful enamel. This was the beginning of Buddhist architecture. Ashoka was in charge of the building of multiple stupas, which were enormous domes adorned with Buddha iconography. The most significant ones are at Sanchi, Bodhgaya, Bharhut, and maybe Amaravati Stupa. The Ashoka pillars and carved edicts of Ashoka, sometimes finely painted, are the most common specimens of Mauryan architecture, with over 40 scattered over the Indian subcontinent. As represented by Ashoka's pillars at Nandangarh and Sanchi Stupa, the peacock was a dynastic emblem of the Mauryans.

The Mauryas initially considered woodlands as a resource. The elephant was the most significant forest product for them. Military strength in those days was based not only on horses and troops, but also on battle-elephants, which played a part in Alexander's defeat over Seleucus, one of his previous generals. The Mauryas intended to safeguard elephant resources since catching, taming, and training wild elephants was less expensive and required less time than raising them. Kautilya’s Arthashastra not only provides maxims on ancient statecraft, but it also clearly defines the duties of authorities such as the Protector of the Elephant Forests.

Certain forest sections were strategically or economically valuable to the Mauryas, therefore they imposed limits and control measures on them. They viewed all woodland tribes with suspicion and used bribery and political subjugation to dominate them. Some of them, the food gatherers or aranyaca, were hired to protect boundaries and capture animals. Despite the occasionally strained and conflicted relationship, the Mauryas were able to protect their huge kingdom. When Ashoka converted to Buddhism in the latter half of his rule, he instituted important modifications in his governing style, including the preservation of wildlife and the abolition of the royal hunt. He was the first king in history to encourage animal conservation measures, and his policies were even recorded in stone edicts. The edicts announce that many people followed the king's lead and stopped slaughtering animals; one of them triumphantly states.

Relations with the Hellenistic world may have begun as early as the Maurya Empire. Plutarch claims that Chandragupta Maurya encountered Alexander the Great, most likely at Taxila in the northwest. Sandrocottus met Alexander when he was a stripling, and we am informed that he repeatedly remarked afterwards that Alexander just avoided becoming lord of the kingdom, since its monarch was reviled and despised because of his baseness and low origin.

Chandragupta eventually occupied Northwestern India, where he fought the satraps described as "Prefects" in Western sources left in place after Alexander (Justin), among whom may have been Eudemus, ruler in the western Punjab until his departure in 317 BCE, or Peithon, son of Agenor, ruler of the Greek colonies along the Indus until his departure for Babylon in 316 BCE. After Alexander's death, India killed his prefects, as though throwing off the weight of slavery.

Sandracottos was the creator of this liberty, but he had turned it into slavery after triumph, for after assuming the throne, he subjugated the same people he had emancipated from foreign rule. Later, when preparing for battle against Alexander's prefects, a large wild elephant approached him and put him on his back as though tame, and he became a brilliant warrior and war commander. Sandracottos held India during the time Seleucos was preparing for future greatness, having so earned royal authority. Seleucus I Nicator, the Macedonian satrap of Alexander's former empire, conquered and ruled over eastern territories as far east as Bactria and the Indus (Appian, History of Rome, The Syrian Wars 55), until he clashed with Emperor Chandragupta in 305 BCE.

He acquired Mesopotamia, Armenia, 'Seleucid' Cappadocia, Persis, Parthia, Bactria, Arabia, Tapouria, Sogdia, Arachosia, Hyrcania, and other adjacent peoples that had been subdued by Alexander, as far as the river Indus, making his empire the most extensive in Asia after Alexander's. Seleucus ruled over the whole territory from Phrygia to the Indus. Even though no chronicles of the fight have survived, it seems obvious that Seleucus fared badly against the Indian Emperor, failing to win any land, and being forced to lose most of what was already his. Regardless, Seleucus and Chandragupta eventually struck an agreement, and via a treaty signed in 305 BCE, Seleucus gave a number of regions to Chandragupta, including eastern Afghanistan and Balochistan, according to Strabo. In 303 BCE, Chandragupta and Seleucus signed a peace treaty and formed a marital partnership. Chandragupta received vast territories in exchange for 500 war elephants, a military asset that would play a decisive role in the Battle of Ipsus in 301 BCE. In addition to this treaty, Seleucus dispatched an ambassador, Megasthenes, to Chandragupta, and later Deimakos to his son Bindusara, at the Mauryan court at Pataliputra (modern Patna in Bihar). Later, Pliny the Elder records Ptolemy II Philadelphus, the king of Ptolemaic Egypt and a contemporary of Ashoka, as sending an envoy called Dionysius to the Mauryan court. According to mainstream scholarship, Chandragupta received vast territory west of the Indus, including the Hindu Kush, modern-day Afghanistan, and Pakistan's Balochistan province. Archaeologically, concrete evidence of Mauryan rule, such as inscriptions of the Edicts of Ashoka, can be found as far south as Kandahar in southern Afghanistan.

According to classical sources, Chandragupta and Seleucus exchanged gifts after their pact, such as when Chandragupta gave numerous aphrodisiacs to Seleucus. And Theophrastus claims that certain deceptions have marvellous potency in such issues. And Phylarchus verifies him by referring to some of the gifts delivered to Seleucus by Sandrakottus, the king of the Indians, which were to operate as charms in establishing a high degree of devotion, while others were to expel love. But dried figs were so sought after by all men (because, as Aristophanes says, "there's really nothing nicer than dried figs") that even Amitrochates, the king of the Indians, wrote to Antiochus, entreating him to buy and send him some sweet wine, and some dried figs, and a sophist; and Antiochus replied, "The dry figs and the sweet wine we will send you; but it is not lawful for Under Ashoka's rule, an influential and large Greek population existed in the northwest of the Indian subcontinent, possibly as a result of Alexander's conquests in the Indus Valley region. In the Rock Edicts of Ashoka, some of which were inscribed in Greek, Ashoka states that the Greeks within his dominion were converted to Buddhism. Everyone in the king's domain, including the Greeks, Kambojas, Nabhakas, Nabhapamkits, Bhojas, Pitinikas, Andhras,

and Palidas, is following the teachings in Dharma of the Beloved-of-the-Gods. Mahdmatras of morality were appointed by me (when I was) anointed thirteen years ago, and they are occupied with all sects in establishing morality, promoting morality, and for the welfare and happiness of those who are devoted to morality (even) among the Greeks, Kambojas, and Gandharas, and whatever other western borderers (of mine) there are. After ten years (of reign), King Piodasses (Ashoka) made known to men (the doctrine of) Piety and from this moment he has made men more pious, and everything thrives throughout the whole world; and the king abstains from (killing) living beings, and other men and those who (are) huntsmen and fishermen of the king have desisted from hunting; and if some (were) intemperate.

## CONCLUSION

The Akkadian Empire was the first known dynasty. For around a thousand years, city-states—tiny political entities in which a city ruled over its surroundings ruled Mesopotamia. Sargon of Akkad seized power in southern Mesopotamia in 2330 BCE. The most renowned Mauryan emperor was Ashoka. He was the first monarch to address the populace through inscriptions. The vast bulk of Ashoka's writings were inscribed in Prakrit and used the Brahmi script.

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# CHAPTER 8

# A BRIEF OVERVIEW OFTHE INDIAN HINDUISM'S HISTORY

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**ABSTRACT:**

The Rigveda, a collection of hymns created mostly during the latter two or three centuries of the second millennium bce, is the oldest literary source for Hinduism's history. While there are many historical academics, sages, and instructors in Hinduism, the religion as a whole has no historical founder, no individual comparable to Jesus, the Buddha, Abraham, or Muhammad. As a result, there is no definitive date of origin for Hinduism.

**KEYWORDS:**

Adbaita Hinduism, Bhakti Movement, Indo Aryan, Indus Valley, Vedic Period.

## INTRODUCTION

Hinduism's history encompasses a wide range of related religious traditions indigenous to the Indian subcontinent. It overlaps or coincides with the evolution of religion in the Indian subcontinent since the Iron Age, with some of its traditions tracing back to prehistoric religions such as those of the Bronze Age Indus Valley Civilization [1], [2]. As a result, it has been dubbed the "oldest religion" in the world. Scholars see Hinduism as a synthesis of numerous Indian cultures and traditions, with multiple roots and no one founder. This Hindu synthesis arose after the Vedic era, between c.500-200BCE, as well as ca. It thrived in the medieval era, with the demise of Buddhism in India, in or after the Second Urbanization period, and during the early classical period of Hinduism (200 BCE-300 CE).

Hinduism's history is often classified into developmental stages. The first phase is the pre-Vedic period, which ends about 1750 BCE and includes the Indus Valley Civilization and local pre-historic religions. This period was followed in northern India by the Vedic period, which saw the introduction of the historical Vedic religion with the Indo-Aryan migrations between 1900 and 1400 BCE. The subsequent period, between 800 and 200 BCE, is "a turning point between the Vedic religion and Hindu religions" and a formative period for Hinduism, Jainism, and Buddhism. From the Epic and Early Puranic periods. During this time, six streams of Hindu philosophy emerged: Samkhya, Yoga, Nyaya, Vaisheshika, Mms, and Vednta. Through the Bhakti movement, monotheistic faiths such as Shaivism and Vaishnavism emerged. The late traditional period or early middle Ages encompasses the establishment of traditional Puranic Hinduism and Adi Shankara's important development of Advaita Vedanta [3], [4].Hinduism was ruled by both Hindu and Islamic monarchs.From 1200 to 1750 CE, the Bhakti movement grew in popularity, and it is still important today. During the colonial era, many Hindu reform groups emerged, some of which were influenced by western movements such as Unitarianism and

Theosophy. India was partitioned along religious lines in 1947, with the Republic of India forming with a Hindu majority. Hindu minorities arose on all continents throughout the twentieth century as a result of the Indian diaspora, with the greatest groups in absolute numbers in the United States and the United Kingdom.

**Hinduism's Origins**

While the Puranic chronology presents a genealogy of thousands of years, scholars regard Hinduism as a fusion or synthesis of various Indian cultures and traditions. Among its roots are the historical Vedic religion, itself the product of "a composite of the Indo-Aryan and Harappan cultures and civilizations", which evolved into the this Hindu synthesis arose after the Vedic era, between 500 and 200 BCE and c. The Epics and the first Puranas were composed around 300 CE, during the Second Urbanisation and the early classical period of Hinduism. This Brahmanical synthesis incorporated ramaic and Buddhist influences and the emerging bhakti tradition into the Brahmanical fold via the smriti literature. This synthesis emerged under the pressure of the success of Buddhism and Jainism. As courts and rulers adopted the Brahmanical culture, the "Hindu synthesis" and its societal divisions spread from northern India to southern India and parts of Southeast Asia [5], [6]. It was aided by the settlement of Brahmins on land granted by local rulers, the incorporation and assimilation of popular non-Vedic gods, and the process

According to Eliot Deutsch, Brahmins were critical in the formation of this combination. They were bilingual and bicultural, speaking both their own tongue and popular Sanskrit, which bridged cultural and linguistic divides. They were able to "translate the mainstream of the large culture in terms of the village and the culture of the village in terms of the mainstream," thus integrating local culture into a larger whole. While vaidikas and, to a lesser extent, smartas remained faithful to traditional Vedic lore, a new brahminism arose, which composed litanies for the local and regional gods, and became the ministers of these local traditions [7].

**Periodization**

In his The History of British India (1817), James Mill (1773-1836) separated three periods in Indian history: Hindu, Muslim, and British civilisations. This periodization has been chastised for the misunderstandings it has created. Another periodization is the separation into "ancient, classical, medieval, and modern periods," which has also been criticized. According to Romila Thapar, the Hindu-Muslim-British periodisation of Indian history gives too much weight to "ruling dynasties and foreign invasions," neglecting the social-economic history, which often showed a strong continuity. The division in Ancient-Medieval-Modern overlooks the fact that Muslim conquests took place between the eighth and fourteenth centuries, while the south was never completely conquered [8], [9].

**Pre-Vedic faiths**

Hinduism may have its origins in Mesolithic ancient religion, as demonstrated by the rock drawings of Bhimbetka rock shelters, which are around 10,000 years old (c. 8,000 BCE), as well

as neolithic eras. Some of these shelters were inhabited more than 100,000 years ago. Several tribal religions still persist;however, their rituals may differ from those of ancient faiths.

**Indus Valley Civilization (c. 3300-1700 BCE)**

Some Indus Valley seals depict swastikas, which are prevalent in different faiths across the globe. In the Harappan ruins, phallic symbols described as the much later Hindu linga have been discovered. Many Indus valley seals depict animals. One seal depicts a horned figure seated in a posture reminiscent of the Lotus position and surrounded by animals and was named "Pashupati" by early excavators, an epithet of the later Hindu gods Shiva and Rudra. Doris Meth Srinivasan wrote in 1997, "Not too many recent studies continue to call the seal's figure a "Proto-Siva," rejecting thereby Marshall's package of proto [10], [11].

Because of the large number of figurines discovered in the Indus Valley, some scholars believe that the Harappans worshiped a mother goddess symbolizing fertility, a practice that is still practiced by rural Hindus today. However, this view has been challenged by S. Clark, who sees it as an inadequate explanation for the function and construction of many of the figurines.

**Vedic period (c. 1750-500 BCE)**

The commonly proposed earlier Vedic age dates back to the 2nd millennium BCE. Vedism was the sacrificial religion of the early Indo-Aryans, speakers of early Old Indic dialects, ultimately deriving from the Bronze Age Proto-Indo-Iranian peoples who lived on the Central Asian steppes. The Vedic period, named after the Vedic religion of the Indo-Aryans of the Kuru Kingdom 1200 BCE-525 BCE, lasted from around 1750 to 500 BCE. The Indo-Aryans were a branch of the Indo-European language family, which many scholars believe originated in Kurgan culture of the Central Asian steppes (Figure1).

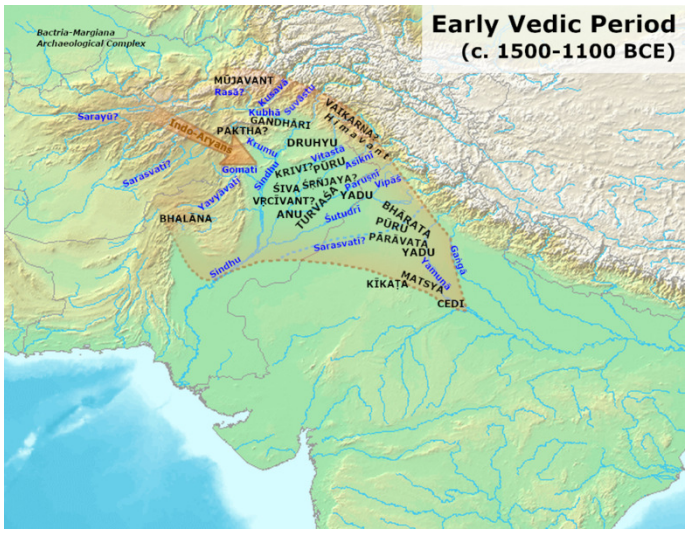


**Figure 1: Early Vedic period: Diagrmae showing the map of the early Vedic period.**

The Indo-Iranians were the common progenitor of the Indo-Aryans and the Proto-Iranians, according to the Indo-European migration hypothesis, and divided into the Indo-Aryans and

Iranians approximately 1800-1600 BC. The Indo-Aryans were pastoralists who migrated into north-western India after the collapse of the Indus Valley Civilization, The Indo-Aryans were a branch of the Indo-Iranians, which originated in the Andronovo culture in the Bactria-Margiana era, in present-day northern Afghanistan. The roots of this culture go back further to the Sintashta culture

Although some early depictions of deities appear in Indus Valley Civilisation art, very few religious artifacts from the period corresponding to the Indo-Aryan migration during the Vedic period survive. It has been suggested that the early Vedic religion focused exclusively on the worship of purely "elementary forces of nature through elaborate sacrifices," which did not lend themselves easily to anthropomorphological representations. During the Early Vedic period (c. 1500 - 1100 BCE), Indo-Aryan tribes were pastoralists in north-west India. After 1100 BCE, with the introduction of iron, the Indo-Aryan tribes moved into the western Ganges Plain, adapting an agrarian lifestyle. Rudimentary state-forms appeared, of which the Kuru-tribe and realm was the most influential.

**Religion of the Rigveda**

The Indo-Aryans brought their language and religion with them. The pre-classical Indo-Aryan and Vedic beliefs and practices were closely related to the hypothesised Proto-Indo-European religion, and the Indo-Iranian religion. According to Anthony, the Old Indic religion probably emerged among Indo-European immigrants in the contact zone between the Zeravshan River (present-day Uzbekistan) and many of the characteristics of the Indo-Iranian god of might/victory, Verethragna, were transferred to the adopted god Indra, who became the central deity of the developing Old Indic culture. Indra was the subject of 250 hymns, a quarter of the Rig Veda, and he was associated more than any other deity with Soma, a stimulant drug (perhaps derived from Ephedra) probably borrowed from the BMAC religion.

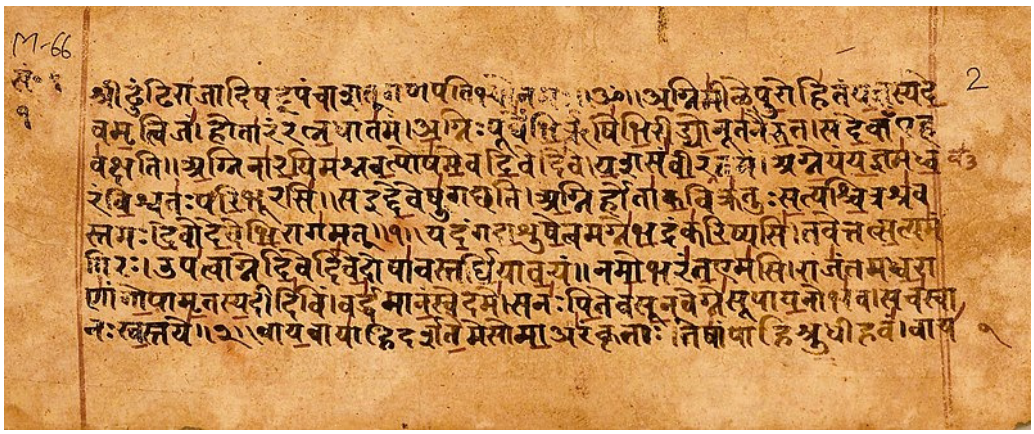

**Figure 2: Rigveda manuscript page: Diagrmae showing the Page from the Rigveda manuscript.**

The oldest inscriptions in Old Indic, the language of the Rig Veda, are found in northern Syria, the location of the Mitanni kingdom. The Mitanni kings took Old Indic throne names, and Old Indic technical terms were used for horse-riding and chariot-driving. The Old Indic term r'ta,

meaning "cosmic order and truth", the central concept of the Rig Veda, was also employed in the Their religion was further developed when they migrated into the Ganges Plain after c. 1100 BCE and became settled farmers, further assimilating with the native cultures of northern India.

The Vedic religion of the later Vedic period co-existed with local religions, such as the Yaksha cults, and was itself the product of "a composite of the Indo-Aryan. Its liturgy is preserved in the three Vedic Samhitas: the Rigveda, Samaveda, and Yajurveda (Figure.2). The Vedic texts were the texts of the elite, and do not necessarily represent popular ideas or practices. The Rig-Veda is the oldest, a collection of hymns composed between ca. 1500-1200 BCE. The other two add ceremonial detail for the performance of the actual sacrifice. These texts, as well as the extensive commentary on orthopraxy collected in the Brahmanas during the early first millennium BCE, were transmitted solely through oral tradition until the arrival of the Pallava and Gupta periods in the fourth century AD, and then through a combination of written and oral tradition.

**Cosmic Order**

The Vedas' ethics are based on the concepts of Satya and ta. Satya is the principle of integration rooted in the Absolute. Ta is the expression of Satya, which regulates and coordinates the operation of the universe and everything within it. Conformity with ta would enable progress, while violation would result in punishment. The word "dharma" was already in use in Brahmanical philosophy, where it was understood as a facet of Rta. The term rta is also known from the Proto-Indo-Iranian religion, which was the religion of the Indo-Iranian peoples prior to the earliest Vedic (Indo-Aryan) and Zoroastrian (Iranian) books. Ashais the Avestan language word for ta in the Vedic language.

**Upanishads**

The earliest Upanishads were composed in the 9th and 8th centuries BCE. Upanishads form the theoretical basis of classical Hinduism and are known as Vedanta (conclusion of the Veda). The older Upanishads launched increasing intensity attacks on the rituals, but these rituals also have a philosophical and allegorical meaning. There is a mood of flexibility toward rituals in several later Upanishads. The inclination to limit the number of gods to one principle, which emerges in the intellectual hymns of the Vedas, becomes prominent in the Upanishads. The different monistic theories of the Upanishads were synthesised into a theistic framework by the ancient Hindu text Bhagavad Gita.

**Brahmanism**

Brahmanism, also known as Brahminism, arose from the Vedic religion, incorporating non-Vedic religious ideas and spreading to a region stretching from the northwest Indian subcontinent to the Ganges valley. Brahmanism included the Vedic corpus, but also post-Vedic texts such as the Dharmasutras and Dharmasastras, which gave prominence to the priestly (Brahmin) class of society. The Mahajanapadas emerge from the previous kingdoms of the different Indo-Aryan tribes and the relics of the Late Harappan civilisation in Iron Age India, approximately covering the 10th to 6th century BCE. The mantra parts of the Vedas are completely finished during this time, and a blossoming industry of Vedic priests organized in

several schools (shakha) creates exegetical literature, viz. the Brahmanas. These schools also altered the Vedic mantra parts into set recensions, which would be kept only by oral tradition for the next two millennia.

**The Second Urbanisation and the Decline of Brahmanism (c. 600-200 BCE)**

According to a 1st-century BCE relief in Sanchi, Kushinagar was founded around the 5th century BCE. Vedism, with its orthodox rituals, may have been challenged as a result of increasing urbanisation in India in the 7th and 6th centuries BCE, as well as the influx of foreign stimuli initiated with the Achaemenid conquest of the Indus Valley (circa 535 BCE). New ascetic or sramana movements arose, such as Buddhism, Jainism, and local popular cults, which challenged the established religious

The most important symbols of this movement were Mahavira (c. 549-477 BCE), proponent of Jainism, and Buddha (c. 563-483 BCE), and founder of Buddhism. According to Heinrich Zimmer, Jainism and Buddhism are part of the pre-Vedic legacy, which also includes Samkhya and Yoga: Jainism is rooted in the same subsoil of archaic metaphysical speculation as Yoga, Sankhya, and Buddhism, the other non-Vedic Indian systems, and does not derive from Brahman-Aryan sources.

The Sramana tradition contributed to the development of the notion of the cycle of life and death, the concept of Sasra, and the concept of liberation, all of which became hallmarks of Hinduism. Pratt notes that Oldenberg (1854-1920), Neumann (1865-1915), and Radhakrishnan (1888-1975) thought the Upanishads had influenced the Buddhist canon, whereas la Vallee Poussin believes the influence was nil, and "Eliot and several others insist that on some points the Buddha was directly antithetical to the Upanishads."

**Mauryan Empire**

The Mauryan period witnessed the early blooming of traditional Sanskrit Sutra and Shastra literature, as well as the academic explanation of the Vedanga's "circum-Vedic" areas. However, Buddhism was supported by Ashoka, who dominated huge areas of India at the time, and Buddhism was also the major religion until the Gupta dynasty. The post-Vedic period of the Second Urbanisation saw the decline of Brahmanism. By the end of the Vedic period, the meaning of the words of the Vedas had become obscure, and was perceived as "a fixed sequence of sounds “with a magical power, "means to an end." With the growth of cities, which threatened the income and patronage of the rural Brahmins; the rise of Buddhism

In the later Iron Age, Vedism was marginalized by other religious traditions such as Jainism and Buddhism, but in the Middle Ages, it rose to renewed prominence with the Mimamsa school, which, like all other astika traditions of Hinduism, considered them authorless (apaurusheyatva) and eternal. The rauta tradition, which follows many major elements of Vedic religion and is prominent in South India, with communities in Tamil Nadu, Kerala, Karnataka, Andhra Pradesh, but also in some pockets of Uttar Pradesh, Maharashtra, and other states; the best known of these groups are the Nambudiri of Kerala, whose traditions were notably documented by Frits Staal.

The fall of Brahmanism was overcome by offering new services and combining the non-Vedic Indo-Aryan religious history of the eastern Ganges plain and local religious traditions, giving birth to current Hinduism. The "Hindu synthesis" formed about 300 CE, which combined Sramanic and Buddhist influences and the burgeoning Bhakti tradition into the Brahmanical fold via smriti literature. This synthesis emerged under the strain of the success of Buddhism and Jainism. Several other religious traditions coexisted alongside the Vedic faith, according to Embree. These indigenous faiths "eventually found a place under the broad mantle of the Vedic religion." As Brahmanism declined and had to contend with Buddhism and Jainism, the popular religions had a chance to establish themselves.

The Brahmanists seem to have supported this growth to some degree in order to address the challenge posed by heterodox groups. At the same time, a shared commitment to the authority of the Vedas offered a thin, but still substantial, thread of unity among the indigenous faiths, despite their diversity of gods and religious practices. This "new Brahmanism" appealed to rulers who were drawn to the supernatural powers and practical advice Brahmins could provide, and resulted in a resurgence of Brahmanical influence, dominating Indian society since the classical Age of Hinduism in the early centuries CE.

The Brahmins' response of assimilation and consolidation is reflected in the smriti literature that emerged during this period. The smriti texts of the period between 200 BCE and 100 CE proclaim the authority of the Vedas, and acceptance of the Vedas became a central criterion for defining Hinduism over and against the heterodoxies that rejected the Vedas. Of the six Hindu darsanas, the Mimamsa and Vedanta "are rooted primarily in the Vedic sruti tradition and are sometimes called smarta schools in the sense that they develop smarta orthodox current of thoughts that are based, like smriti, directly on sruti." According to Hiltebeitel, "the consolidation of Hinduism takes place under the sign of bhakti."

The major Sanskrit epics, Ramayana and Mahabharata, which belong to the smriti, were compiled over a long period of time between the late centuries BCE and the early centuries CE. They contain mythological stories about ancient India's rulers and wars, as well as religious and philosophical treatises.

The Puranas that follow tell stories of devas and devis, their relationships with humanity, and their struggles with rakshasa. The Bhagavad Gita "seals the achievement" of Hinduism's "consolidation," merging Brahmanic and sramanic principles with theistic devotion.

**Hindu Philosophical Schools**

Several schools of Hindu philosophy, including Samkhya, Yoga, Nyaya, Vaisheshika, Purva-Mimamsa, and Vedanta, were fully defined in the early centuries CE. The Sangam literature (300 BCE - 400 CE), published during the Sangam period, is a primarily secular collection of Tamil classical literature. Nonetheless, there are other masterpieces, most notably Pattupathu and Paripaatal, in which personal devotion to God is expressed via devotional poetry.The gods Vishnu, Shiva, and Murugan were mentioned. These texts are therefore the oldest evidence of monotheistic Bhakti traditions, anticipating the major bhakti movement that received much attention afterwards.

**Empires of the Gupta and Pallava**

The Gupta period (4th to 6th century) witnessed a blossoming of knowledge, the establishment of classical schools of Hindu philosophy, and the general rise of classical Sanskrit literature on themes ranging from medicine, veterinary science, mathematics, to astrology, astronomy, and astrophysics. This era is represented by the well-known Aryabhata and Varhamihira. The Guptas developed a strong central government while yet allowing for some local authority. Gupta civilization was structured upon Hindu ideas. This includes a rigid caste or class structure. Under Gupta's leadership, peace and wealth allowed for the development of scientific and creative undertakings.

The Pallavas (4th to 9th century) were patrons of Sanskrit in the Indian subcontinent's south, alongside the Guptas in the north. During the Pallava period, the earliest Sanskrit inscriptions were written in a script known as Grantha.

The Pallavas employed Dravidian architecture to construct prominent Hindu temples and academies at Mahabalipuram, Kanchipuram, and other locations; their reign witnessed the development of renowned writers such as Kalidasa.

Various connections between Southeast Asian and other nations exist throughout the early Pallavas era. As a result, Hinduism became the state religion in many Asian kingdoms during the middle Ages, including Afghanistan (Kabul) in the West and almost all of Southeast Asia (Cambodia, Vietnam, Indonesia, and the Philippines) in the East, and was nearly everywhere supplanted by Buddhism and Islam by the 15th century. Temple dedication too many deities became popular, followed by exquisite aesthetic temple construction and sculpture.

**South-East Asia Expansion**

Hindu influences entered the Indonesian Archipelago as early as the first century. It was around this time that India began to have significant influence on Southeast Asian countries. Trade routes connected India with southern Burma, central and southern Siam, lower Cambodia, and southern Vietnam, resulting in the establishment of several urbanised coastal communities. For almost a thousand years, Indian Hindu/Buddhist influence was therefore the primary force in bringing cultural unity to the region's numerous nations. The Pali and Sanskrit languages, as well as the Indian script, as well as Theravada and Mahayana Buddhism, Brahmanism, and Hinduism, were conveyed via direct interaction as well as Holy Scriptures and Indian literature, such as the Ramayana and Mahabharata epics.

South-East Asia had highly strong Indian colonial empires from the fifth through the thirteenth centuries, and they were tremendously active in Hindu and Buddhist architectural and cultural development. The Sri Vijaya Empire to the south and the Khmer Empire to the north were rivals for power. Langkasuka (-langkha Sanskrit for "resplendent land" -sukkha for "bliss") was a Malay Peninsula-based ancient Hindu empire. The kingdom, together with the Old Kedah settlement, were most likely the first territorial footholds established on the Malay Peninsula. According to history, the kingdom was created in the second century; Malay tales indicate that Langkasuka was founded in Kedah and afterwards relocated to Pattani.

From the fifth through the fifteenth century, the Sri Vijayan kingdom, centered on the Indonesian island of Sumatra, practiced Mahayana and Vajrayana Buddhism under a dynasty of kings known as the Sailendras. Conflicts with India's Chola monarchs caused the Sri Vijaya Empire to fall. The Singhasari Empire was replaced by the Majapahit Empire. It was one of the last and biggest Hindu empires in Southeast Asia's maritime region.

Funan was a pre-Angkor Cambodian kingdom centered near the Mekong delta that was most likely founded by Mon-Khmer immigrants speaking an Austroasiatic language. According to two Chinese envoys, K'ang T'ai and Chu Ying, the realm was founded by an Indian Brahmin called Kaundinya, who was instructed in a dream in the first century CE to take a magical bow from a temple and slay a Khmer queen, Soma. Soma, the daughter of the Naga king, married Kaundinya, and their bloodline formed the Funan royal dynasty. The tale had the benefit of legitimizing both an Indian Brahmin and the deity of cobras, which were revered by the residents of the area at the time.

From around 192 until 1697, the Champa kingdom ruled over what is now south and central Vietnam. The Cham people's major religion was Hinduism, and their culture was significantly influenced by India. Later, the Mahayana Buddhist and Hindu Khmer Empire governed most of the South-East Asian peninsula from the 9th through the 13th centuries. More than 900 temples were erected in Cambodia and adjacent Thailand during the Khmer period. Angkor was at the epicenter of this growth, with a temple complex and urban organization capable of supporting one million people. Angkor Wat, the world's biggest temple complex, was erected here by King Vishnuvardhan.

**Late-Classical Hinduism - Puranic Hinduism (about 650-1200 CE)**

Power in India became decentralized with the end of the Gupta Empire and the fall of the Harsha Empire. Several bigger kingdoms arose, with "numerous vasal states." The kingdoms were controlled by a feudal system. Smaller kingdoms relied on the bigger kingdoms for security. "The great king was remote, exalted, and deified", as reflected in the Tantric Mandala, which may also portray the king as the mandala's center. The disintegration of central power also resulted in regionalization of religiosity and religious rivalry. Local cults and languages were enhanced, while the influence of "Brahmanic ritualistic Hinduism" was diminished. Rural and devotional movements arose, alongside Shaivism, Vaisnavism, Bhakti and Tantra, though "sectarian groupings were only at the beginning of their development."

**Puranic Hinduism**

The Brahmanism of the Dharmastra and the Smritis underwent a radical transformation at the hands of the Purana composers, resulting in the rise of Puranic Hinduism, "which like a colossus striding across the religious firmanent soon came to overshadow all existing religions." Puranic Hinduism was a "multiplex belief-system which grew and expanded as it absorbed and synthesised polaristic. The early mediaeval Puranas were written to disseminate religious mainstream ideology among pre-literate tribal societies undergoing acculturation. With the breakdown of the Gupta empire, gifts of virgin waste-land were heaped on brahmanas, to ensure profitable agrarian exploitation of land owned by the kings, but also to provide status to the new

ruling classes. The Brahmanic group was enlarged by incorporating local subgroups, such as local priests. This also resulted in stratification within the Brahmins, with some Brahmins having a lower status than other Brahmins. The use of caste worked better with the new Puranic Hinduism than with the Sramanic sects. The Puranic texts provided extensive genealogies which gave status to the new Puranic Hinduism absorbed many local faiths and customs. Vishnu and Shiva, together with Sakti/Deva, emerged as the primary deities. Vishnu absorbed the cults of Narayana, Jagannaths, Venkateswara, and "many others."

Some incarnations of Vishnu, such as Matsya, Kurma, Varaha, and possibly even Nrsimha, aided in the incorporation of certain popular totem symbols and creation myths, particularly those related to wild boar, which pervade preliterate mythology; others, such as Krsna and Balarama, were instrumental in assimilating local cults and myths centered on two popular pastoral and agricultural gods. Acculturation was responsible for the change of Brahmanism into Pauranic Hinduism in post-Gupta India. The Puranas contributed to the establishment of a religious mainstream among pre-literate tribal communities undergoing acculturation. At the hands of the Purana writers, the beliefs of Brahmanism and the Dharmashastras experienced a fundamental alteration, resulting in the creation of a mainstream "Hinduism" that eclipsed all previous traditions.

**Bhakti movement**

Rama and Krishna were the center of a powerful bhakti tradition, which was especially evident in the Bhagavata Purana. The Krishna tradition absorbed numerous Naga, yaksa, and hill and tree-based cults. Siva absorbed local cults by appending Isa or Isvara to the name of the local deity, for example, Bhutesvara, Hatakesvara, Chandesvara. In 8th-century royal circles, the Buddha began to be replaced by Hindu gods in pujas.

Karaikkal Ammaiyar created the first recognized bhakti movement. She lived in the 6th century CE and penned poetry in Tamil on her love for Shiva. The incipient bhakti movement in Tamil Nadu was cultivated by the twelve Alvars, who were Vaishnavite devotees, and the sixty-three Nayanars, who were Shaivite devotees. The Bhakti movement took the shape of the Virashaiva movement in Karnataka around the 12th century CE. It was inspired by Basavanna, a Hindu reformer who founded the Lingayats, also known as Shiva bhaktas. During this period, a distinct and indigenous kind of Kannada literature-poetry known as Vachanas emerged.

**Advaita Vedanta**

The early Advaitin Gaudapada (6th-7th c. CE) was influenced by Buddhism. Gaudapada adopted the Buddhist doctrines that ultimate reality is pure consciousness (vijapti-mtra) and "that the nature of the world is the four-cornered negation." Gaudapada "wove into a philosophy of the Mandukya Upanishad. Shankara (8th century CE) was a scholar who synthesized and systematized existing Advaita Vedanta views. Shankara proposed a unified reality in which a person's innermost self (atman) and the supernatural power of the entire world (brahman) are one and the same. Perceiving the fluctuating diversity of forms and things as the fundamental truth is considered maya, or "illusion," since it obscures the unchanging ultimate reality of brahman.

While Shankara is unrivaled in the history of Advaita Vedanta, his early influence in India is questionable. Until the 11th century, Vedanta itself was a peripheral school of thought, and until the 10th century, Shankara himself was overshadowed by his older contemporary Maana Mira, who was considered to be the major representative of Advaita. Several scholars believe that Shankara's historical fame and cultural influence grew only centuries later, during the era of Muslim invasions and subsequent devastation of India, due to the efforts of Vidyaranya (14th c.), who created legends to turn Shankara into a "divine folk-hero who spread his teaching through his digvijaya ("universal conquest") all over India like a victorious conqueror."

Shankara's position was strengthened in the nineteenth and twentieth centuries, when neo-Vedantins and western Orientalists elevated Advaita Vedanta "as the connecting theological thread that united Hinduism into a single religious tradition." While Advaita Vedanta has gained widespread acceptance in Indian culture and beyond as the paradigmatic example of Hindu spirituality, Shankara became "an iconic representation of Hindu religion and culture," despite

**Persia and Mesopotamia contact**

In the sixth century, when the Sassanid Emperor Khosrow I (531-579) sent Borzuya the physician as his envoy to welcome Indian and Chinese intellectuals to the Academy of Gondishapur, Hindu and Buddhist religious and secular learning first arrived in Persia in an organized fashion. Burzoe has translated the Panchatantra from Sanskrit. Ibn al-Muqaffa' translated his Pahlavi version into Arabic under the title Kalila and Dimna or The Fables of Bidpai. Under the Abbasid caliphate, Baghdad superseded Gundeshapur as the most significant center of learning in the then-vast Islamic Empire, where both traditions and academics thrived. Hindu experts were invited to Baghdad's science and mathematics conferences.

**Medieval and early modern eras (c. 1200-1850 CE)**

Though Islam came to the Indian subcontinent in the early 7th century with the advent of Arab traders, it started impacting Indian religions after the 10th century, and particularly after the 12th century with the establishment and then expansion of Islamic rule. Will Durant calls the Muslim conquest of India "probably the bloodiest story in history"? During this period, Buddhism declined rapidly while Hinduism faced military-led and Sultanates-sponsored religious violence. There was a widespread practice of raids, seizure and enslavement of families of Hindus, who were then sold in Sultanate cities or exported to Central Asia. Some texts suggest a number of Hindus were forcibly converted to Islam.

Starting with the 13th century, for a period of some 500 years, very few texts, from the numerous written by Muslim court historians, mention any "voluntary conversions of Hindus to Islam", suggesting the insignificance and perhaps rarity of such conversion. Typically enslaved Hindus converted to Islam to gain their freedom. There were occasional exceptions to religious violence against Hinduism. For example, Akbar recognized Hinduism, prohibited the enslavement of Hindu war captives' families, protected Hindu temples, and abolished discriminatory Jizya (head taxes) against Hindus. However, many Muslim rulers of the Delhi Sultanate and Mughal Empire, both before and after Akbar, destroyed Hindu templesand persecuted non-Muslims. Since the arrival of Muslims about 632 AD, India's history has been a

lengthy, repetitive succession of murders, massacres, spoliations, and destructions. The barbarians have devastated civilizations and killed out whole races, as is customary, in the name of 'a holy war' of their religion, of their solitary God.

**Hinduism Unified**

According to Nicholson, "certain thinkers began to treat as a single whole the diverse philosophical teachings of the Upanishads, epics, Puranas, and the schools known retrospectively as the'six systems' (saddarsana) of mainstream Hindu philosophy." Michaels notes that a historicization emerged before later nationalism, articulating ideas that glorified Hinduism and the past. Several scholars suggest that the historical fame and cultural influence of Shankara and Advaita Vedanta was inetentionally established during this period. Vidyaranya (14th c.), also known as Madhava and a follower of Shankara, created legends to turn Shankara, whose elevated philosophy had no appeal to gain widespread popularity, into a "divine folk-hero who spread his teaching through his digvijaya ("universal conquest") all over India like a victorious conqueror." In his Savadarsanasamgraha ("Summary of all views") Vidyaranya presented Shankara's teachings as the summit of all darsanas, presenting the other darsanas as partial truths which converged in Shankara's teachings. Vidyaranya enjoyed royal support, and his sponsorship and methodical efforts helped establish Shankara as a rallying symbol of values, spread historical and cultural influence of Shankara's Vedānta philosophies, and establish monasteries (mathas) to expand the cultural influence of Shankara and Advaita Vedānta.

**States of Eastern Ganga and Surya**

Eastern Ganga and Surya were Hindu polities that dominated most of modern-day Odisha historically known as Kalinga between the 11th and mid-16th centuries CE. During the 13th and 14th centuries, when Muslim nations ruled vast sections of India, an autonomous Kalinga became a bastion of Hindu religion, philosophy, art, and architecture. The Eastern Ganga monarchs were major benefactors of religion and the arts, and the temples they erected are regarded Hindu architectural wonders.

**The Early Modern era (c. 1500-1850 CE)**

The fall of the Vijayanagara Empire to Muslim monarchs effectively ended Hindu imperial defenses in the Deccan. However, by taking advantage of an overstretched Mughal Empire (1526-1857), Hinduism grew to political prominence during the Maratha Empire from 1674 until 1818. The Vijayanagara Empire was founded in 1336 by Harihara I and his brother Bukka Raya I of the Sangama dynasty, which arose as a political heir of the Hoysala Empire, Kakatiya Empire, and Pandyan Empire. According to one legend, the empire's founders, Harihara I and Bukka Raya I, were two brothers who worked for the Kampili chief. After the Muslim conquest of Kampili, they were brought to Delhi and converted to Islam. They were returned to Kampili as vassals of the Delhi Sultan. They sought Vidyaranya, who converted them back to Hinduism after acquiring authority in the area.

As writings by foreign visitors show, the Vijayanagara Emperors were tolerant of all religions and sects. The kings used titles such as Gobrahamana Pratipalanacharya and Hindurayasuratrana

that testified to their intention of protecting Hinduism while remaining staunchly Islamicate in their court ceremonials and dress. Nobles from the Timurid kingdoms of Central Asia also visited Vijayanagara. The subsequent Saluva and Tuluva monarchs were Vaishnavas by religion, although they worshiped Lord Virupaksha (Shiva) in Hampi and Lord Venkateswara (Vishnu) at Tirupati. Jambavati Kalyanam by King Krishnadevaraya, dubbed Lord Virupaksha Karnata Rajya Raksha Mani ("protective jewel of Karnata Empire"). The rulers patronized the saints of Madhvacharya's dvaita order theory of dualism at Udupi.

The Bhakti (devotional) movement was prominent at the period, and it included well-known Haridasas (devotee saints). This movement, like the Virashaiva movement of the 12th century, showed another powerful stream of devotion that pervaded the lives of millions. The haridasas were divided into two groups: the Vyasakuta and the Dasakuta. The former were required to be proficient in the Vedas, Upanishads, and other Darshanas, whereas the Dasakuta simply conveyed Madhvacharya's message to the people through devotional songs (Devaranamas and Kirthanas) in Kannada. Eminent disciples such as Naraharitirtha, Jayatirtha, Sripadaraya, Vyasatirtha, Vadirajatirtha, and others spread Madhvacharya's philosophy. Vyasatirtha, the guru (teacher) of Vadirajatirtha, Purandaradasa.

By fostering Hinduism as a uniting element, the Vijayanagara Empire produced an age in South Indian history that transcended regionalism. The kingdom reached its zenith under Sri Krishnadevaraya's reign, when Vijayanagara soldiers were regularly successful. The empire annexed areas formerly under the Sultanates in the northern Deccan and territories in the eastern Deccan, including Kalinga, while simultaneously maintaining control over all its subordinates in the south. During Krishna Deva Raya's reign, many important monuments were either completed or commissioned.

After the loss in the Battle of Talikota in 1565, Vijayanagara fell into decline. After the death of Aliya Rama Raya in the Battle of Talikota, Tirumala Deva Raya started the Aravidu dynasty, moved and founded a new capital of Penukonda to replace the destroyed Hampi, and attempted to reconstitute the remains of Vijayanagara Empire. Tirumala abdicated in 1572, dividing the remains of his kingdom to his three sons, and pursued a religious life until his death in 1578. The Aravidu dynasty successors dominated the area, but the empire disintegrated in 1614, and the last remnants were destroyed in 1646 as a result of ongoing warfare with the Bijapur Sultanate and others. These include the Mysore Kingdom, Keladi Nayaka, the Nayaks of Madurai, the Nayaks of Tanjore, the Nayakas of Chitradurga, and the Nayak Kingdom of Gingee, all of which proclaimed independence and went on to have a considerable effect on South Indian history in the following centuries.

## DISCUSSION

Mughal India's official state religion was Islam, with a predilection for the Hanafi Madhhab (Mazhab) doctrine. During Babur and Humanyun's regimes, Hinduism was under attack. Sher Shah Suri, the Afghan king of North India, was not a particularly oppressive ruler. Hinduism rose to prominence during the three-year reign of Hindu emperor Hemu Vikramaditya from 1553 to 1556, after defeating Akbar at Agra and Delhi and taking over the reign as a Hindu

'Vikramaditya' following his 'Rajyabhishake' or coronation at Purana Quila in Delhi. During Mughal history, subjects enjoyed the right to practice whichever religion they choose, albeit kafir able-bodied adult men with wealth were required to pay the jizya, which signaled their position as dhimmis.

Akbar, Humayun's son and successor by his Sindhi queen Hameeda Banu Begum, had a thorough understanding of Indian and Islamic traditions. Din-i-Ilahi (Faith of God), an eclectic combination of Islam, Zoroastrianism, Hinduism, Jainism, and Christianity, was one of Emperor Akbar's most peculiar religious notions. Until his death, it was declared the official religion. The Muslim clerics, particularly the Sufi Shaykh Alf Sani Ahmad Sirhindi, were outraged by these deeds. In the eyes of his orthodox Muslim opponents, Akbar's abolition of the poll tax on non-Muslims, acceptance of ideas from other religious philosophies, tolerance of public worship by all religions, and interest in other faiths demonstrated an attitude of considerable religious tolerance. Through vassalage, Akbar's imperial expansion captured several Hindu nations, many of whom were Hindu Rajputs. The Rajput vassals had semi-autonomy over religious concerns.

During the time, many Hindu Rajput vassals erected enormous Hindu temples, such as Chaturbhuj Temple and Lakshmi Temple at Orchha, by the Mughal vassal, the Hindu Rajput Orchha State. Jahangir, Akbar's half-Rajput son, was similarly a religious moderate, his mother being Hindu. The influence of his two Hindu queens (Maharani Maanbai and Maharani Jagat) retained religious moderation as a focal point of state policy, which was continued by his son, Emperor Shah Jahan, who was 75% Rajput and less than 25% Moghul. The Muslim Turkic conqueror Mahmud of Ghazni initially damaged the Somnath temple, which was periodically rebuilt after being devastated by subsequent Muslim monarchs, notably the Mughals under Aurangzeb.

Only under the reign of Shah Jahan's son and successor, Aurangzeb, a devoted Sunni Muslim, did religious orthodoxy play a major role. Aurangzeb was less tolerant of other faiths than his predecessors, and has been the subject of controversy and criticism for policies that abandoned his predecessors' legacy of pluralism, citing his introduction of the jizya tax, doubling of custom duties on Hindus while abolishing it for Muslims, destruction of Hindu temples, prohibiting the construction and repair of some non-Muslim temples, and the executions of Maratha ruler Sambhaji He commanded several military battles against the Indian subcontinent's last non-Muslim forces, including the Sikh states of Punjab, the last independent Hindu Rajputs, and the Maratha rebels, as well as the Shia Muslim kingdoms of the Deccan. He also effectively banned open proselytisation of Hindus and Muslims by foreign Christian missionaries from his realm, while they continued to operate successfully in neighboring territories like as modern-day Kerala, Tamil Nadu, and Goa. Marathas assisted Hindus in Konkan, Sikhs assisted Hindus in Punjab, Kashmir, and North India, while Rajputs assisted Hindus in Rajasthan and Central India.

The Hindu Marathas have fought Muslim Mughal rulers of northern India's inroads into the area. Under their ambitious commander, Chhatrapati Shivaji Maharaj, the Maratha liberated themselves from the Muslim sultans of Bijapur to the southeast and proceeded to assault Mughal territory on a regular basis. By the time Shivaji died in 1680, the Marathas had conquered most of central India. Following that, the Maratha Empire reached its pinnacle under the capable

guidance of Brahmin prime ministers (Peshwas); Pune, the seat of Peshwas, flourished as a center of Hindu scholarship and customs. At its height, the empire spanned from Tamil Nadu in the south to Peshawar, present-day Khyber Pakhtunkhwain the north, and Bengal in the east.

Because North India was dominated by Islamic Mughal kings, King Prithvi Narayan Shah, the last Gorkhali monarch, self-proclaimed the newly United Kingdom of Nepal as Asal Hindustan ("Real Land of Hindus"). The declaration was made to impose Hindu social code Dharmastra over his reign and to refer to his nation as hospitable to Hindus. He also referred to Northern India as Mughlan (Country of Mughals) and described it as infested by Muslim immigrants.

After the Gorkhali conquest of Kathmandu valley, King Prithvi Narayan Shah expelled the Christian Capuchin missionaries from Patan and renamed Nepal Asal Hindustan ("real land of Hindus"). The Hindu Tagadharis, a Nepalese Hindu socio-religious group, were given privileged status in the Nepalese capital thereafter. Since then, Hinduisation has become the Kingdom of Nepal's. In the late 15th century, Portuguese missionaries arrived on the Malabar Coast, established contact with the St Thomas Christians of Kerala, and attempted to transfer the Latin Rite to them. Because the priests for St Thomas Christians were serviced by Eastern Christian Churches at the time, they followed Eastern Christian traditions. During this time, many new Christians were converted to Christianity by foreign missionaries. This resulted in the foundation of the Kerala Latin Catholics. The Goa Inquisition was the Christian Inquisition's office in the Indian city of Goa and the remainder of the Portuguese dominion in Asia. In a 1545 letter to John III, Francis Xavier proposed the establishment of an Inquisition in Goa. It was built eight years after Francis Xavier's death in 1552. This very contentious institution, founded in 1560 and running until 1774, was largely intended at Hindus and errant new converts.

The Battle of Plassey marked the rise of the British as a political force; their dominion eventually extended to span most of India over the following hundred years, capturing all Hindu nations on the Indian subcontinent save the Kingdom of Nepal. While the Maratha Empire remained the preeminent power in India, making it the last remaining Hindu empire, until their defeat in the Third Anglo-Maratha War which left the East India Company in control of most of India; as noted by acting Governor-General Charles Metcalfe, after surveying and analyzing the conditions in India, in 1806 wrote: "India contains no more than two great powers, British and Mahratta."

During this period, Northeastern India was divided into many kingdoms, most notable being the Kingdom of Manipur, which ruled from their seat of power at Kangla Palace and developed a sophisticated Hindu Gaudiya Vaishnavism culture, later the kingdom became a princely state of the British. The Kingdom of Mysore was defeated in the Fourth Anglo-Mysore War by the British East India Company, leading to the reinstatement of the Hindu Wadiyar dynasty in Mysore as a princely state. In 1817, the British went to war with the Pindaris, raiders who were based in Maratha territory, which quickly became the Third Anglo-Maratha War, and the British government offered its protection to the mainly Hindu Rajput rulers of Rajputana from the Pindaris and the Marathas. The mainly Hindu Palaiyakkarar states emerged from the fall of the Vijayanagara Empire, and were a bastion of Hindu resistance; and managed to weather invasions and survive till the advent of the British. From 1799 to 1849, the Sikh Empire, ruled by

members of the Sikh religion, emerged as the last major indigenous power in the Northwest of the Indian subcontinent under the leadership of Maharaja Ranjit Singh. After the death of Ranjit Singh, the empire weakened, alienating Hindu vassals and Wazirs, and leading to the conflict with the British East India Company, marked the downfall of the Sikh Empire, making it the last area of the Indian subcontinent to be conquered by the British. Following the Indian Rebellion of 1857, the whole subcontinent came under British authority (in part indirectly, through princely kingdoms).

With the establishment of the British Raj, or British colonization of India, there began a Hindu Renaissance in the nineteenth century, which profoundly changed the understanding of Hinduism in both India and the west. Indology as an academic discipline of studying Indian culture from a European perspective was established in the nineteenth century, led by scholars such as Max Müller and John Woodroffe. They introduced Vedic, Puranic, and Tantric literature and thought to Europe and America. Western orientalists sought the "essence" of Indian religions, discovering it in the Vedas while also establishing the concept of "Hinduism" as a unified body of religious praxis and the popular image of'mystical India'. This idea of a Vedic essence was taken up by Hindu reform movements such as the Brahmo Samaj, which was supported for a time by the Unitarian Church.

Hinduism developed a large number of new religious movements during the nineteenth century, partly inspired by popular European Romanticism, nationalism, scientific racism, and esotericism (Theosophy) at the time while, conversely and concurrently, India had a similar effect on European culture with Orientalism, "Hindoo style" architecture, reception of Buddhism in the West, and similar). "The ethcial values of Neo-Hinduism stem from Western philosophy and Christianity, though they are expressed in Hindu terms," writes Paul Hacker. Raja Ram Mohan Roy started the Brahmo Samaj, a social and religious organization, in Kolkata in 1828. He was one of the first Indians to go to Europe and was affected by western ideas. He passed away in Bristol, England. Following the Brahmo Samaj movement, Debendranath Tagore better known as Rabindranath Tagore's father formed the Brahmo religion in 1850. In the late nineteenth century, Ramakrishna and his disciple Swami Vivekananda spearheaded Hindu reform. Their principles and sayings have influenced many Indians and non-Indians, Hindus and non-Hindus alike. Swami Dayananda started the Arya Samaj ("Society of Nobles"), a Hindu reform organization in India, in 1875. He was a sannyasin (renouncer) who believed in the Vedas' unassailable authority. Dayananda promoted the karma and reincarnation doctrines, as well as the values of brahmacharya (chastity) and sanyasa (renunciation).Dayananda claimed to be completely opposed to all non-Vedic doctrines. As a result, the Arya Samaj categorically denounced idolatry, animal sacrifices, ancestor worship, pilgrimages, priestcraft, temple offerings, the caste system, untouchability, and child marriages as all lacking Vedic sanction. Its goal was to establish a worldwide church based on the authority of the Vedas. Dayananda proclaimed his desire to "make the entire world Aryan," i.e. to build missionary Hinduism based on the universality of the Vedas. To that purpose, the Arya Samaj launched the Shuddhi movement in the early twentieth century to convert Muslims and Christians back to Hinduism, establish schools and missionary organizations, and expand its operations outside India.

## CONCLUSION

The Vedic Religion was contemporary Hinduism's historical forefather. The Vedic era is defined as the era between about 1750 and 500 BCE when Indo-Aryans arrived in northern India, bringing with them particular religious traditions. Hindus believe that Hinduism one of the world's major religions, with around one billion adherents is the world's oldest religion, with entire scripture writings stretching back 3,000 years. Hindus believe that Hinduism dates back thousands of years. The Puranic chronology, a timeline of events in ancient Indian history as told in the Mahabharata, Ramayana, and Puranas, depicts a timeline of Hinduism-related events beginning far before 3000 BCE.Vyasa is credited for compiling the Vedas and organizing the four types of mantras into four Samhitas.

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# CHAPTER 9

# GUPTA EMPIRE IN INDIAN HISTORY

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**ABSTRACT:**

Sri Gupta established the Gupta dynasty that ruled North India.Chandra Gupta I was the empire's first emperor, marrying the Guptas and the Licchavis. His famous son, Samudra Gupta, enlarged the kingdom by invasion. Gupta promoted Hinduism via the many religious systems in which residents believed. When these concepts came together, Hinduism was born. Gupta made contributions to science, engineering, art, dialectics, laterature, logic, mathematics, astronomy, religion, and philosophy.

**KEYWORDS:**

Ancient Indian, Century CE, Chandragupta II, Gupta Period, Pillar Inscription.

## INTRODUCTION

The Gupta state was an ancient Indian state that ruled from the early fourth century CE until the late sixth century CE.

From approximately 319 to 467 CE, it covered much of the Indian subcontinent. Historians refer to this period as the Golden Age of India. The empire's ruling dynasty was founded by King Sri Gupta; the most notable rulers of the dynasty were Chandragupta I, Samudragupta, Chandragupta II, and Skandagupta. According to the 5th-century CE Sanskrit poet Kalidasa, the Guptas conquered roughly twenty-one countries, both in and beyond India, including the kingdoms of the Parasikas, Hunas, Kambojas, tribes situated in the west and east Oxus valleys, Kinnaras, Kiratas, and others [1], [2].

The great cultural developments that occurred primarily during the reigns of Samudragupta, Chandragupta II, and Kumaragupta I are the high points of this period. Many Hindu epics and literary sources, such as the Mahabharata and Ramayana, were canonised during this period. The Gupta period produced scholars such as Kalidasa, Aryabhata, Varahamihira, and Vatsya] Around this time, the Puranas, previous extensive poems on a range of themes, are also assumed to have been committed to written texts.

Hinduism was followed by the rulers and the Brahmins prospered in the Gupta empire, although the Guptas welcomed individuals of other religions as well. The empire eventually died out due to factors such as significant loss of territory and imperial authority caused by their former feudatories, as well as the invasion of the Huna peoples (Kidarites and Alchon Huns) from Central Asia [3], [4].

**The beginnings of the Gupta dynasty**

The Guptas' homeland is unknown. According to one theory, they originated in the present-day lower-Doab region of Uttar Pradesh, where most of the inscriptions and coin hoards of the early Gupta kings have been discovered. This theory is also supported by the Purana, which mentions the territory of the early Gupta kings as Prayaga, Saketa, and Magadha areas in

Based on the testimony of the 7th-century Chinese Buddhist monk Yijing, another popular hypothesis places the Gupta homeland in the present-day Bengal area of the Ganges basin. According to Yijing, monarch Che-li-ki-to (associated with the dynasty's founder Shri Gupta) established a Chinese pilgrimage temple near Mi-li-kia-si-kia-po-no (probably a transliteration of Mriga-shikha-vana). Yijing claims that this temple was more than 40 yojanas east of Nalanda, putting it somewhere in the present Bengal region. Another theory is that the early Gupta monarchy stretched from Prayaga in the west to northern Bengal in the east [5], [6].

The dynasty's varna (social class) is not mentioned in the Gupta records. Some historians, like as A.S. Altekar hypothesized that they were of Vaishya ancestry since some ancient Indian writings mandate the appellation "Gupta" for Vaishya varna members.

Historian R. According to S. Sharma, the Vaishyas - who were traditionally associated with trade - may have become rulers after resisting oppressive taxation by the previous rulers [1], [7]. However, critics of the Vaishya-origin theory point out that the suffix Gupta appears in the names of several non-Vaishyas before as well as during the Gupta period, and the dynastic name "Gupta" Some scholars believe that the name of the Gupta princess Prabhavati-gupta's paternal gotra (clan) was "Dharana" based on the Pune and Riddhapur inscriptions, but an alternative reading of these inscriptions suggests that Dharana was the gotra of her mother Kuberanaga. D. is a Nepalese academic. R. Regmi connects the imperial Guptas to the Nepalese Abhira Guptas, claiming that excavations in Nepal and Deccan indicated that the Gupta suffix was popular among Abhira monarchs.

Gupta is the dynasty's oldest known king: different historians place the start of his rule from the mid-to-late 3rd century CE. Sri Gupta created the Gupta Empire c.240-280 CE, and was followed by his son, Ghatotkacha, who reigned from c.Ghatotkacha's son, Chandragupta, reigned from 280 to 319 CE.319-335 CE. "Che-li-ki-to," the name of a king mentioned by the 7th century Chinese Buddhist monk Yijing, is thought to be a transcription of "Shri-Gupta" (IAST: rigupta), "Shri" being an honorific prefix. Gupta and his successor Ghatotkacha are referred to as Maharaja ("great kings") in the Allahabad Pillar inscription, while the following monarch, Chandragupta I, is referred to as a Maharajadhiraja ("king of great kings"). The title Maharaja was used by feudatory rulers in the later period, leading to speculation that Gupta and Ghatotkacha were vassals (possibly of the Kushan Empire). However, there are several instances of paramount sovereigns using the title Maharaja in both pre-Gupta and post-Gupta periods, so this cannot be said with certainty (Figure.1). However, there is little question that Gupta and Ghatotkacha were of lesser position and authority than Chandragupta I.


**Figure 1: Diagrmae showing the map of the gupta empire.**

Chandragupta I married the Licchavi princess Kumaradevi, which may have helped him increase his political influence and dominions, allowing him to claim the imperial title Maharajadhiraja. He was succeeded by his son Samudragupta, according to the dynasty's official records. However, the finding of coins produced by a Gupta monarch called Kacha has sparked considerable debate: one hypothesis holds that Kacha was another name for Samudragupta, while another holds that Kacha was a rival contender to the throne. Around 335 or 350 CE, Samudragupta succeeded his father and reigned until c.375 CE. The Allahabad Pillar inscription, composed by his courtier Harishena, credits him with extensive conquests. The inscription asserts that Samudragupta uprooted 8 kings of Āryāvarta, the northern region, including the Nagas. It further claims that he subjugated all the kings of the forest region, which was most probably located in central India. It also credits him with defeating 12 rulers of Dakshinapatha, the southern region: the exact identification of several of these kings is debated among modern scholars, but it is clear that these kings ruled areas located on the eastern coast of India. The inscription suggests that Samudragupta advanced as far as the Pallava kingdom in the south, and defeated Vishnugopa, the Pallava regent of Kanchi. During this southern campaign, Samudragupta most probably passed through the forest tract of central India, reached the eastern coast in present-day Odisha, and then marched south along the coast of the Bay of Bengal.

**Figure 2: Diagrmae showing the Inscription in Gupta script Gupta, Maharaja Sri.**

The rulers of several frontier kingdoms and tribal oligarchies paid Samudragupta tributes, obeyed his orders, and performed obeisance before him, according to the Allahabad Pillar inscription. The frontier kingdoms included Samatata, Davaka, Kamarupa, Nepala, and Karttripura. The tribal oligarchies included Malavas, Arjunayanas, Yaudheyas.

Finally, the inscription mentions that several foreign kings tried to please Samudragupta by personally attending; offering him their daughters in marriage or, according to another interpretation, gifting him maidens and requesting the use of the Garuda-depicting Gupta seal for administering their own territories (Figure.2). According to Chinese accounts, the Simhala monarch Meghavarna sent lavish gifts to the Gupta ruler in order to get permission to establish a Buddhist monastery in Bodh Gaya: Samudragupta's panegyrist seems to have depicted this act of diplomacy as an act of subservience.

The Gupta records credit him with making generous donations of cows and gold. He performed the Ashvamedha ritual (horse sacrifice), which was used by the ancient Indian kings to prove their imperial sovereignty, and issued gold coins to mark this performance. The Allahabad Pillar inscription portrays Samudragupta as a wise king and strict administrator who was also compassionate enough to help the poor and helpless. It also alludes to the king's talents as a musician and poet, referring to him as the "king of poets." Such claims are supported by Samudragupta's gold coins, which depict him playing the veena. Samudragupta appears to have directly controlled a large portion of present-day India's Indo-Gangetic Plain, as well as a significant portion of central India. His empire also included a number of monarchical and tribal tributary states in northern India and the south-eastern coastal region of India [8], [9].

Ramagupta is well known from the Devichandragupta, a sixth-century drama in which he surrenders his bride to the opposing Sakas and his brother Chandragupta must sneak into the enemy camp to recover her and slay the Saka monarch. The historicity of these events is unknown, but the presence of Ramagupta is proven by three Jain sculptures discovered at Durjanpur with inscriptions referring to him as the Maharajadhiraja. A great number of his copper coins have also been discovered in the Eran-Vidisha area and divided into five unique varieties, including the Garuda, Garudadhvaja, lion, and border legend types. These coins' Brahmi legends are written in the early Gupta style.

According to Gupta archives, Samudragupta chose Prince Chandragupta II, the son of queen Dattadevi, as his successor from among his sons. From 375 until 415, Chandragupta II, also known as Vikramaditya (Victory of the Sun), governed. Kuberanaga, a Kadamba princess of

Kuntala and Naga ancestry (Ngakulotpannn), was his wife. His daughter Prabhavatigupta married Rudrasena II, the Vakataka monarch of Deccan, and his son Kumaragupta I married a Kadamba princess from the Karnataka area. In a campaign that lasted until 409, Chandragupta II pushed his kingdom westward, conquering the Saka Western Kshatrapas of Malwa, Gujarat, and Saurashtra. Rudrasimha III, his major opponent, was beaten by 395, and he destroyed the Bengal chiefdoms. This extended his control from coast to coast, established a second capital at Ujjain, and was the empire's high point. Kuntala inscriptions indicate Chandragupta's rule in Kuntala region of Indian state of Karnataka. Hunza inscriptions also indicate that Chandragupta was able to rule north western Indian subcontinent and proceeded to conquer Balkh, although some scholars have also disputed

Despite the empire's establishment through war, the reign is remembered for its highly influential style of Hindu art, literature, culture, and science, particularly during the reign of Chandragupta II. Some excellent works of Hindu art, such as the panels at the Dashavatara Temple in Deogarh, serve to demonstrate the magnificence of Gupta art. Above all, the fusion of materials was what gave Gupta art its particular flavor. The Guptas were also supportive of blossoming Buddhist and Jain civilizations during this era, and as a result, there is a lengthy history of non-Hindu Gupta period art. Gupta era Buddhist art, in particular, was to have a significant impact on much of East and Southeast Asia. Many developments were noted in the journal of the Chinese scholar and traveller Faxian and afterwards published.

The court of Chandragupta was rendered even more renowned by the presence of the Navaratna (Nine Jewels), a group of nine literary artists. Among these individuals was Klidsa, whose writings eclipsed those of many other literary giants, not just in his own time but in subsequent years. Kalidasa is well recognized for his delicate use of the shringara (romantic) element in his poem. According to the 4th century Sanskrit poet Kalidasa, Chandragupta Vikramaditya conquered roughly twenty-one kingdoms both inside and outside of India. After completing his campaign in East and West India, Vikramaditya (Chandragupta II) moved north, conquering the Parasikas, then the Hunas and Kambojas tribes in the west and east Oxus valleys, respectively. The monarch then marched into the Himalaya mountains to diminish the mountain tribes of the Kinnaras and Kiratas, as well as India itself. In one of his writings, Kalidasa also credits him with driving out the Sakas. 'Wasn't it Vikramaditya who drove the Sakas out of the magnificent city of Ujjain?' he wrote.'

According to Kashmiri writer Kshemendra's Brihatkathamanjari, King Vikramaditya (Chandragupta II) "unburdened the sacred earth of the Barbarians like the Sakas, Mlecchas, Kambojas, Yavanas, Tusharas, Parasikas, Hunas, and others, by annihilating these sinful Mlecchas completely. Faxian, a Chinese Buddhist, was one of the pilgrims who visited India during the reign of Gupta emperor Chandragupta II, beginning in China in 399 and arriving in India in 405. During his sojourn in India from 411 to 412, he performed pilgrimages to Mathura, Kannauj, Kapilavastu, Kushinagar, Vaishali, Pataliputra, Kashi, and Rajagriha, making thorough notes of the empire's situation. Faxian was happy with the administration's gentleness. The Penal Code was light, with just penalties for offenses. According to his reports, the Gupta Empire was rich. His publications are among the most significant sources for the history of this time period.

## DISCUSSION

Kumaragupta I, the second son of Chandragupta II and Mahadevi Dhruvasvamini, succeeded him. Kumaragupta I took the title Mahendraditya and reigned till 455. Toward the conclusion of his reign, the Pushyamitras, a tribe in the Narmada valley, came to prominence and threatened the kingdom. The Kidarites most likely confronted the Gupta Empire near the end of Kumaragupta I's reign, as his son Skandagupta mentions in the Bhitari pillar inscription his efforts at reshaping a disorganized country through reorganisation and military victories over the Pushyamitras and the Hunas.

Skandagupta, Kumaragupta I's son and successor, is often regarded as the last of the great Gupta kings. He took the names Vikramaditya and Kramaditya. After defeating the Pushyamitra menace, he was confronted by invading Kidarites (also known as Hephthalites or "White Huns" in India) from the northwest. Around 455 CE, he defeated a Huna onslaught, but the cost of the conflicts depleted the empire's resources and contributed to its demise. The Bhitari Pillar inscription of Skandagupta, Chandragupta's successor, commemorates the Gupta Empire's near-annihilation as a result of Kidarite attacks. The Kidarites seem to have held the western half of the Gupta Empire.

Skandagupta was succeeded by Purugupta (467-473), Kumaragupta II (473-476), Budhagupta (476-495), Narasimhagupta (495-530), Kumaragupta III (530-540), and Vishnugupta (540-550). The Alchon Huns, led by Toramana and Mihirakula, pushed through the Gupta defenses in the northwest in the 480s, and by 500, the Huns had taken over most of the empire. According to some academics, the empire dissolved as a result of Toramana's and his successor Mihirakula's attacks. It seems from inscriptions that the Guptas, despite their weakened authority, continued to battle the Huns. In 510, Bhanugupta defeated the Hun invader Toramana. In 528, King Yashodharman of Malwa and probably Gupta emperor Narasimhagupta conquered and drove the Huns out of India.

Although only a few decades long, these invasions had long-term consequences for India, effectively ending Classical Indian civilisation. Soon after the invasions, the Gupta Empire, already weakened by the invasions and the rise of local rulers such as Yashodharman, collapsed as well. Following the invasions, northern India was left in disarray, with numerous smaller Indian powers emerging after the Guptas' collapse. The Guptas exported a wide range of luxury items from Nasik, Paithan, Pataliputra, and Benares, including silk, leather goods, fur, iron products, ivory, pearl, and pepper. The Huna invasion most likely damaged these commercial links and the associated tax payments.

Furthermore, Indian urban culture was left in decline, and Buddhism, which had been severely weakened by the destruction of monasteries and the killing of monks at the hands of the vehemently anti-Buddhist Shaivist Mihirakula, began to crumble. Great centers of learning, such as Taxila, were destroyed, bringing cultural regression. The Hunas, for example, are often regarded as the Rajputs' forefathers. The succession of the Guptas in the sixth century is unclear, although the last accepted monarch of the dynasty's main line was king Vishnugupta, who reigned from 540 to 550. Aside from the Hun invasion, other causes contributing to the empire's

downfall include rivalry with the Vakatakas and the rising of Yashodharman in Malwa. The last known inscription by a Gupta emperor is from the reign of Vishnugupta (the Damodarpur copper-plate inscription), in which he makes a land grant in the area of Kotivarsha (Bangarh in West Bengal) in 542/543 CE. This follows the Aulikara ruler Yashodharman's occupation of most of northern and central India c.532 CE. According to a 2019 research by archaeologist Shanker Sharma, the reason of the Gupta Empire's demise was a terrible flood that occurred in Uttar Pradesh and Bihar around the middle of the sixth century. The Guptas were succeeded by the Maukhari and Pushyabhuti dynasties in the heart of the former Gupta Empire, in the Gangetic region. The coinage of the Maukharis and Pushyabhutis followed the silver coin type of the Guptas, with portrait of the ruler in profile (although facing in the reverse direction compared to the Guptas, a possible symbol of antagonism) and the peacock

They were replaced in the western provinces by the Gurjaras, Pratiharas, and subsequently the Chaulukya-Paramara dynasties, who minted so-called Indo-Sasanian currency, modeled after the coinage of the Sasanian Empire, which had been brought in India by the Alchon Huns. Unlike the Mauryan Empire, the Guptas brought significant military advancements to Indian combat. The usage of siege engines, heavy cavalry archers, and heavy sword cavalry were among the most notable. The heavy cavalry comprised the basis of the Gupta army, which was reinforced by elephants and light infantry from previous Indian armies. The use of horse archers throughout the Gupta dynasty is proven by coinage of Chandragupta II, Kumaragupta I, and Prakasaditya (perhaps Purugupta) depicting the emperors as horse archers.

Unfortunately, there are few contemporaneous records that chronicle the Imperial Gupta Army's tactical actions. The main source of information is the Sanskrit mahakavya (epic poem) Raghuvaa, composed by the Classical Sanskrit writer and playwright Kalidasa. Many modern scholars put forward the view that Kalidasa lived from the reign of Chandragupta II to the reign of Skandagupta and that the campaigns of Raghu - his protagonist in the Raghuva□śa - reflect those of Chandragupta II. In Canto IV of the Raghuvamsa, Kalidasa relates how the king's forces clash against the powerful, cavalry-centric, forces of the Persians and later the Yavanas (probably Huns) in the North-West. He specifically mentions the usage of horse-archers in the king's army and the horses' need for rest after the hard fought battles. The Gupta military's five weapons comprised infantry, cavalry, chariot, elephants, and ships. Vainya Gupta's Gunaighar copper plate inscription mentions ships but not chariots. Ships had become a vital element of Indian military in the 6th century AD.

The Guptas were traditionally a Hindu dynasty. They were orthodox Hindus who allowed followers of Buddhism and Jainism to practice their religions. Kumaragupta I (455 CE) is said to have founded Nalanda. Modern genetic studies indicate that it was during the Gupta period that Indian caste groups stopped intermarrying (began practicing/enforcing endogamy). However, several subsequent monarchs seem to have favored Buddhism in particular.According to contemporary writer Paramartha, Narasimhagupta Baladitya was raised under the influence of Mahayanist philosopher Vasubandhu. He built a sangharama at Nalanda as well as a 300 ft (91 m) high vihara with a Buddha statue within, which resembled the "great Vihara built under the Bodhi tree." According to the Manjushrimulakalpa (circa 800 CE), king Narasimhasgupta

became a Buddhist monk and left the world through meditation (Dhyana). The Chinese monk Xuanzang also noted that Narasimhagupta Baladitya's son, Vajra, who also commissioned a sangharama, "possessed a heart firm in faith."

A examination of the Gupta empire's epigraphic archives reveals a hierarchy of administrative divisions from top to bottom. The empire was known by several names, including Rajya, Rashtra, Desha, Mandala, Prithvi, and Avani. It was split into 26 provinces known as Bhukti, Pradesha, and Bhoga. Provinces were also separated into Vishayas and given to the Vishayapatis. The Vishaya was governed by a Vishayapati with the assistance of the Adhikarana (council of representatives), which had four delegates: Nagarasreshesthi, Sarthavaha, Prathamakulika, and Prathama Kayastha. The Vishaya was known as Vithi. The Gupta also had economic relations with the Sassanid and Byzantine Empires. During the Gupta era, the four-fold varna system was observed, although the caste structure remained flexible. Non-Brahmanical professions were also pursued by Brahmins. Khastriyas were interested in business and trading. The civilization coexisted in considerable part.

Scholars from this time period include Varhamihira and Aryabhata, who is said to be the first to regard zero as a distinct number, proposed the hypothesis that the Earth spins around its own axis, and investigated solar and lunar eclipses.This time is also supposed to have had Kalidasa, a famous playwright who created plays such as Shakuntala and marked the pinnacle of Sanskrit literature. The Sushruta Samhita, a Sanskrit redaction treatise on all of the key ideas of ayurvedic medicine, comes from the Gupta era and includes unique chapters on surgery.

Chess is said to have evolved during this time period with its early form in the 6th century known as caturaga, which translates as "four divisions" - infantry, cavalry, elephantry, and chariotry - represented by the pieces that would evolve into the modern pawn, knight, bishop, and rook. Doctors have developed a number of medical devices and conducted procedures. Gupta India was the birthplace of Indian numbers, which were the world's first positional base 10 numeral systems. The names of the seven days of the week first arose around the beginning of the Gupta era, based on Hindu deities and planets that corresponded to Roman names. The Indian philosopher Vatsyayana's ancient Gupta treatise Kama Sutra is generally regarded as the fundamental work on human sexual behavior in Sanskrit literature.

Aryabhata, a Gupta-era mathematician-astronomer, postulated that the earth is spherical and spins around its own axis. He also found that the Moon and planets reflect sunlight. He explained eclipses in terms of shadows thrown by and falling on Earth, as opposed to the prevalent cosmogony in which eclipses were produced by pseudo-planetary nodes Rahu and Ketu. The Gupta period is often recognized as the pinnacle of North Indian art for all major religious groups. Although painting was clearly popular, the surviving works are virtually entirely religious sculpture. In Hindu art, the era witnessed the creation of the iconic carved stone deities, as well as the Buddha-figure and Jain tirthankara images, the latter sometimes on a grand scale. Mathura and Gandhara were the two main sculptural centers, the latter being the center of Greco-Buddhist art. Both sold their sculptures in various regions of northern India.

The caves at Ajanta, Elephanta, and Ellora (respectively Buddhist, Hindu, and mixed including Jain) are the most notable existing structures in a broadly Gupta style. They were actually built during subsequent dynasties, but they essentially represent the monumentality and balance of Guptan architecture. The Hindu Udayagiri Caves actually record connections with the dynasty and its ministers, and the Dashavatara Temple at Deogarh is a significant temple, one of the earliest to survive, with important sculpture.

## CONCLUSION

Because of the tremendous accomplishments in the fields of arts, science, and literature that Indians accomplished during the Gupta period, the Gupta period has been dubbed the "Golden Age of India." The Guptas' affluence ushered in a time of magnificent achievements in the arts and sciences. Chandragupta Maurya was India's first monarch. He founded the Maurya Empire, which was one of ancient India's biggest empires. He conquered a large portion of modern-day India, Pakistan, and Bangladesh. Chandragupta was an excellent military commander and administrator. The invading White Huns, sometimes known as the Hephthalites, overthrew the Gupta dynasty. Although the White Huns did not entirely destroy the dynasty, they did do significant damage to the empire, contributing to its fall.

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# CHAPTER 10

# MEDIEVAL INDIA; PERIOD BETWEEN THE ANCIENT AND MODERN PERIOD OF INDIAN HISTORY

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**ABSTRACT:**

The Medieval Period lasted from the eighth through the twelfth centuries. This relates to the Indian subcontinent's Postclassical Era. During the medieval period, India welcomed the Portuguese, Dutch, French, Danes, English, and Swedes. In medieval times, India was regarded as the greatest and most competitive textile manufacturer. For a long time, India was at the epicenter of Indian Ocean textile commerce. Megasthenes is renowned as the Father of Indian History for his pioneering work as the first foreign envoy to India, documenting anthropological findings. He came in India between 302 BCE and 288 BCE and his writings are gathered into a collection named 'INDIKA'.

**KEYWORDS:**

Early Medieval, Late Medieval, Medieval Period, Medieval India, Medieval Empire.

## INTRODUCTION

Between the "ancient period" and the "modern period," the Indian subcontinent had a protracted period of post-classical history known as Medieval India. It is generally thought to have lasted from the dissolution of the Gupta Empire in the sixth century CE until the commencement of the early modern period in 1526 with the establishment of the Mughal Empire, while other historians believe it began and ended later. The medieval period is separated into two parts: early medieval and late medieval [1], [2]. There were more than 40 different states on the Indian subcontinent in the early medieval period, which hosted a variety of cultures, languages, writing systems, and religions. At the beginning of the time, the Pala Empire was dominant but short-lived on the Indo Gangetic Plain, sponsoring the institutions. Nalanda University in modern-day Bihar, India, was one such school that propelled a divided South Asia onto the world intellectual scene. Another accomplishment was the invention of the Chaturanga game, which was later exported to Europe and became Chess. In Southern India, the Hindu Kingdom of Chola rose to prominence with an overseas empire that controlled parts of modern-day Sri Lanka, Malaysia, and Indonesia as overseas territories, and helped spread Hinduism into the historic cultural area of Southeast Asia [3], [4].

As a consequence of a series of conquests, the late medieval period was characterized by an age of Muslim domination. As a result, the Delhi Sultanate in Northern India was established, which lasted until the 16th century. As a result, Buddhism collapsed in South Asia, while Hinduism

persisted and strengthened itself in territories gained by Muslim powers. The Vijayanagara Empire fought Muslim invasions in the Deep South, initiating a protracted struggle with the Bahmani Sultanate. The introduction of gunpowder and the rise of a new Muslim empire—the Mughals—at the turn of the 16th century, as well as the establishment of European trade posts by Portuguese colonists. The Mughal Empire was one of three Islamic gunpowder empires, along with the Ottoman Empire and Safavid Persia. The subsequent cultural and technological developments transformed Indian society, bringing the late medieval period to an end and the

One version encompasses the era from the sixth century, the first part of the seventh century, or the eighth century through to the sixteenth century, largely corresponding with Europe's Middle Ages. It is split into two periods: the "early medieval period," which lasted from the sixth to the thirteenth centuries, and the "late medieval period," which lasted from the thirteenth to the sixteenth centuries, concluding with the establishment of the Mughal Empire in 1526. The Mughal era, which lasted from the 16th through the 18th centuries, is sometimes referred to as the early modern period, although it is also occasionally included in the 'late medieval' period [5], [6].

An alternative definition, often seen in more recent authors who still use the term, brings the start of the medieval times forward, either to around 1000 CE, or to the 12th century. As a result, this period can be effectively considered as the beginning of Muslim domination over British India. Or the "early medieval" period as beginning in the 8th century, and ending in the 11th century [7], [8]. The use of the term "medieval" as a term for periods in Indian history has been frequently criticized, and is likely to become less common (a similar debate exists in terms of Chinese history). It is argued that neither the beginning nor the end of the period really mark fundamental changes in Indian history, comparable to the European equivalents. Burton Stein still used the concept in his A History of India (1998), referring to the period from the Guptas to the understandably, they often include the time period they cover in their names [9], [10].

**The Early Medieval Period**

The start of the period is typically taken to be the slow collapse of the Gupta Empire from around 480 to 550, ending the "classical" period, as well as "ancient India,", although both of these terms may be used for periods with widely different dates, especially in specialized fields such as the history of art or religion. There was no larger state in northern India until the Delhi Sultanate, and certainly not the Mughal Empire, but there were several different dynasties ruling large areas for long periods, as well as many other dynasties ruling smaller areas, often paying some form of tribute to larger states.According to John Keay, the average number of dynasties on the subcontinent at any given time is between 20 and 40, not counting local rajas. From the third through the ninth century, the Pallava dynasty ruled Telugu and certain Tamil territories.

Harsha's Empire was a short era of power over much of north India from 601 to 647 under Harsha of the Vardhana dynasty. The Gurjara-Pratihara dynasty was the last greatest dynasty of northern India, rivaling the Gupta empire in size and ruling a broad expanse of northern India from the sixth to the eleventh centuries. They were distinguished from other kingdoms by their designation as Imperial Pratiharas. Between the 6th and 12th centuries, the Chalukya dynasty

dominated much of the western Deccan and certain areas of South India.Kannada-speaking state with Badami as its capital.

The Rashtrakuta dynasty ruled significant sections of the Indian subcontinent between the sixth and tenth centuries and established the World Heritage site of Ellora in Maharashtra. The Eastern Chalukyas were the successors of the Western Chalukyas, a South Indian Kannada-Telugu dynasty whose realm was centered in present-day Andhra Pradesh. From the eighth through the twelfth century, Bengal was ruled by the Pala Empire, the last great Buddhist kings. In the 9th century, they briefly dominated much of north India. At its height, the Chola Empire controlled from Tamil Nadu and stretched to encompass Southeast Asian regions. From the 9th through the 13th centuries, they ruled.

Between the 10th and 12th centuries, the Western Chalukya Empire governed much of the western Deccan and parts of South India.Kannada-speaking state with Badami as its capital. During the 10th and 12th centuries, the Kalachuri dynasty dominated lands in Central India. Chotanagpur's Nagvanshis dominated the Chotanagpur plateau in Jharkhand. From from 350 to 1000 CE, the Western Ganga dynasty was an important governing dynasty of ancient Karnataka, typically under the overlordship of bigger powers. During their reign, the massive monolithic Bahubali of Shravanabelagola was created.

The Eastern Ganga dynasty ruled the Odisha area and was descended from the Kannada Western Ganga Dynasty and the Tamil Chola Empire. They constructed the well-known Konark Sun Temple and the Jagannath Temple in Puri. The Hoysala kingdom was a famous South Indian Kannadiga kingdom that governed much of modern-day Karnataka between the 10th and 14th centuries. The Hoysala capital was first situated in Belur but was eventually relocated to Halebidu. From 1083 until 1323 CE, the Kakatiya Kingdom was a Telugu dynasty that governed much of modern-day Andhra Pradesh, India. The Sena dynasty was a Hindu dynasty that reigned from Bengal in the eleventh and twelveth century. At its height, the empire included most of the Indian subcontinent's northwestern portion. The Sena Dynasty traces its origins to the south Indian province of Karnataka. From the fourth to the twelfth centuries, Assam was controlled by three dynasties: the Varman dynasty, the Mlechchha dynasty, and the Pala dynasty (Kamarupa).

This era follows the Muslim invasions of the Indian subcontinent and the demise of Buddhism, the ultimate formation of the Delhi Sultanate and the development of Indo-Islamic architecture, and the establishment of the Bengal Sultanate. From 1352 until 1576, the Bengal Sultanate reigned over Bengal and most of Burma. Khandesh Sultanate, Farooqi dynasty, 1382-1601 in Khandesh area. From the 12th through the 18th centuries, the Chero dynasty reigned over areas of eastern Uttar Pradesh, Bihar, and Jharkhand. From 1206 to 1526, the Delhi Sultanate was ruled by five short-lived kingdoms centered in Delhi, before falling to the Mughal Empire.

The Gajapati Empire was a medieval Hindu dynasty that reigned over Kalinga (modern-day Odisha) from 1434 and 1541. Chotanagpur's Nagvanshis dominated the Chotanagpur plateau in Jharkhand. Seuna (Yadava) dynasty, 1190-1315, an ancient Kannada-Maratha dynasty that controlled from its capital at Devagiri a kingdom ranging from the Tungabhadra to the Narmada Rivers, covering present-day Maharashtra, north Karnataka, and portions of Madhya Pradesh.

Andhra Pradesh was controlled by the Reddy Kingdom from 1325 until 1448. The Vijayanagara monarchy, 1336-1646, was a Hindu-Kannadiga monarchy located in Karnataka on the Deccan Plateau.Their capital city was Hampi, a UNESCO World Heritage Site in Karnataka's Bellary district.

Rajput republics were a set of Rajput Hindu republics that dominated present-day Rajasthan as well as parts of Madhya Pradesh, Gujarat, Uttaranchal, Himachal Pradesh, Western Uttar Pradesh, and Central Uttar Pradesh at periods. Many Rajput kingdoms survived the Mughals and as princely States in British India till Indian independence in 1947. Jaintia kingdom, 500-1835, a matrilineal monarchy in Bangladesh's present-day Sylhet Division. The Chutia kingdom in Assam and Arunachal Pradesh succumbed to the Ahom Empire from the 12th century until 1524. The Kamata kingdom, founded in the middle of the 13th century, split in 1582 into Koch Bihar (after a princely state) and Koch Hajo (later absorbed partially by the Mughals and the Ahom kingdom). Ahom Kingdom, 1228-1826, Assam's Brahmaputra valley, later conquered by the British. Dimasa kingdom existed in Assam from the 13th century until 1832, and was subsequently captured by the British. Tripura kingdom existed as a princely state under the British Raj before being integrated into India. Manipur kingdom, 1110–1949, was a princely state under the British Raj before being merged by India in 1949. The establishment of the Mughal Empire in 1526 marked the beginning of the early modern period of Indian history, known colloquially as the Mughal era. The Mughal era is often known as the 'late medieval' period. After the collapse of the Vijayanagara Empire in 1646, Nayaka dynasties dominated portions of south India. The oldest of these dynasties date from the early 14th century, and the last from the 19th century.

The state of Mysore was a southern Indian state established in 1399 near the contemporary city of Mysore. After the collapse of the Vijayanagara Empire in 1646, it became fully independent, was reduced in size by the British, and was administered as a princely state by the Wadiyars until 1947. The Mughal Empire was an imperial kingdom created by Babur, a Turco-Mongol from Uzbekistan in Central Asia. The empire dominated much of the Indian subcontinent from the 16th to the 18th centuries, however its territory shrank until 1757, when it officially ended. The Maratha Empire existed from 1674 to 1818 and was centered in modern-day Maharashtra in western India. Marathas took over significant sections of India from the Mughals in the 18th century, but lost the Anglo-Maratha Wars in the early 19th century and became rulers of princely kingdoms. Bharatpur State was a Jat state created in 1722 in the vicinity of modern-day Bharatpur. It was established after the collapse of the Mughal Empire, was reduced in size by the British, and administered as a princely state until 1947. The Sikh Empire, which developed in the Punjab area under the leadership of Maharaja Ranjit Singh, was a dominant force in the Northwestern section of the Indian subcontinent from 1799 to 1849. Following the British victory in the Second Anglo-Sikh War, they were annexed by the British East India Company during the early and mid-nineteenth centuries.

## DISCUSSION

Scholars researching the history of medieval India have criticized modern historical works made on the subject. E. Sreedharan contends that, following Indian independence, Indian historians

were frequently motivated by Indian nationalism. Peter Hardy observes that the majority of modern historical works on medieval India up until then were written by British and Hindu historians, while the work of modern Muslim historians was under-represented. However, he contends that some of the modern Muslim historiography on medieval India at the time was motivated by Islamic apologetics. Ram Sharan Sharma has criticized the oversimplified division of Indian history into an ancient "Hindu" era, a medieval "Muslim" period, and a contemporary "British" period. He claims that there is no definite cut-off point between the ancient and medieval periods, citing dates ranging from the seventh to the thirteenth centuries.

Medieval Indian history spanned nearly three centuries and was dominated by so-called indigenous rulers such as the Chalukyas, Pallavas, Pandyas, Rashtrakutas, Muslim rulers, and, finally, the Mughal Empire. The Cholas were the most powerful dynasty to arise in the middle of the ninth century. A number of great empires governed the eastern and northern sections of India throughout the eighth and tenth century A.D. Dharmpala, son of Gopala, ruled as Pala ruler from the late eighth century A.D. until the early ninth century A.D. Dharmpala established Nalanda University and Vikramashila University.

Following the Palas' demise, the Sena dynasty established their dominance in Bengal. Samantasena established the dynasty. Vijaysena was the dynasty's greatest king. He conquered Bengal as a whole and was replaced by his son Ballalasena. He governed quietly while maintaining his dominions. He was a famous scholar who published four books, one of which was on astronomy. Lakshamanasena was the final emperor of this dynasty, and it was during his reign that the Muslims entered Bengal and the empire crumbled. Mihir Bhoja was the greatest king of the Pratihara dynasty. He reclaimed Kanauj (Kanyakubja) by 836, and it remained the Pratiharas' capital for over a century. He founded the city of Bhojpal (Bhopal). Raja Bhoja and other courageous Gujara monarchs battled and repulsed many Arab assaults from the west.

Kanauj was assaulted by a Rashtrakuta monarch between 915 and 918 A.D., who wrecked the city, crippling the Pratihara Empire. Kannauj, then controlled by Rajyapala Pratihara, was sacked by Mahmud of Ghazni in 1018. The empire was divided into Rajput states. This dynasty, which reigned from Karnataka, is notable for a number of reasons. They reigned over a larger realm than any previous dynasty. They were generous supporters of art and literature. The support given to education and literature by various Rashtrakuta rulers is unique, and their religious tolerance was remarkable.

It arose around the middle of the ninth century A.D. and included most of the Indian peninsula, as well as sections of Sri Lanka and the Maldives Islands. Rajaraja Chola I and his son and successor Rajendra Chola were the first notable rulers to emerge from the dynasty. Rajaraja continued his father's annexation agenda. He conducted an army expedition to the far-flung provinces of Bengal, Odisha, and Madhya Pradesh. Rajendra I's successors, Rajadhiraj and Rajendra II, were valiant monarchs who battled valiantly against the later Chalukya kings but were unable to stem the fall of the Chola Empire. Later Chola monarchs were inept and weak rulers. The Chola Empire therefore lasted another century and a half until succumbing to Malik Kafur's invasion in the early 14th century A.D.

After the death of the Prophet Muhammad, Islam made its first foray into South Asia in the first century. In 711, the Umayyad caliph in Damascus sent an expedition commanded by Muhammad bin Qasim to Baluchistan and Sindh. He took Sindh and Multan. Sultan Mahmud of Ghazni, the savage commander, conducted a series of attacks against Rajput kingdoms and magnificent Hindu temples three hundred years after his death, and created a base in Punjab for future invasions. In 1024, the Sultan led his final legendary journey over the Arabian Sea to the southern coast of Kathiawar, where he devastated the city of Somnath and its famed Hindu temple.

In 1175 A.D., Muhammad Ghori attacked India. He moved towards Delhi after conquering Multan and Punjab. Northern Indian Rajput lords led by Prithvi Raj Chauhan defeated him in the First Battle of Terrain in 1191 A.D. Muhammad Ghori returned after roughly a year to revenge his loss. In 1192 A.D., a fierce battle was waged once again in Terrain. In which the Rajputs were beaten and Prithvi Raj Chauhan was apprehended and executed. The Second Battle of Terrain, on the other hand, was pivotal, laying the groundwork for Muslim supremacy in northern India.

Following Balban's death, the Sultanate became weak, and there were a series of revolts. During this time, the nobility installed Jalal-ud-din Khilji on the throne. This was the start of the Khilji dynasty. This dynasty's reign began in 1290 A.D. In 1296, Ala-ud-din Khilji, a nephew of Jalal-ud-din Khilji, plotted to assassinate Sultan Jalal-ud-din and declared himself Sultan. Ala-ud-din Khilji was the first Muslim emperor whose reign stretched practically the whole length of India, from north to south. He won several wars and conquered Gujarat, Ranthambhor, Chittor, Malwa, and the Deccan. Mongols raided the land numerous times during his 20-year rule but were defeated each time. Alla-ud-din Khilji learned the importance of strengthening and organizing his military men through these invasions. Alla-ud-din died in 1316 A.D., and with him, the Khilji perished.

First, Muhammad-Bin-Tughlaq relocated his capital from Delhi to Devagiri in the Deccan. However, it had to be returned within two years. He inherited a vast empire but lost several of its provinces, most notably those of Deccan and Bengal. He passed away in 1351 A.D. Feroz Tughlaq, his cousin, succeeded him. Feroz Tughlaq made little contribution to the expansion of the empire he inherited. He spent much of his time and effort to improving the lives of others. After his death in 1388, the Tughlaq dynasty was effectively over. Although the Tughlaqs reigned until 1412, Timur's assault of Delhi in 1398 may be considered the end of the Tughlaq Empire.

In 1336, when Muhammad Tughlaq was losing authority in Deccan, two Hindu rulers, Harihar and Bukka, established an independent state between the rivers Krishna and Tungabhadra. They quickly took control of the whole country between the rivers Krishna in the north and Cauveri in the south. The Vijayanagar Empire’s expanding might drove them into conflict with numerous other kingdoms, and they regularly waged conflicts with the Bahmani kingdom. Krishnadeva Raya was the most renowned ruler of the Vijaynagara Empire. During his reign, the Vijayanagar country reached its height of splendour. He was victorious in every conflict he fought. He conquered Odisha's king and annexed Vijaywada and Rajmahendri.

Krishnadeva Raya promoted commerce with Western nations. He had a friendly connection with the Portuguese, who had built commercial centers on India's west coast at the period. He was not just a brilliant fighter, but also a writer and a big supporter of education. Telegu literature blossomed under his reign. He and his successors were enthusiastic supporters of painting, sculpture, dancing, and music. He won over the public with his personal charisma, generosity, and excellent management. The death of Krishnadeva Raya in 1529 marked the beginning of the downfall of the Vijayanagar state. The monarchy came to an end in 1565, when Ramrai was destroyed at Talikota by Adilshahi, Nizamshahi, Qutubshahi, and Baridshahi working together. Following this, the monarchy was divided into minor states.

The Muslim kingdom of Bahmani was founded by certain Deccan nobles who rebelled against Sultan Muhammed Tughlaq's oppressive tactics. Hasan became king in 1347 as Abdul Muzaffar Ala-Ud-Din Bahman Shah, establishing the Bahmani dynasty. This dynasty ruled for about 175 years and had 18 monarchs. At its peak, the Bahmani Empire spanned north of the Krishna River up to Narmada, and east-west from the shores of the Bay of Bengal to the Arabian Sea. The kings of Bahmani were often at odds with the rulers of the neighboring Hindu kingdom of Vijayanagar.

The most notable individual in the Bahmani kingdom was Mahmud Gawan, who served as the state's Prime Minister - Amir-ul-ulmra - for nearly two decades. He waged several battles, subjugated numerous rulers, and added numerous provinces to the Bahmani kingdom. Within the country, he improved administration, regulated finances, promoted public education, changed the tax system, disciplined the army, and eliminated corruption. He was regarded as a man of character and integrity by the Deccani group of nobles, particularly Nizam-ul-Mulk, and their manipulations led to his murder. This marked the beginning of the collapse of the Bahmani Empire, which ended with the death of its final monarch, Kalimullah, in 1527. Following that, the Bahmani Empire was split into five regional sovereign principalities: Ahmadnagar, Bijapur, Berar, Bidar, and Golkonda.

The quiet revolution in society brought about by a galaxy of socio-religious reformers, known as the Bhakti Movement, was an important milestone in the cultural history of medieval India. This movement was responsible for several ceremonies and rituals linked with God worship among Indian subcontinent Hindus, Muslims, and Sikhs. Kirtan in a Hindu Temple, Qawaali at a Dargah (by Muslims), and Gurbani singing at a Gurdwara, for example, are all developed from the Bhakti movement of medieval India (800-1700). Shankaracharya, a famous scholar and philosopher, was the head of this Hindu revivalist movement. Chaitanya Mahaprabhu, Namadeva, Tukaram, and Jayadeva all advocated for this movement. The greatest accomplishment of the movement was the elimination of idol worship.

Ramananda was the head of the bhakti movement that focused on the Lord as Rama. He is unknown, although he is thought to have lived in the first part of the 15th century. He preached that Lord Rama is the highest Lord and that redemption can be obtained only by love and devotion to him, as well as by repeating his holy name. Chaitanya Mahaprabhu was a 16th century Bengali ascetic Hindu monk and social reformer. Chaitanya, a renowned proponent of passionate devotion to God, bhakti yoga, loved the Lord in the form of Krishna. Sri Ramanuja

Acharya was an Indian philosopher and the most significant saint of Sri Vaishnavism. Ramananda accomplished in North India what Ramanuja accomplished in South India. He spoke out against the orthodox cult's growing formality and established a new school of Vaishnavism centered on the gospel of love and devotion. His most notable achievement was the eradication of caste differences among his disciples. Saints such as Bhagat Namdev and Saint Kabir Das were Bhakti movement followers in the 12th and 13th centuries, who stressed on devotional singing of Lord's praises via their own compositions.

Guru Nanak, the first Sikh Guru and Sikhism's founder, was also a Nirguna Bhakti Saint and social reformer. He was opposed to all caste differences, as well as religious conflicts and ceremonies. He proclaimed God's oneness and opposed Islam's and Hinduism's formality and ritualism. The message of Guru Nanak was intended for all humanity. He declared their equality in every way. Many religious reformers rose to prominence in the 16 and seventeenth century. Among the Vaishnavas, the Rama and Krishna cults broke out into a multitude of sects and creeds. Tulsidas, a saint-poet, was the guiding light of the Rama cult. He was a famous scholar who had done extensive research on Indian philosophy and literature. His magnificent poem, 'Ramacharitamanasa,' also known as the Tulsi-krita Ramayana, is very renowned among Hindu believers. He projected the picture of Sri Rama to the people as all-virtuous, all-powerful, the Lord of the World, and the actual embodiment of the Supreme Reality (Parabrahma).

In 1585 A.D., adherents of the Krishna religion established the Radha Ballabhi sect under the leadership of Hari Vamsa. Sur Das composed 'Sursagar' in Brajbhasha, which is filled with poetry on Lord Krishna and his lover Radha. Sufi, Wali, Darvesh, and Faqir are words used to describe Muslim saints who strove to improve their intuitive capacities via ascetic exercises, introspection, renunciation, and self-denial. Sufism had become a ubiquitous component of Islamic social life by the 12th century A.D., with its influence extending over practically the entire Muslim population. Sufism reflects Islam's esoteric or inner aspect, or the mystical portion of Muslim religion. However, the Sufi saints fought to promote the interests of mankind as a whole, transcending all theological and community boundaries. The Sufis were a group of thinkers known for their religious tolerance. Sufis saw God as the ultimate beauty and believed that one must enjoy it, rejoice in His thoughts, and focus his attention only on Him. They thought that God is 'Mashuq' and Sufis are the 'Ashiqs'.

Sufism spread across rural and urban regions, exerting a profound social, political, and cultural effect on the people. It opposed all kinds of religious rigidity, orthodoxy, lying, and hypocrisy, and sought to establish a new global order in which spiritual joy was the only and final objective. At a period when men were obsessed with gaining political power, the Sufi saints reminded them of their moral commitments. They attempted to bring peace and harmony to a world ripped apart by violence and conflict. Sufism's most significant accomplishment was to dull the sharpness of Hindu-Muslim biases by developing emotions of sympathy and fraternity between these two religious groups.

The Mughal Empire was one of the biggest empires in Indian history. Hundreds of millions of people were governed under the Mughal Empire. During the Mughal era, India was unified under one authority and had exceptionally flourishing cultural and political years. Until the founders of

the Mughal Empire arrived, India was divided into several Muslim and Hindu kingdoms. Some warriors, such as Babar, grandson of the Great Asian conqueror Tamerlane and the conqueror Genghis Khan from the northern part of the Ganges River basin, resolved to conquer Khyber and, finally, all of India. The first Mughal ruler in India was the great grandson of Tamerlane and Genghis Khan. In 1526, he met and destroyed Lodhi in the first battle of Panipat, establishing the Mughal Empire in India. Babar reigned until 1530, when he was deposed by his son Humayun.Babar's oldest son succeeded his father and became the Mughal Empire's second emperor. He governed India for about a decade until being deposed by Afghan monarch Sher Shah Suri. After his loss, Humayun roamed for almost 15 years. Meanwhile, Sher Shah Suri died, and Humayun was able to beat his successor, Sikandar Suri, and reclaim the Hindustani throne. However, he died shortly after, in 1556, at the age of 48.

After conquering Humayun in 1540, he seized control of the Mughal Empire. Sher Shah ruled over Delhi for just five years, yet his reign was a watershed moment in the Subcontinent. He has various accomplishments to his name as a king. He instituted effective public administration. He established a tax collecting system based on land measuring. The ordinary man received justice. During his brief rule, several civic works were completed, including the planting of trees, the construction of wells, and the construction of Sarai (inns) for travelers. Roads were developed under his reign, including the Grand Trunk Road from Delhi to Kabul. The currency was also converted to Dam, which were skillfully produced silver coins. Sher Shah, on the other hand, did not live long after his ascension to the throne, dying in 1545 after a five-year reign.

Akbar, Humayun's successor, was just 13 years old when his father died in exile. Akbar's reign is notable in history since he was the king who genuinely reinforced the foundations of the Mughal Empire. He conquered much of India in a succession of conquests. Tributaries were areas that were not part of the empire. He also pursued a conciliatory strategy with the Rajputs, eliminating any danger they posed. Akbar was not only a great conqueror, but also a brilliant organizer and administrator. He established a slew of organizations that proved to be the bedrock of an administrative structure that functioned even in British India. Akbar's reign is notably notable for his liberal policies toward non-Muslims, religious changes, land tax system, and famed Mansabdari system. The Mansabdari system established by Akbar formed the foundation of Mughal military structure and civil administration.

Akbar was replaced by his son, Salim, who assumed the title Jehangir, which means "World Conqueror." He married Mehr-un-Nisa, to whom he bestowed the title Nur Jahan (world's light). He adored her with blind affection and gave her entire control of the administration. He enlarged the empire by annexing Kangra and Kistwar and established Mughal power in Bengal. Jehangir lacked his father Akbar's political clout. He was, nevertheless, a trustworthy ruler. He worked to improve society and was tolerant to Hindus, Christians, and Jews. Relations with Sikhs were tight, and Arjun Dev, the fifth of the ten Sikh gurus, was murdered on Jehangir's orders for assisting and comforting Khusrau, Jehangir's rebellious son. Under Jehangir's reign, art, literature, and architecture flourished, and the Mughal gardens at Srinagar are a lasting testament to his aesthetic flair. He passed away in 1627.

In 1628, Jehangir was replaced by his second son, Khurram. Khurram adopted the name Shah Jahan, which means "World Emperor." He extended his Empire to Kandhar in the north and captured the majority of Southern India. During Shah Jahan's reign, the Mughal Empire reached its pinnacle. This was attributed to almost a century of unprecedented wealth and peace. As a consequence, the world experienced the Mughal Empire's unique growth of arts and culture throughout this era. The "architect king" has been dubbed Shah Jahan. Both the Red Fort and the Jama Masjid in Delhi stand out as monumental feats of civil engineering and art. Above all, Shah Jahan is famous for the Taj Mahal, the vast white marble tomb he built for his wife Mumtaz Mahal beside the Yamuna River in Agra.

Aurangzeb rose to the throne in 1658 and reigned until 1707. Thus, Aurangzeb's reign lasted 50 years, matching Akbar's. However, since he kept his five sons away from the royal court, none of them were schooled in the art of governing. This proved disastrous for the Mughals later on. During his 50-year reign, Aurangzeb attempted to put the whole Subcontinent under his control. The Mughal Empire reached its apex in terms of territory under him. He worked hard for years, but his health eventually failed him. When he died in 1707, at the age of 90, he left no personal riches behind. With his death, the forces of disintegration took hold, and the once-mighty Mughal empire began to crumble.

## CONCLUSION

The historical period in India between the collapse of the Gupta Empire about 500 AD and the advent of the Mughal Empire around 1500 AD is known as Medieval India. During this time, various Hindu kingdoms struggled for land control. The great ruler Chandragupta Maurya, who founded the Maurya Dynasty, was unquestionably the first king of India, as he not only won almost all of ancient India's fragmented kingdoms but also combined them into a large empire, the boundaries of which extended all the way to Afghanistan and the edge of Persia. Alauddin Khilji was a medieval Indian monarch who claimed to be the "Second Alexander" and set out to conquer the whole globe. He was the second and most powerful monarch of the Delhi Sultanate's Khilji dynasty. He was in power for 20 years.

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# CHAPTER 11

# A BRIEF OVERVIEW OF THE HISTORY OF ISLAM

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**ABSTRACT:**

Muhammad was the prophet of the Qurn, Islam's holy text, and the founder of Islam. From his birth in Mecca about 570 CE through his death in Medina in 632, Muhammad lived his whole life in what is now Saudi Arabia. The Ghaznavids, a Turkic clan, acquired the territory now known as Punjab in the 10th century, bringing Islam to India. By 1200, Muslim warriors had conquered most of northern India, and by 1206 they had established the Delhi Sultanate, with Delhi as its capital. Many historians believe that the first Muslims arrived in the early 14th century from the Senegambian area of Africa. It is said they were banished Moors from Spain who made their way to the Caribbean and maybe the Gulf of Mexico.

**KEYWORDS:**

Al Walid, Al Mutawakkil, Byzantine Empire, Century Ce, North Africa.

## INTRODUCTION

The history of Islam is concerned with the Islamic civilization's political, social, economic, military, and cultural advancements. Most historians believe that Islam began in Mecca and Medina at the beginning of the 7th century CE. Muslims see Islam as a return to the original faith of the Abrahamic prophets, such as Adam, Noah, Abraham, Moses, David, Solomon, and Jesus, with submission (Islm) to God's will. According to the traditional account, in 610 CE, the Islamic prophet Muhammad began receiving what Muslims consider to be divine revelations, calling for submission to the one God, the expectation of the imminent Last Judgement, and caring for the poor and needy. Muhammad's message won over a handful of followers (the aba) and was met with increasing opposition from Meccan notables [1], [2].

The early Muslim conquests were important for the expansion of Islam. By the eighth century CE, the Umayyad Caliphate had stretched from Muslim Iberia in the west to the Indus River in the east. Polities governed by the Umayyad and Abbasid caliphates (in the Middle East and subsequently in Spain and Southern Italy), the Fatimids, Seljuks, Ayyubids, and Mamluks were among the world's most powerful. The Samanids, Ghaznavids, and Ghurids constructed highly Persianized empires that made substantial contributions to technical and administrative achievements. During the Middle Ages, the Islamic Golden Age gave birth to various centers of culture and science, as well as prominent polymaths, astronomers, mathematicians, doctors, and philosophers [3], [4].

The Delhi Sultanate had conquered the northern Indian subcontinent by the early 13th century, while Turkic dynasties such as the Sultanate of Rum and the Artuqids had acquired most of Anatolia from the Byzantine Empire over the 11th and 12th centuries. In the 13th and 14th centuries, destructive Mongol invasions and those of Tamerlane (Timur) from the east, combined with population loss due to the Black Death, greatly weakened the traditional centers of the Muslim world, stretching from Persia to Egypt, but saw the emergence of the Timurid Renaissance and major global economic powers such as the Mali Empire in West Africa and the Bengal Sultanate in South Asia. Nonetheless, the nations of the Age of the Islamic Gunpowders Ottoman Turkey, Mughal India, and Safavid Iran emerged as international powers in the early modern era [4], [5].

During the nineteenth and early twentieth centuries, the European Great Powers exerted influence or direct authority over the majority of the Muslim world. Some of their attempts to gain independence and construct modern nation-states during the previous two centuries continue to echo today, fueling war zones in places like Palestine, Kashmir, Xinjiang, Chechnya, Central Africa, Bosnia, and Myanmar. The Gulf Cooperation Council Arab States (Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the United Arab Emirates) were stabilized by the oil boom, making them the world's greatest oil producers and exporters, focusing on capitalism, free trade, and tourism.

**Timeline**

The timeline below might serve as a basic visual reference to the most major polities in the Islamic world prior to WWI. It includes Arabia, Mesopotamia (modern Iraq), Persia (modern Iran), the Levant (modern Syria, Lebanon, Jordan, and Israel/Palestine), Egypt, Maghreb (north-west Africa), Sahel (West Africa-central Africa-East Africa), Swahili Coast, al-Andalus (Iberia), Transoxania (Central Asia), Hindustan (including modern Pakistan, North India, and Bangladesh), and Anatolia (modern Turkey). It is necessary an estimate, since authority in bigger polities was often dispersed among numerous dynasties, and dominion over specific areas was occasionally divided among several centers of power [6], [7]. For example, during the later stages of the Abbasid Caliphate, other dynasties such as the Buyyids and the Seljuks effectively ruled Baghdad, whereas the Ottoman Turks frequently delegated executive authority over outlying provinces to local potentates such as the Deys of Algiers, the Beys of Tunis, and the Mamluks of Iraq.

**Historiography and Early Sources**

The study of the earliest periods in Islamic history is complicated by a lack of sources. For example, the most important historiographical source for the origins of Islam is the work of al-Tabari. While al-Tabari is considered an excellent historian by the standards of his time and place, he made liberal use of mythical, legendary, stereotyped, distorted, and polemical presentations of subject matter all of which are considered Islamically acceptable as sources. Diverging perspectives on how to deal with the available sources have resulted in the creation of four distinct approaches to the history of early Islam. Today, all four techniques have some amount of support.

The descriptive technique adapts the framework of Islamic traditions to account for accounts of miracles and faith-based claims found in those sources. Edward Gibbon and Gustav Weil were among the first historians to apply the descriptive method [8], [9]. The source critical technique seeks a comparison of all the sources in order to discover which informants to the sources are weak and so detect false material. William Montgomery Watt's work and Wilferd Madelung's work are two source critical examples. The sources, according to the tradition critical technique, are thought to be founded on oral traditions with ambiguous origins and transmission history, and are therefore regarded with caution. Ignaz Goldziher was the pioneer of the tradition critical method, and Uri Rubin provides a current example.

The skeptical technique questions practically all of the information in traditional sources, seeing any putative historical core as too difficult to separate from distorted and invented material. John Wansbrough's work was an early example of the skeptical method. Nowadays, the popularity of the various approaches used varies according to the extent of the tasks under consideration. The descriptive technique is more often used for overview presentations of early Islamic history. The source critical and tradition critical methodologies are more often used by researchers who study the origins of Islam in detail [10], [11].

After the 8th century CE, the quality of sources improves. Those sources that treated earlier times with a large temporal and cultural gap now begin to give accounts that are more contemporaneous, the quality of genre of available historical accounts improves, and new documentary sources—such as official documents, correspondence, and poetry—appear. The sources covering the Sasanian region of influence in the sixth century CE are very low, but the sources for Byzantine countries at the time are of decent quality, and are supplemented by Syriac Christian sources for Syria and Iraq.

**Islam's Origins**

Early Islam arose within the historical, social, political, economic, and religious context of Late Antiquity in the Middle East. The second half of the 6th century CE saw political disorder in the pre-Islamic Arabian Peninsula, and communication routes were no longer secure. Religious divisions played an important role in the crisis. Judaism became the dominant religion of the Himyarite Kingdom in Yemen after about 380 CE, while Christianity took root in the Persian Gulf. There was also a yearning for a more "spiritual form of religion", and "the choice of religion increasingly became an individual rather than a collective issue."

While some Arabs were reluctant to convert to a foreign faith, those Abrahamic religions provided "the principal intellectual and spiritual reference points", and Jewish and Christian loanwords from Aramaic began to replace the old pagan vocabulary of Arabic throughout the peninsula. The □anīf ("renunciates"), a group of monotheists that sought to separate themselves both from the foreign Abrahamic religions and the traditional Arab polytheism, were looking for a new religious worldview to replace the pre-Islamic Arabian religions, focusing on "the all-encompassing father god Allah whom they freely equated with the Jewish Yahweh and the Christian Jehovah." In their view, Mecca was originally dedicated to this monotheistic faith that they considered to be the one true religion, established by the

patriarch Abraham. According to the traditional account, the Islamic prophet Muhammad was born in Mecca around the year 570 CE. His family belonged to the Arab clan of Quraysh, which was the chief tribe of Mecca and a dominant force in western Arabia. To counter the effects of anarchy, they upheld the institution of "sacred months" when all violence was forbidden and travel was safe. Most likely, Muhammad was "intimately aware of Jewish belief and practices," and was familiar with the anf.

Like the anf, Muhammad practiced Taannuth, spending time in seclusion at Mount Hira and "turning away from paganism. Around the age of 40, he began receiving what Muslims regard as divine revelations delivered through the angel Gabriel, which would later form the Quran. These inspirations compelled him to proclaim a strict monotheistic faith as the final expression of Biblical prophetism previously codified in the sacred texts of Judaism and Christianity; to warn his compatriots of the impending Judgement Day; and to condemn social injustices in his city. Muhammad's message won over a handful of followers (the aba) and was met with increasing opposition from Meccan notables.

In Yathrib, where he was accepted as an arbitrator among the different communities of the city under the terms of the Constitution of Medina, Muhammad began to lay the foundations of the new Islamic society, with the help of new Quranic verses which provided guidance on matters of law and religious observance. The surahs of this period emphasized his place among the long line of Biblical prophets, but also differentiated the message of the Quran from the sacred texts of Christianity and Judaism. Armed conflict with the Arab Meccans and Jewish tribes of the Yathrib area soon broke out. After a series of military confrontations and political manoeuvres, Muhammad was able to secure control of Mecca and allegiance of the Quraysh in 629 CE. In the time remaining until his death in 632 CE, tribal chiefs across the Arabian peninsula entered into various agreements with him, some under terms of alliance, others acknowledging his claims of prophethood and agreeing to follow Islamic practices, including paying the alms levy to his government, which consisted of a number of deputies, an army of believers, and a public treasury.

The true intentions of Muhammad regarding the spread of Islam, its political undertone, and his missionary activity during his lifetime are a contentious matter of debate within the academic field of Islamic studies, which has been extensively discussed both among Muslim scholars and Non-Muslim scholars. Was it Muhammad's intention to create a universal religion, or were his ambitions primarily focused on his homeland? Was he only an Arab nationalist—a political genius focused on unifying tribal tribes under the flag of a new religion—or was his vision genuinely worldwide, embracing a desire to establish a reformed humanity in the midst of a new global order?

These are not insignificant concerns, since many proponents of modern da'wah activity in the West link their inspiration to the prophet himself, arguing that he began a global missionary campaign in which they are the most recent participants. Despite the assertions of these and other authors, it is impossible to demonstrate that Muhammad meant to establish a world-encompassing Islam that would supersede Christianity and Judaism. His initial goal seems to

have been to build a distinctly Arab brand of monotheism, as seen by his many allusions to the Qurn as an Arab book and his adjustments to other monotheistic traditions.

Following Muhammad's death, one of his closest colleagues, Ab Bakr, was appointed as the first caliph ("successor"). Although the caliphate retained an aura of religious authority, it made no claim to prophecy. A number of tribal Arab leaders refused to extend the agreements made with Muhammad to Ab Bakr, ceasing payments of the alms levy and, in some cases, claiming to be prophets in their own right. Ab Bakr asserted his authority in a successful military campaign known as the Ridda wars, the momentum of which was carried into the Umar ibn al-Khab enhanced the administration of the emerging Islamic empire, directing the expansion of irrigation networks and having a role in the establishment of towns such as Basra. He lived in a modest mud cottage with no doors and wandered the streets every evening to be close to the impoverished. After speaking with the poor, Umar founded the Bayt al-mal, a welfare organization for Muslim and non-Muslim poor, needy, old, orphans, widows, and crippled people. The Bayt al-mal operated for hundreds of years during the Rshidn Caliphate in the 7th century CE and continued through the Umayyad and Abbasid eras. When he felt that a governor or a commander was becoming attracted to wealth or did not meet the required administrative standards, he had him removed from his position. The expansion was partially halted between 638 and 639 CE during the years of great famine and plague in Arabia and the Levant, respectively, but by the end of Umar's reign, Syria, Egypt, Mesopotamia, and Yemen had been conquered.

Local populations of Jews and indigenous Christians, who lived as religious minorities and were forced to pay the jizya tax under Muslim rule in order to finance the wars with the Byzantines and Sasanids, frequently aided Muslims in taking over their lands from the Byzantines and Persians, resulting in exceptionally quick conquests. Since the Medina Constitution, authored by the Islamic prophet Muhammad, Jews and Christians have used their own laws and had their own judges. After the previous governor died in a plague in 639 CE, Umar appointed Muawiyah ibn Abi Sufyan as governor of Syria. To stop Byzantine harassment from the sea during the Arab-Byzantine wars, Muawiyah set up a navy in 649, with ships crewed by Monophysite Christians, Egyptian Coptic Christians, and Jacobite Syrian Christians sailors and Muslim troops, which defeated the Byzantine navy at the

Early Muslim armies stayed in encampments away from cities because Umar feared that they would be drawn to wealth and luxury, moving away from God's worship, accumulating wealth, and establishing dynasties. Some of these encampments evolved into cities, such as Basra and Kufa in Iraq and Fustat in Egypt. When Umar was slain in 644 CE, Muhammad's second cousin and thrice son-in-law, Uthmn ibn Affn, became the third caliph. Because the Arabic language lacks vowels, speakers of various Arabic dialects and other languages recited the Quran with phonetic variances that might change the meaning of the book.

When Uthmn learned of this, he had a standard copy of the Quran made. Begun during his rule, the compilation of the Quran was completed between 650 and 656 CE, and copies were delivered to the various capitals of the rising Islamic empire. After Muhammad's death, the ancient tribal divides amongst Arabs began to reemerge. Following the Roman-Persian and Byzantine-

Sasanian wars, severe divisions existed between Iraq previously under the Sasanian Empire and Syria formerly under the Byzantine Empire. Each desired that the capital of the newly founded Islamic empire be located in their region.

As Uthmn became elderly, Marwan I, a Muawiyah cousin, stepped into the vacuum, becoming his secretary and gradually gaining authority. When Uthmn was slain in 656 CE, Al ibn Ablib, Muhammad's cousin and son-in-law, took over as caliph and relocated the capital to Kufa in Iraq. Muawiyah I, Syria's governor, and Marwan I asked that the perpetrators be arrested. Marwan I misled everyone and sowed discord, resulting in the first Muslim civil war (the "First Fitna"). In 661 CE, the Kharijites killed Al. Six months later, in the sake of peace, Al's firstborn son asan signed a peace contract with Muawiyah I. In the Hasan-Muawiya treaty, asan ibn Al handed over power to Muawiyah I on the condition that he be just to the people and not establish a dynasty after his death. Muawiyah I later broke the terms of the agreement and established the Umayyad dynasty, with a capital in Damascus. Political upheaval known as the "Second Fitna" persisted, but Muslim power was extended to Rhodes, Crete, Kabul, Bukhara, and Samarkand under Muawiyah I, and spread into North Africa. Arab Muslim troops took Kabul in 664 CE and advanced farther into the Maghreb in 665 CE.

The Umayyad dynasty (or Ommiads), named after Umayya ibn Abd Shams, the first Umayyad caliph's great-grandfather, reigned from 661 until 750 CE. Although the Umayyad family hailed from Mecca, Damascus was the capital. Muawiyah I cemented his position after the death of Abdu'l-Rahman ibn Abu Bakr in 666. Muawiyah I relocated his capital from Medina to Damascus, causing dramatic changes in the empire. Similarly, the transfer of the Caliphate from Damascus to Baghdad subsequently signalled the entrance of a new dynasty to authority.

The state's spending rose as the state expanded. Furthermore, when the Bayt al-mal and Welfare State costs to aid the poor, destitute, aged, orphans, widows, and crippled Muslims and non-Muslims mounted, the Umayyads requested new converts (mawali) to continue paying the poll tax. The Umayyad rule, with its wealth and luxury, also seemed at odds with the Islamic message preached by Muhammad. All of this increased discontent. The descendants of Muhammad's uncle Abbas ibn Abd al-Muttalib rallied disgruntled mawali, poor Arabs, and some Shi'a against the Umayyads and overthrew them with the help of the general Abu Muslim The Abbasids perpetuated the Bayt al-mal, or Welfare State.

Muawiyah beautified Damascus and established a court to match Constantinople's. He extended the empire's borders, approaching the outskirts of Constantinople at one time, but the Byzantines pushed him back, and he was unable to retain any land in Anatolia.Sunni Muslims credit him with preserving the young Muslim country from disorder after the civil war. Shia Muslims, on the other hand, accuse him of instigating the war, weakening the Muslim nation by dividing the Ummah, fabricating self-aggrandizing heresies, slandering the Prophet's family, and even selling his Muslim critics into slavery in the Byzantine empire. This was a flagrant breach of the covenant he signed with Hasan ibn Ali, according to Shi'a orthodoxy. Yazid reinstated Uqba ibn Nafi as governor of North Africa in 682. Uqba won battles against the Berbers and the Byzantines. From there, he marched thousands of miles westward to Tangier, where he reached

the Atlantic coast, and then eastward through the Atlas Mountains. Uqba and all of his troops were killed in battle. For a while, the Berbers assaulted and expelled Muslims from North Africa.

Weakened by domestic conflicts, the Umayyad lost maritime control and had to evacuate the islands of Rhodes and Crete. Under Yazid I's leadership, some Muslims in Kufa came to believe that if Husayn ibn Ali, Muhammad's descendent, had been their king, he would have been more equitable. He was invited to Kufa but was deceived and murdered. Imam Husain's son, Imam Ali ibn Husain, was imprisoned, along with Husain's sister and other women who had survived the Karbala fight. Due to popular outrage, they were eventually liberated and permitted to return to Medina. One Imam after another remained in Imam Husain's age, although they were challenged by the Caliphs of the day as their competitors until Imam Abdullah al-Mahdi Billah came to power as the first Fatimid Caliph in North Africa, when Caliphate and Imamate returned to the same person after Imam Ali. Shia Islam accepted these Imams, with Imam Ali as the first Caliph/Imam, and this was institutionalized by the Safavids and numerous comparable organizations known today as Ismaili, Twelver, and so forth.

Civil conflicts (Second Fitna) characterized Muawiya II's reign. This would help Abd al-Malik ibn Marwan, a well-educated and skilled king, throughout his reign. Despite the many political issues that hampered his authority, all key documents were translated into Arabic. During his rule, the Muslim world received its own currency. This resulted in war with the Byzantine Empire under Justinian II (Battle of Sebastopolis) in Asia Minor in 692. After a considerable troop of Slavs defected, the Caliph decisively beat the Byzantines. He subsequently made the Islamic money the exclusive currency in the Muslim world. He restructured agriculture and trade. Abd al-Malik reinforced and expanded Muslim power, declared Arabic the official language, and established a regular mail service.

Al-Walid I launched the next phase of Islamic conquests. Under him, the early Islamic empire expanded to its greatest extent. He reclaimed sections of Egypt from the Byzantine Empire before moving on to Carthage and through North Africa to the west. Muslim troops led by Tariq ibn Ziyad crossed the Strait of Gibraltar and started conquering the Iberian Peninsula with the help of North African Berber soldiers. When the Umayyad seized Lisbon, the Visigoths of the Iberian Peninsula were vanquished. The Iberian Peninsula was the limit of Islamic dominance in Europe (they were defeated at the Battle of Tours).

Islamic soldiers led by Muhammad ibn al-Qasim advanced as far east as the Indus Valley. The caliphate dominion extended from the Iberian Peninsula to India under Al-Walid.Al-Hajjaj ibn Yusuf was instrumental in organizing and selecting military leaders. Al-Walid prioritized the creation of an organized military, constructing the most powerful fleet in the Umayyad period. This strategy was critical for the Iberian Peninsula's growth. His reign is regarded as the pinnacle of Islamic authority.

On the day al-Walid died, Sulayman ibn Abd al-Malik was proclaimed caliph. He made Yazid ibn al-Muhallab the administrator of Mesopotamia. Sulayman ordered the arrest and killing of al-Hajjaj's family, one of two major figures the other being Qutayba ibn Muslim who had backed al-Walid's son Yazid's ascension over Sulayman. Al-Hajjaj had died before al-Walid, thus he was

no longer a danger. Qutaibah denounced Sulayman's loyalty, but his men rejected his call to rebel. They murdered him and sent his head to Sulayman. Sulayman remained at Ramla after becoming Caliph, rather than moving to Damascus. Sulayman sent Maslama ibn Abd al-Malik to assault Constantinople (siege of Constantinople). Bulgaria's participation on the Byzantine side proved pivotal. The Muslims suffered significant losses. Sulayman died unexpectedly in 717.

Yazid II ascended to power after the death of Umar II, he attacked and murdered the Kharijites with whom Umar had been negotiating. Civil battles erupted in several sections of the empire under Yazid's reign. Yazid stretched the Caliphate's dominion into the Caucasus before dying in 724. Hisham ibn Abd al-Malik governed an empire plagued by challenges after inheriting the caliphate from his brother. He was successful in resolving these issues and preserving the Umayyad Empire as a separate entity. Hisham's lengthy reign was efficient, and he maintained Umar II's reforms. Regular incursions against the Byzantines continued throughout Hisham's tenure. Kharijite doctrines coupled with local discontent to generate the Berber Revolt in North Africa. Zayd ibn Ali also led a rebellion against him. Both revolts were put down by Hisham. The Abbasids expanded their influence in Khurasan and Iraq. They were not, however, powerful enough to make a move. Eastern rulers apprehended and punished or executed several of them. The decisive Byzantine victory at Akroinon occurred during the last war of the Umayyad kingdom. Hisham died in 743.

During Al-Walid II's reign, there was political intrigue.Yazid III spoke out against his cousin Walid's "immorality," which included discrimination on behalf of the Banu Qays Arabs against Yemenis and non-Arab Muslims, and Yazid received additional support from the Qadariya and Murji'iya (believers in human free will). Walid was deposed in a coup shortly afterwards. He said that he had revolted on behalf of the Sunna and the Book of God. Yazid ruled for barely six months, during which time diverse tribes denied loyalty and rebel organizations developed, before dying.Ibrahim ibn al-Walid, proclaimed heir apparent by his brother Yazid III, reigned briefly in 744 before abdicating.Marwan II governed from 744 until his assassination in 750. He was the last Umayyad monarch to reign from Damascus.

Ubaydallah and Abdallah, Marwan's two sons, were designated heirs. He nominated governors and used force to enforce his power. Anti-Umayyad sentiment was widespread, particularly in Iran and Iraq. The Abbasids had garnered widespread popularity. Marwan's term as caliph was nearly exclusively dedicated to preserving the Umayyad Empire. His death marked the end of Umayyad power in the East, and was followed by an Abbasid murder of Umayyads. Almost the whole Umayyad dynasty was destroyed, with the exception of the gifted prince Abd al-Rahman, who fled to the Iberian Peninsula and established a kingdom there.

## DISCUSSION

In 750, the Abbasid dynasty ascended to power, cementing the conquests of the previous Caliphates. Initially, they conquered Mediterranean islands such as the Balearics, and later, in 827, Southern Italy. The ruling party rose to power on a wave of dissatisfaction with the Umayyads, cultivated by the Abbasid revolutionary Abu Muslim. Islamic civilization flourished under the Abbasids. Most notable was the development of Arabic prose and poetry, dubbed the

"golden age" by The Cambridge History of Islam. Commerce and industry (considered a Muslim Agricultural Revolution) as well as the arts and sciences (considered a Muslim Scientific Revolution) flourished under Abbasid caliphs al-Mansur (ruled 754-775), Harun al-Rashid (ruled 786-809), al-Ma'mun (ruled 809-813)

Due to the Abbasids' emphasis on eastern affairs in Persia and Transoxania, the capital was relocated from Damascus to Baghdad. At this time, the caliphate was showing indications of fragmentation amid the growth of regional dynasties. Despite the fact that the Umayyads had been slaughtered by the rebellious Abbasids, one of the family members, Abd ar-Rahman I, fled to Spain and formed an independent caliphate there in 756. Harun al-Rashid installed the Arab Aghlabids as largely independent rulers in the Maghreb, while they continued to accept central authority. The Aghlabids ruled for just a brief time until being ousted by the Shiite Fatimid dynasty in 909. By roughly 960, the Fatimids had conquered Abbasid Egypt, establishing "al-Qahirah" (literally "the planet of victory") as their capital in 973.

The Abbasid Caliphate fragmented into lesser republics and dynasties throughout its demise, including the Tulunid and Ghaznavid dynasties. The Ghaznavid dynasty was a Muslim dynasty founded by Turkic slave-soldiers from the Samanid country, another Islamic country. In Persia, the Ghaznavids seized power from the Abbasids. By 1055, the Great Seljuq Empire (a Muslim Turkish clan that had migrated into mainland Persia) had absorbed the Abbasid influence.[108] Two other Turkish tribes, the Karahanids and the Seljuks, converted to Islam during the 10th century. They were later conquered by the Ottomans, who shared their origins and language. When Shi'ism gained power, the Seljuks played an essential role in the rebirth of Sunnism. The Seljuk military chief Alp Arslan (1063 - 1072) financially sponsored sciences and literature and founded Baghdad's Nezamiyeh University.

Expansion persisted, sometimes by force, sometimes by peaceful proselytizing. The first stage of India's conquest started just before the year 1000. The territory up to the Ganges River had collapsed 200 years later (between 1193 and 1209). Islam was founded in Sub-Saharan West Africa shortly after the year 1000. Muslim kings ruled Kanem between 1081 and 1097, with rumors of a Muslim prince at the helm of Gao as early as 1009. In the 13th century, the Islamic kingdoms linked with Mali rose to prominence. The Abbasids spearheaded activities aimed at increasing Islamic unity. Different Islamic sects and mosques, divided by theory, history, and practice, were compelled to work together. The Abbasids distanced themselves from the Umayyads by challenging the moral character and administration of the Umayyads. According to Ira Lapidus, "the Abbasid revolt was largely supported by Arabs, primarily the aggrieved settlers of Marw, with the addition of the Yemeni faction and their Mawali." The Abbasids also appealed to non-Arab Muslims known as mawali, who remained outside the Arabs' kinship-based society and were perceived as a lower class within the Umayyad empire.

The Abbasids advocated Islamic ecumenism, which refers to the notion of Ummah unity in the literal sense: that there was a one religion. As Shariah was defined and the four Madhabs were created, Islamic philosophy evolved. Classical Sufism also flourished during this time period. Completion of the canonical collections of Hadith of Sahih Bukhari and others. Islam recognized the validity of the Abrahamic religions, with the Quran identifying Jews, Christians,

Zoroastrians, and Sabians (commonly identified with the Mandaeans) as "people of the book." The teachings of the Sunni and Shia, two main factions of Islam, consolidated during the beginning of the high Middle Ages, and theological divides of the globe would arise. These patterns would be carried on into the Fatimid and Ayyubid eras.

Politically, the Abbasid Caliphate evolved into an Islamic monarchy (unitary system of government.) The existence, validity, or legality of the regional Sultanate and Emirate governors were recognized for state unity. In the early Islamic philosophy of the Iberian Umayyads, Averroes presented an argument in The Decisive Treatise, providing a justification for the emancipation of science and philosophy from official Ash'ari theology. Persian scholarship developed under Al-Mansur's reign. Many non-Arabs become Muslims. The Umayyads deliberately resisted conversion in order to keep collecting the jizya, or non-Muslim tax. Islam almost quadrupled its population inside its borders, from 8% in 750 to 15% by the conclusion of Al-Mansur's rule. When his father was dying, al-Mahdi, whose name means "Rightly-guided" or "Redeemer," was declared caliph. During Al-Mahdi's rule, Baghdad grew to become the world's biggest metropolis.

It drew immigration from Arabia, Iraq, Syria, Persia, and even India and Spain. In addition to the burgeoning Muslim population, Baghdad was home to Christians, Jews, Hindus, and Zoroastrians. Al-Hadi, like his father, was approachable to his subjects and permitted them to address him at the palace in Baghdad. He was regarded as a "enlightened ruler" who carried on the policies of his Abbasid predecessors. Military conflicts and internal intrigue hampered his brief reign. As Harun al-Rashid governed, the military conflicts decreased. His reign was distinguished by scientific, cultural, and religious success. During his reign, he constructed the library Bayt al-Hikma ("House of Wisdom"), and the arts and music thrived. The Barmakid dynasty was instrumental in creating the Caliphate, but deteriorated under Rashid's reign. Al-Amin was given the Caliphate by his father, Harun Al-Rashid, but failed to follow through on the plans made for his brothers, resulting in the Fourth Fitna.Tahir ibn Husayn, Al-Ma'mun's commander, captured Baghdad and executed Al-Amin. The dynasty suffered a loss of reputation as a result of the conflict.

The Abbasids were soon caught in a three-way rivalry between Coptic Arabs, Indo-Persians, and immigrant Turks. Furthermore, the cost of running a large empire became too great. The Turks, Egyptians, and Arabs were Sunnite; the Persians, a large portion of the Turkic groups, and several princes in India were Shia. Islam's political cohesiveness started to deteriorate. Independent dynasties developed in the Muslim world under the influence of the Abbasid caliphs, and the caliphs acknowledged such dynasties as legally Muslim. The earliest were the Tahirids of Khorasan, who were created during the reign of Caliph Al-Ma'mun. The Saffarids, Samanids, Ghaznavids, and Seljuqs were all similar dynasties. During this period, advances were achieved in astronomy, poetry, philosophy, science, and mathematics.

Al-Ma'mun succeeded Al-Amin as Caliph after his death. During his rule, Al-Ma'mun expanded the Abbasid Empire’s boundaries and dealt with rebellions. Harun appointed Al-Ma'mun as governor of Khurasan, and following his rise to power, the caliph appointed Tahir as administrator of his military services to ensure his devotion. Tahir and his family rose through

the ranks of Iranian politics, challenging Al-Ma'mun's aim to concentrate and enhance Caliphal authority. As Al-Ma'mun's policies alienated them and other opponents, the Tahirid family's expanding prominence became a danger.

Al-Ma'mun attempted to consolidate control and secure a seamless transition. Al-Mahdi said that the caliph was the guardian of Islam against heresy and had the authority to determine orthodoxy. Religious experts claimed that Al-Ma'mun overstepped his limits in instituting the Mihna, the Abbasid inquisition, four months before his death in 833. During Al-Ma'mun's reign, the Ulama developed as a force in Islamic politics for resisting the inquisitions. During the reign of Al-Ma'mun, the Ulema and the main Islamic legal schools emerged. Sunnism, on the other hand, came to be described as a religion of rules. Sunni and Shi'a Islam's doctrinal disagreements become increasingly prominent.Border warfare intensified under the Al-Ma'mun administration. Al-Ma'mun planned a great war but died while heading an expedition in Sardis. At Baghdad, Al-Ma'mun collected academics from many faiths, whom he treated fairly and with tolerance. He sent an agent to the Byzantine Empire to acquire the most notable manuscripts and have them translated into Arabic. Alchemy was invented by his scientists. During a journey to Egypt in 832, just before his death, the caliph ordered the breaching of the Great Pyramid of Giza in pursuit of wisdom and gold. Workers dug a tunnel near the original entrance, as legend holds. Al-Ma'mun died under suspicious circumstances at Tarsus and was replaced by his half-brother, Al-Mu'tasim, rather than his son, Al-Abbas ibn Al-Ma'mun.

Al-Mu'tasim, as Caliph, immediately ordered the destruction of al-Ma'mun's military camp at Tyana. He had to deal with Khurramite revolts. The continuous insurrection of Babak Khorramdin was one of the most challenging difficulties this Caliph faced. Al-Mu'tasim defeated the rebels and gained a decisive victory. Theophilus, the Byzantine emperor, launched an assault against Abbasid castles. At the Battle of Anzen, Al-Mu'tasim sent Al-Afshin, who encountered and defeated Theophilus' army. When he returned, he discovered a significant military conspiracy that obliged him and his successors to depend on Turkish commanders and ghilman slave-soldiers (foreshadowing the Mamluk system). The Khurramiyyah were never completely repressed, although they did gradually dwindle under the reigns of subsequent Caliphs. There was an insurrection in Palestine at the end of al-Mu'tasim's life, but he subdued the insurgents.

The Tahirid dynasty grew in prominence under Al-Mu'tasim's reign. Many tribute and supervision responsibilities were waived for the Tahirids. Their independence led to the collapse of the Abbasids in the east. Al-Mu'tasim had the same ideologies as his half-brother al-Ma'mun. He maintained his predecessor's backing for the Islamic Mu'tazila sect while torturing opponents. Al-Mu'tasim hired Arab mathematician Al-Kindi to instruct the Caliph's son. Under the sponsorship of the caliph, Al-Kindi had worked in the House of Wisdom and pursued his studies in Greek geometry and algebra.

Al-Wathiq took over after his father. Al-Wathiq faced opposition in Saudi Arabia, Syria, Palestine, and Baghdad. He directly participated in the execution of Baghdad insurgents, using a legendary sword. The revolts were the consequence of a growing chasm between Arab inhabitants and Turkish soldiers. The revolts were put down, but as Turkish soldiers took authority, animosity between the two groups intensified. In addition, he negotiated a hostage

exchange with the Byzantines. Al-Wathiq was a benefactor of both intellectuals and artists. He has musical skill and is said to have written over a hundred songs.

When Al-Wathiq died of a high fever, Al-Mutawakkil took his place. The reign of Al-Mutawakkil is famous for numerous innovations and is regarded as a golden period. He was the last great Abbasid caliph, and the dynasty declined following his death. The Mihna was stopped by Al-Mutawakkil. Al-Mutawakkil erected the Great Mosque of Samarra as part of an eastward enlargement of Samarra. During his reign, Al-Mutawakkil met famous Byzantine theologian Constantine the Philosopher, who was sent by Emperor Michael III to strengthen diplomatic relations between the Empire and the Caliphate. Al-Mutawakkil became involved in religious debates, which was reflected in his actions against minorities. The Shi was subjected to persecution, exemplified by the burning of Hussayn ibn Al's shrine, reportedly to halt pilgrimages. Al-Mutawakkil continued to depend on Turkish politicians and slave warriors to put down rebellions and lead fights against other empires, most notably the Byzantines' capture of Sicily. A Turkish soldier murdered al-Mutawakkil.

Al-Muntasir was elected Caliph on the same day, with the backing of the Turkish group, despite being involved in the murder. Fearing retaliation for their father's death, the Turkish party had al-Muntasir remove his brothers from the line of succession. Both brothers issued abdication statements. During his reign, Al-Muntasir lifted the restriction on pilgrimage to Hassan and Hussayn's graves and sent Wasif to invade the Byzantines. Al-Muntasir died of unspecified circumstances. The Turkish leaders convened a council to choose his successor, and Al-Musta'in was chosen. The Arabs and western forces from Baghdad were outraged and assaulted. The Caliphate, on the other hand, was no longer dependent on Arabian choice, but on Turkish backing. People blamed the Turks for bringing tragedy on the religion and slaughtering their Caliphs after the disastrous Muslim assault against Christians. After the Turks invaded Baghdad, Al-Musta'in intended to abdicate to Al-Mu'tazz, but his order resulted in his death. The Turks crowned Al-Mu'tazz, making him the youngest Abbasid Caliph to rule.

Al-Mu'tazz became an able disciple of his Turkish tutors, although he was surrounded by rival factions. The Turks were experiencing issues with the "Westerns" (Berbers and Moors) in Samarra, whilst the Arabs and Persians in Baghdad, who had backed al-Musta'in, hated them equally. Al-Mu'tazz executed his brothers Al-Mu'eiyyad and Abu Ahmed. The emperor overspent, sparking an uprising of Turks, Africans, and Persians demanding payment. Soon after, Al-Mu'tazz was ruthlessly ousted.Al-Muhtadi succeeded as Caliph. In contrast to previous Caliphs, he was steadfast and moral, despite the fact that the Turks controlled authority. Soon after his ascension, the Turks assassinated him.Al-Mu'tamid followed, ruling for 23 years while being essentially a figurehead. Following the Zanj Rebellion, Al-Mu'tamid invited al-Muwaffak to assist him. Al-Muwaffaq reigned in everything but name after that. When the Caliphs appointed Hamdan ibn Hamdun as governor of Mardin in Anatolia in 890, he established the Hamdanid dynasty. Later, al-Mu'tamid delegated responsibility to his son, al-Mu'tadid, and never recovered power. When the Tulunids broke away during this period, they established the first autonomous state in Islamic Egypt.

Al-Mu'tadid ruled the Caliphate competently. Egypt was restored to loyalty, and Mesopotamia was brought back to order. He was tolerant to Shi'i, but not so much of the Umayyad community. Al-Mu'tadid was harsh in his penalties, some of which were unrivaled by his predecessors. For example, the Kharijite leader in Mosul was paraded about Baghdad in a silk gown, which Kharijites condemned as wicked, and then crucified. Al-Mu'tadid's son with a Turkish slave-girl, Al-Muktafi, ascended to the kingdom when his father died.

Al-Muktafi became popular among the people for his compassion and for dismantling his father's hidden prisons, which were a source of dread in Baghdad. The Caliphate defeated challenges like as the Carmathians during his rule. After Al-Muktafi died, the vazir picked Al-Muqtadir. Al-Muqtadir's rule was characterized by a continual succession of thirteen Vazirs, each rising on the fall or murder of the previous one. His lengthy rule drove the Empire to its knees. Africa was lost, and Egypt was almost lost. Mosul became self-sufficient, and the Greeks attacked over the undefended frontier. The East, especially those who essentially declared independence, continued to officially acknowledge the Caliphate. While the Byzantine boundary was threatened by Bulgarians towards the conclusion of the Early Baghdad Abbasids reign, Empress Zoe Karbonopsina agitated for an armistice with Al-Muqtadir and negotiated for the ransom of the Muslim prisoner. This just exacerbated Baghdad's chaos. Despite popular disapproval, Al-Muqtadir was restored to power after disturbances. Al-Muqtadir was finally assassinated outside the city walls, and his brother al-Qahir was chosen by courtiers. He was even more terrible. He was blinded and imprisoned for refusing to abdicate.

His son al-Radi took over, only to be met with a series of misfortunes. Praised for his devotion, he became a tool of Ibn Raik, the de facto governing Minister (amir al-umara; 'Amir of the Amirs'). Ibn Raik was in charge of the administration, and his name was mentioned alongside the Caliph's in public prayers. Around this time, the Hanbalis, aided by public feeling, established a kind of 'Sunni inquisition'. Ar-Radi is widely regarded as the last of the true Caliphs: the last to deliver orations at the Friday service, hold assemblies, commune with philosophers, discuss the issues of the day, take counsel on state affairs, distribute alms, or temper the severity of cruel officers. Thus the Early Baghdad Abbasids came to an end.

The Caliphate was of limited significance during the start of the Middle Baghdad Abbasids. The amir al-umara Bajkam was pleased to send his secretary to Baghdad to gather local dignitaries to nominate a successor. Al-Muttaqi was the only option. Marauding Kurds assassinated Bajkam on a hunting group. During the subsequent turmoil in Baghdad, Ibn Raik convinced the Caliph to leave to Mosul, where he was welcomed by the Hamdanids. They murdered Ibn Raik. Hamdanid Nasir al-Dawla moved on Baghdad, but were repulsed by mercenary and well-organized Turks. Tuzun, a Turkish commander, was appointed as Amir al-umara.

The Turks were devout Sunnis. A new plot put the Caliph in jeopardy. Ad-Daula was aided in his flight to Mosul and subsequently to Nasibin by Hamdanid warriors. Tuzun and the Hamdanid had reached an impasse. Al-Muttaqi was in Raqqa before fleeing to Tuzun, where he was overthrown. Tuzun appointed the blinded Caliph's cousin as his successor, giving him the title Al-Mustakfi. Tuzun battled the Buwayhid dynasty and the Hamdanids with the new Caliph. Tuzun died soon after, and was replaced by one of his generals, Abu Ja'far. After the Buwayhids

stormed Baghdad, Abu Ja'far went into hiding with the Caliph. Buwayhid Sultan Muiz ud-Daula took charge, compelling the Caliph to submit to the Amir. Al-Mustakfi was eventually blinded and ousted. The city was in disarray, and the Caliph's palace was plundered.

Al-Muti became caliph when the Buwayhids took control of Baghdad. The post was stripped of actual authority, and Shi'a observances were instituted. For more than a century, the Buwayhids ruled Baghdad. The Caliphate was at its lowest point during the Buwayhid era, yet it was still religiously acknowledged, save in Iberia. Fear for his personal safety and of insurrection in the city and beyond deterred Buwayhid Sultan Mu'izz al-Dawla from appointing a Shi'a Caliph to the throne. The Fatimids, Turks, and Carmathians fought among themselves in Syria under the next Caliph, Al-Ta'i. The Hideaway dynasty also fell apart. Only tiny Border States guarded the Abbasid boundaries. In 991, the Buyid amir of Iraq, Baha' al-Dawla, ousted al-Ta'i and declared al-Qadir the new caliph.Mahmud of Ghazni oversaw the empire under al-Qadir's Caliphate. Mahmud of Ghazni, of Eastern repute, was favorable to the Caliphs, and his conquests in the Indian Empire were appropriately hailed in thankful and glowing terms from Baghdad pulpits. Al-Qadir supported the Sunni fight against Shiism and prohibited heresies including the Baghdad Manifesto and the belief that the Quran was created. He made the Mutazila illegal, so putting a halt to the growth of rationalist Muslim thought. During this and the next century, Islamic literature, particularly Persian literature, blossomed under the patronage of the Buwayhids. By 1000, the worldwide Muslim population had risen to around 4% of the world's population, compared to 10% for Christians.

The Buwayhid king often abandoned the city during Al-Qa'im's tenure, and the Seljuq dynasty rose to prominence. Toghrül conquered Syria and Armenia. He then proceeded to the Capital, where he was warmly hailed by both chiefs and the general public. In Al-Hasa, Bahrain, the Qarmatian state fell apart. Arabia recovered from the Fatimids and recognized the spiritual authority of the Abbasids once again.The Seljuq Sultan Malik-Shah I honored Al-Muqtadi, during whose reign the Caliphate was acknowledged across the expanding extent of Seljuq conquest. The Sultan was dissatisfied of the Caliph's meddling in state issues, but he died before deposing the last of the Middle Baghdad Abbasids.

From the commencement of the Crusades through the Seventh Crusade, the Late Baghdad Abbasids ruled. Al-Mustazhir was the first Caliph. Despite civil instability at home and the First Crusade in Syria, he was politically insignificant. Raymond IV of Toulouse launched an expedition against Baghdad, but was defeated at the Battle of Manzikert. By 1100, the worldwide Muslim population had risen to over 5%, compared to 11% for Christians. Crusaders conquered Jerusalem and murdered its residents. Preachers traveled across the empire, announcing the catastrophe and rallying men to reclaim the Al-Aqsa Mosque complex from the Franks (European Crusaders). Exiles gathered in large numbers to declare war on the infidel. Neither the Sultan nor the Caliph sent an army west.

While Sultan Mahmud II of Great Seljuq was occupied in war in the East, Al-Mustarshid gained greater freedom. Dubays ibn Sadaqa (emir of Al-Hilla) of the Banu Mazyad (Mazyadid State) ravaged Bosra and invaded Baghdad alongside the sultan's younger brother, Ghiyath ad-Din Mas'ud. Zengi, the founder of the Zengid dynasty, led a Seljuq army that defeated Dubays.

Following Mahmud's death, a civil war erupted between his son Dawud, nephew Mas'ud, and the atabeg Toghrul II, and Zengi was summoned to the East, where he was beaten. The Caliph then besieged Mosul for three months without success, despite the resistance of Mas'ud and Zengi. Nonetheless, it was a watershed moment in the caliphate's military rebirth.

Zengi conducted operations in Syria after the siege of Damascus. Al-Mustarshid invaded and captured Sultan Mas'ud of Western Seljuq. He was subsequently discovered slain. His son, Al-Rashid, failed to obtain independence from the Seljuq Turks. Zengi established a competing Sultanate as a result of Dubays' assassination. Mas'ud launched an assault, and the Caliph and Zengi, fearing for their lives, fled to Mosul. The Sultan reclaimed control, a council was convened, the Caliph was removed, and his uncle, Al-Muqtafi's son, was named Caliph. Ar-Rashid escaped to Isfahan and was assassinated by Hashshashins. Because of the ongoing discord and competition among Seljuq Turks, al-Muqtafi was able to keep control of Baghdad and spread it across Iraq. In 1139, al-Muqtafi offered shelter to the Nestorian patriarch Abdisho III, and in the Siege of Baghdad, the Caliph successfully defended Baghdad against Muhammad II of Seljuq. In answer to Zengi's petition, the Sultan and Caliph deployed soldiers, but neither the Seljuqs, nor the Caliph, nor their Amirs dared to oppose the Crusaders.

The following caliph, Al-Mustanjid, saw Saladin abolish the Fatimid dynasty after 260 years, restoring the Abbasids to power. When Saladin became ruler of Egypt and professed allegiance to the Abbasids, Al-Mustadi ruled. An-Nasir, known as "The Victor for God's Religion," strove to restore the Caliphate to its former dominance. He maintained unbroken control of Iraq from Tikrit to the Gulf. His forty-seven-year rule was defined mostly by ambitious and unscrupulous deals with Tartar leaders, as well as his perilous summoning of the Mongols, which brought his dynasty to an end. His son, Az-Zahir, was Caliph for a brief time until his death, and An-Nasir's grandson, Al-Mustansir, succeeded him.

Mustansiriya Madrasah was created by Al-Mustansir. Gedei Khan oversaw the conquest of Khorassan and the settlement of Herat in 1236. The Mongol military rulers usually camped on Azerbaijan's Mughan plain. Mosul's and Cilician Armenia's monarchs both submitted. Chormaqan divided the South Caucasus region into three military districts. The population of Georgia was temporarily divided into eight tumens. By 1237, the Mongol Empire had subjugated most of Persia, excluding Abbasid Iraq and Ismaili strongholds, as well as all of Afghanistan and Kashmir.

Al-Musta'sim was the final Abbasid Caliph in Baghdad and is remembered for opposing Shajar al-Durr's ascension to the Egyptian throne during the Seventh Crusade. Hulagu Khan's Mongol army stormed into Transoxiana and Khorasan to the east. Baghdad was sacked, and the caliph was overthrown shortly after. Later, the Mamluk sultans and Syria installed a weak Abbasid Caliph in Cairo. The Abbasid "shadow" caliph of Cairo governed under the tutelage of the Mamluk sultans, and titular rulers were employed to legitimize the Mamluk sultans' true power. All of the Cairene Abbasid caliphs who before or followed Al-Musta'in were spiritual rulers with no temporal authority. Al-Musta'in was the only Abbasid caliph to have political authority in Cairo.The last "shadow" caliph was Al-Mutawakkil III. In 1517, Ottoman Sultan Selim I destroyed the Mamluk Sultanate and incorporated Egypt into the Ottoman Empire.

Ifriqiya (modern-day Tunisia and eastern Algeria) was the birthplace of the Fatimids. The Fatimid dynasty was founded in 909 by Abdullh al-Mahd Billah, who legitimized his claim through descent from Muhammad through his daughter Ftima as-Zahra and her husband Al ibn-Ab-Tlib, the first Sha Imam, hence the name al-Ftimiyyn "Fatimid." In contrast to other regimes in the region, Fatimid progression in official posts was based on talent rather than inheritance. Members of other Islamic sects, such as Sunnis, were equally as likely as Shiites to be nominated to government positions. Tolerance extended to non-Muslims like as Christians and Jews, who were given significant positions in administration based on their abilities. There were exceptions to this overall attitude of tolerance, most notably Al-Hakim bi-Amr Allah.

The Fatimid palace was divided into two halves. Bin El-Quasryn Street was in the Khan el-Khalili neighborhood. During the early Middle Baghdad Abbasids, the Fatimid Caliphs claimed spiritual authority not just in Egypt, but also in Syria's religious leadership. The Alids experienced terrible persecution at the start of the Abbasid reign in Baghdad because they posed a direct danger to the Caliphate. Because of the Abbasid inquisitions, the forebears chose to hide the Dawa's existence. They then traveled to the Iranian Plateau to separate themselves from the political hub of the globe. Al Husain al Mastoor, Al Mahdi's father, returned to run the Dawa's affairs. He sent two Dais to Yemen and West Africa. Al Husain passed away shortly after the birth of his son, Al Mahdi. A government mechanism assisted in keeping Al Mahdi informed about developments in North Africa.

Al Mahdi Abdullah al-Mahdi Billah became the Fatimid dynasty's first Imam. He claimed ancestors as far back as Fatimah via Husayn and Ismail. Al Mahdi built his headquarters at Salamiyah and headed towards Aghlabid-ruled northwestern Africa. His accomplishment in claiming to be the Mahdi's forerunner was crucial among the Berber tribes of North Africa, particularly the Kutamah tribe. Al Mahdi installed himself at the historic Aghlabid palace at Raqqadah, Tunisia, a suburb of Al-Qayrawan. In 920, Al Mahdi settled in Al-Mahdiyyah, the empire's newly founded capital. After his death, Al Mahdi was replaced by his son, Abu Al-Qasim Muhammad Al-Qaim, who maintained his expansionist policy.

At the time of his death, he had extended his authority to the Idrisid kingdom of Morocco, as well as Egypt itself. The Fatimid Caliphate expanded to include Sicily and stretched across North Africa from the Atlantic Ocean to Libya. Abdullh al-Mahdi's control soon extended over all of central Maghreb, an area consisting of modern Morocco, Algeria, Tunisia, and Libya, which he ruled from Mahdia, Tunisia. Al-Mansuriya, or Mansuriyya (Arabic), in Kairouan, Tunisia, was the capital of the Fatimid Caliphate during the reigns of Imams Al-Mansur Billah and Al-Mu'izz li-Din Allah.

In 969, the Fatimid commander Jawhar invaded Egypt and established a new royal city near Fust, which he also named al-Manriyya. The Fatimids invaded the Ikhshidid Wilayah (see Fatimid Egypt) in 969, establishing a new capital at al-Qhira (Cairo). The name was a reference to the planet Mars, "The Subduer," which was prominent in the sky at the time city building began. Cairo was designed as a royal enclosure for the Fatimid caliph and his troops, despite the fact that Egypt's administrative and commercial center remained in towns such as Fustat until 1169. Following their conquest of Egypt, the Fatimids expanded their empire to include Tunisia,

Syria, and Sicily. Egypt flourished under the Fatimids, and the Fatimids established a trade network in both the Mediterranean and the Indian Ocean. Their commercial and diplomatic relations went all the way to China and its Song Dynasty, which ultimately controlled Egypt's economic destiny throughout the High Middle Ages. Following the death of the eighteenth Imam, al-Mustansir Billah, the Nizari sect thought that his son Nizar was his successor, although another Isml branch, the Mustaali (from whom the Dawoodi Bohra would later derive), backed his other son, al-Musta'li. The Fatimid dynasty continued with al-Musta'li as both Imam and Caliph until the 20th Imam, al-Amir bi-Ahkami l-Lah. When Imam Amir died, one branch of the Mustaali religion stated that he transmitted the imamate to his two-year-old son at-Tayyib Abi l-Qasim. After the Fatimid governmental structure collapsed in the 1160s, the Zengid king Nr ad-Dn had his general, Shirkuh, capture Egypt from the vizier Shawar in 1169. Shirkuh died two months after assuming control, and the authority passed to his nephew, Saladin. This marked the beginning of the Ayyubid Sultanate of Egypt and Syria.

Beginning in the eighth century, the Iberian Christian kingdoms launched the Reconquista, with the goal of retaking Al-Andalus from the Moors. In 1095, Pope Urban II, encouraged by Christian gains in Spain and persuaded by the eastern Roman emperor to assist in the defense of Christianity in the East, called for the First Crusade from Western Europe, which seized Edessa, Antioch, County of Tripoli, and Jerusalem. The Christian Kingdom of Jerusalem developed during the early era of the Crusades and governed Jerusalem for a while. Over the following 90 years, the Kingdom of Jerusalem and other lesser Crusader kingdoms were part of the Levant's intricate politics, but they did not pose a danger to the Islamic Caliphate or other regional powers. The Crusader kingdoms faced a danger when Shirkuh terminated Fatimid authority in 1169, unifying it with Syria, and his nephew Saladin reconquered much of the territory in 1187, leaving the Crusaders only a few ports.

Armies from Europe failed to reclaim Jerusalem during the Third Crusade, yet Crusader nations remained for many decades and further crusades followed. The Christian Reconquista proceeded throughout Al-Andalus, culminating in the fall of Granada in 1492. During the Crusades' low time, the Fourth Crusade was diverted from the Levant and instead conquered Constantinople, significantly weakening the Eastern Roman Empire (now the Byzantine Empire) in their long war against the Turkish peoples to the east. However, the crusaders did do harm to Islamic caliphates, stopping them from further expanding into Christendom and becoming targets of the Mamluks and Mongols.

Saladin established the Ayyubid dynasty, which was headquartered in Egypt. Saladin declared himself Sultan in 1174 and conquered the Near East area. During the 12th and 13th centuries, the Ayyubids governed most of the Middle East, including Egypt, Syria, northern Mesopotamia, Hejaz, Yemen, and the North African coast up to the boundaries of modern-day Tunisia. Saladin's sons fought for control of the sultanate after him, but Saladin's brother al-Adil finally established himself in 1200. Syria's Ayyubid monarchs tried independence from Egypt in the 1230s and remained split until Egyptian Sultan as-Salih Ayyub restored Ayyubid unity by capturing most of Syria, save Aleppo, in 1247. Slave regiments overthrew the Egyptian region's kingdom in 1250. Several efforts to recapture it, headed by Aleppo's an-Nasir Yusuf, failed. The

Mongols destroyed Aleppo in 1260 and quickly took control of what remained of the Ayyubid territory. Mughal Empire, established in 1526, was a power that encompassed practically all of South Asia. The Timurid dynasty established and ruled it, with Turco-Mongol Chagatai roots from Central Asia, claiming direct descent from both Genghis Khan (via his son Chagatai Khan) and Timur, and with significant Indian Rajput and Persian ancestry through marriage alliances the first two Mughal emperors had both parents of Central Asian ancestry, while successive

Conventionally, the empire began with Babur's victory against Ibrahim Lodi, the final monarch of the Delhi Sultanate, at the First Battle of Panipat. The empire was briefly interrupted during the reign of Humayun, Babur's successor, by the Sur Empire established by Sher Shah Suri, who re-established the Grand Trunk Road across the northern Indian subcontinent, initiated the rupee currency system, and laid the groundwork for the effective administration of Mughal rule. The Mughal Empire's "classic period" started in 1556, with Akbar's accession to the throne. Some Rajput kingdoms remained a considerable challenge to Mughal rule in northern India, but Akbar conquered the majority of them. All Mughal emperors were Muslims; however, in the latter part of his life, Akbar propounded a syncretic religion called Dn-iIlh, as recorded in historical books like Ain-i-Akbari and Dabistn-i Mazhib. The Mughal Empire did not try to intervene in native societies during most of its existence, rather co-opting and pacifying them through conciliatory administrative practices.

Shah Jahan's era marked the pinnacle of Mughal architecture, with iconic buildings such as the Taj Mahal, Moti Masjid, Red Fort, Jama Masjid, and Lahore Fort built during his reign. The Fatawa-e-Alamgiri was established during Muhammad Auranzgeb's sharia reign. Muslim India became the world's largest economy, valued at 25% of global GDP. Its richest province, Bengal Subah, which was a world leading economy and had better conditions than 18th century Western Europe, showed signs of the Industrial Revolution, through the emergence of the period of proto-industrialization.

After Aurangzeb's death, which marked the end of Medieval India and the beginning of European colonialism in India, internal dissatisfaction arose due to the empire's administrative and economic weaknesses, leading to its disintegration and declarations of independence by the Nawab of Bengal, the Nawab of Awadh, the Nizam of Hyderabad, the major economic and military power known as the Kingdom of Mysore ruled by Tipu Sultan, and other small sul The Mughals were crushed at the Battle of Karnal in 1739 by the army of Nader Shah, the founder of Persia's Afsharid dynasty, and Delhi was plundered and ravaged, hastening their demise [12], [13].

At the Battle of Plassey in 1757, the East India Company defeated Bengal Subah. By the mid-18th century, the Marathas had destroyed Mughal forces and taken control of various Mughal provinces ranging from Punjab to Bengal. Tipu Sultan's Kingdom of Mysore, headquartered in South India, saw the partial implementation of sharia-based economic and military strategies, i.e. The Anglo-Mysore Wars were fought between Hyder Ali, his son Tipu, and their French allies, including Napoleon Bonaparte and the East India Company, and were fought between Hyder Ali, his son Tipu, and their French allies, including Napoleon Bonaparte, and the East India

Company. During the conflict, rocket artillery and the world's first iron-cased rockets, the Mysorean rockets, were deployed, and the Jihad-based Fathul Mujahidin was created.

During the ensuing century, Mughal power dwindled to the point that the final emperor, Bahadur Shah II, held jurisdiction only over the city of Shahjahanabad. Bahadur issued a firman in favor of the 1857 Indian rebellion. Following the defeat of the rebellion, he was tried for treason by the East India Company authorities, imprisoned, and exiled to Rangoon. The British formally took over the last remnants of the empire, and the British parliament passed the Government of India Act to enable the Crown formally to nationalize the East India Company and assume direct control of India in the form of the new British Raj.

## CONCLUSION

The year 610 marks the beginning of Islam, with the first revelation to the prophet Muhammad at the age of 40. Muhammad and his disciples disseminated Islamic beliefs over the Arabian Peninsula. Cheraman Perumal is regarded as the Indian Peninsula's first Muslim. Cherman was the Chera dynasty's King of Kerala. He is supposed to have seen the moon split, a supernatural occurrence described in the Quran as a miracle accomplished by the Islamic Prophet Muhammad.The prophet (saws) stated in more than 15 ahadith found in the Sahih of Imam Bukhari, Sunnan of Imam Abu Dawwud, Jamii of Imam Tirmidhi and others that Islam has a specific lifespan on earth. These Ahadith state Allah gave Islam 1500 years and then relatively soon after He established the Hour, we are now in the year

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# CHAPTER 12

# VIJAYANAGARA EMPIRE IN INDIAN HISTORY

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**ABSTRACT:**

From 1336 onwards, the Vijayanagara kingdom was established in the Deccan, in peninsular and southern India.

Harihara, popularly known as Hakka, and his brother Bukka Raya created it. Vijayanagara became the biggest kingdom of southern India throughout time. It aided the restoration of Hindu life and administration after the disturbances and disunities of the 12th and 13th centuries by acting as a barrier against invasion by the Muslim sultanates of the north.

**KEYWORDS:**

Andhra Pradesh, Capital City, Deva Raya, King Krishnadevaraya, Vijayanagara Empire.

## INTRODUCTION

The Vijayanagara Empire (also known as the Karnata Kingdom) was a mediaeval Indian Empire that ruled over most of South India, including the present states of Karnataka, Andhra Pradesh, Tamil Nadu, Kerala, Goa, and portions of Telangana and Maharashtra. It was founded in 1336 by the brothers Harihara I and Bukka Raya I of the Sangama dynasty, members of a pastoralist cowherd community with Yadava ancestors [1], [2]. The empire rose to prominence as a culmination of southern powers' attempts to repel Perso-Turkic Islamic invasions by the end of the 13th century (Figure.1).

At its peak, it subjugated almost all of South India's ruling families and pushed the sultans of the Deccan beyond the Tungabhadra-Krishna River doab region, in addition to annexing Gajapati Kingdom (Odisha) till Krishna River, thus becoming a notable power. It lasted until 1646, although its power declined after a major military defeat in the Battle of Talikota in 1565 by the combined armies of the Deccan sultanates. The empire is called for its capital city, Vijayanagara, the remains of which surround modern-day Hampi, a World Heritage Site in Karnataka, India [3], [4].

The empire's richness and reputation attracted visits and publications by medieval European explorers such as Domingo Paes, Ferno Nunes, and Niccol de' Conti. These travelogues, contemporaneous literature and epigraphy in local languages, and recent archeological digs at Vijayanagara have all offered a wealth of knowledge about the empire's history and strength.


**Figure 1: Vijayanagara Empire: Diagrmae showing the map of the Vijayanagara Empire (Indian map).**

**Figure 2: Temple in Vijayanagara Empire: Diagrmae showing the Temple in Vijayanagara Empire.**

The empire's legacy comprises monuments scattered over South India, the most well-known of which being the Hampi group. Various temple-building traditions from South and Central India were included into the Vijayanagara architectural style (Figure.2). This confluence influenced architectural improvements in Hindu temple building. Efficient governance and active

international commerce introduced new technology to the area, such as irrigation water management systems. The patronage of the empire allowed the arts and literature in Kannada, Telugu, Tamil, and Sanskrit to reach new heights, with disciplines like as astronomy, mathematics, medicine, fiction, musicology, history, and theater gaining appeal. Carnatic music, the classical music of Southern India, developed into its present for [5], [6]. The Vijayanagara Empire established an era in Southern Indian history that transcended regionalism by emphasizing Hinduism as a uniting element [1], [7].

Prior to the emergence of the Vijayanagara Empire in the early 14th century, the Hindu nations of the Deccan - the Yadava Empire of Devagiri, the Kakatiya dynasty of Warangal, and the Pandyan Empire of Madurai - were constantly plundered and assaulted by Muslims from the north. By 1336, forces of Sultan Alauddin Khalji and Muhammad bin Tughluq of the Delhi Sultanate had destroyed the upper Deccan area (modern-day Maharashtra anda Telangana). Further south in the Deccan region, Hoysala commander Singeya Nayaka-III declared independence after Muslim forces of the Delhi Sultanate defeated and captured the territories of the Yadava Empire in 1294 CE. He established the Kampili kingdom near Gulbarga and the Tungabhadra River in the northeastern parts of present-day Karnataka state. The kingdom collapsed after a defeat by the armies of Delhi Sultanate and1327-28. The Vijayanagara Kingdom was created in 1336 CE as a successor to the formerly affluent Hindu kingdoms of the Hoysalas, Kakatiyas, and Yadavas, with the breakaway Kampili Kingdom providing a new dimension to South India's resistance against Muslim invasion. Two theories have been proposed regarding the linguistic origins of the Vijayanagara empire. One theory holds that the empire's founders, Harihara I and Bukka I, were Kannadigas and commanders in the Hoysala Empire's army stationed in the Tungabhadra region to ward off Muslim invasions from Northern India. Another theory holds that Harihara and Bukkaraya were Telug They were believed to have been captured by Ulugh Khan's army at Warangal. According to tradition, based on a Telugu-narrative, the founders were supported and inspired to fight the Muslim invasion of South India by Vidyaranya, a saint at the Sringeri monastery, but the role of Vidyaranya in the founding of the Vijayanagara Empire is not certain.

Harihara I seized control of much of the territory south of the Tungabhadra River in the first two decades following the empire's establishment, earning the title "master of the eastern and western seas" (Purvapaschima Samudradhishavara). By 1374, Bukka Raya I, Harihara I's successor, had defeated the chiefdom of Arcot, the Reddys of Kondavidu, and the Sultan of Madurai, and had taken control of Goa in the west and the Tungabhadra-Krishna River doab in the north. During the reign of Bukka Raya I, it was relocated to Vijayanagara because it was easier to protect against Muslim troops approaching from the north. With the Vijayanagara Kingdom now imperial in stature, Harihara II, the second son of Bukka Raya I, further consolidated the kingdom beyond the Krishna River, and the Vijayanagara Empire controlled South India. The next ruler, Deva Raya I, was successful against the Gajapatis of Odisha and undertook works of fortification and irrigation. Firuz Bahmani of the Bahmani Sultanate entered into In 1417, the Sultanate attacked Vijayanagara when the latter failed to pay tribute. Vijayanagara's conflicts for tribute payment were repeated in the 15th century. Deva Raya II (also known as Gajabetekara in modern literature) ascended to the throne in 1424. He was perhaps the most effective Sangama

Dynasty ruler. He put down rebellious feudal lords and the Zamorin of Calicut and Quilon in the south. He invaded Sri Lanka and became overlord of the Burmese kings at Pegu and Tanasserim. By 1436, the rebellious chiefs of Kondavidu and the Velama rulers had been successfully dealt with and had to accept Vijayanagara overlordship. After a few years of peace, wars with the Bahamani Sultanate broke out in 1443, with some successes and some reverses. The Persian traveler Firishta credits the fight to Deva Raya II's war preparations, which included boosting his forces with Muslim archers and cavalry. The Bahamani Sultan, according to contemporary Persian diplomat Abdur Razzak, capitalized on the disarray generated by an internal uprising inside the Vijayanagara Empire, including an attempt to kill the Raya by his brother.

In 1446, Deva Raya II was succeeded by his older son Mallikarjuna Raya. By seizing the Reddi kingdoms of Rajahmundry, Kondaveedu, Kanchipuram, and Tiruchirapalli, the Gajapati ruler ended Vijayanagara sovereignty over Tamil nation. The Vijayanagara Empire's prestige was reduced as a result of these defeats, as described by an inscription that described the Gajapati king as "a yawning lion to the sheep of the Karnatak King." Mallikarjuna's successor, Virupaksha Raya II, led a life of pleasure, perusing wine and women, resulting in the loss of Goa and much of Karnataka to the Bahmani Sultanate. Saluva Narasimha, his governor, mitigated the loss of land by controlling practically all of coastal Andhra Pradesh south of the Krishna River, including Chittoor, the two Arcots, and Kolar. Saluva Narashimha fought the Gajapatis and conquered Udayagiri, drove away the Pandyas from Tanjore, and took Machilipatnam and Kondaveedu in procession. He eventually fought Bahmani soldiers and reclaimed the majority of the empire's previous defeats.After the death of Virupaksha Raya II in 1485, Saluva Narasimha led a coup that ended the dynastic rule while continuing to defend the empire from raids by the Sultanates created from the continuing disintegration of the Bahmani Sultanate in its north. Saluva Narasimha left his two adolescent sons under the care of general Tuluva Narasa Nayaka who ably defended the kingdom from their traditional enemies, the Gajapati king and the Bahamani Sultan. He also defeated insurgent leaders from the Chera, Chola, and Pandya realms. Despite many efforts by nobles and members of the royal family to depose him, Narasa Nayaka reigned as regent monarch until 1503.

In 1503, Narasa Nayaka's son Vira Narasimha killed Saluva dynasty prince Immadi Narasimha and took over the government in a coup, becoming the first Tuluva dynasty monarch. The nobility who rebelled were not pleased. As internal strife grew, the Gajapati king and the Bahamani Sultan began to encroach on the empire, even as the governors of Ummattur, Adoni, and Talakad collaborated to capture the Tungabhadra-Krishna River doab region from the empire. The empire came under the rule of Krishna Deva Raya in 1509, another son of Tuluva Narasa Nayaka. He was a wise monarch who enlisted both Hindus and Muslims in his army. Over the next several decades, the kingdom expanded into Southern India and successfully repelled assaults from the five established Deccan Sultanates to the north.

The empire reached its zenith during Krishna Deva Raya's reign, when Vijayanagara armies were consistently victorious. The empire gained territory formerly held by Sultanates in the northern Deccan, such as Raichur and Gulbarga from the Bahamani Sultanate, territories in the eastern Deccan from wars with Sultan Quli Qutb Shahi of Golkonda, and the Kalinga region from the

Gajapatis of Odisha. This was in addition to the previously established presence in the southern Deccan. During the reign of King Krishnadevaraya, several notable structures were either finished or commissioned.In 1529, Krishna Deva Raya was replaced by his younger half-brother Achyuta Deva Raya. When Achyuta Deva Raya died in 1542, Sadashiva Raya, the teenage nephew of Achyuta Raya, was appointed king, with Rama Raya, Krishna Deva Raya's son-in-law, becoming the caretaker. When Sadashiva Raya was old enough to assert his independent claim to the throne, Rama Raya made him a virtual prisoner and became the de facto ruler. This succeeded for a time, but it finally made him unpopular among his people and Muslim rulers. He forged a trade pact with the Portuguese to block the supply of horses to Bijapur, then fought the Bijapur monarch and humiliated Golconda and Ahmednagar.

## DISCUSSION

The Deccan sultanates to the north of Vijayanagara eventually united and assaulted Rama Raya's army at the Battle of Talikota in January 1565. Kamath believes that the Sultanate soldiers, albeit numerically inferior, were better armed and prepared. Their cannon was manned by trained Turkish shooters, but the Vijayanagara army relied on European mercenaries who used antiquated weaponry. The Sultanate cavalry rode fast moving Persian horses and wielded spears fifteen to sixteen feet long, giving them more reach, while its archers employed metal cross bows to hit further targets.

The Vijayanagara army, on the other hand, relied on slow moving war elephants, a cavalry riding largely locally bred weaker horses holding shorter reach javelines, and its archers employed ancient bamboo bows with a limited range. Despite these disadvantages, Kamath, Hermann Kulke, and Dietmar Rothermund all agree that the vast Vijayanagara army appeared to have the upper hand until two Muslim generals (identified by Kamath as the mercenary Gilani brothers) switched sides and joined forces with the Sultanates, tipping the balance decisively in favor of the Sultanates. The generals kidnapped and decapitated Rama Raya, and Sultan Hussain had the severed head stuffed with straw for display. Rama Raya's murder caused chaos and mayhem in the Vijayanagara army, which was ultimately defeated. The Sultanates' army ravaged Hampi, reducing it to the devastated condition it is now.

After Rama Raya's death, Tirumala Deva Raya established the Aravidu dynasty, established a new capital of Penukonda to replace the devastated Hampi, and sought to rebuild the Vijayanagara Empire. Tirumala abdicated in 1572, dividing his realm among his three sons. The Aravidu dynasty successors ruled the region, but the empire collapsed in 1614, and the final remnants ended in 1646, due to ongoing wars with the Bijapur sultanate and others. During this period, more kingdoms in South India became independent and separate from Vijayanagara, including the Nayakas of Chitradurga, Keladi Nayaka, and Mysore Kingdom.

The Vijayanagara Empire's rulers upheld the administrative methods developed by their forefathers, the Hoysala, Kakatiya, and Pandya kingdoms. The King, ministry, territory, fort, treasury, military, and ally formed the seven critical elements that influenced every aspect of governance. Other notable titles were chief secretary (Karyakartha or Rayaswami) and imperial officers (Adhikari). All high-ranking ministers and officers were required to have military

training. At the lower administrative levels, wealthy feudal landlords (Gowdas) supervised accountants (Karanikas or Karnam) and guards (Kavalu). The palace administration was divided into 72 departments (Niyogas), each with several female attendants chosen for their youth and beauty (some imported or captured in victorious battles) and trained to handle minor administrative matters as well as serve men of nobility as courtesans or concubines.

The empire was divided into five main provinces (Rajya), each led by a commander (Dandanayaka or Dandanatha) and headed by a governor, often from the royal family, who used the native language for administrative purposes. A Rajya was further divided into counties (Sime or Nadu), which were further divided into municipalities (Kampana or Sthala). Hereditary families dominated their territory and paid tribute to the empire, although certain places, like as Keladi and Madurai, were directly overseen by a commander. The king's commanders led the soldiers in the battlefield. The empire's military strategy was seldom based on large-scale invasions, preferring instead to assault and destroy individual forts. The empire was among the first in India to utilize long-range artillery, which was often manned by foreign gunners. Army forces were divided into two categories: the king's personal army, which was directly recruited by the empire, and the feudal army, which was recruited by each feudatory.

The personal army of King Krishnadevaraya had 100,000 soldiers, 20,000 cavalrymen, and nearly 900 elephants. The army was claimed to have over 1.1 million soldiers, with up to 2 million recorded, along with a navy led by a Navigadaprabhu (commander of the navy). The army was recruited from all classes of society, supported by the collection of additional feudal tributes from feudatory rulers, and consisted of archers and musketeers wearing quilted tunics, shieldmen with swords and poignards in their girdles, and soldiers the horses and elephants were completely armored, with blades connected to their tusks to do maximum damage in combat.

The capital city was reliant on water supply infrastructure built to channel and store water, assuring a stable supply all year. The remains of these hydraulic systems have provided historians with a picture of the prevailing surface water distribution methods in use in the semiarid regions of South India at the time. Contemporary records and notes of foreign travellers describe huge tanks constructed by laborers. Excavations uncovered the remains of a well-connected water distribution system that existed solely within the royal enclosure and the large temple complexes (suggesting it was for the excavators). To manage the flow of water, these canals contained sluices that could be opened and closed. In other places, the government sponsored well drilling, which was closely controlled by administrative officials. Large tanks in the capital city were built with royal support, while lesser tanks were sponsored by affluent people in order to attain social and religious standing.

The empire's economy was heavily reliant on agriculture.Rice, Sorghum (jowar), cotton, and pulse legumes flourished in semi-arid locations, whilst sugarcane and wheat thrived in wet areas.The main revenue crops were betel leaves, areca (for chewing), and coconut, while large-scale cotton cultivation fed the empire's thriving textile sector. Turmeric, pepper, cardamom, and ginger were grown in the distant Malnad hill area and carried to the city for commerce. The empire's capital city was a vibrant commercial center with a booming market in vast amounts of

valuable jewels and gold. Thousands of masons, sculptors, and other skilled craftsmen were employed as a result of the prolific temple-building.

According to Abdur Razzak, most of the empire was fertile and highly cultivated. The majority of the growers were tenant farmers who gradually gained part control of the land. Tax policies promoting required output used land use characteristics to calculate tax levies. Because the daily market supply of rose petals was crucial for perfumers, rose cultivation enjoyed a reduced tax assessment. Salt production and the fabrication of salt pans were similarly restricted. The production of ghee, which was sold as an oil for human consumption and as a fuel for lighting lamps, was profitable.

Cotton, spices, jewels, semi-precious stones, ivory, rhino horn, ebony, amber, coral, and aromatic products such as perfumes increased. big boats from China made regular trips, bringing Chinese items to the empire's 300 ports on the Arabian Sea and the Bay of Bengal, big and small. The ports of Mangalore, Honavar, Bhatkal, Barkur, Cochin, Cannanore, Machilipatnam, and Dharmadam were significant not only because they offered safe harbors for merchants from Africa, Arabia, Aden, the Red Sea, China, and Bengal, but also because several of them acted as ship construction facilities.

When commercial ships landed, the goods was put into government possession, and all commodities sold were taxed. The administration authorities ensured the security of the cargo. The thriving trade business drew traders of many nationalities (Arabs, Persians, Guzerates, and Khorassanians) to Calicut. Ship building flourished, and keeled ships between 1000 and 1200 bahares (burden) were built without decks by sewing the entire hull with ropes rather than fastening them with nails. Vijayanagara products were sold as far away as Venice on ships sailing to the Red Sea ports of Aden and Mecca. Pepper, ginger, cinnamon, cardamom, myrobalan, tamarind wood, anafistula, valuable and semi-precious stones, pearls, musk, ambergris, rhubarb, aloe, cotton fabric, and porcelain were among the empire's primary exports. Copper, quicksilver (mercury), vermilion, coral, saffron, colored velvets, rose water, knives, colorful camlets, gold, and silver were the most important imports from Palestine. Before a two-week land journey to the city, Persian horses were introduced to Cannanore. Silk came from China, and sugar from Bengal.

East coast trade routes were congested, with products coming from Golkonda, where rice, millet, pulses, and tobacco were farmed in enormous quantities. Indigo and chay root dye crops were grown for the weaving business. Machilipatnam, a mineral-rich area, served as a gateway for high-quality iron and steel exports. The Kollur area was engaged in diamond mining. The cotton weaving business produced two kinds of cottons, plain calico and muslin (brown, bleached, or coloured). Cloth printed with colorful designs created using indigenous methods was shipped to Java and the Far East. Golkonda specialized in plain cotton, whereas Pulicat specialized in printed cotton. Nonferrous metals, camphor, porcelain, silk, and luxury items were the most important imports on the east coast [8], [9].

The beginning of a fiscal year was marked by the Mahanavami festival, when the state treasury accounted for and reconciled all outstanding dues within nine days. Under royal edict, an

updated yearly assessment record of provincial dues, including rents and taxes, paid on a monthly basis by each governor was prepared at this time. The Hindu social system predominated and had an impact on everyday life throughout the empire. The rulers at the apex of this structure were known as Varnasramadharma. According to Talbot, caste was established largely by employment or professional community, while familial ancestry and the vast differentiation depicted in ancient Hindu literature were also considerations. The structure also included sub-castes and caste clusters. According to Vanina, caste as a social identity was continually changing for reasons such as government, trade, and commerce, and was typically decided by circumstance.

Temple associations, genealogy, family groupings, royal retinues, warrior clans, occupational groups, agricultural and commerce groups, devotional networks, and even priestly cabals were used to identify castes and sub-castes. It was also not impossible for a caste to lose its position and prestige and fall down the ladder while others rose up. According to Talbot's epigraphy studies, members of a family could have different social status based on their occupation, and the upward movement of a caste or sub-caste was not uncommon based on the breakthroughs achieved by an individual or a group of individuals from the community.

Craft output was strongly linked to caste allegiance, and participants of a shared craft established collective memberships. Inter-caste groups were often created by individuals of related trades. According to Talbot, terminology such as Setti was used to identify communities across merchant and artisan classes, while Boya identified herders of all types. Artisans included blacksmiths, goldsmiths, brasssmiths, and carpenters. These groups resided in distinct portions of the city to prevent conflicts, particularly over social advantages. Conquests resulted in large-scale movement of people, resulting in the marginalization of a place's indigenous. The Tottiyans were shepherds who subsequently achieved minor governing position (poligars), the Saurashtrans were merchants from present-day Gujarat who competed with the Brahmins for certain advantages, the Reddys were agriculturists, and the Uppilia were salt farmers.

According to Chopra et al., Brahmins held important positions in political and administrative sectors in addition to their monopoly on religious obligations. The separation of the priestly class from material wealth and power made them ideal arbiters in local judicial matters, and the nobility and aristocracy ensured their presence in every town and village to maintain order. Vanina notes that within the warrior class was a conglomerate of castes, kinship, and clans that usually originated from landholding and pastoral c They climbed the social ladder by leaving their original jobs and embracing a martial way of life, principles, and practices. They were known as the Nayakas in South India.

Sati practice is documented in Vijayanagara ruins by several inscriptions known as Satikal (Sati stone) or Sati-virakal (Sati hero stone). Historians debate whether this practice was motivated by religious compulsion, marital affection, martyrdom, or honor against foreign intruders. The preceding centuries' socio-religious revolutions, such as Lingayatism, created impetus for flexible social standards that aided the struggle of women. Tirumalamba Devi, author of Varadambika Parinayam, and Gangadevi, author of Madhuravijayam, were among the notable women poets of the Sanskrit language. Early Telugu women poets such as Tallapaka Timmakka

and Atukuri Molla became popular. Tanjore's provincial Nayaks supported numerous female poets farther south. The Devadasi system existed, as did legalized prostitution, and members of this group were confined to a few streets in each city. The popularity of harems among royal males and the presence of seraglio are widely documented.

The Petha or Kulavi, a tall silk turban adorned with gold, was worn by well-to-do men. Men and women used jewelry, as in other Indian communities, and documents mention anklets, bracelets, finger rings, necklaces, and several kinds of ear rings. During festivals, men and women wore flower garlands and fragrances made of rose water, civet musk, musk, or sandalwood. In sharp contrast to the lives of commoners, the lives of royalty were full of ceremonial splendor. Queens and princesses were accompanied by a large number of attendants who were gorgeously clothed and decked with excellent jewelry. Their numbers meant that their daily responsibilities were low.

Wrestling was a popular male sport and entertainment, and women wrestlers are also mentioned in records. Gymnasiums have been discovered inside royal quarters, and records mention regular physical training for commanders and their armies during peacetime. Royal palaces and marketplaces had special arenas where royalty and common people entertained themselves by watching sports such as cock fight, ram f Engravings on boulders, rock platforms, and temple floors suggest that these areas were popular for informal social contact. Some of them are game boards identical to those now in use, while others have yet to be recognized.

Dowry was used and may be seen in both Hindu and Muslim royal dynasties. When a sister of Sultan Adil Shah of Bijapur married Nizam Shah of Ahmednagar, her family gave the bride the town of Sholapur. Ayyangar notes that when the Gajapati King of Kalinga gave his daughter in marriage honoring the victorious King Krishnadevaraya, he included several villages as dowry. Inscriptions from the 15th and 16th centuries also record the practice of dowry among commoners. The practice of placing a price on the bride was a likely effect of the Islamic Mahr system. To counteract this impact, the Brahmin community established a mandate under royal decree in the year 1553, popularizing the kanyadana among the community. Money could not be given or received during marriage, according to this rule, and those who did were punished. An inscription mentions Streedhana ("woman's wealth") and that peasants should not give away land as dowry. These inscriptions support the hypothesis that a system of social mandates inside community groups existed and were extensively implemented, despite the fact that these behaviors were not justified by the family rules mentioned in religious scriptures.

The Vijayanagara kings were tolerant of all religions and sects, as writings by foreign visitors show. The kings used titles such as Gobrahamana Pratipalanacharya that testified to their intention of protecting Hinduism, The Nāgarī script inscription at Hampi includes the term Hinduraya Suratrana, which Benjamin Lewis Rice translates as "the Suratrana of Hindu Rayas". Some scholars interpret this to mean "the Sultan among Hindu kings" and claim it is evidence of some Islamic political traditions being adopted by Hindu kings, as well as that Indian kingdoms recognized their religious identity of being Hindu and of Hinduism by the early 14th century.

Majority others interpret the term Hinduraya Suratrana to mean "protectors of the gods of (or among) the Hindu kings." Vidyaranya, their patron saint, was a member of the Advaita order from Sringeri. The Varaha (Vishnu's boar incarnation) was the empire's emblem. Nearly one-fourth of the archaeological investigation discovered a "Islamic Quarter" near the "Royal Quarter." Nobles from the Timurid kingdoms of Central Asia also visited Vijayanagara. The subsequent Saluva and Tuluva kings were Vaishnava (Vishnava) by religion, but they also worshiped Venkateshwara (Vishnu) at Tirupati and Virupaksha (Shiva) at Hampi. A Sanskrit work, Jambavati Kalyanam by King Krishnadevaraya, refers to Virupaksha as Karnata Rajya Raksha Mani ("protective jewel of Karnata Empire"). The kings patronised the saints of the dvaita order (philosophy of dualism) of Madhvacharya at Udupi.

The Bhakti (devotional) movement was prominent at the period, and it included well-known Haridasas (devotee saints). This movement, like the Virashaiva movement of the 12th century, showed another powerful stream of devotion that pervaded the lives of millions. The Haridasas represented two groups: the Vyasakuta and the Dasakuta, with the former required to be proficient in the Vedas, Upanishads, and other Darshanas, while the Dasakuta simply conveyed Madhvacharya's message to the people through devotional songs (Devaranamas and Kirthanas) in Kannada. Eminent disciples such as Naraharitirtha, Jayatirtha, Sripadaraya, Vyasatirtha, Vadirajatirtha, and others spread Madhvacharya's philosophy. Vyasatirtha, the guru (teacher) of Vadirajatirtha, Purandaradasa.

The defeat of the Jain Western Ganga Dynasty by the Cholas in the early 11th century, and the rising numbers of followers of Vaishnava Hinduism and Virashaivism in the 12th century, were mirrored by a decline in interest in Jainism. Shravanabelagola and Kambadahalli were two notable locations of Jain worship in the Vijayanagara territory.

As a consequence of commerce between the Southern kingdoms and Arab territories, Islamic interaction with South India started as early as the seventh century.By the tenth century, Jumma Masjids existed in the Rashtrakuta empire, and many mosques flourished on the Malabar coast. Muslim settlers married local women, and their children were known as Mappillas (Moplahs), and were actively involved in horse trading and manning shipping fleets. Interactions between the Vijayanagara kingdom and the Bahamani Sultanates to the north strengthened Muslim influence in the south. Deva Raya erected a mosque for Muslims in Vijayanagara in the early 15th century and put a Quran in front of his throne.

Christianity was introduced as early as the ninth century, as shown by the discovery of copper plates engraved with land concessions to Malabar Christians. In the middleAges, Christian travelers wrote of the scarcity of Christians in South India, promoting its attractiveness to missionaries. The arrival of the Portuguese in the 15th century and their connections through trade with the empire, the propagation of the faith by Saint Xavier, and later the presence of Dutch settlements all aided the growth of Christianity in the south.

Stone inscriptions were the most prevalent kind of record found on temple walls, property boundaries, and open areas for public viewing. Another kind of recordkeeping was on copper plates used for record keeping. A salutation, a panegyric of the king or local ruler, the name of

the donor, the nature of the endowment (generally either cash or produce), the manner in which the grant would be used, obligations of the done, share received by the donor, and a concluding statement that officiated the entire donation and its obligations were typically included in verbose inscriptions. Some inscriptions memorialize a victory in a battle or a religious event, as well as punishment or a curse on those who do not respect the award.

The majority of Vijayanagara empire inscriptions recovered so far are in Kannada, Telugu, and Tamil, with a few in Sanskrit. According to Suryanath U. Kamath, approximately 7000 stone inscriptions, half of which are in Kannada, and approximately 300 copper plates, mostly in Sanskrit, have been recovered. Bilingual inscriptions had fallen out of favor by the 14th century. The Sangama dynasty) produced roughly one-third of all epigraphs inscribed during the Tuluva period. Despite Telugu's popularity as a literary medium, the majority of epigraphs in the language were inscribed between 1500 and 1649. This dynamic, according to Talbot, is one of evolving political cohesion. The Vijayanagara Empire was created in Karnataka, with Andhra Pradesh acting as an imperial province. Following its defeat by the Sultanates in 1565 and the fall of the royal capital Vijayanagara, the weakened empire relocated its capital to Southern Andhra Pradesh, establishing a Telugu-dominated enterprise.

Poets, intellectuals, and philosophers wrote mostly in Kannada, Telugu, and Sanskrit, but also in other regional languages such as Tamil, on themes such as religion, biography, Prabandha (fiction), music, grammar, poetry, medicine, and mathematics during the reign of the Vijayanagara Empire. Kannada and Telugu were the Empire's administrative and court languages, with the latter gaining even greater cultural and literary significance during the rule of the final Vijayanagara monarchs, particularly Krishnadevaraya.

Most Sanskrit works were commentaries on the Vedas or the Ramayana and Mahabharata epics, written by well-known figures such as Sayanacharya (who wrote a treatise on the Vedas called Vedartha Prakasha, whose English translation by Max Muller appeared in 1856), and Vidyaranya, who extolled the superiority of Advaita philosophy over rival Hindu philosophies. Some members of the royal family were notable writers and authored important works such as Jambavati Kalyana by King Krishnadevaraya and Madura Vijayam (also known as Veerakamparaya Charita) by Princess Gangadevi, a daughter-in-law of King Bukka I, which focuses on the Vijayanagara empire's conquest of the Madurai Sultanate. Kannada poets and intellectuals contributed significant contributions to the Vaishnava Bhakti movement, which was inaugurated by Haridasas (devotees of Vishnu), Brahminical, and Veerashaiva (Lingayatism) literature. The Haridasa poets expressed their love via songs called Devaranama (lyrical poetry) written in the local meters of Sangatya (quatrain), Suladi (beat based), Ugabhoga (melody based), and Mundige (cryptic).Purandaradasa and Kanakadasa are regarded as the greatest among numerous Dasas (devotees) due to their enormous contribution.

Kumara Vyasa, the most eminent Brahmin scholar, composed Gadugina Bharata, a translation of the epic Mahabharata. This work marks the transition of Kannada literature from old Kannada to modern Kannada. Chamarasa was a famous Veerashaiva scholar and poet who had many debates with Vaishnava scholars in Devaraya II's court. His Prabhulinga Leele, later translated into Telugu and Tamil, was a eulogy of Saint Allama Prabhu (the saint was considered an incarnation

of Lord Ganapathi while Parvati. According to art critic Percy Brown, Vijayanagara architecture is a vibrant combination and blossoming of the Chalukya, Hoysala, Pandya, and Chola styles, idioms that flourished in previous centuries. Its legacy of sculpture, architecture, and painting influenced the development of the arts long after the empire ended. The elaborate pillared Kalyanamantapa (nuptial hall), Vasanthamantapa (open pillared halls), and Rayagopura (tower) are its aesthetic hallmarks.

Due the kingdom was constantly threatened by attack, artisans chose locally available hard granite due of its toughness. A UNESCO World Heritage Site is an open-air theatre of monuments in Vijayanagara, the state capital.

The presence of numerous secular constructions with Islamic characteristics is one facet of Vijayanagara architecture that demonstrates the great city's cosmopolitanism. While political history focuses on the continual battle between the Vijayanagara kingdom and the Deccan Sultanates, architectural history shows a more creative connection. There are several arches, domes, and vaults that demonstrate these influences.

The concentration of structures such as pavilions, stables, and towers suggests they were built for royal use. The decorative details of these structures may have been absorbed into Vijayanagara architecture during the early 15th century, coinciding with the rule of Deva Raya I and Deva Raya II, both of whom employed many Muslims in their army and court, some of whom may have been Muslim architects. This harmonious exchange of architectural ideas must have occurred during rare periods of peace between the Hindu and Muslim kingdoms. Relief carvings on the "Great Platform" (Mahanavami Dibba) appear to have the facial features of central Asian Turks who were known to have been employed as royal attendants.

The Sultan of Delhi and King of Vijayanagara were both dubbed "King of Colombo" after the city of Kollam. His caption reads: Here reigns the Christian king of Colombo.Because of Jordanus' Christian ministry in Kollam from 1329, he was falsely labeled as Christian. According to the memoirs of Niccol de' Conti, an Italian trader and traveller who visited Hampi about 1420, the city had an estimated radius of 60 miles (97 km), and its defences surrounded fields and towns. Abdul Razzaq, a Persia visitor in 1442, described it as a city with seven levels of forts, with exterior layers for agriculture, crafts, and dwelling, and the interior third to seventh tiers densely packed with stores and bazaars (markets).

## CONCLUSION

The Vijayanagar Empire. The Hindu Vijayanagar Empire, founded in 1336 in the aftermath of rebellions against Tughluq authority in the Deccan, ruled south India for more than two centuries. Krishnadeva Raya was the most renowned ruler of the Vijaynagara Empire. During his reign, the Vijayanagar country reached its height of splendour.

He was victorious in every conflict he fought. He conquered Odisha's king and annexed Vijaywada and Rajmahendri.The Vijayanagara Empire created literature during a golden period of literature in South India in general. The emperors supported Jain, Virashaiva, and Vaishnava intellectuals who wrote in Kannada, Telugu, Sanskrit, and Tamil.

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# CHAPTER 13

# MUGHAL EMPIRE IN INDIAN HISTORY

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**ABSTRACT:**

Babur, Humayun, Akbar, Jahangir, Shah Jahan, and Aurangzeb were the Mughal Empire's only six famous monarchs. The death of Aurangzeb in 1707 signaled the beginning of the empire's demise. For more than three centuries, India was governed by a total of 21 Mughal Emperors. Following Muammad Shah's death in 1748, the Marathas seized control of practically all of northern India. Mughal control was limited to a narrow territory around Delhi. In 1803, the British acquired control of this region. By the mid-nineteenth century, the Mughal Empire had lost all of its territory to competitors and the British.

**KEYWORDS:**

Cotton Textiles, East India, Mughal Empire, Mughal India, Shah Jahan.

## INTRODUCTION

The Mughal Empire was an early-modern Muslim empire that ruled much of South Asia between the 16th and 19th centuries. For nearly two centuries, the empire stretched from the western outskirts of the Indus river basin, northern Afghanistan in the northwest, and Kashmir in the north, to the highlands of modern-day Assam and Bangladesh in the east, and the Deccan Plateau in South India [1]. The Mughal Empire is widely thought to have been founded in 1526 by Babur, a warrior chieftain from what is now Uzbekistan, who used assistance from the neighboring Safavid and Ottoman empires to defeat the Sultan of Delhi, Ibrahim Lodi, in the First Battle of Panipat and sweep down the plains of North India (Figure.1). The Mughal imperial structure, on the other hand, is sometimes dated to 1600, during the reign of Babur's grandson, Akbar [2], [3]. This imperial structure lasted until 1720, shortly after the death of the empire's last major emperor, Aurangzeb, during whose reign the empire also reached its maximum geographical extent. After being reduced to the area in and around Old Delhi by 1760, the empire was declared abolished by the British Raj during the Indian Rebellion of 1857.

Although the Mughal empire was created and sustained by military warfare, it did not vigorously suppress the cultures and peoples it came to rule; rather, it equalized and placated them through new administrative practices, and diverse ruling elites, leading to more efficient, centralized, and standardized rule. Babur, a Central Asian ruler, was descended from the Turco-Mongol conqueror Timur (the founder of the Timurid Empire) on his father's side, and from Genghis Khan on his mother's side. Paternally, Babur belonged to the Turkicized Barlas tribe of Mongol origin [4], [5].

Ousted from his ancestral domains in Central Asia, Babur turned to India to satisfy his ambitions. Babur sought heavenly favor before the fight by abstaining from alcohol, destroying wine cups, and dumping the wine down a well. However, Lodi's kingdom was already falling by this time, and the Rajput Confederacy, led by Rana Sanga of Mewar, was the dominant force in Northern India. In the Battle of Bayana, he defeated Babur. However, in the final Battle of Khanwa, near Agra, Babur's Timurid troops destroyed Sanga's Rajput army. This fight was one of the most crucial and momentous in Indian history, since it secured Northern India's destiny for the next two centuries.

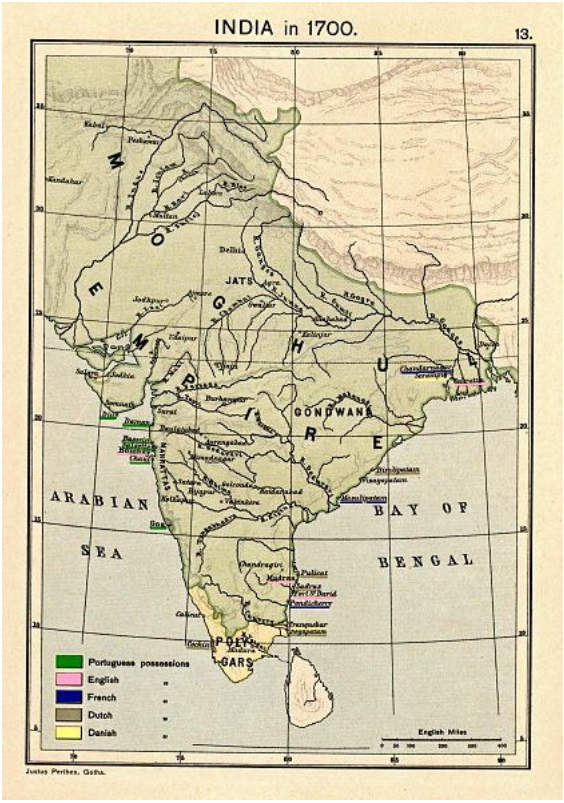


**Figure 1: Mughal Empire: Diagrmae showing the map of the Mughal Empire.**

Following the war, Agra replaced Kabul as the center of Mughal rule. The new emperor's concentration with battles and military adventures, however, did not enable him to cement the victories he had won in India. The empire's instability became apparent under his son, Humayun (reigned 1530-1556), who was pushed into exile in Persia by rebels. The Sur Empire (1540-1555), founded by Sher Shah Suri (reigned 1540-1545), briefly interrupted Mughal rule. Humayun's exile in Persia established diplomatic ties between the Safavid and Mughal Courts, and led to increasing Persian cultural influence in the later restored Mughal Empire. Humayun's triumphant return from Persia in 1555 restored Mughal rule in some [6], [7].

Jalal-ud-din Muhammad (reigned 1556-1605) was born in the Rajput Umarkot Fort to Humayun and his wife Hamida Banu Begum, a Persian princess. Akbar rose to the throne under a regent, Bairam Khan, who helped solidify the Mughal Empire in India. Akbar was able to extend the

empire in all directions and control almost the entire Indian subcontinent north of the Godavari River through warfare and diplomacy. He created a new ruling elite loyal to him, implemented a modern administration, and encouraged cultural developments. He increased trade with European trading companies. India developed a strong and stable economy, resulting in commercial expansion and economic development (Figure.2). Akbar allowed freedom of religion at his court and attempted to resolve socio-political and cultural differences in his empire by establishing a new religion, Din-i-Ilahi, with strong ruler cult characteristics.

**Figure 2: Akbar: Akbar hosts a religious meeting of many religions in Fatehpur Sikri's Ibadat Khana.**

Jahangir (born Salim reigned 1605-1627) was born to Akbar and his wife Mariam-uz-Zamani, an Indian Rajput princess. Salim was named after the Indian Sufi saint, Salim Chishti, and was raised by the daughter of Chishti. He "was addicted to opium, neglected the affairs of the state, and came under the influence of rival court cliques." One way he did this was by bestowing many more madad-i-ma'ash (tax-free personal land revenue grants given to religiously learned or spiritually worthy individuals) than Akbar had. Unlike Akbar, Jahangir clashed with non-Muslim religious leaders, most notably the Sikh guru Arjan, whose execution marked the beginning of many conflicts between the Mughal Empire and the Sikh community.

Shah Jahan (reigned 1628-1658) was born to Jahangir and his wife Jagat Gosain, a Rajput princess. His reign ushered in the golden age of Mughal architecture. During Shah Jahan's reign, the splendour of the Mughal court reached its peak, as exemplified by the Taj Mahal. However, the cost of maintaining the court began to exceed the revenue coming in. By overthrowing the Nizam Shahi dynasty and forcing the Adil Shahis and Qutb Shahis to pay tribute, Shah Jahan expanded the Mughal dominion to the Deccan.

As a result of his father's illness, Shah Jahan's eldest son, the liberal Dara Shikoh, became regent in 1658. Dara championed a syncretistic Hindu-Muslim culture, emulating his great-grandfather Akbar. However, with the support of Islamic orthodoxy, a younger son of Shah Jahan, Aurangzeb (r. 1658-1707), seized the throne. Aurangzeb conquered Dara in 1659 and killed him. Despite the fact that Shah Jahan recovered entirely from his sickness, Aurangzeb imprisoned him till his death in 1666. Aurangzeb supervised an expansion in the Islamicization of the Mughal realm.

He urged non-Muslims to convert to Islam, reintroduced the jizya, and created the Fatawa 'Alamgiri, a compilation of Islamic jurisprudence. From an imperial standpoint, conversion to Islam integrated local elites into the king's vision of a network of shared identity that would join disparate groups throughout the empire in obedience to the Mughal emperor. His campaign to conquer South and Western India nominally increased the size of the Mughal Empire, but had a ruinous effect. Soon after Aurangzeb's death, the Marathas began moving northward, defeating the Mughals in Delhi and Bhopal, and extending their dominion all the way to Peshawar by 1758.

Aurangzeb is considered India's most controversial king, with some historians arguing that his religious conservatism and intolerance undermined the stability of Mughal society, while others question this, noting that he built Hindu temples, employed significantly more Hindus in his imperial bureaucracy than his predecessors did, and opposed bigotry against Hindus and Shia Muslims. Bahadur Shah I, Aurangzeb's son, overturned his father's religious restrictions and strove to modernize the government. "However, following his death in 1712, the Mughal dynasty sank into chaos and violent feuds," as figureheads under the rule of a brotherhood of nobles belonging to an Indian Muslim caste known as the Sadaat-e-Bara, whose leaders, the Sayyid Brothers, became the empire's de-facto sovereigns.

During Muhammad Shah's reign (reigned 1719-1748), the empire started to disintegrate, as great swaths of central India moved from Mughal to Maratha control. As the Mughals attempted to suppress the Nizam's independence in the Deccan, he encouraged the Marathas to invade central and northern India. Nader Shah's distant Indian campaign, which had previously reestablished Iranian suzerainty over most of West Asia, the Caucasus, and Central Asia, culminated in the Sack of Delhi and shattered the last vestiges of Mughal power and prestige. Many of the empire's elites tried to run their own affairs and split away to create separate kingdoms, but the Mughal Emperor remained the ultimate expression of sovereignty, according to Sugata Bose and Ayesha Jalal. Not only the Muslim elite, but also Maratha, Hindu, and Sikh leaders, took part in the emperor's formal recognition as India's ruler.

Meanwhile, certain regional polities within the increasingly fractured Mughal Empire engaged themselves and the state in global battles, resulting in defeat and territorial loss during the Carnatic Wars and the Bengal War. The Mughal Emperor Shah Alam II (1759-1806) attempted in vain to reverse the Mughal collapse, but eventually had to seek the protection of the Emir of Afghanistan, Ahmed Shah Abdali, which resulted in the Third Battle of Panipat in 1761 between the Maratha Empire and the Afghans (headed by Abdali). The Marathas reclaimed Delhi from Afghan authority in 1771, and in 1784 they formally became the emperor's guardians in Delhi, a

situation that lasted until the Second Anglo-Maratha War. Following that, the British East India Company became the protectors of the Mughal dynasty in Delhi.In 1793, the British East India Company took control of the former Mughal province of Bengal-Bihar after abolishing local rule (Nizamat), which lasted until 1858, signaling the beginning of the British colonial era over the Indian subcontinent. By 1857, the East India Company controlled a large portion of erstwhile Mughal India. After a catastrophic loss in the war he officially commanded in 1857-1858, the last Mughal, Bahadur Shah Zafar, was overthrown by the British East India Company and deported in 1858. The British Crown gained direct authority over East India Company-held territory in India by the Government of India Act 1858, establishing the new British Raj. Queen Victoria of the United Kingdom took the title of Empress of India in 1876.

Historians have proposed several causes for the Mughal Empire's quick decline between 1707 and 1720, after a century of progress and wealth. The throne lost the income required to pay its principal officials, emirs (nobles), and their entourages. The emperor's power dwindled as the widely dispersed imperial officers lost faith in the central authorities and struck their own arrangements with local men of prominence. The imperial army had lost its combat spirit after being mired down in protracted, unsuccessful conflicts against the more aggressive Marathas. Finally, a series of violent political feuds for the throne erupted. Following Emperor Farrukhsiyar's execution in 1719, local Mughal successor kingdoms grabbed control in area after region.

Contemporary chroniclers lamented the degradation they saw, a theme taken up by the earliest British historians who wished to emphasize the necessity for a British-led revitalization. Since the 1970s, historians have explored a variety of approaches to the fall, with little agreement on which cause was most important. The psychological explanations emphasize high-level immorality, excessive wealth, and increasingly restricted perspectives that left the rulers unprepared for an external threat. A Marxist school emphasizes the rich's exploitation of the peasantry, which robbed the peasantry of the will and means to support the regime. Karen Leonard has focused on the regime's failure to work with Hindu bankers, whose financial support was increasingly needed; the bankers then helped the Maratha and the British.

According to Jeffrey G. Williamson, the Indian economy deindustrialized in the latter half of the 18th century as an indirect result of the Mughal Empire's collapse, with British rule later causing further deindustrialization. The Mughal Empire featured a highly centralized, bureaucratic administration, the majority of which was established during the reign of the third Mughal emperor Akbar. The central government was led by the Mughal emperor, with four ministries directly under him. The finance/revenue ministry was in charge of managing revenues from the empire's regions, calculating tax receipts, and distributing assignments based on this information. The military (army/intelligence) ministry was managed by an official known as mir bakhshi, who was in charge of military organization, messenger service, and the mansabdari system. The sadr as-sudr was in charge of the ministry in charge of law/religious patronage, who selected judges and handled charities and stipends. Another ministry was established to oversee the imperial household and public works.

The empire was split into suba (provinces), each governed by a provincial governor known as a subadar. The central government's organization was duplicated at the province level, with each suba having its own bakhshi, sadr as-sudr, and finance minister who reported directly to the central government rather than the subahdar.Subas were then separated into sarkars, which were further subdivided into clusters of villages known as parganas.The Mughal administration in the pargana was comprised of a Muslim judge and a local tax collector. Parganas were the Mughal Empire's primary administrative subdivision.

The Mughal administrative divisions were fluid. Territories were often reorganized and reconfigured to improve administrative control and to expand farming. A sarkar, for example, might become a subah, and parganas were often exchanged between sarkars. The divisional hierarchy was confusing at times, since an area may be subject to many overlapping authorities. Administrative divisions were also geographically ambiguous; the Mughal Empire lacked the resources and power to conduct extensive land surveys, therefore the physical bounds of these divisions were not defined and maps were not developed. On the basis of simplified land surveys, the Mughals instead documented extensive information about each division in order to determine the territory's income capability.

Throughout their reign, the Mughals erected a number of imperial capitals. These cities were Agra, Delhi, Lahore, and Fatehpur Sikri. Power frequently shifted back and forth between these capitals. Sometimes this was due to political and military demands, but shifts also occurred for ideological reasons (for example, Akbar's establishment of Fatehpur Sikri), or simply because the cost of establishing a new capital was marginal. Certain places also functioned as temporary provincial capitals, such as Aurangzeb's move to Aurangabad in the Deccan. From 1526 until 1681, Kabul was the summer capital of the Mughals. The imperial camp, which was utilized for military campaigns and royal excursions, also functioned as a movable, "de facto" administrative headquarters. Mughal camps were massive in magnitude from Akbar's reign, accompanied by many imperial court members, as well as troops and laborers. They were in charge of all administration and government. The Mughal Emperors spent a substantial amount of their reign in these camps.

The legal system of the Mughal Empire was context-specific and developed throughout the empire's tenure. As a Muslim state, the Mughal Empire practiced fiqh (Islamic jurisprudence), and hence essential institutions of Islamic law like as the qadi (judge), mufti (jurisconsult), and muhtasib (censor and market regulator) were well-established. However, the administration of justice was also influenced by external elements like as administrative norms, local traditions, and political expediency. This was because of Persianate influences on Mughal philosophy, as well as the reality that the Mughal Empire ruled over a non-Muslim majority. The Sunni Hanafi legal system was adopted by the Mughal Empire. The kingdom depended on Hanafi legal sources inherited from its predecessor, the Delhi Sultanate, in its early years. These included the al-Hidayah (the finest direction) and the Fatawa al-Tatarkhaniyya (the Emire Tatarkhan's religious judgements). Emperor Aurangzeb commissioned the Fatawa 'Alamgiri during the height of the Mughal Empire. This Hanafi law compendium was intended to serve as a primary reference for the Mughal Empire dealing with the characteristics of the South Asian milieu.

## DISCUSSION

The Mughal Empire had many types of courts. The qadi's court was one such court. The Mughal qadi was in charge of justice, which included resolving disputes, judging individuals for crimes, and dealing with inheritances and orphans. The qadi was also important in terms of papers, since the qadi's seal was essential to certify deeds and tax records. Qadis was not a single position, but rather a hierarchy. The most basic kind, for example, was the pargana (district) qadi. The qadi al-quddat (judge of judges) who accompanied the mobile imperial camp and the qadi-yi lashkar (judge of the army) were more prestigious positions. Qadis were usually appointed by the emperor or the sadr-us-sudr (chief of charities). The qadi's jurisdiction was available to Muslims and non-Muslims alike.

Another kind of authority contacted was the jagirdar, particularly in high-stakes situations. Subjects of the Mughal Empire frequently brought their complaints to the courts of senior authorities who had greater authority and punitive power than the local qadi. The kotwal (local police), the faujdar (an officer in charge of various districts and battalions of soldiers), and the most powerful, the subahda, were among these authorities. In other situations, the emperor delivered justice directly. Jahangir was believed to have built a "chain of justice" in the Agra fort that any disgruntled subject might shake to obtain the emperor's attention and circumvent the ineffectiveness of officials.

The Mughals were responsible for creating a uniform currency and unifying the country. The empire had an extensive road network, which was vital to the economic infrastructure, built by a public works department set up by the Mughals that designed, constructed, and maintained roads linking towns and cities across the empire, making trade easier to conduct. Agriculture taxes, instituted by the third Mughal emperor, Akbar, were the main source of the empire's collective wealth. These taxes, which amounted to well over half of a peasant cultivator's output, were paid in the well-regulated silver currency, and forced peasants and artisans to enter larger markets.

The Mughals adopted and standardized the rupee and dam (copper) currencies introduced by Sur Emperor Sher Shah Suri during his brief rule. The currency was initially 48 dams to a single rupee in the beginning of Akbar's reign, before it later became 38 dams to a rupee in the 1580s, with the dam's value rising further in the 17th century as a result of new industrial uses for copper, such as in bronze cannons and brass utensils. The dam was the most common coin in Akbar's reign before being replaced by the rupee in succeeding reigns.

The dam's value was later worth 30 to a rupee towards the end of Jahangir's reign, and then 16 to a rupee by the 1660s. The Mughals minted coins with high purity, never dropping below 96%, and without debasement until the 1720s. Despite having its own stocks of gold and silver, the Mughals minted coins from imported bullion due to the empire's strong export-driven economy, with global demand for Indian agricultural and industrial products drawing a steady stream of precious metals into India. Around 80% of Mughal India's imports were bullion, mostly silver, with major sources of imported bullion including the New World and Japan.

According to historian Shireen Moosvi, in the late 16th century, the primary sector contributed 52%, the secondary sector 18%, and the tertiary sector 29% to the Mughal economy; the

secondary sector contributed a higher percentage than in early 20th-century British India, where the secondary sector contributed only 11% to the economy. According to Stephen Broadberry and Bishnupriya Gupta, grain wages in India were equivalent to England in the 16th and 17th centuries, but diverged in the 18th century, when they plummeted to 20-40% of England's wages. Parthasarathi and Sivramkrishna, however, disagree. Parthasarathi cites his estimates that grain wages for weaving and spinning in mid-18th century Bengal and South India were comparable to Britain. Similarly, Sivramkrishna used a "subsistence basket" to estimate that aggregated millet income could be nearly five times subsistence level, while corresponding rice income was three times that much.

According to Moosvi, Mughal India had a per-capita income in terms of wheat that was 1.24% greater in the late 16th century than British India had in the early 20th century. However, this income would have to be lowered downwards if manufactured products, such as clothes, were counted. However, relative income between 1595 and 1596 should be comparable to 1901-1910. However, in a system where wealth was hoarded by elites, wages for manual labor were depressed. In Mughal India, there was a generally tolerant attitude towards manual laborers, with some religious cults in northern India proudly asserting a high status for manual labor. While slavery existed, it was mostly restricted to domestic servants.

Under the Mughal Empire, Indian agricultural productivity increased. A variety of crops were cultivated, including food crops such as wheat, rice, and barley, as well as non-food cash crops like as cotton, indigo, and opium. By the mid-seventeenth century, Indian farmers had started to widely cultivate two new crops from the Americas, maize and tobacco. The Mughal government prioritized agricultural reform, which started under the non-Mughal ruler Sher Shah Suri and was continued by Akbar with further improvements. The civil administration was organized in a hierarchical manner based on merit, with promotions based on performance. The Mughal government funded the construction of irrigation systems throughout the empire, which resulted in much higher crop yields and increased the net revenue base, resulting in increased agricultural production.

Akbar instituted a key Mughal reform known as zabt, which was a new land tax system. He replaced the tribute system, which was previously common in India and was used by Tokugawa Japan at the time, with a monetary tax system based on a uniform currency. The revenue system was biased in favor of higher value cash crops such as cotton, indigo, sugar cane, tree-crops, and opium, providing state incentives to grow cash crops in addition to rising market demand. Mughal agriculture was advanced in some ways compared to European agriculture at the time, as evidenced by the widespread use of the seed drill among Indian peasants prior to its adoption in Europe. While the average peasant around the world was only skilled in growing a few crops, the average Indian peasant was skilled in growing a wide variety of food and non-food crops, increasing productivity.

Bengali farmers quickly mastered mulberry farming and sericulture methods, establishing Bengal Subah as a major silk-producing area of the world. Sugar mills first developed in India well before the Mughal Empire. The use of a draw bar for sugar milling first occurs in Delhi in 1540, although it may have been used before. It was mostly utilized in the northern Indian

subcontinent. Geared sugar rolling mills originally arose in Mughal India in the 17th century, employing the roller and worm gearing principles.

According to economic historian Immanuel Wallerstein, citing evidence from Irfan Habib, Percival Spear, and Ashok Desai, per-capita agricultural output and consumption standards in 17th-century Mughal India were probably higher than in 17th-century Europe and certainly higher than in early 20th-century British India. As a result, the Indian textile sector profited. In terms of silver currency, the price of grain in South India was around half that of Britain, and one-third that of Bengal. As a consequence, silver coin prices for Indian textiles fell, providing them a pricing edge in worldwide markets.

Up until 1750, India generated nearly 25% of the world's industrial output. Mughal Empire manufactured products and cash crops were marketed all over the globe. Textiles, shipbuilding, and steel were all important industries. Cotton textiles, yarns, thread, silk, jute products, metal ware, and foods such as sugar, oils, and butter were among the processed products. The growth of manufacturing industries in the Indian subcontinent during the Mughal era in the 17th-18th centuries has been referred to as a form of proto-industrialization, similar to that of 18th-century Western Europe prior to the Industrial Revolution.

In early modern Europe, there was a high demand for Mughal Indian products, particularly cotton textiles, as well as spices, peppers, indigo, silks, and saltpeter (for use in munitions). European fashion, for example, became increasingly reliant on Mughal Indian textiles and silks. Mughal India accounted for 95% of British imports from Asia from the late 17th century to the early 18th century, and the Bengal Subah province alone accounted for 40% of Dutch imports from Asia. In contrast, there was very little demand for European goods in Mughal India, which was largely self-sufficient, so Europeans had very little to offer, except for some woolens, unprocessed metals, and a few luxury items. Due to the trade imbalance, Europeans shipped significant amounts of gold and silver to Mughal India in order to pay for South Asian imports. Indian commodities, particularly those from Bengal, were also sold in great numbers to other Asian countries, including Indonesia and Japan.

The Mughal Empire's major industrial business was textile manufacture, notably cotton textile manufacturing, which comprised the creation of piece goods, calicos, and muslins in a range of colors and unbleached. India had a 25% share of the global textile trade in the early 18th century. Indian cotton textiles were the most important manufactured goods in world trade in the 18th century, consumed across the world from the Americas to Japan. By the early 18th century, Mughal Indian textiles were clothing people across the Indian subcontinent, Southeast Asia, Europe, and the Middle East.

Bengal accounted for more than 50% of textiles and 80% of silks imported by the Dutch from Asia, Bengali silk and cotton textiles were exported in large quantities to Europe, Indonesia, and Japan, and Bengali muslin textiles from Dhaka were sold in Central Asia, where they were known as "Dhaka textiles". Indian textiles dominated the Indian Ocean trade for centuries, were sold in the Atlantic Ocean trade, and had a 38% share

The worm gear roller cotton gin, invented in India during the early Delhi Sultanate era of the 13th-14th centuries, came into use in the Mughal Empire sometime around the 16th century, and is still used in India to this day. Another innovation, the incorporation of the crank handle in the cotton gin, first appeared in India sometime during the late Delhi Sultanate or the early Mughal Empire. The introduction of the spinning wheel, as well as the inclusion of the worm gear and crank handle into the roller cotton gin, resulted in a significant increase in Indian cotton textile output during the Mughal period [8], [9]. Mughal India had a thriving shipbuilding industry, which was centered on the Bengal province. Economic historian Indrajit Ray estimates Bengal's shipbuilding output during the sixteenth and seventeenth centuries at 223,250 tons per year, compared to 23,061 tons produced in North America's nineteen colonies from 1769 to 1771. He also considers ship repairing to be very advanced in Bengal.

The advent of a flushing deck design in Bengal rice ships was a significant advance in shipbuilding, resulting in hulls that were stronger and less prone to leakage than the structurally weak hulls of classic European ships constructed with a stepped deck design. The flushing deck and hull designs of Bengal rice ships were subsequently replicated by the British East India Company in the 1760s, yielding to considerable advancements in seaworthiness and navigation for European ships throughout the Industrial Revolution.

From the time the Mughals took over the Bengal Subah province in 1590 until the British East India Company seized control in 1757, historian C. A. Bayly wrote that it was probably the Mughal Empire's wealthiest province. Domestically, much of India relied on Bengali products such as rice, silks, and cotton textiles. Overseas, Europeans relied on Bengali products such as cotton textiles, silks, and opium; for example, Bengal accounted for 40% of Dutch imports from Asia, including more than 50% of textiles and around 80% of silks.

From Bengal, saltpeter was also shipped to Europe, opium was sold in Indonesia, raw silk was exported to Japan and the Netherlands, and cotton and silk textiles were exported to Europe, Indonesia, and Japan. As soon as he conquered the region, he brought tools and men to clear jungles in order to expand cultivation, and he brought Sufis to open the jungles to farming. Mughal emperors later described Bengal as the Paradise of Nations. The Mughals introduced agrarian reforms, including the modern Bengali calendar.

The calendar played a vital role in developing and organizing harvests, tax collection, and Bengali culture in general, the province was a prominent producer of wheat, salt, fruits, liquors and wines, precious metals and ornaments, and precious metals and ornaments. Its handloom industry thrived under royal warrants, creating the area a centre of the global muslin trade, which peaked in the 17th and 18th centuries. Dhaka, the provincial capital, became the empire's commercial center. Under the tutelage of Sufis, the Mughals extended cultivated land in the Bengal delta, laying the groundwork for Bengali Muslim civilization.

Bengal obtained semi-independence as a dominion under the Nawab of Bengal in 1717, after 150 years of control by Mughal viceroys. The Nawabs allowed European enterprises, especially those from the United Kingdom, France, the Netherlands, Denmark, Portugal, and Austria, to establish commercial stations across the area. In large cities and towns, an Armenian community

controlled banking and shipping. The Europeans considered Bengal to be the wealthiest trading location. By the late 18th century, the British had ousted the Mughal ruling elite in Bengal.

The Mughal Empire accelerated India's population growth, with an unprecedented economic and demographic upsurge that increased the Indian population by 60% to 253% in 200 years between 1500 and 1700. The Indian population grew faster during the Mughal era than at any other known point in Indian history prior to the Mughal era. By the time of Aurangzeb's reign, the Mughal Empire had 455,698 villages.

According to Irfan Habib, cities and towns thrived during the Mughal Empire, which had a relatively high degree of urbanization for its time, with 15% of its population living in urban areas. This was higher than the percentage of the urban population in contemporary Europe at the time and higher than that of British India in the nineteenth century; the level of urbanization in Europe did not reach 15% until the nineteenth century. The Mughal Empire's urban population reached 17 million people under Akbar's reign in 1600, accounting for 15% of the empire's overall population. This was larger than the entire urban population in Europe at the time, and even a century later, in 1700, the urban population of England, Scotland, and Wales did not exceed 13% of its total population, while British India had an urban population that was under 13% of its total population in 1800 and 9% in 1881, a decline from the earlier Mughal era.

Cities served as markets for the sale of goods and as residences for a wide range of merchants, traders, shopkeepers, artisans, moneylenders, weavers, craftspeople, officials, and religious figures. However, a number of cities served as military and political hubs rather than manufacturing or commerce hubs. The Mughal artistic tradition was eclectic, borrowing stylistic and thematic elements from Iranian, Indian, Chinese, and Renaissance European sources. Mughal emperors frequently took in Iranian bookbinders, illustrators, painters, and calligraphers from the Safavid court due to the commonalities of their Timurid styles, and due to the Mughal affinity for Iranian art and calligraphy.

The literary works ordered to be illustrated by Akbar and Jahangir varied from epics like the Razmnama a Persian translation of the Hindu epic Mahabharata to historical memoirs or biographies of the dynasty like the Baburnama and Akbarnama, and Tuzk-e-Jahangiri. Richly finished albums (muraqqa) decorated with calligraphy and artistic scenes were mounted onto pages with decorative borders and then bound with covers of stamped and gilded or painted and lacquered leather.

According to Qazvini, by the time of Shah Jahan, the emperor was only familiar with a few Turki words and showed little interest in the study of the language as a child. Accompanied by literary patronage was the institutionalization of Persian as an official and courtly language; this led to Persian approaching the status of a first language for many inhabitants of Mughal India. Muzaffar Alam argues that the Mughals used Persian purposefully as the vehicle of an overarching Indo-Persian political culture, to unite their diverse empire. From the reign of Shah Alam II, who described it as the language of his dastans, it began to be used as a literary language in the Mughal court, and it replaced Persian as the language of the Muslim elite. According to Mir Taqi Mir, "Urdu was the language of Hindustan by the authority of the King."

Mughal India, along with the Ottoman Empire and Safavid Persia, was one of three Islamic gunpowder empires. By the time he was invited by Lodi governor of Lahore, Daulat Khan, to support his rebellion against Lodi Sultan Ibrahim Khan, Babur was familiar with gunpowder firearms and field artillery, as well as a method for deploying them. Babur had hired Ottoman expert Ustad Ali Quli, who taught Babur the classic Ottoman configuration, which included artillery and firearm-equipped soldiers in the center and mounted archers on both sides. Babur utilized this formation in the First Battle of Panipat in 1526, when the Afghan and Rajput troops loyal to the Delhi Sultanate were beaten despite being outnumbered but lacking gunpowder weaponry.

The Timurid forces' decisive victory is one of the reasons opponents rarely met Mughal princes in pitched battle over the empire's history. In India, bronze guns were recovered from Calicut and Diu. Fathullah Shirazi, a Persian polymath and mechanical engineer who worked for Akbar, developed an early multi gun shot. Shirazi's rapid-firing gun, unlike the polybolos and repeating crossbows used previously in ancient Greece and China, featured numerous gun barrels that shot hand cannons filled with gunpowder. It might be compared to a volley gun. By the 17th century, Indians were producing a wide range of weaponry, with huge guns in particular being prominent at Tanjore, Dacca, Bijapur, and Murshidabad.

During the Battle of Sanbal in the sixteenth century, Akbar was the first to initiate and use metal cylinder rockets known as bans, particularly against war elephants. In 1657, the Mughal Army used rockets during the Siege of Bidar. Prince Aurangzeb's forces discharged rockets and grenades while scaling the walls. Sidi Marjan was killed when a rocket hit his enormous gunpowder storage, and the Mughals took Bidar after twenty-seven days of heavy battle. Before such rockets were deployed in Europe, Indian war rockets were powerful weapons. They had bam-boo rods, an iron tip, and a rocket body lashed to the rod. They were shot by lighting the fuse and aiming at the target, although the trajectory was irregular. The usage of mines and counter-mines using gunpowder explosive charges is described during the reigns of Akbar and Jahangir.

Later, the Mysorean rockets were enhanced versions of Mughal rockets utilized by the offspring of the Nawab of Arcot at the Siege of Jinji. Hyder Ali's father, Fatah Muhammad, the constable of Budikote, led a corps of 50 rocketmen for the Nawab of Arcot. Hyder Ali recognized the value of rockets and developed superior metal cylinder rockets. At the Second Anglo-Mysore War, these rockets helped the Sultanate of Mysore, notably at the Battle of Pollilur. The Mysorean rockets, in turn, served as the foundation for the Congreve rockets, which Britain used in the Napoleonic Wars against France and the War of 1812 against the United States.

## CONCLUSION

Sultan Babur created the Mughal kingdom in the sixteenth century, after his epic victory against the Lodhi Sultan in 1526. Babur used 20 guns to destroy an army twice his size. But since he died two years later, it wasn't actually Babur's leadership that kept his dynasty going. Akbar, Humayun's son (reigned 1556-1605), is often regarded as the greatest of all Mughal kings. When Akbar ascended to the throne, he inherited a smaller kingdom that didn't extend much farther

than the Punjab and the territory surrounding Delhi. In Delhi Sultanate, the Sayyid Dynasty succeeded the Tughluqus from 1414 until 1451. The Lodi dynasty, founded by Bahlol Lodi, seized the Delhi Sultanate in 1451 and reigned until 1526, when they were deposed by the Mughals.

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# CHAPTER 14

# CLASSICAL AGE IN INDIAN HISTORY

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**ABSTRACT:**

The Classical Age in India is the time during which Indian civilization flourished and prospered, laying the groundwork for the arts, science, politics, religion, philosophy, and economics that characterize Indian culture to this day. This era lasted from about 320 to 550 CE, when India was ruled by the powerful Gupta Empire.Late Antiquity is the transition period from Classical Antiquity to the Early Middle Ages.

**KEYWORDS:**

City State, Century Bc, Greek City, Eastern Europe, World War.

## INTRODUCTION

Prehistoric Europe (before to around 800 BC), classical antiquity (800 BC to AD 500), the Middle Ages (AD 500 to AD 1500), and the modern era (from AD 1500) are the four historical eras in European history. During the Paleolithic Era, around 48,000 years ago, the first early European modern humans emerge in the fossil record. People from this time period left behind a plethora of artifacts, such as works of art, burial sites, and tools, allowing for some reconstruction of their culture. The Neolithic Era was distinguished by settled agriculture, which moved steadily over Europe from southeast to north and west. The later Neolithic era witnessed the advent of early metallurgy and the use of copper-based tools and weaponry, as well as the construction of megalithic monuments such as Stonehenge. Europe had migrations from the east and southeast during the Indo-European migrations [1], [2].

The era known as classical antiquity started with the rise of the Greek city-states. The works of the ancient Greeks, such as Homer, Herodotus, and Plato, include some of the first instances of literature, history, and philosophy. The Roman Empire eventually grew to rule the whole Mediterranean region. The Germanic Migration Period started in the late 4th century AD, with slow invasions into different sections of the Roman Empire. As these wandering people settled down and established their own state societies, the classical age came to an end [3], [4].

The fall of the Western Roman Empire in AD 476 is widely regarded as the beginning of the middle Ages. While the Eastern Roman Empire would last another 1000 years, the old provinces of the Western Empire would be divided into many nations. At the same time, the early Slavs started to establish themselves as a separate group in central and Eastern Europe. The Frankish Empire of Charlemagne was the first major empire of the middle Ages, while the Islamic conquest of Iberia produced Al-Andalus. During the Viking Age, there was a second massive

migration of Norse peoples. Attempts to recapture the Levant from the Muslim nations that inhabited it made the High Middle Ages the period of The Crusades, while feudalism reached its pinnacle. The late middle Ages saw significant population decreases as Europe faced the Bubonic Plague and invasions by Mongol peoples from the Eurasian Steppe. The Renaissance was a transitional phase at the conclusion of the middle Ages [5], [6].

The end of the 15th century is often used to define Early Modern Europe. Changes in technology, such as gunpowder and the printing press, altered how battle was conducted as well as how information was saved and shared. Religious ideology was fragmented during the Protestant Reformation, leading to religious warfare. The Age of Exploration resulted in colonialism, and the exploitation of colonial people and resources gave riches and prosperity to Europe. The Industrial Revolution brought wealth accumulation and rapid urbanization to Western Europe around 1800, while numerous nations shifted from absolutist to parliamentary administrations. Long-established political structures were upended and turned over during the Age of Revolutions. World War I reshaped the geography of Europe in the twentieth century, as huge empires were split up into nation-states. Lingering political concerns would eventually lead to World War II, during which Nazi Germany would commit the Holocaust. During the Cold War that followed World War II, the Iron Curtain split much of Europe into two military blocs: NATO and the Warsaw Pact. Decolonization occurred in the postwar era, when Western European colonial powers were destroyed. The postwar era also saw the steady growth of the European integration process, which resulted in the formation of the European Union; this was extended to Eastern European nations after the fall of the Berlin Wall. The European debt crisis and the United Kingdom's secession from the European Union occurred in the twenty-first century [7], [8].

During the Neolithic era (around 7000 BC) and the Indo-European migrations (around 4000 BC), Europe saw massive migrations from the east and southeast, bringing agriculture, new technologies, and the Indo-European languages, primarily through the Balkan Peninsula and the Black Sea region. The Minoan and Mycenaean civilizations were two of the most famous in late ancient Europe, flourishing throughout the Bronze Age until collapsing in a short period of time about 1200 BC. Classical antiquity started with the establishment of the city-states of Ancient Greece. After finally halting the Persian progress in Europe in the 5th century BC with the Greco-Persian Wars, Greek influence peaked during the broad empire of Alexander the Great, sweeping into Asia, Africa, and other areas of Europe. The Thracians were long present in Southeast Europe, with their great Odrysian monarchy, unique culture, and architecture [1], [9].

The Roman Empire eventually ruled the whole Mediterranean basin. By 300 AD, the Roman Empire had been split into two empires: Western and Eastern. Under Hun pressure in the 4th and 5th century, the Germanic peoples of Northern Europe gained in power and launched numerous invasions that ended in the fall of the Western Roman Empire. The fall of the Western empire in AD 476 is typically seen as the end of the classical period and the beginning of the middle Ages.

Germanic peoples gained dominance in the remains of the ancient Western Roman Empire and built their own kingdoms and empires in Western Europe. Of all the Germanic peoples, the Franks would ascend to hegemony over Western Europe, with the Frankish Empire reaching its

zenith under Charlemagne about 800. This kingdom was subsequently split into two parts: West Francia became the Kingdom of France, while East Francia became the Holy Roman kingdom, a predecessor to contemporary Germany and Italy. Several large-scale migrations occurred in the British Isles.

The Byzantine Empire - the eastern component of the Roman Empire existed for the following 1000 years, with its capital at Constantinople. During the majority of its existence, the empire was the most powerful economic, cultural, and military entity in Europe. For centuries, the strong and long-lived Bulgarian Empire was its principal opponent in Southeast Europe. Through the Middle Ages and beyond, Byzantine art, architecture, political supremacy, and Bulgarian cultural and linguistic accomplishments left a significant imprint across Orthodox and Slavic Europe and beyond. The Viking Age, a period of migrations of Scandinavian peoples, lasted from the late eighth to the middle eleventh centuries. From the Norman invasion of England to Sicily, the Normans, descendants of the Vikings who landed in Northern France, had a tremendous effect on many regions of Europe. The Rus' people established Kievan Rus', which later became Russia. After 1000, the Crusades were a series of religiously driven military operations aimed at restoring Christian dominance to the Levant. The Crusaders established trade channels that allowed the merchant republics of Genoa and Venice to grow into great economic powers. A parallel movement, the Reconquista, sought to reclaim Iberia for Christendom [10].

The emergence and collapse of the Mongol Empire dominated Eastern Europe throughout the High Middle Ages. The Mongols, led by Genghis Khan, were a group of steppe nomads who formed a disorganized empire that stretched from China in the east to the Black and Baltic Seas in Europe at its peak. As Mongol dominance diminished in the Late Middle Ages, the Grand Duchy of Moscow ascended to become the strongest of Russia's various principalities and republics, eventually becoming the Tsardom of Russia in 1547. The Late Middle Ages were a time of change throughout Europe. The Black Death epidemic and ensuing hunger produced a demographic disaster in Europe, with the population plummeting. For most of the time, numerous European governments were at war due to dynastic disputes and conquering wars.

The Kalmar Union dominated the political scene in Scandinavia, while England fought with Scotland in the Wars of Scottish Independence and France in the Hundred Years' War. The Polish-Lithuanian Commonwealth grew into a massive geographical empire in Central Europe, whereas the Holy Roman Empire, an elective monarchy, came to be ruled for centuries by the House of Habsburg. Russia continues to grow south and east into old Mongol territory. The Ottoman Empire conquered Byzantine areas in the Balkans, culminating in the Fall of Constantinople in 1453, which historians see as the end of the middle Ages.

A Renaissance of knowledge began in the 14th century in Florence and expanded across Europe, challenging conventional notions in science and religion. The rediscovery of ancient Greek and Roman knowledge liberated thinkers enormously. Simultaneously, the Protestant Reformation led by German Martin Luther called into doubt Papal authority. Henry VIII took over the English Church and its possessions. The religious wars in Europe were waged between German and Spanish kings. The Reconquista brought an end to Muslim authority in Iberia. By the 1490s, the Age of Discovery had been distinguished by a series of marine journeys that established direct

linkages with Africa, the Americas, and Asia. Religious warfare raged on throughout Europe until the Treaty of Westphalia in 1648. The Spanish monarchy maintained its dominion in Europe and remained the dominant force on the continent until the Treaty of Pyrenees, which concluded a Thirty Years' War battle between Spain and France. Between 1610 and 1700, Europe and the globe saw an unparalleled succession of significant wars and political changes.

Between 1815 and 1871, most of Europe (save Britain) had revolutionary efforts. They all failed, however. Socialism and trade union activity rose in Western Europe as industrial work forces expanded. In Russia, the final remnants of serfdom were abolished in 1861. Beginning in the 1820s, Greece and the other Balkan states embarked on a long and arduous path to freedom from the Ottoman Empire. In 1860, Italy was united by the Risorgimento. Following the Franco-Prussian War of 1870-71, Otto von Bismarck consolidated the German states into an empire that ruled both politically and militarily until 1914. During the Age of Empire, much of Europe sought imperial colonies in Africa and Asia. Apart from the Crimean War in the 1850s, Britain and France developed the greatest empires, while diplomacy ensured that there were no significant hostilities in Europe.

As the Great Powers chose sides, the development of nationalism in Southeastern Europe provoked the commencement of World War I in 1914. The Russian Empire became the world's first communist state, the Soviet Union, after the October Revolution of 1917. In 1918, the Allies, headed by the United Kingdom, France, and the United States, defeated the Central Powers, led by the German Empire and Austria-Hungary. The Big Four enforced their demands in a series of treaties, including the Treaty of Versailles, at the Paris Peace Conference. The human and material damage caused by the conflict was enormous.

Germany lost her empire and numerous provinces, was forced to pay massive reparations, and was humiliated by the victors. They, in turn, owed the US a lot of money. The 1920s were affluent until 1929, when the Great Depression erupted, resulting in the downfall of democracy in several European countries. Adolf Hitler's Nazi dictatorship took power in 1933, rearmed Germany, and tried to impose itself on the continent with Mussolini's Italy. Other countries that had not succumbed to the allure of fascism attempted to avert confrontation. They established appeasement lines that Hitler consistently disregarded. The Second World War started.

The Axis forces were defeated, but the possibility of further warfare was recognized before the war concluded. Many Americans were concerned about how the USSR would handle the peace - in the USSR, there was fear about US soldiers in Europe. Meetings between commanders of the Eastern Front and the Western Front at Yalta were fruitless. There was a rush to the finish line in the last months of the conflict. The lands recovered from the Nazis by Soviet soldiers discovered that they had traded fascism for socialism. The USSR, on the other hand, would not leave those regions for another forty years. The USSR maintained that buffer nations were required between them and the developing NATO. The phrase "Iron Curtain" became popular in the West.

From 1948 to 1951, the United States established the Marshall Plan and NATO, and rebuilt industrial industries that were all prospering by the 1950s. France and West Germany took the lead in establishing the European Economic Community, which evolved into the European

Union (EU). Secularization weakened Protestant and Catholic churches throughout much of Europe, except where they were reactionary symbols, like in Poland. The 1989 Revolutions ended both Soviet hegemony and socialism in Eastern Europe, with the following capitalist restoration causing economic and social disaster for the people. Germany was reunited, Europe's unity strengthened, and NATO and the EU both extended eastward. Following the 2008 global recession, the EU came under growing strain.

Around 29,000 BC, a new technology/culture called the Gravettian arose in Western Europe. This technology/culture is said to have originated with Balkan migrations. Around 16,000 BC, Europe saw the emergence of a new civilization known as Magdalenian, which was perhaps based on the previous Gravettian. This civilization quickly surpassed the Solutrean and Gravettian cultures of primarily France, Spain, Germany, Italy, Poland, Portugal, and Ukraine. The Hamburg culture dominated Northern Europe in the 14th and 13th millennia BC, while the Creswellian (also known as the British Late Magdalenian) civilization followed soon after in the British Isles.

The Würm glacier ended at 12,500 BC. Temperatures and sea levels gradually increased during the millennia that followed, affecting the habitat of ancient humans. Nonetheless, Magdalenian culture survived until the year c. 10,000 BC, when it quickly evolved into two microlithist cultures: Azilian (Federmesser) in Spain and southern France, and then Sauveterrian in southern France and Tardenoisian in Central Europe, while the Lyngby complex succeeded the Hamburg culture in Northern Europe, with influence from the Federmesser group as well.

In the Balkans, evidence of permanent habitation goes back to the 8th millennium BC. The Neolithic arrived in Central Europe around the sixth millennium BC, and portions of Northern Europe in the fifth and fourth millennia BC. The modern indigenous populations of Europe are largely descended from three distinct lineages: Mesolithic hunter-gatherers, a derivative of Europe's Cro-Magnon population, Early European Farmers who migrated from Anatolia during the Neolithic Revolution, and Yamnaya pastoralists who expanded into Europe as part of the Indo-European expansion.

Around c., the Indo-European migrations began in Southeast Europe.4200 BC. Across the Black Sea and Balkan Peninsula. The Indo-European languages spread over Europe during the following 3000 years. The Varna culture emerged at this period, around the 5th millennium BC. The Solnitsata town flourished between 4700 and 4200 BC. The oldest gold treasure (elaborated golden objects) in the world was discovered in the Varna Necropolis - a burial site from 4569 to 4340 BC and one of the most important archaeological sites in world prehistory. Recently discovered golden artifacts in another site in Bulgaria near Durankulak appear to be 7,000 years old. However, Varna gold is frequently said to be the oldest since it is the greatest and most diversified treasure.

The Minoans were Europe's earliest well-known literary culture. The Minoan civilisation was a Bronze Age culture that lived on the island of Crete from about the 27th century BC to the 15th century BC. It was uncovered around the turn of the twentieth century thanks to the efforts of British archaeologist Arthur Evans. Will Durant called it "the first link in the European chain."

The Minoans were succeeded by the Mycenaean civilization, which thrived from 1600 BC, when Helladic culture in mainland Greece was changed by Minoan Crete influences, to 1100 BC. Mycenae and Tiryns in Argolis, Pylos in Messenia, Athens in Attica, Thebes and Orchomenus in Boeotia, and Iolkos in Thessaly were the important Mycenaean towns. The Mycenaeans ruled over Knossos in Crete. Mycenaean habitation sites have also been discovered in Epirus, Macedonia, on Aegean Sea islands, the coasts of Asia Minor and the Levant, Cyprus, and Italy. Mycenaean artifacts have been discovered well beyond the boundaries of the Mycenaean realm. Unlike the Minoans, who progressed via commerce, the Mycenaeans advanced by conquering. A military aristocracy ruled Mycenaean civilisation. Around 1400 BC, the Mycenaeans expanded their power to Crete, the Minoan civilization's center, and borrowed a variant of the Minoan alphabet (named Linear A) to write their early form of Greek in Linear B.

With the fall of Bronze-Age civilisation on the eastern coasts of the Mediterranean Sea, the Mycenaean civilization vanished. The collapse is commonly attributed to the Dorian invasion, though other theories describing natural disasters and climate change have also been advanced. Whatever the causes, the Mycenaean civilization vanished after LH III C, when the sites of Mycenae and Tiryns were destroyed and lost their significance. This came to an end during the later years of the 12th century BC, following a long period of decline for the Mycenaean civilisation. The beginning of the 11th century BC marked the beginning of the protogeometric era, the Greek Dark Ages of conventional history.

The collapse of the Bronze Age may be seen in the perspective of a technical history that witnessed the gradual spread of ironworking technology from present-day Bulgaria and Romania in the 13th and 12th centuries BC. The Greeks and Romans left a legacy in Europe that may be seen in European languages, philosophy, visual arts, and legislation. Ancient Greece was a collection of city-states that gave rise to the first type of democracy. From the time of Pericles, Athens was the most powerful and sophisticated city, as well as a birthplace of learning. Citizens' forums discussed and legislated state policy, and it was from here that some of the most prominent ancient thinkers emerged, including Socrates, Plato, and Aristotle, the latter of whom tutored Alexander the Great.

Alexander, King of Macedon, extended Hellenistic culture and learning to the banks of the Indus River via his military expeditions. Meanwhile, the Roman Republic became stronger after defeating Carthage in the Punic Wars. As Athens was incorporated under the banner of the Senate and People of Rome (SPQR), Greek learning transferred into Roman institutions. From Anatolia in the east to Britannia in the west, the Romans stretched their kingdoms. In 44 BC, when the Republic was at its zenith, its dictator Julius Caesar was assassinated by senators in an effort to restore the Republic. Octavian took power and battled the Roman Senate. While announcing the Republic's rebirth, he ushered in the Roman state's transformation from a republic to an empire, the Roman Empire, which lasted over 15 centuries until the collapse of the Eastern Roman Empire.

The Hellenic civilization was a collection of city-states or poleis with diverse governments and cultures that made significant contributions to governance, philosophy, science, mathematics, politics, athletics, theater, and music. Athens, Sparta, Thebes, Corinth, and Syracuse were the

most powerful city-states. Athens was a great Hellenic city-state that ruled itself by an early type of direct democracy developed by Cleisthenes, in which residents voted on legislation and executive bills. Athens was the birthplace of Socrates, Plato, and the Platonic Academy.

Hellenic city-states founded colonies on the Black Sea and Mediterranean Sea coasts (Asian Minor, Sicily, and Southern Italy in Magna Graecia). By the late 6th century BC, the Persian Empire had absorbed all of the Greek city states in Asia Minor, while also gaining territory in the Balkans and Eastern Europe proper. During the 5th century BC, certain Greek city states sought to overthrow Persian control in the Ionian Revolt, which was unsuccessful. The first Persian invasion of mainland Greece resulted from this. Almost all of Greece to the north of the Isthmus of Corinth had been overrun by the Persians at some point during the ensuing Greco-Persian Wars, specifically during the Second Persian invasion of Greece, and precisely after the Battles of Thermopylae and Artemisium, but the Greek city states won a decisive victory at the Battle of Plataea. With the conclusion of the Greco-Persian wars, the Persians were finally obliged to depart from their European domains. The Greco-Persian Wars and the success of Greek city states directly shaped and set the tone for the rest of European history. Some Greek city-states joined the Delian alliance to continue battling Persia, while Sparta organized the rival Peloponnesian League in response to Athens' leadership of this alliance. The Peloponnesian Wars followed, and the Peloponnesian League triumphed. Dissatisfaction with Spartan control led to the Corinthian War and Sparta's loss at the Battle of Leuctra.

Hellenic infighting exposed Greek city states, and Philip II of Macedon unified the Greek city states under his rule. The son of Philip II, known as Alexander the Great, invaded neighboring Persia, toppling and assimilating its kingdoms, as well as conquering Egypt and traveling as far as India, expanding interaction with people and cultures in these countries, ushering in the Hellenistic period. After Alexander the Great died, his empire was divided into kingdoms governed by his generals, the Diadochi. The Diadochi engaged in a series of hostilities known as the Wars of the Diadochi. Only three great kingdoms remained at the start of the 2nd century BC: Ptolemaic Egypt, the Seleucid Empire, and Macedonia. These kingdoms transmitted Greek civilization all the way to Bactria. Much of Greek learning was assimilated by the nascent Roman state as it expanded outward from Italy, capitalizing on its enemies' inability to unite: the only challenge to Roman ascension came from the Phoenician colony of Carthage, and its defeats in the three Punic Wars marked the beginning of Roman hegemony. Rome was first ruled by monarchs, then as a senatorial republic (the Roman Republic), until becoming an empire at the end of the first century BC, under Augustus and his authoritarian successors.

The Roman Empire was centered on the Mediterranean, dominating all of the countries on its coastlines; the Rhine and Danube rivers formed the northern boundary. The empire reached its peak under Trajan (2nd century AD), controlling approximately 5,900,000 km2 of land surface, including Italia, Gallia, Dalmatia, Aquitania, Britannia, Baetica, Hispania, Thrace, Macedonia, Greece, Moesia, Dacia, Pannonia, Egypt, Asia Minor, Cappadocia, Armenia, Caucasus, North Africa, Levant, and parts of Mesopotamia. Pax Romana, a time of peace, civilization, and effective centralised rule in the subject lands, came to an end in the third century, when a series of civil conflicts weakened Rome's economic and social power.

The emperors Diocletian and Constantine were able to prevent the fall of the empire in the fourth century by dividing it into a Western portion with a capital in Rome and an Eastern part with a capital in Byzantium, or Constantinople (now Istanbul).Whereas Diocletian severely persecuted Christianity, Constantine declared an official end to state-sponsored persecution of Christians in 313 with the Edict of Milan, setting the stage for the Church to become the state church of the Roman Empire in around 380. Invading troops from Northern Europe had frequently invaded the Roman Empire, and Rome eventually fell in 476.Romulus Augustus, the Western Roman Empire's final emperor, surrendered to the Germanic King Odoacer. In The History of the Decline and fall of the Roman Empire (1776), the British historian Edward Gibbon claimed that the Romans had grown decadent and had lost civic virtue.

According to Gibbon, adopting Christianity meant believing in a better life after death, which rendered people indolent and apathetic to the present. "From the eighteenth century onward," Glen W. Bowersock observed, "we have been obsessed with the fall: it has been valued as an archetype for every perceived decline, and, thus, as a symbol for our own fears." It remains one of the great historical questions, with a rich scholarly tradition.

Other notable dates include the Battle of Adrianople in 378, the death of Theodosius I in 395 (the last time the Roman Empire was politically unified), the crossing of the Rhine in 406 by Germanic tribes following the withdrawal of the legions to defend Italy against Alaric I, the death of Stilicho in 408, followed by the disintegration of the western legions, the death of Justinian I, the last Roman emperor who attempted to reconquer the west Many academics believe that rather than a "fall," the changes may be more correctly defined as a complicated transformation. Many ideas have been presented throughout time as to why the Empire collapsed, or if it fell at all.

Theodosius I, who established Christianity the Roman Empire's official religion, would be the last emperor to reign over a unified Roman Empire until his death in 395. The empire was divided into two halves: the Western Roman Empire, centered in Ravenna, and the Eastern Roman Empire, centered in Constantinople (later known as the Byzantine Empire). The Roman Empire was continuously invaded by Hunnic, Germanic, Slavic, and other "barbarian" tribes (see: Migration Period), and eventually succumbed to the Heruli leader Odoacer in 476.

The core organization, institutions, laws, and power of Rome had broken down, leaving many territories vulnerable to invasion by migrating tribes; the central organization, institutions, laws, and power of Rome had broken down, leaving many areas susceptible to invasion by migratory tribes. Over time, feudalism and manorialism evolved as two interconnected institutions that allowed for the division of property and labor, as well as a vast, albeit unequal, hierarchy of law and protection. These localized hierarchies were founded on the tie between ordinary people and the land on which they worked, as well as a ruler who would furnish and administer both local law to decide conflicts among peasants and protection from foreign invaders. Unlike under Roman authority, which had uniform rules and a vast bureaucracy to implement them and collect taxes, each lord (albeit subject to a greater lord) was virtually autonomous in his area. The fate of a peasant might vary drastically depending on the lord's leadership abilities and views toward fairness toward his people. Tithes or rents were given to the lord, who owed his master, maybe a

regional prince, resources and armed troops in times of war. The degrees of hierarchy, however, fluctuated throughout time and space.

The western provinces were soon dominated by three great powers: the Franks (Merovingian dynasty) in Francia 481-843 AD, which encompassed much of modern France and Germany; the Visigothic kingdom 418-711 AD in the Iberian Peninsula (modern Spain); and the Ostrogothic kingdom 493-553 AD in Italy and parts of the western Balkans. The Ostrogoths were eventually supplanted by the Kingdom of the Lombards from 568 to 774 AD. These new western powers drew on Roman traditions until they became a combination of Roman and Germanic civilizations. Although these kingdoms controlled wide areas, they lacked the Roman empire's vast resources and administration to dominate regions and communities. The constant invasions and border conflicts typically meant a more dangerous and unpredictable existence than under the empire. This meant that local lords were given greater authority and responsibility in general. On the other side, it meant more independence, especially in more isolated places.

Theodoric the Great initiated the cultural romanisation of the new world he had created in Italy. He established Ravenna as a center of Romano-Greek art culture, and his court promoted a blossoming of Latin literature and philosophy. The Visigothic Code was founded in Iberia by King Chindasuinth.

New princes and monarchs developed under the feudal system, the most powerful of which was undoubtedly the Frankish ruler Charlemagne. Charlemagne was anointed Emperor of the Romans (Imperator Romanorum) by Pope Leo III in 800, thereby consolidating his dominance in Western Europe. The reign of Charlemagne saw the establishment of the Holy Roman Empire, a new Germanic Roman Empire in the west. New troops were assembling beyond his frontiers. The Kievan Rus' were carving out their territory, a Great Moravia was forming, and the Angles and Saxons were fortifying their boundaries.

Throughout the sixth century, the Eastern Roman Empire was entangled in a series of terrible confrontations, first with the Persian Sassanid Empire, then with the emergence of the Islamic Caliphate (Rashidun and Umayyad). By 650, the Muslim troops had conquered Egypt, Palestine, and Syria, followed by Hispania and southern Italy in the 7th and 8th century. The Bulgarian Empire intervened to halt the Arab assault from the east. The Middle Ages are commonly defined as the period between the fall of the Western Roman Empire (or, according to some scholars, before that) in the 5th century and the beginning of the early modern period in the 16th century, marked by the rise of nation states, the division of Western Christianity in the Reformation, the rise of humanism in the Italian Renaissance, and the beginnings of European overseas expansion that allowed for the Columbian Exchange.

## DISCUSSION

The advent of Islam and the Caliphates had a significant impact on Byzantine history beginning in the seventh century. Under Ab Bakr, the first Caliph of the Rashidun Caliphate, who penetrated Roman Syria and Roman Mesopotamia, Muslim Arabs first invaded historically Roman land. As the Byzantines and neighboring Sasanids were severely weakened by time, one of the most important reason(s) was the protracted, centuries-long, and frequent Byzantine-

Sasanian wars, which included the climactic Byzantine-Sasanian War of 602-628, under Umar, the second Caliph, the Muslims completely toppled the Sasanid Persian Empire, and decisively conquered Syria and Mesopotamia Following the Muslim conquest of Persia in the mid-7th century AD, Islam spread into the Caucasus region, parts of which would later become permanently part of Russia. This trend, which included conquests by invading Muslim forces and the spread of Islam as well, continued under Umar's successors and the Umayyad Caliphate, which conquered the rest of Mediterranean North Africa and most of the Iberian Peninsula. Over the following centuries, Muslim soldiers conquered more European land, including Cyprus, Malta, Crete, Sicily, and sections of southern Italy.

The Muslim invasion of Hispania started in 711, when the Moors (Berbers and Arabs) conquered the Christian Visigothic kingdom of Hispania, led by Berber leader Tariq ibn Ziyad. They arrived in Gibraltar on April 30 and proceeded north. The next year, Tariq's soldiers were joined by those of his Arab superior, Musa ibn Nusair. During the eight-year war, most of the Iberian Peninsula was conquered by Muslims, with the exception of a few tiny districts in the northwest (Asturias) and predominantly Basque provinces in the Pyrenees. Visigothic Hispania was severely damaged in 711 due to a catastrophic internal crisis precipitated by a battle of succession to the throne between two Visigoth suitors. The Muslims took advantage of the Hispano-Visigothic society's crises to carry out their conquests. This province, known as Al-Andalus in Arabic, became a component of the growing Umayyad Empire.

The second siege of Constantinople ended in failure due to Tervel of Bulgaria's involvement, which damaged the Umayyad dynasty and decreased their reputation. In 722, Don Pelayo, a Visigothic lord, raised an army of 300 Astur men to oppose Munuza's Muslim forces. The Astures beat the Arab-Moors, who elected to retreat, in the battle of Covadonga. The Christian triumph signaled the start of the Reconquista and the formation of the Kingdom of Asturias, with Don Pelayo as its first king. The invaders planned to continue their conquest in Europe and travel northeast through the Pyrenees, but were stopped at the Battle of Poitiers in 732 by the Frankish commander Charles Martel. The 'Abbsids overthrew the Umayyad's in 750, and the Umayyads founded an autonomous emirate in the Iberian Peninsula in 756.

The Holy Roman Empire arose approximately 800, when Charlemagne, King of the Franks and a member of the Carolingian dynasty, was anointed Emperor by the Pope. His empire, which began in modern France, the Low Countries, and Germany, grew to include contemporary Hungary, Italy, Bohemia, Lower Saxony, and Spain. He and his father benefited much from an alliance with the Pope, who sought assistance against the Lombards. His death signalled the beginning of the fall of the dynasty, which crumbled completely by 888. Power fragmentation resulted in semi-autonomy in the area, which has been seen as a significant beginning point for the establishment of European nations.

To the east, Bulgaria was created in 681 and became the first Slavic kingdom. For decades, the mighty Bulgarian Empire was Byzantium's principal adversary for dominance of the Balkans, and from the 9th century became the cultural center of Slavic Europe. During the reign of Emperor Simeon I the Great (893-927), the Empire developed the Cyrillic character in the Preslav Literary School in the 9th century AD, and Bulgaria witnessed a Golden Age of cultural

wealth. In the ninth century, two states developed among the Slavic peoples: Great Moravia and Kievan Rus'. Northern and western Europe saw the rising strength and influence of the Vikings in the late 9th and 10th centuries, as they plundered, traded, conquered, and settled quickly and effectively with their superior seagoing boats such as longships. The Vikings influenced the Anglo-Saxons, Franks, and Scots. The Hungarians pillaged continental Europe, while the Pechenegs ravaged Bulgaria, the Rus nations, and the Arab nations. In the 10th century, separate kingdoms such as Poland and the newly founded Kingdom of Hungary were created in Central Europe. Croatian Kingdom also featured in the Balkans. The next era, which ended about 1000, witnessed the expansion of feudalism, which undermined the Holy Roman Empire.

Slavery in Western Europe had virtually gone out by the year 1000 AD, having been replaced by serfdom. It persisted longer in England and in locations connected to the Muslim world, where slavery flourished. Slavery of Christians was prohibited by church regulations. Most historians believe the change occurred abruptly about 1000, although others believe it occurred gradually between 300 and 1000. The High Middle Ages of Europe in the 11th, 12th, and 13th centuries saw a tremendous increase in population, resulting in significant social and political upheaval from the previous century. By 1250, the vigorous population growth had substantially helped the economy, reaching levels not seen in certain locations until the nineteenth century.

Western Europe witnessed the end of the barbarian invasions about the year 1000 and grew more politically structured. The Vikings had landed in the United Kingdom, Ireland, and France, while Norse Christian kingdoms were emerging in their Scandinavian homelands. The Magyars had ended their growth by the 10th century, and the Roman Catholic Apostolic Kingdom of Hungary was recognized in central Europe by the year 1000. Major barbarian assaults halted, with the exception of the Mongol invasions. With the anti-Byzantine rebellion of the Bulgarians and Vlachs in 1185, Bulgarian sovereignty was re-established. In 1204, the crusaders attacked the Byzantine Empire, conquered Constantinople, and formed their Latin Empire.On 14 April 1205, Kaloyan of Bulgaria defeated Baldwin I, Latin Emperor of Constantinople, at the Battle of Adrianople. Ivan Asen II of Bulgaria's tenure resulted in maximum geographical growth, while Ivan Alexander of Bulgaria's reign resulted in a Second Golden Age of Bulgarian culture. In 1261, the Byzantine Empire was entirely restored.

North of the Alps, people started to inhabit new regions in the 11th century, some of which had returned to wilderness after the fall of the Roman Empire. The "great clearances" cleared and farmed enormous areas of Europe's woods and marshes. Simultaneously, towns expanded beyond the customary bounds of the Frankish Empire to new frontiers in Europe, beyond the Elbe river, increasing the area of Germany. The Crusaders established European colonies in the Levant, the Muslims were driven out of the bulk of the Iberian Peninsula, and the Normans colonized southern Italy, all as part of a large population rise and resettlement trend.

Many diverse types of intellectual, spiritual, and aesthetic works were created throughout the High Middle Ages. The great cathedrals are the most prominent examples of Gothic architecture, which developed from Romanesque architecture. This period witnessed the emergence of modern nation-states in Western Europe, as well as the establishment of prominent Italian city-states like Florence and Venice. The Catholic Church's powerful popes rallied volunteer troops

from throughout Europe for a series of Crusades against the Seljuq Turks, who held the Holy Land. The rediscovery of Aristotle's writings inspired Thomas Aquinas and other intellectuals to construct the Scholasticism philosophy. Early signs of civilization's rebirth in Western Europe appeared in the 11th century, when trade resumed in Italy, resulting in the economic and cultural growth of independent city-states such as Venice and Florence; at the same time, nation-states began to emerge in places such as France, England, Spain, and Portugal, though the process of their formation (usually marked by rivalry between the monarchy, aristocratic feudal lords, and the church) act Instead of conventional Latin, these new nation-states started writing in their own cultural vernaculars. Dante Alighieri and Christine de Pizan (born Christina da Pizzano) were notable players in this movement, with the former writing in Italian and the latter, while being an Italian (Venice), relocating to France and writing in French. (For the latter two nations, see Reconquista.) Elsewhere, the Holy Roman Empire, headquartered mostly in Germany and Italy, was further broken into a plethora of feudal princes or minor city states, whose submission to the emperor was merely ceremonial.

The 14th century, when the Mongol Empire rose to prominence, is known as the Mongol Age. Under Batu Khan's direction, Mongol troops advanced westward. Their western conquests comprised practically all of Russia (with the exception of Novgorod, which became a tributary state), as well as the Kipchak-Cuman Confederation. Bulgaria, Hungary, and Poland were able to maintain their sovereignty. According to Mongolian chronicles, after Great Khan gedei died, Batu Khan was preparing a comprehensive conquest of the remaining European nations, commencing with a winter invasion on Austria, Italy, and Germany. Most historians think that only his death stopped the full conquest of Europe. Under Uzbeg Khan, Islam became the region's official religion in the early 14th century. The invading Mongols and their largely Turkic people were known as Tatars. For approximately 300 years, the Tatars dominated the numerous Rus' republics via vassalage.

Konrad of Masovia granted Chemno to the Teutonic Knights in 1226 as a base for a Crusade against the Old Prussians and the Grand Duchy of Lithuania. After the Lithuanians destroyed the Livonian Brothers of the Sword, Gregory IX integrated the remnants of the order into the Teutonic Order as the Livonian Order in 1237. By the middle of the century, the Teutonic Knights had finished conquering the Prussians and were on their way to converting the Lithuanians. The order also clashed with the Eastern Orthodox Churches of the Pskov and Novgorod Republics. The Orthodox Novgorod army beat the Catholic Swedes in the Battle of the Neva in 1240, and the Livonian Order in the Battle on the Ice two years later. The Union of Krewo in 1386 marked two major changes in the history of the Grand Duchy of Lithuania: conversion to Catholicism and the establishment of a dynastic union between the Grand Duchy of Lithuania and the Crown of the Kingdom of Poland, as well as the defeat of the Teutonic Knights in the Battle of Grunwald in 1410.

Labor became scarcer as a result of depopulation; survivors were better compensated, and peasants were able to shed some of the constraints of feudalism. There was also social instability; France and England had major peasant uprisings, such as the Jacquerie and the Peasants' Revolt.

At the same time, the Great Schism broke the Catholic Church's unity. These events have been referred to together as the Late Middle Ages Crisis.

The Baltic Sea became one of the most significant trading routes beginning in the 14th century. The Hanseatic League, a commercial city alliance, aided in the integration of broad territories of Poland, Lithuania, and Livonia into commerce with other European nations. This fueled the rise of major nations in this region of Europe, including Poland-Lithuania, Hungary, Bohemia, and, later, Muscovy. The traditional end of the middle Ages is connected with the fall of Constantinople and the Byzantine Empire to the Ottoman Turks in 1453. The Turks made the city the capital of their Ottoman Empire, which ruled Egypt, Syria, and much of the Balkans until 1922. The Ottoman wars in Europe, also known as the Turkish wars, were an important part of the continent's history. A key 15th-century development was the introduction of the movable type of printing press circa 1439 in Mainz, building on the impetus provided by the prior introduction of paper from China via the Arabs in the High Middle Ages. Paper was already widely available in Europe by the late 14th century.

The Thirty Years' War was fought between 1618 and 1648 across Germany and neighboring areas, involving most of the major European powers except England and Russia. It began as a religious conflict between Protestants and Catholics in Bohemia, but quickly evolved into a general war primarily involving Catholics versus Protestants. The destruction of large districts scavenged bare by the foraging army was the biggest consequence of the conflict, in which mercenary troops were frequently deployed. Famine, sickness, and family breakdown ravaged the populations of the German states and, to a lesser degree, the Low Countries, the Crown of Bohemia, and northern sections of Italy, while bankrupting many of the regional powers involved. Between one-fourth and one-third of the German population died as a result of direct war causes, sickness and famine, and postponed births.

Following the Treaty of Westphalia, which concluded the conflict in favor of states choosing their own religious allegiance, absolutism became the continent's standard, but sections of Europe experimented with constitutions anticipated by the English Civil conflict and, in particular, the Glorious Revolution. The European military war did not end, but it had a less disruptive impact on Europeans' lives. The Enlightenment provided a conceptual foundation for the new attitude in the advanced northwest, and the ongoing expansion of literacy, made possible by the printing press, fostered new secular influences in thinking.

Central and eastern Europe was ruled by the Kingdom of Poland and the Grand Duchy of Lithuania after the Union of Krewo. In the 16th and 17th centuries, Central and Eastern Europe was a battleground for continental dominance between Sweden, the Polish-Lithuanian Commonwealth (engaged in a series of battles such as the Khmelnytsky rebellion, the Russo-Polish War, the Deluge, and so on) and the Ottoman Empire. During this time, these three powers gradually declined, finally being replaced by new enlightened absolutist monarchies: Russia, Prussia, and Austria (the Habsburg monarchy). By the start of the nineteenth century, they had become new powers, having partitioned Poland, with Sweden and Turkey having suffered significant territory losses to Russia and Austria, respectively, as well as pauperisation.

The War of the Spanish Succession (1701-1715) was a military conflict in which France was pitted against a combination of England, the Netherlands, the Habsburg dynasty, and Prussia. The English and Dutch victory in the Battle of Blenheim in 1704 was led by the Duke of Marlborough. The fundamental question was whether France, under King Louis XIV, would gain control of Spain's vast conquests and therefore become by far the dominating power, or if France would be compelled to share power with other great states. Following early alliance victories, the long war culminated in a military stalemate and the Treaty of Utrecht, which was founded on a balance of power in Europe.

Frederick the Great, King of Prussia from 1740 to 1786, modernized the Prussian army, developed new tactical and strategic principles, fought generally victorious battles, and more than quadrupled Prussia's size. Frederick had an Enlightenment-based reasoning for fighting total wars with restricted ends. The idea was to persuade enemy kingdoms that negotiating and making peace was preferable than fighting him. Russia fought multiple battles in order to accomplish quick eastward expansion, i.e. Siberia, the Far East, the South, to the Black Sea, and to Central Asia. Russia had a vast and strong army, a huge and complicated internal administration, and a magnificent court that rivaled that of Paris and London. The government, on the other hand, was living much over its means and confiscated Church property, leaving organized religion in disarray. Throughout the 18th century, Russia was described as "a poor, backward, overwhelmingly agricultural, and illiterate country."

The Enlightenment was a powerful, widespread intellectual movement that began in late 17th-century Europe, emphasizing the power of reason rather than tradition; it was especially supportive of science (especially Isaac Newton's physics) and hostile to religious orthodoxy (particularly of the Catholic Church). It encouraged scientific thinking, skepticism, and intellectual exchange. The Enlightenment was a philosophical revolution. According to this new method of thinking, rational thought starts with clearly defined principles, employs sound reasoning to reach conclusions, evaluates the findings against evidence, and then revises the principles in light of the facts.

Norman Davies has suggested that, from about 1700 until the twentieth century, Freemasonry was a formidable force on favor of Liberalism and Enlightenment beliefs in Europe. During the Age of Enlightenment, it spread swiftly, reaching almost every nation in Europe. Notable members included

Montesquieu, Voltaire, Sir Robert Walpole, Wolfgang Amadeus Mozart, Johann Wolfgang von Goethe, Benjamin Franklin, and George Washington. According to Steven C. Bullock, in the late 18th century, the Prince of Wales presided over English lodges, King Frederick the Great presided over Prussian lodges, and royal princes presided over French lodges. Emperor Napoleon appointed his own brother as Grand Master of France. The Roman Catholic Church was the greatest foe of Freemasonry, so much of the ferocity of political battles in countries with a large Catholic element, such as France, Italy, Austria, Spain, and Mexico, involves the confrontation between supporters of the Church versus active Masons. 20th-century totalitarian and revolutionary movements, particularly the Fascists and Communists, crushed the Freemasons.

From 1789 to 1914, the "long 19th century" witnessed tremendous social, political, and economic upheavals brought about by the Industrial Revolution, the French Revolution, and the Napoleonic Wars. Following the reorganization of Europe's political landscape in 1815 at the Congress of Vienna, Europe saw the development of nationalism, the emergence of the Russian Empire, the peak of the British Empire, and the collapse of the Ottoman Empire. Finally, the emergence of the German Empire and the Austro-Hungarian Empire set in motion a chain of events that culminated in the commencement of World War I in 1914.The Industrial Revolution was a time in the late 18th and early 19th centuries when huge changes in agriculture, industry, and transportation influenced Britain and then expanded to the United States and Western Europe, a process that is still ongoing today as industrialization.

Technological advances, particularly the use of the steam engine, were important catalysts in the industrialization process. It began in the mid-18th century in England and Scotland with the mechanization of textile industries, the development of iron-making processes, and the greater use of coal as the primary fuel. The advent of canals, better roads, and trains facilitated trade growth. The introduction of steam power (primarily powered by coal) and powered machinery (primarily in textile manufacturing) fueled dramatic increases in production capacity. The development of all-metal machine tools in the first two decades of the nineteenth century facilitated the manufacture of more production machines for manufacturing in other industries. During the nineteenth century, the impacts extended across Western Europe and North America, ultimately impacting the majority of the globe. The societal effect of this transformation was immense.

Napoleon Bonaparte was a renowned soldier and statesman who led France to tremendous triumphs against several European opponents. Despite his humble beginnings, he rose to become Emperor and reorganized much of European diplomacy, politics, and law until forced to resign in 1814. His 100-day return at Waterloo in 1815 failed, and he died in exile on a secluded island, hailed as a great hero by many Frenchmen and as a great monster by British and other opponents.

Despite his youth, Napoleon was France's most successful commander throughout the Revolutionary War, conquering significant portions of Italy and forcing the Austrians to plead for peace. On 18 Brumaire, he ousted the fragile government and established the Consulate, which he governed. He achieved favor in France by rebuilding the Church, keeping taxes low, concentrating authority in Paris, and achieving military glory. He declared himself Emperor in 1804. Napoleon planned to invade Britain in 1805, but a renewed British alliance with Russia and Austria (Third Coalition) forced him to redirect his attention to the continent, while the French fleet was destroyed by the British at the Battle of Trafalgar, effectively ending any plan to invade Britain. Napoleon defeated a numerically superior Austro-Russian army at Austerlitz on December 2, 1805, forcing Austria to withdraw from the coalition and collapsing the Holy Roman Empire.

In 1806, the Fourth Coalition was formed. Napoleon defeated the Prussians in the Battle of Jena-Auerstedt on 14 October, marched across Germany, and beat the Russians at Friedland on 14 June 1807. The Treaties of Tilsit partitioned Europe and established the Duchy of Warsaw. On June 12, 1812, Napoleon invaded Russia with a Grande Armée of almost 700,000 men.

Napoleon seized Moscow after the measured triumphs at Smolensk and Borodino, only to discover it destroyed by the fleeing Russian army. He was compelled to leave.

His troops was harried by Cossacks and suffered from sickness and malnutrition on the way back. Only 20,000 of his soldiers were able to complete the campaign. By 1813, the tide was turning against Napoleon. He was compelled to resign following the Six Days' Campaign and the seizure of Paris after being beaten by a seven-nation army at the Battle of Leipzig in October 1813. He was banished to the island of Elba by the Treaty of Fontainebleau. On 1 March 1815, he returned to France, gathered an army, but was defeated by a British and Prussian force at the Battle of Waterloo on 18 June 1815, and banished to the tiny British island of Saint Helena in the South Atlantic.

## CONCLUSION

Classical Period (500-336 BC) The Greeks reached unprecedented heights in art, architecture, drama, and philosophy during the Classical Period of ancient Greece. Classical antiquity, historical era extending from the 8th century bce output of ancient Greek poet Homer to the collapse of the Roman Empire in the 5th century ce. A "golden age" is a period of peace, wealth, and pleasure, typically during which cultural pursuits such as painting or writing achieve their pinnacle. Between 480 and 404 BCE, the Greek city-state of Athens experienced its Golden Age.

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# CHAPTER 15

# ARRIVAL OF THE EAST INDIA BUSINESS IN INDIA

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**ABSTRACT:**

The East India Company was founded in 1600 as a commercial organization for English merchants, primarily to engage in the East Indian spice trade. Cotton, silk, indigo, saltpeter, tea, and opium were also added to its goods, and it also engaged in the slave trade. The Dutch East India Company, abbreviated VOC (Vereenigde Oostindische Compagnie), is estimated to be worth $7.8 trillion today. It achieved international capitalism 400 years before everyone else, having been founded in 1602.

**KEYWORDS:**

British Government, Company Flag, East India, Governor Company, Government India.

## INTRODUCTION

The East India business (EIC) was an English, and subsequently British, joint-stock business created in 1600 and dissolved in 1874 to trade in the Indian Ocean area, originally with the East Indies (the Indian subcontinent and Southeast Asia), and then with East Asia. The business took over significant areas of the Indian subcontinent and colonized parts of Southeast Asia and Hong Kong. The EIC had its own armed forces in the form of the company's three Presidency armies, totaling about 260,000 soldiers, twice the size of the British army at the time. The company's operations had a profound effect on the global balance of trade, almost single-handedly reversing the trend of eastward drain of Western bullion seen since Roman times [1], [2].

Founded as the "Governor and Company of Merchants of London Trading into the East-Indies," the company grew to account for half of the world's trade during the mid-1700s and early 1800s, especially in basic commodities such as cotton, silk, indigo dye, sugar, salt, spices, saltpeter, tea, and opium [3], [4].

The business also governed the early days of the British Empire in India. The firm ultimately came to dominate huge parts of India, wielding military authority and performing administrative duties. Company control in India started in 1757, after the Battle of Plassey, and lasted until 1858. Following the Indian Rebellion of 1857, the British Crown assumed direct rule of India by the Government of India Act of 1858, resulting in the new British Raj [5], [6]. Despite continuous government involvement, the company's finances remained a source of contention. It was disbanded in 1874 under the provisions of the East India Stock Dividend Redemption Act, which had been adopted the previous year, since the Government of India Act had left it vestigial, ineffective, and outdated. The British Raj's formal government apparatus had acquired its governing powers and absorbed its forces.

Francis Drake set off from England in 1577 on an expedition to raid Spanish colonies in South America in pursuit of gold and silver. He accomplished this while sailing on the Golden Hind, and then sailed across the Pacific Ocean in 1579, known only to the Spanish and Portuguese at the time. Drake ultimately sailed into the East Indies and met Sultan Babullah in the Moluccas, widely known as the Spice Islands. In exchange for linen, gold, and silver, the English received a large haul of exotic spices such as cloves and nutmeg, which were initially underestimated by the English. Drake returned to England in 1580 and became a hero; his circumnavigation raised an enormous amount of money for England's coffers, and investors received a 5,000 percent return. Thus began a significant aspect in eastern design in the late sixteenth century [7], [8]. Soon after the defeat of the Spanish Armada in 1588, the captured Spanish and Portuguese ships and cargoes enabled English voyagers to travel the globe in search of riches. London merchants presented a petition to Queen Elizabeth I for permission to sail to the Indian Ocean. The goal was to deliver a decisive blow to the Spanish and Portuguese monopoly of far-eastern trade.

In 1599, a group of notable merchants and adventurers convened under a royal licence to consider a possible East Indies expedition. In addition to Fitch and Lancaster, the group included Stephen Soame, then Lord Mayor of London; Thomas Smythe, a powerful London politician and administrator whose father had founded the Levant Company; Sir John Wolstenholme; Richard Hakluyt, a writer and apologist for British colonization of the Americas; and several other seafarers who had served with Drake and Raleigh.

They met again a year later, on December 31, 1600, and this time they were successful; the Queen responded favorably to a petition by "George, Earl of Cumberland and 218 others, including James Lancaster, Sir John Harte, Sir John Spencer (both of whom had been Lord Mayor of London), the adventurer Edward Michelborne, the nobleman William Cavendish, and other Aldermen and citizens. Sir James Lancaster commanded the first East India Company voyage aboard Red Dragon in 1601. The following year, while sailing in the Malacca Straits, Lancaster took the rich 1,200 ton Portuguese carrack Sao Thome carrying pepper and spices, which enabled the voyagers to set up two "factories" - one at Bantam on Java and another in the Moluccas (Spice Islands) before leaving. Sir Henry Middleton led the Company's second journey in March 1604, while General William Keeling, a captain on the second voyage, led the third voyage aboard Red Dragon from 1607 to 1610, together with Hector under Captain William Hawkins and Consent under Captain David Middleton.

Alexander Sharpeigh was appointed captain of the company's Ascension and general or commander of the fourth voyage in early 1608, and two ships, Ascension and Union (captained by Richard Rowles), left from Woolwich on 14 March 1608. The English company struggled in the spice trade at first due to competition from the well-established Dutch East India Company. On its first voyage, the English company opened a factory in Bantam on Java, and imports of pepper from Java remained an important part of the company's trade for twenty years, until the Bantam factory closed in 1683. The company decided to explore the feasibility of a foothold in mainland India, with official sanction from both Britain and the Mughal Empire, and requested that the Crown launch a diplomatic mission [9], [10]. The company achieved a major victory over the Portuguese in the Battle of Swally in 1612, at Suvali in Surat, and requested that the

Crown launch a diplomatic mission. The company's ships docked in Surat, Gujarat, in 1608. The company's first Indian factory was established in 1611 at Masulipatnam on the Andhra Coast of the Bay of Bengal, and it's second in 1615 at Surat. The company's high profits reported after landing in India initially prompted James I to grant subsidiary licences to other trading companies in England, but in 1609, he renewed the East India Company's charter for an in

Upon your assurance of my royal love, I have given my general command to all the kingdoms and ports of my dominions to receive all the merchants of the English nation as my friend's subjects; that in whatever place they choose to live, they may have free liberty without any restraint; and at whatever port they shall arrive, that neither Portugal nor any other shall dare to disturb their quiet; and in what city they shall have residence, I have commandeered

The Mughal emperor Shah Jahan extended hospitality to English traders to the region of Bengal in 1634, and customs duties were completely waived for the English in Bengal in 1717. The company's mainstay businesses were by then cotton, silk, indigo dye, saltpetre, and tea. The Dutch were aggressive competitors and had meanwhile expanded their monopoly of the spice trade in the Straits of Malacca by ousting the Portuguese in 1640-1641. Within the first two decades of the 17th century, the Dutch East India Company (VOC) was the wealthiest commercial operation in the world, with 50,000 employees worldwide and a private fleet of 200 ships, specializing in the spice trade and paying a 40% annual dividend to its shareholders.

Throughout the 17th and 18th centuries, the British East India Company competed fiercely with the Dutch and French for spices from the Spice Islands; some spices, such as nutmeg and cloves, could only be found on these islands at the time, and they could bring profits of up to 400 percent from a single voyage. In 1635, Charles I awarded Sir William Courteen a trading licence, allowing the rival Courteen organization to trade with the east in any site where the EIC did not have a presence.

King Charles II granted the EIC (in a series of five acts around 1670) the rights to autonomous territorial acquisitions, mint money, command fortresses and troops and form alliances, make war and peace, and exercise both civil and criminal jurisdiction over the acquired areas in an act aimed at strengthening the EIC's power. After a year of resistance, the EIC surrendered in 1690, and the company sent envoys to Aurangzeb's camp to plead for a pardon. The company's envoys had to prostrate themselves before the emperor, pay a large indemnity, and promise better behavior in the future. The emperor withdrew his troops, and the company re-established itself in Bombay and established a new base in Calcutta.

According to the East India Company's archives, its involvement in the slave trade began in 1684, when Captain Robert Knox was ordered to buy and transport 250 slaves from Madagascar to St. Helena. The East India Company began using and transporting slaves in Asia and the Atlantic in the early 1620s, according to the Encyclopaedia Britannica, or in 1621, according to Richard Allen.

The British ship Clove, under the command of Captain John Saris, was the first British ship to call on Japan in 1613, during the rule of Tokugawa Hidetada of the Tokugawa shogunate. Saris was the chief factor of the EIC's trading post in Java, and with the assistance of William Adams,

a British sailor who had arrived in Japan in 1600, he was able to gain permission from the ruler to establish a commercial house in Hirado We grant free license to the subjects of the King of Great Britaine, Sir Thomas Smythe, Governor and Company of the East Indian Merchants and Adventurers, to come into any of our ports of our Empire of Japan with their ships and merchandise, without any hindrance to them or their goods, and to abide, buy, sell, and barter in their own manner with all nations, to tarry here as long as they think good, and to depart at their pleasure.

However, after being unable to get Japanese raw silk for shipment to China and having their trade region confined to Hirado and Nagasaki from 1616 forward, the business shuttered its operations in 1623. The first of the Anglo-Indian Wars occurred in 1686, when the company conducted naval operations against Shaista Khan, the governor of Mughal Bengal, resulting in the siege of Bombay and the subsequent intervention of the Mughal Emperor, Aurangzeb, who defeated and fined the English company. In September 1695, Captain Henry Every, an English pirate on board the Fancy, reached the Straits of Bab-el-Mandeb, where he joined forces with five other pirate captains to launch an attack on the Mughal convoy returning from the annual pilgrimage to Mecca, which included the treasure-laden Ganj-i-Sawai, reported to be the greatest in the Mughal fleet and the largest ship operational in the Indian Ocean, and its escort, the Fat. Every continued in pursuit and managed to overhaul Ganj-i-Sawai, which resisted strongly before finally striking. Ganj-i-Sawai carried enormous wealth and, according to contemporary East India Company sources, was carrying a relative of the Grand Mughal, though there is no evidence to suggest that it was his daughter and her retinue.

To appease Aurangzeb, the East India Company promised to pay all financial reparations, while Parliament declared the pirates hostis humani generis ("the enemy of humanity"). In mid-1696, the government issued a £500 bounty on Every's head and offered a free pardon to any informer who revealed his whereabouts, launching the first worldwide manhunt in recorded history. The plunder of Aurangzeb's treasure ship had serious consequences for the English East India Company, as furious Mughal Emperor Aurangzeb ordered Sidi Yaqub and Nawab Daud Khan to attack and close four of the company's factories in India, as well as imprison their officers, who were almost lynched by a mob of angry Mughals, blaming them for their countrymen's depredations, and threatened to end all English trading in India

The company's prosperity enabled its officers to return to Britain and establish sprawling estates and businesses, as well as political power, such as seats in the House of Commons. Ship captains sold their appointments to successors for up to £500. As recruits aimed to return to Britain wealthy by securing Indian money, their loyalty to their homeland grew. The corporation created a lobby in the English parliament, and pressure from ambitious tradesmen and former company colleagues (dubbed Interlopers by the company) who wished to start private trading enterprises in India resulted in the deregulating act being passed in 1694.

The companies merged in 1708, by a tripartite indenture involving both companies and the state, with the charter and agreement for the new United Company of Merchants of England Trading to the East Indies being awarded by Sidney Godolphin, 1st Earl of Godolphin. Under this arrangement, the merged company lent a sum of £3,200,000 to the Treasury, in return for a share

of the profits. For decades, there was a constant battle between the company lobby and Parliament: the company sought permanent establishment, while Parliament would not willingly grant it greater autonomy and thus relinquish the opportunity to exploit the company's profits. In 1712, another act renewed the company's status, though the debts were repaid. By 1720, 15% of British imports were from India, almost all passing through the company, reasserting the company's influence.

Britain and France became bitter rivals at this time, with frequent skirmishes for control of colonial possessions. In 1742, fearing the monetary consequences of a war, the British government agreed to extend the deadline for the licensed exclusive trade by the company in India until 1783, in exchange for a further loan of £1 million. The war was partly fought in the Indian theater, between company troops and French forces. In 1757, the Law Officers of the Crown issued the Pratt-Yorke opinion, which distinguished overseas territories acquired by right of conquest from those acquired by private treaty, stating that, while the Crown of Great Britain enjoyed sovereignty over both, only the property of the former was vested in the Crown.

The need to sustain troops and the economy during the war, as well as the increased availability of raw materials and efficient methods of production, boosted demand for Indian commodities. As the home of the revolution, Britain experienced higher standards of living. Its ever-growing cycle of prosperity, demand, and production had a profound influence on overseas trade. Sir John Banks, the Kent businessman who negotiated the agreement between the king and the company, began his career in a syndicate arranging contracts for victualling the navy, an interest he maintained for the rest of his life, and he was aware that Samuel Pepys and John Evelyn had amassed a substantial fortune from the Levant and Indian trades.


**Figure 1: India's imperial entities: Diagrmae showing the map of the India's imperial entities.**

Outstanding debts were also agreed upon, and the company was permitted to export 250 tons of saltpeter. In 1673, Banks successfully negotiated another contract for 700 tons of saltpeter at £37,000 between the king and the company. The demand from the armed forces was so great that the authorities sometimes turned a blind eye to the untaxed sales. One governor of the company was even quoted in 1864 as saying that he would rather have the saltpeter made than the salt tax.

The Seven Years' War (1756-1763) resulted in the defeat of French forces, limited French imperial ambitions, and hampered the influence of the Industrial Revolution in French territories (Figure.1). Robert Clive, the Governor-General, led the company to a victory against Joseph François Dupleix, the commander of the French forces in India, and recaptured Fort St George from the French, allowing the company to seize Manila in 1762. By the Treaty of Paris, France regained the five establishments captured by the British during the war but was barred from erecting fortifications or keeping troops in Bengal. The Great Bengal Famine of 1770, exacerbated by the East India Company's actions, resulted in massive shortfalls in expected land values for the company. The Company bore heavy losses and its stock price fell significantly. In May 1772, the EIC stock price rose significantly. In June Alexander Fordyce lost £300,000 shorting EIC stock, leaving his partners liable for an estimated £243,000 in debts.

## DISCUSSION

The East India Company took out a loan from the Bank of England in September, to be repaid from the sale of goods later that month, but with buyers scarce, most of the sale had to be postponed, and when the loan fell due, the company's coffers were empty. On October 29, the bank refused to renew the loan, setting in motion a chain of events that made the American Revolution inevitable. On 14 January 1773, the EIC's directors requested a government loan and unfettered access to the tea market in the American colonies, both of which were granted. In August 1773, the Bank of England lent the EIC money.

The East India Company was also given competitive advantages over colonial American tea importers in selling tea from its Asian colonies in American colonies, which resulted in the Boston Tea Party of 1773, in which protesters boarded British ships and threw the tea overboard. When protesters successfully prevented the unloading of tea in three other colonies and in Boston, Governor Thomas Hutchinson of the Province of Massachusetts Bay refused to allow the tea to be retued. The company's trade monopoly with India was terminated in the Charter Act of 1813, and the monopoly with China was dissolved in 1833, thereby eliminating the company's commercial activity and reducing it to primarily administrative functions. Following the Indian Rebellion of 1857, and in accordance with the requirements of the Government of India Act 1858, the British government nationalized the firm, taking over its Indian properties, administrative powers and machinery, and military troops.

In 1833, the company divested itself of its commercial trading assets in India in favor of the UK government, with the latter assuming the company's debts and obligations, which were to be serviced and paid from tax revenue raised in India. In exchange, the shareholders voted to accept an annual dividend of 10.5%, guaranteed for forty years, also to be funded from India, with a final pay-off to redeem outstanding shares. The company remained in existence in vestigial form,

continuing to manage the tea trade on behalf of the British Government (and the supply of Saint Helena) until the East India Stock Dividend Redemption Act 1873 took effect on 1 January 1874, providing for the company's formal dissolution on 1 June 1874, following a final dividend payment and the commutation or redemption of its stock. "It accomplished a work that no other trading Company has ever attempted in the history of the human race, and that no other trading Company is likely to attempt in the years to come." The company's headquarters in London, from which much of India was governed, was East India House in Leadenhall Street. After occupying premises in Philpot Lane from 1600 to 1621; Crosby House, Bishopsgate from 1621 to 1638; and Leadenhall Street from 1638 to 1648, the company moved into Craven House, an Elizabethan mansion in Leadenhall Street. The building had become known as East India House by 1661.

In 1607, the company decided to build its own ships and leased a yard on the River Thames at Deptford; by 1614, the yard had become too small and an alternative site was acquired at Blackwall; the new yard was fully operational by 1617 and sold in 1656, though East India Company ships continued to be built and repaired there for some years under the new owners. The East India Dock Company was established in 1803 by an Act of Parliament promoted by the East India Company, with the goal of establishing a new set of docks (the East India Docks) primarily for the use of ships trading with India. The existing Brunswick Dock, part of the Blackwall Yard site, became the Export Dock, while a new Import Dock was built to the north. In 1838, the East India Dock Company merged with the West India Dock Company.

The East India College was founded in 1806 as a training establishment for "writers" (i.e. clerks) in the company's service, and was initially located in Hertford Castle before moving in 1809 to purpose-built premises at Hertford Heath, Hertfordshire. The college closed in 1858, but the buildings reopened as a public school in 1862, and are now Haileybury and Imperial Service College. The East India Company Military Seminary was established in 1809 at Addiscombe, near Croydon, Surrey, to train young officers for service in the company's armies in India, and was based in Addiscombe Place, an early 18th-century mansion. The government took over in 1858, renaming it the Royal Indian Military College, and it was closed in 1861. In 1818, the company entered into an agreement under which those of its servants who were certified insane in India could be cared for at Pembroke House, Hackney, London, a private lunatic asylum run by Dr George Rees until 1838, and then by Dr William Williams, until 1870, when the India Office opened its own asylum, the Royal India Asylum, at Hanwell, Middlesex. The East India Club in London was founded in 1849 for company executives, and it still operates today as a private gentlemen's club with its club house at 16 St James's Square in London.

The English East India Company flag evolved throughout time, with a canton based on the current Kingdom's flag and a field of 9-to-13 alternating red and white stripes. With the Acts of Union 1707, the canton was changed to the new Union Flag consisting of an English St George's Cross combined with a Scottish St Andrew's cross representing the Kingdom of Great Britain. After the Acts of Union 1800 that joined Ireland with Great Britain to form the United Kingdom of Great Britain and Ireland, the canton of the East India Company flag was altered [11], [12].

The number and arrangement of stripes on the field of the flag have been extensively debated; historical sources and artworks indicate variants ranging from 9 to 13, with some pictures showing the top stripe red and others showing it white. The East India Company flag was remarkably similar to the Grand Union Flag during the American Revolution, and historian Charles Fawcett said that the East India Company flag influenced the Stars and Stripes of America.

When the East India Company was chartered in 1600, individual merchants or members of companies such as the Company of Merchant Adventurers had a distinguishing merchant's mark which often included the mystical "Sign of Four" and served as a trademark. The East India Company's merchant mark consisted of a "Sign of Four" atop a heart within which was a saltire between the lower arms of which were the initials "EIC". Similarly, during the French Revolutionary and Napoleonic Wars, the East India Company arranged for letters of marque for its vessels such as Lord Nelson, not so that they could carry cannon to fend off warships, privateers, and pirates on their voyages to India and China which they could do without permission, but so that if they had the opportunity to take a prize, they could do so without being accused of piracy.

Furthermore, the firm maintained its own fleet, the Bombay Marine, which was armed with warships like the Grappler and often joined Royal fleet vessels on excursions like the Invasion of Java. At the Battle of Pulo Aura, probably the company's most notable naval victory, Nathaniel Dance, Commodore of a convoy of Indiamen sailing aboard the Warley, led several Indiamen in a skirmish with a French squadron, driving them off. Six years earlier, on 28 January 1797, five Indiamen, Woodford, Captain Charles Lennox, Taunton-Castle, Captain Edward Studs, Canton, Captain Abel. When the Royal Navy was desperate for boats to guard commerce convoys, it acquired many East Indiamen to convert to warships, including the Earl of Mornington, which became HMS Drake.

Unlike all other British Government records, the records of the East India Company (and its successor, the India Office) are held by the British Library in London as part of the Asia, Pacific, and Africa Collections, and are searchable online in the Access to Archives catalogues. Many of the East India Company records are freely available online under an agreement that the Families in British India Society. The East India Company funded the Asiatic Journal and Monthly Register for British India and its Dependencies, which was originally published in 1816 and contains a wealth of information on the EIC.

## CONCLUSION

Trading spices was how the East India Company generated money. However, it expanded its product line to include textiles, tea, and coffee. At its height, the firm was the world's biggest corporation. The EIC possessed its own military forces in the shape of the company's three Presidency armies, which totaled around 260,000 troops, which was double the strength of the British army at the time. There would have been no imperial British Raj in India in the nineteenth and twentieth centuries if the East India Company had not existed. And, for better or worse, the extraordinary success of the world's first multinational firm helped build the present

global economy. The East India Company was finally disbanded in 1874 by an Act of Parliament. Thus came the British Raj, the British state's direct imperial dominion over India.

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# CHAPTER 16

# INDIAN HISTORY AFTER THE FALL OF EAST INDIA COMPANY

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**ABSTRACT:**

The East India Company was finally disbanded in 1874 by an Act of Parliament. Thus came the British Raj, the British state's direct imperial dominion over India. The British parliament disbanded the East India Company and gained direct control of India with the Government of India Act of 1858.India has made great progress in agriculture, heavy industry, irrigation, energy production, nuclear power capabilities, space technology, biotechnology, telecommunications, oceanography, and scientific education and research during the previous seven and a half decades.

**KEYWORDS:**

British India, Civil Service, East India, Educated India, Money Lenders.

## INTRODUCTION

Following the Mutiny, and presumably as a direct result, the East India Company was abolished in 1858, and its powers of governing were transferred directly to the British Crown. In many respects, this was really a belated rationalization of a long-developing issue. The Company's political activities were walled in by Westminster's oversight, exerted via the Board of Control, after it was divested of its monopoly economic powers in 1813 and all trading operations in 1833. By 1850, the once-mighty Honorable Company had been reduced to a group of investors. In certain respects, the transition to Crown control was significant. It clearly confirmed the hitherto symbolically opaque reality that India was really controlled from Britain [1], [2].

Until 1858, the Company had claimed part of its governing title from the Mughal emperor (who had been a drug-addicted hostage in Delhi for many years) and had portrayed itself as an Indian state, although less and less successfully. The alien nature of British authority had now become unassailable and a focal point for political protest and mobilization. Furthermore, by transferring control from a licensed mercantile corporation, the British made it clear that their Indian holdings were to be established and ruled as a unified state. They had created a power that might be taken up collectively by other bodies in the future. As a result, although the transformation seemed to bring no significant changes on the ground in India at first, it signified the country's transition from the modern to the contemporary state.

Modernity in India, like in Europe, began with the replacement of one social configuration, often referred to as medieval, by another, beginning about the sixteenth century. In Europe, countries like England and France made the shift to modernity quickly, but India took a little longer. After 1500, pressures from the previous two centuries' population growth resulted in fragmented land holding, diminished productivity, and, finally, the emergence of capitalist production, either on large landed estates, as in England and Prussia, or on small proprietorship holdings, as in France and elsewhere. As a consequence of the expansion of commerce, markets, and capitalist relations under the fraying shell of a feudal system, this new economic power triggered a political crisis [3], [4].

Some argue that feudalism was forced into crisis and eventually destroyed by intensified conflict between landlords and agrarian workers, which, combined with extended market relations, rendered serfdom an anomalous institution and paved the way for the emergence of capitalist agrarian relations. Whatever the reasons or combinations of factors, political economics concepts are generally used to complete the explanation of Europe's journey to capitalism and modernity. Deliberate state-building policies, known as 'mercantilism,' were implemented. According to this doctrine, strong states were created by combining state institutions such as the army and a bureaucracy with the institutions of merchant capitalism and the formation of corporate mercantile bodies chartered to manage monopolies from which state treasuries benefited, as well as to carry out foreign policy tasks [5], [6].

For this reason, the East India corporations of England, France, and Holland were established. Thus, India, or at least the empire, was an essential component of European mercantilist modernity. The economies of these two widely different zones of Eurasia suffered comparable transitions, and the economies of Western Europe and India became more entwined in the years that followed. India did not undergo a feudal crisis per such, but its medieval institutions were significantly modified in post-Mughal periods to establish the circumstances for the transition to capitalism and modernity.

In their broad Gangetic heartland, Akbar and his successors had attained a greater degree of centralization of authority, governmental power, and bureaucratic control than earlier governments. Nonetheless, even in the core territories around Delhi and Agra, there was strong resistance to state rule, and the structure of the paragana world of local socio-economic organization by dominant lineages and peasant castes was not fundamentally changed even after parganas were taken over by state officials. Centralization was rudimentary, and traditional patrimonial systems of power coexisted with bureaucracy.

Deeper developments were taking place outside of Mughal politics. Small market towns grew, as did grain and credit markets, as a result of commercial innovations in response to increasing trade networks that reached Europe. Indian exports, led by pepper and textiles, drew European traders, who provided a steady supply of silver from the New World to world commerce, supporting the stable Mughal silver rupee. Overall, Mughal society was a step forward from earlier medieval regimes, displaying symptoms of a future in which a series of political, economic, and cultural revolutions resulted in a new social order. Smaller states superseded imperial polities in both Europe and India, and these more modest nations were more integrated

politically and culturally. Some prior groups lost advantages while others gained, and state-building programs benefited from the planned and methodical deployment of economic methods that have since been linked with the terms ‘mercantilism 'and 'political economy [3], [7]. The significant impact of cultural changes on the definition of European modernity was not replicated in India. Nothing in India compares to the liberating vitality of the Renaissance in Europe, particularly in the way secular and scientific ideals were liberated from the confines of Christian orthodoxy. India had no experience with such liberalism, but it had also seen little of the earlier suffocating confinement of medieval Catholicism; Islam in India and elsewhere had never locked itself off from science and different ideas as did medieval Christianity. If Europe and India embraced modernity at the same time and in some respects, they grew more closely connected at the start of the modern age. However, the variety of the subcontinent's peoples, as well as the diversity of their cultures and experiences, precludes a single interpretation of when the foundations of today's India or Pakistan were established.

For our purposes, 'current history' started in India and for Indians in the middle of the nineteenth century, when a set of political, economic, and cultural elements emerged that had previously only been hinted at. That is when the direct antecedents of the present can be identified as causally significant structures, when the patterns of institutions and ideology that the current generation shares a broad and significant environment began to take form. Over the last 150 years, communities of significant antiquity have been more divided as a result of the combined pressures of conflict along class lines and the loss of their significant historical autonomy. After 1830, entirely new interactions between governments and communities emerged, with a noticeable shift toward substantially higher external influences on social, cultural, and economic development. Even though there is a degree of intellectual consistency in the constant invocation of caste and religious identities and allegiance, the social environments to which these ideologies relate and from which they emerged have been fundamentally changed.

Neither caste, religion, nor geography, the old determinants of affinity, have the same meaning as articulated in medieval dharmashastras. Perhaps such continuity was not to be anticipated, but the weakening of links that bind people to specific areas and to particular strands of ideology, rendering them unable of defending past historical values, is a remarkable feature of the modern era. The Company was supplanted in 1858 as a result of a revolt by its sepoys in 1857. The suppression of the 'Great Mutiny,' and the danger it represented to British power, was the work of British troops supported by Indian allies, particularly the Sikhs, and the dread of additional uprisings cast a shadow over the remainder of the nineteenth century. But, in the long term, the transfer of power had the effect of tying Britain and India into a shared trajectory.

Together with Britain, India has since moved toward more sophisticated and bureaucratic governmental structures, with departments dedicated to technical functions and expected to contribute to market-driven economic development in accordance with the liberal state and government philosophy. Furthermore, India was given an increasingly important role in the developing British empire, notably in producing and paying for the troops required to accomplish imperial aims. For these purposes, British and Indian troops battled in various regions of Asia, Africa, and even Europe, with the majority of the expenditures carried by India's agricultural

producers; and its youths, particularly those from the Punjab, furnished the majority of the soldiery. Surprisingly, Crown control after the uprising resulted in minimal changes in the system of power inside India.

From the base administrative level of revenue (the judicial district) to the provincial capital, or 'Presidency 'of Madras, Bombay, or Calcutta, and between the governors in those provincial capitals and London, these levels of authority remained largely unchanged since the Company's time. Minor British nobles were still nominated to the administrative offices of governor and governor-general (who became the viceroy of India); expert recruiting filled the top judicial seats; and most policies were established by councils chaired by senior Indian Civil Service officials. During the Company period, one big change had already been hinted at.

This was the birth of technical departments such as public works, which was in charge of roads and irrigation, forestry, and police. These had been implemented at the provincial level, and by the late nineteenth century, each had grown into a bureaucracy that spread into every area. The impact on district administration was significant, since this was the point at which the government was most regularly in contact with the governed. Changes here signified a divergence from a previous ideal defined by the Company administration's founders in the early nineteenth century. Men like Mountstuart Elphinstone, John Malcolm, and Thomas Munro were all-powerful local executives, and such proconsular officials were blamed for keeping Indians faithful to the British cause throughout the Rebellion, particularly in the Punjab.

Prior to the insurrection, the notion of personal local government started to wane, and by the time the Crown gained direct control over India in its aftermath, local authority had devolved into an oligarchy of European civil employees. By the late nineteenth century, European wives and families of district officials had joined their husbands, and other Europeans - teachers, planters, and businesspeople - had formed big enough colonies in certain locations to construct tiny and exclusive European enclaves inside the broader Indian world. Provincial capitals shared the same social patterns as encysted Europeans, with their clubs and playing fields, and were similarly separated from the native aristocracy, the emerging western educated Indian professionals who were forming a middle class, the very numerous lower - middle - class families of merchants, bazaarmen, artisans, and minor government officials, and, finally, the urban poor.

A variety of intricate links remained to connect district towns and provincial cities to rural hinterlands. Connections that typically date back to medieval times were developed throughout the eighteenth century, when intensified commercialization joined with state - building to thicken the network of urban - rural interactions. Nonetheless, India remained mainly rural throughout the nineteenth century, and when the first provincial censuses started to be completed around the mid - century, urban areas were conservatively defined as anything with a population of more than 5000.

The percentage of people living in towns (defined as having 5000 or more residents) was recorded as low in population counts of India as a whole in 1872, 1881, and 1891: a measly 10% urban residency was attained in 1901, when there were roughly 2100 towns with a total population of 21 million. At the time of independence, in 1947, urban residency had expanded to

15% of the population, or almost 50 million people living in around 2700 urban areas. While the emergence of classes in towns and cities has received emphasis due to historical interpretation's predisposition toward political and economic modernity, class connections also intensified across the countryside throughout the nineteenth century. That is, behind the apparent dominance of what is today considered traditional caste society, there were clusters of men of various caste background whose greater income, housing, and education differentiated them from others of comparable conventional standing. Positions within the nexus of developing capitalist interactions established contacts with individuals that inflected caste and religious orientations, whether western - educated professionals acting as minor government officials or day-laborers.

Bengal was an extreme case of class creation. It included Calcutta, the "City of Palaces" and British India's capital. This was the city with the first and most western - educated Indians, the first westernized intelligentsia, and the most sophisticated commercial center of the subcontinent until it was supplanted by Bombay. While Bengal's urban population was among the smallest in all of India, reaching only 5% at the end of the nineteenth century, the Bengal countryside was among the most commercialized in India at the start of the nineteenth century, as evidenced by the high proportion of the rural workforce -perhaps 80% -who relied on wage labor for survival. A distinct conguration of rural classes might be recognized elsewhere. By the mid-nineteenth century, wide classes of rural inhabitants' social, political, and economic interests were distinct and strong enough to compete with, and at times overcome, historic feelings of caste, sect, and region. There was a three-tiered stratification of rural classes everywhere. The highest level was made up of two landed classes, which were occasionally classified as independent classes. There were landlords in many locations, a thin layer of proprietorial families with security of tenure over enough land to forgo cultivation work beyond managing tenants or daily wage laborers, who supplemented their agricultural revenues by money lending.

Under the huge and secure fields were affluent farmers who owned and farmed land and, in times of peak need, would employ others as well since they had considerable holdings. Rich farmers exchanged grain and worked as small-scale, local money lenders to supplement their income. For some researchers, the difference between landlords and affluent farmers is unimportant, save in sections of India where revenue settlements generated a substantial landlord class, such as Cornwallis' Bengal and portions of Madras.

In most of India, the manner in which those with substantial lands employed day laborers to cultivate them, engaged in grain trading and usury to fortify their economic and social dominance, and forged multiplex bonds with leading groups in towns and cities was more important than the relative size or security of individual landlords' holdings. What united the countryside and cities was sometimes considerably more significant than what separated them. The second and significantly more populous agricultural layer, comprised of medium farmers, was somewhat removed from such interactions. Their farm holdings were barely enough to absorb all or most of their family labor, but not substantial enough to necessitate employing outsiders. Though middling farmers did not normally sell their own labor, they were put under immense pressure to do so by tax collectors and the need to escape debt to money lenders.

The lingering concern of middling farmers, as they were commonly referred to, was that they would join the ranks of destitute farming families forced to work for others as tenants or day laborers. These were the poorest of the rural social groups, made up of families that did not have enough land to absorb their labor or provide the money they needed for sustenance; they sometimes worked for others, generally neighbors. There existed a rural proletariat in locations of high and irrigated output, with no land, tools, or draft animals, who were forced to contract themselves out as day laborers and were often bound to specific landed families by indebtedness that might be carried down through the generations.

At the same time, classes were a common component of city life. In 1827, Benares had a population of 200,000 people, and two-thirds of its male labor was split into the following occupational categories: artisans and textile workers, dealers and bankers, transporters, and those offering personal and professional services, such as barbers and watermen. There were also professionals, medics, and attorneys, as well as a considerable number of priests in Benares, as in other pilgrimage destinations such as Allahabad and Gaya. In the early nineteenth century, for example, almost 40,000 brahmans lived on charity in Benares, accounting for approximately one-fifth of the population. The richest urbanites were divided into two categories. There were the great houses of rural magnates, whose riches came from the rents they earned as absentee country landowners, ownership of valuable urban land, and profits from usury and grain trafficking. The second aristocratic group included bankers and big money - lenders with large rent and interest earnings, as well as wholesale merchants. This was genuine bourgeoisie.

Under them was the typical population of every town or city: lower - middle - class artisan - merchants, bazaar petty dealers, commodities brokers and labor contractors, petty money - lenders, and religious and governmental authorities. At the bottom were the paupers who were pushed from the dangers of agricultural exploitation to a life of chance and misery in cities. In northern India, a higher share of all urban strata were Muslim, a legacy of former Muslim rule's demographic structuring. The Indian urban population developed slowly throughout the nineteenth century, but it was not only numbers that made urbanites significant in the modern era. Beginning in the early nineteenth century, urban classes served as adjuncts and agents of the colonial state, whose institutions would reshape India and shape its modernity.

While businesses, notably Europeans, contributed to this shift, contemporary business advanced slowly. Calcutta had just twenty-three European merchants in 1815, aided by a few more major Hindu merchants and bankers, and a sprinkling of Muslim firms; most business was done by Bengali firms in traditional methods. By the mid-century, Calcutta's contemporary commercial sector comprised 173 European merchants and agents, around fifty large Indian banking firms (eight of which were from Madras), thirty-five Muslim and 160 smaller Bengali firms.

These figures were insignificant in comparison to the great landowners of Bengal produced by the Cornwallis settlement of landed estates. Around 1870, 500 zamindars, as they were known, had estates of 20,000 acres or more; another 16,000 owned estates of 500 to 20,000 acres; and 138,000 landlords owned holdings of less than 500 acres. In Bengal, most households were sustained by a few irrigated acres. The urban - based capitalists of the day, as well as the educated, seem to be trifling in the face of such enormous numbers. In all of British India in

1859, there were just thirteen government institutions with roughly 2000 students. Another 30,000 kids attended government secondary schools.

Despite this modest beginning, the Indian middle and lower - middle classes rose to dethrone Europeans from hegemonic control of the subcontinent. This was made possible in part by the increasing engagement of Indians in government administration. To begin with, the numbers are tiny. Around 3000 Indians held higher, local administration positions in 1850. To find so few Indians in positions of localized authority would have disappointed someone like Thomas Munro, who, as governor of Madras in 1824, advocated for increased involvement of Indians in their own government in what was intended as his valedictorian statement of principle before departing India.

However, even these limited prospects for safe, pensionable government work prompted broad support for privately financed schools to supplement those sponsored by missionary groups and those receiving state help. As a consequence of this joint investment in education, matriculates from private and public secondary schools and colleges were large enough by 1857 to warrant the establishment of universities in the Presidency towns of Bombay, Calcutta, and Madras. However, the expansion of western education was insufficient to ensure that all graduates found suitable jobs. Thus, in the same year that the Company regime was driven from power by the mutinous Indian soldiers of its northern army, the groundwork was laid for the formation of a stratum of educated Indians whose economic and political frustrations coalesced into a nationalistic opposition in the late nineteenth century.

Another significant political reform was the progressive opening up of representative assemblies to participation by western - educated Indians. The Indian Councils Act of 1861 established town and district councils, and eventually, via a succession of similar acts, participation in the Viceregal Council was extended to an educated Indian elite. This relatively limited engagement in government was seen a suitable return for the middle class's approval of, and even sometimes instigation of, greater taxes. Many Indians saw these political concessions as victories, but there were also losses, mostly economic ones, which defined the current period and distinguished it from the previous era of modern history. By the 1830s, a new equilibrium had been created between local capitalists' interests and institutions and those of foreign capitalists. For the previous two centuries, Indian capitalists, especially wholesale merchants, bankers, and textile manufacturers, had received substantial official backing in exchange for their contributions to the existing regimes. In acknowledgment of the core of actions aimed to foster state creation, the word mercantilism has been ascribed to the policies of numerous pre-colonial administrations. Strong governments were necessary to finance military development based on fi rearms, which necessitated efforts to supplement land taxes with money income from trade. As a result, Indian states in the seventeenth and eighteenth centuries sought to develop their regional economies by encouraging commodity production in order to broaden the tax base from which to finance the importation of military supplies and standing armies of trained soldiers to use these new weapons.

All of this necessitated the participation of Indian capitalists. In exchange for their cooperation, they earned financial benefits such as tax breaks and monopoly rights. As a consequence of the

post-Mughal era's state-building, rural populations across eighteenth-century India were dragged into a wider network of trade and finance.Before delving into the genesis of these political changes, a more thorough examination of their material and cultural roots is required. From the beginning, East India Company authority in Bengal and Madras represented an intensification of the mercantilist methods used by eighteenth-century nations. The Company advanced practices for boosting state authority by extending its control and command over the resources of its conquered people, as well as by stimulating petty commodity production and monetization via its demand for cash taxes. In these aspects, British control differed in degree rather than type, but it was a distinct form of rule in other ways. As a worldwide commercial firm with significant holdings in Europe and China, the Company deployed Indian goods, talents, and cash in unprecedented ways.

Until 1813, when its monopoly on trade with Europe was terminated, the Company's trade operations, combined with its function as a government, ensured that Indian textiles and agricultural commodities, such as cotton, sugar, and opium, were at its disposal; and its illegal importation of opium into China turned a British trade deficit with that country into a significant surplus. It is scarcely remarkable that, given the climate of commercial and monetary intensification created by these activities, there should have been significant changes in the relative advantages of different groups, based on their relationship to the productive forms of the Indian economy. However, two transformative processes -deindustrialization and repeasantization -are frequently said to have been imposed on the most commercialized zones of the subcontinent, but neither of these processes was so destructive of older forms as to transform Indian society as profoundly as the term' modernization 'implies.

## DISCUSSION

The accusation of 'deindustrialization' in India is based on the undisputed observation that, in comparison to other eighteenth-century Asian societies, with the exception of China, India was an industrial giant; it produced a wide range of goods of very high quality, sources of envy and wonder, as Hegel's paean confirms. Textiles and metal goods were key industrial items, with outstanding back - links to substantial cotton production in various sections of the nation, as well as high-tech mining and smelting. These production patterns remained in place for the most of the first century under East India Company supervision, and there were even some attempts to enhance previous processes via selective modernization.

In return for the spices cultivated there, the American cotton states used their seeds and part of their methods to fulfill the burgeoning demand for Indian textiles in Europe, through Britain, and Southeast Asia. However, by the 1840s, the nature of exports had shifted from finished Indian textiles to raw cotton for manufacturing by Britain's new steam-driven equipment. From then until the eve of the First World War, India - long the envy of the world for producing fabric - bought over half of Britain's textile exports. When the First World War disrupted that commerce, tariff limitations on Indian machine textiles were removed, and modern factory textile manufacture was enabled. Similarly, pre-colonial India's heavy engineering operations produced strong artillery pieces for Indian states.

These factories were now shuttered, and British-made engineering items - not necessarily better to or cheaper than Indian ones - were replaced, reducing India's economic potential while fulfilling its duty as an imperial market. The concentration of national and worldwide markets for many old and some new Indian goods drove economic developments after 1860. Textile factory production initiated this expansion in India, as it did in Europe, and textile exports were followed by coal and, finally, iron and steel. These advancements expedited socio-economic changes in not just many Indians' jobs, but also in the social environment in which many families and communities would live in the future. New urban workers arose in established commercial centers such as Bombay, where Indian businessmen turned old mercantile riches into the industrial capital of new textile factories. These Indian financiers' interests stretched throughout the subcontinent, where they joined with Bengali capitalists.

Bengali financiers established coal and iron fields in Bihar, and new towns arose, such as Jamshedpur, which was built by the Parsi Tatas of Bombay. Rural institutions were not immune to these changes, however the end result was not development but what is now recognized as underdevelopment. Prices for agricultural goods fell throughout the early decades of the nineteenth century, at a time when demand for cash for taxes and rents surged in many regions of the subcontinent, causing hardship for poorer agrarian and pastoral populations. However, as prices started to rise after 1860, it was affluent farmers and money lenders who benefited, resulting in significant concentrations of resources in their hands. However, there was also enmity amongst the gainers, as seen by the riots of large Maratha farmers against Marwari money lenders in the Pune area in 1875.

The introduction of railroads in 1854 boosted the penetration of British capital and consumer products. Railways were built in accordance with the logic of imperial benefit, using British capital under the promise of a fixed return to foreign investors, another manner in which the colonial relationship boosted British capitalism. Before 1914, the "free trade era" was little more than a system that favored the importation of British manufactured goods through a variety of formal and informal channels; it foreshadowed what was to be called imperial preference in the 1930s depression, and it resulted in the degradation of previous Indian manufacturing and transportation industries.

The unemployed were then forced into agricultural labor and repeasantized. These trends are shown in Indian censuses conducted between 1881 and 1931, when employees in agriculture rose by 28% while those in non-agricultural sectors decreased by 8%. The patterns documented in these censuses may have been much more pronounced in the four preceding decades, from 1840 to 1880 (before regular censuses were recorded). During the eighteenth and early nineteenth centuries, less than half of the workforce may have been engaged in cultivation and related activities, whereas by the late nineteenth century, the agriculturally dependent had risen to 75%, an enormous additional weight borne by an Indian agriculture that was already well behind European agriculture in productivity and technology. With such growing reliance on agricultural labor, social interactions in India Map 11 The railroads of India, c.1900. Peshawar, Lahore, Delhi, Quetta, Karachi, Ajmer, Lucknow, Bhopal, Jhansi, Benares, Calcutta, Chittagong,

Surat, Bombay, Nagpur, Bangalore, Madras, Calicut, and Colombo were all likely to grow increasingly dangerous for the poor.

Some changes were modest at first, but the rising speed of change in the late nineteenth century must have contributed to the intensity of the terrible famines that followed. Famine and illness were the most severe results of change during the century of British imperial domination that started in 1840, but chronically insufficient nutrition and subsequent morbidity showed a deterioration of the whole subcontinent's socio-cultural fabric. In the broad countryside, this was both a cause and a symptom of community deterioration. Communities lost their traditional capacity to sustain structures capable of reacting to crises within a location when wealth got concentrated in a few families and the political tools for local collaboration were lost in bureaucratic divisions of duty on functional lines.

The proclivity of British legislation and census operations to impart new meanings and roles, taking local groups out of historical contexts and obligations, drastically impacted caste interactions that led to communal cooperation, such as those between client and patron castes. Caste relations, like faiths and groups, have always adapted to shifting historical conditions. How else could the essences and traditions of any purported antiquity have been preserved in the face of such upheavals as the massive development of agricultural over pastoral economies, Muslim supremacy of northern India, or European dominance? Indians were no longer members of groups or kingdoms, but were instead subject to new governing structures. Once upon a time, local religious and political institutions, as well as distant rulers, did their best to preserve customary connections and reciprocal rights under flexible, regionally sensitive standards; presently, law courts presided over by British judges establish new parameters. British judicial and civil officials would not uphold the rights and privileges of this or that group when there were no compelling grounds to do so, according to their own property ideas. Censuses and other contemporary control methods have tended to homogenize certain various local privileges and duties while dismissing other claims to unique rights and customs as unnecessary or inconvenient.

As a result of communitarian struggles against military lordships that came and went, local rural social relations and practices were lost; hard - won rights were set aside, and communal integrity was subject to legal and police assaults in the interests of some local groups against others. Those who won these local battles often did so because of their privileged relationships with colonial officials who could decide who lost old privileges and who acquired new ones. Gainers tended to be individuals perceived to be owners of property and payers of cash taxes, or practitioners of valuable professions -scribes, attorneys, landlords - while losers included those formerly high position such as minor kings and the majority of smaller agricultural families. As a result, rural communities throughout the subcontinent were altered.

This is not to say that colonial dominance in India replaced a beautiful world of tradition and justice with the individualist and pluralist morality of western society and culture. Pre-colonial India was rife with stratification, exploitation, oppression, and suffering. Furthermore, there were European principles that really appealed to Indians, as many sought and sacrificed to get English or another European language, western education, and western commodities. This resulted in

dramatic changes in the lives of Indians, at least of Indian males; ancient institutional and cultural forms gave way to new institutions and ideologies as they searched for a modernity that may be theirs or fought to maintain some of their former advantages and immunities. However, integration into political, social, and cultural identities that cut over earlier community borders and via communal institutions was unprecedented beginning in the mid-nineteenth century. The authoritative centers of these newer formations and ideologies were always elsewhere, in towns and cities, far from the cores of historical localities; they were under the control of professionals - party politicians, bureaucrats, populist godmen, and industrial tycoons - with interests that were frequently distant from or only tangentially related to older communities.

Queen Victoria issued a proclamation 'to the Princes, Chiefs, and People of India' in November 1858, promising the first two that their dignities and privileges, as well as existing contracts with the East India Company, would be preserved. Government employment was guaranteed to the non-aristocratic Indian populace of all faiths and ethnicities based on their 'education, skill, and integrity'. The generosity of her comments was intended to bridge the schism that the previous year's revolt had created between the government and the people. Her proclamation was quickly followed by the Government of India Act of 1858, which established new objectives.

A Secretary of State for India was appointed and constituted a member of the Westminster Cabinet; nevertheless, his office and employees were paid for using Indian funds. The Parliamentary Commissioners were replaced by the Council of India, the majority of whose fifteen members were to be appointed from among retiring East India Company directors; the remaining were to have served in India for 10 years. This system signified a high level of continuity in people and consequently policy between the Company regime and its imperial successors, but it also meant that power had become more centralized by reducing the influence of Company directors. Victoria's promise of Indian involvement in high office was so delayed to materialize that by 1880, the Indian Civil Service (ICS) had just sixteen Indians among its 900 members.

The 1858 Act confirmed a few years earlier agreement to recruit the elite administrative corps via competitive tests conducted in England. The standards that applicants had to fulfill grew more strict in the years that followed, yet top officials in India and their British allies could not bring themselves to trust Indians with significant responsibility. Lord Lytton, the viceroy, confidentially wrote in 1879 that pledges of considerable Indian access to high office would never be fulfilled, and that the only option was to disavow the promise or continue in the lamentable road of deceit. Others, less arrogant or dishonest than Lytton, believed that establishing a second layer of administrators, with young, educated Indians from "good families and social positions," would be a safer bet.

A similar arrangement, known as the Statutory Civil Service, was created in 1880, but it could not satisfy the desire for simultaneous tests. Proposals to give similar tests in the 1890s were rejected on new grounds: Hindu dominance in higher education meant that Muslims and Sikhs with lengthy experience and traditions of governing in India would be unjustly disadvantaged. The hesitation in London and Calcutta to open offices to Indians arose from existing social Darwinist beliefs of racial superiority, in addition to the common desire to cede authority freely.

Having even a few trustworthy Indians engage in policy debates on how Indian resources may be used to alleviate poverty was particularly repugnant to late-nineteenth-century British officials. To their chagrin, the voices most critical of Indian poverty were those of other Englishmen, including some of their most senior colleagues, rather than the educated middle-class Indians whom Lord Lytton dreaded. In reality, middle - class Indians valued laissez - faire views similar to those of their British contemporaries and superiors.

From the 1870s through the turn of the century, Dadabhai Naoroji, a Bombay Parsi merchant who was elected to Parliament, released a series of papers, speeches, and letters denouncing the use of Indian resources for British benefit. In 1901, his collected articles were published as a book titled Poverty and Un-British Rule in India, with the intention of focusing public debate on economic concerns. A similar accusation emerged in William Digby's sarcastically titled 'Prosperous 'British India the following year. Digby was the honorary secretary of the Indian Famine Relief Fund and a vocal critic of the Madras government's inaction during the 1870s famine. In 1888, he began lobbying for more effective welfare measures by calling attention to India's rising poverty as shown by confidential Raj investigations.

Other objections from the high-ranking civil official W. had imposed this research on the imperial authorities. W. Hunter was well-known for his various statistical, linguistic, and rural research, as well as his editing of the twenty-three volume Imperial Gazetteer of India, which was published between 1881 and 1887. In 1881, he released a little book in which he claimed that one-fifth of the Indian population went through life without enough food. Hunter's 1881 indictment triggered provincial publications that sought to dispute the poverty accusation, in addition to generating the research that Digby used for his 1901 castigation of imperial policies and the enormous poverty they caused. Srinivasa Raghavaiyangar was an early and trusted Indian Contemporary South Asia 242 bureaucrat; in 1893, the Madras authorities issued his Memorandum of the Progress of the Madras Presidency over the Last Forty Years of British Administration. Nonetheless, even its 650 pages were unable to disprove Hunter's concise and gloomy claims.

Openings for Indians in the Indian army's officer corps were also excruciatingly slow to appear, despite the fact that the imperial activities of the late nineteenth century continued to place heavy responsibilities on the Indian army: in Egypt in 1882, leading to the quasi-colonial subjugation of that kingdom; in Sudan in 1885 - 6 and 1896; and in China against the Boxers in 1900. Neither were Indian appointments boosted under Lord Curzon, who dedicated a staggering 52% of the Indian budget to the military in 1904 - 5. The lessons learned from the Company sepoys' mutiny in 1857 compelled the concentration of Europeans in the upper ranks of British-Indian battalions. Fears of mutiny persisted, justifying a one-third ratio of European soldiers strategically garrisoned across British India, as well as their dominance over artillery groups and higher leadership. It was expensive to strengthen British control of the army, which explains why military spending remained the biggest component in Indian budgets far into the twentieth century.

Civil administrators, in addition to the army, were critical to the continuance of an earlier colonial system. Appointments as Company merchants, soldiers, judges, or civil officials in India

have long been the privilege of Company directors. The directors, who were among the most powerful men in seventeenth and eighteenth-century London, bestowed political patronage on their young clients, appointing each to one of the three Company presidencies -Bombay, Calcutta, and Madras -in which he had special interests and influence. This was one of the reasons for the disparities in administration styles across the presidencies, which persisted even after the Company itself had lost direct political responsibilities. Provincial patterns in administrative, fiscal, and judicial processes led in diversity, limiting the degree of centralized administrative power that could be attained over all of British India.

While the European administrative elite tried to become a more powerful tool on the subcontinent, government influence over civil society in Britain decreased in conformity with liberal ideals. Courts and contracts controlled public transactions, including the right of employees to contract with employers as individuals but not to form unions. Administrators in India beat a different drum: their strategies were to fix, not free, labor and resources, and to reward individuals who acted as go-betweens between imperial authority and a vast and impoverished people. In 1872, when the first general census counted 185.5 million people, the Indian Civil Service, consisting of roughly a thousand officers, governed the whole British India. The remainder of India's 240 million people were controlled by approximately six hundred Indian rulers, who were themselves clients of the British and granted limited self-rule.

A smaller Indian Political Service was established to protect their interests. After 1854, when officials started to be chosen via competitive examination, mostly from graduates of major British colleges, a new stratum of British society was introduced to India. Whole middle-class families started to live in segregated residential neighborhoods, in exquisite 'bungalows' with several staff, enjoying limited clubs and playing fields, and keeping themselves aside from those they dominated. By the start of the twentieth century, new social and political views had unavoidably emerged, contributing to the political awakening of western-educated Indians. More noticeable was the shift in the nature of Indian government itself. After 1860, bureaucracy increased in both British Indian provinces and the territories of India's kings.

The undivided local authority and powers of the individual office of the late eighteenth and early nineteenth centuries - whether the collector of revenue in Madras and Bombay, the magistrate in Bengal, or the commissioner in the North-Western Provinces - were replaced by those of several offices, each with specific functions. Aside from tax collectors, there were independent judicial, police, and technical officials in charge of irrigation, public works, or forestry. Some of these technical officers were established late in the Company's reign, but their numbers grew under government control. Indian subordinate administrators were much more numerous than European officials, and they had a history of customs and privileges earned under the Company's and Indian rulers' authority in the early nineteenth century.

Even when recruiting altered, much of the old practices remained. Previously, dominant landed groups were the source of subordinate officers, who joined in the hope that their local position would boost their efficacy. The landed males were rapidly supplanted by foreigners recruited from scribal societies. Literate brahmans or kayasthas with record-keeping abilities were deemed to be more valuable and politically safer servants in the latter nineteenth century's more

bureaucratized system. Concerning the magnates who were evicted from power, the interests of the most powerful among them were often safeguarded, if not strengthened, by legislative amendments that provided secure land-holding rights. This was one facet of class development that was intensified by late-nineteenth-century economic shifts. Another significant shift that emerged by the middle of the 1850s was the growth of an Indian public opinion capable of and desirous of greater engagement in Indian governance [8], [9].

The formation of the British Indian Association of Bengal in 1851 exemplified this new public consciousness, and it was followed by similar groups in Bombay and Madras. Petitions were addressed to the British Parliament from this new Organisation while that body reviewed what everyone knew would be the East India Company's last charter in 1854. Other possibilities for educated Indians started to emerge. Elective councils were established in 1861, extending small local self-government and moving responsibility for education and other facilities to the self-imposed taxes of an expanding Indian middle class. Such political compromises were gradually and obliquely expanded to support moderate Indian leaders in confronting more radical rivals.

Despite this increasing political difference among educated Indians in the late nineteenth century, they were united in their antipathy to the other middle class in India: resident Britons, sometimes known as ‘Anglo - Indians ‘and occasionally as a ‘middle - class aristocracy '. As Indians entered the professions of law, education, and media, there could only be rising skepticism and animosity, with the odd outright conflict. Indian professionals, in particular, disliked efforts to exert control over the Indian-language press or to deny Indians the right to own firearms. In the nineteenth century, the imperial Raj, like other nations, had restricted goals: to fix its exterior boundaries, frequently after a military operation, to establish new norms or regulations for the administration of public business, and to play in the grand game with other imperial powers. It will take a long time for a comprehensive vision of India to develop [10].

As a result, Richard Wellesley, governor-general from 1798 to 1805, considered India as a critical center for opposing Napoleon's aspirations to push into the Middle East. By the middle of the nineteenth century, British India's borders were fixed favorably against a weaker imperial China as well as against clientized lesser republics on the subcontinent's northern outskirts from Persia to Burma. Domestically, traditional notions of limited government would have prevented the state from intervening beyond the occasional prohibition of certain 'odious behaviors,' such as the elimination of dacoit in response to complaints from business travelers. Even the prohibition on sati was a concession to Christian missionaries' criticism of Company authority.

By the end of the century, social, religious, and finally political reform organizations had developed in the two thousand or so smaller cities of British India. District towns in Bengal had branches of the Brahmo Samaj, while minor towns in the Bombay Presidency had branches of the Prarthana Samaj, a movement akin to the Brahmo Samaj that was formed in Bombay in 1867. The supposedly religious reform societies created by educated men in regional cities were more obviously political. The Arya Samaj, formed in 1875 in the Punjab and elsewhere in the western Gangetic plain, attracted supporters in smaller towns to an ideology that denounced caste and superstition.

In the eastern Ganges region, on the other hand, many overtly Hindu-affiliated reform organizations, with names like Hindu Samaj, arose. Similar reform attempts occurred among Parsis in western India and among Muslims, culminating in Sayyid Ahmad Khan's foundation of the Aligarh Anglo-Muslim College in 1875. Inevitably, such expressly religious reform organizations, formed to confront and dispute Christian missionaries' claims while also advancing the process of western education, took on political goals and started to become public ideologies. Unless prodded by missionaries and other well-placed opponents, the notion of 'limited government' and the theory of laissez-faire should have deterred the East India Company and prevented the colonial Raj from engaging in Indian society. However, even on an issue as essential as the free operation of markets and contracts, the Company violated its liberal ideals in terms of state revenue by placing monopolies on the trade of opium and salt that lasted until late in the nineteenth century. Whether justified by utilitarian ideas or inherited orientalist attitudes, taxes on land productivity and commerce remained high. As a consequence of the catastrophic famines of the late nineteenth century, which generated the same embarrassment as the previous problem of sati, an extension of state activities occurred in British and princely India, undermining the assumption that the imperial presence was beneficial to imperial subjects. A hesitant administration determined that state resources would have to be deployed and that anti-famine efforts would be best directed by technical specialists. This judgment expedited India's establishment of modern bureaucracy. In each province, officials skilled in forest management, irrigation, or public works were assigned to carry out development projects. Civil service technicians hired in the United Kingdom were transferred from district to district to oversee the projects. Together with European police and medical specialists - one to fill the prisons and the other to oversee convicts' health - these professionals formed one of the world's biggest and best - qualified administrations in the nineteenth century. Lord Curzon proudly declared: "Efficiency has been our gospel, the key - note of our administration."

## CONCLUSION

The Indian Independence Act of 1947 defined India's split. It resulted in the disintegration of the British Raj in South Asia and the establishment of two separate nations: India and Pakistan. The partition of two British Indian provinces, Bengal and Punjab, was a notable alteration in political boundaries. India has accomplished a number of things in its 72 years of freedom. It has constructed a modern economy (the world's second fastest expanding economy), retained a democracy, pulled millions out of poverty, become a space and nuclear power, and established a strong foreign policy.

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# CHAPTER 17

# MASS MOBILIZATION IN INDIAN HISTORY

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**ABSTRACT:**

Mobilization, in war or national defense, the organizing of a country's armed forces for active military duty during a war or other national emergency. Mobilization, in its broadest sense, refers to the organizing of a country's resources in support of a military operation. Military mobilization for any type of war includes the acquisition and training of manpower for military purposes; the selection of areas and construction of facilities for training and other military purposes; and the acquisition and distribution of arms, ammunition, uniforms, equipment, vehicles, and stores. The assumptions behind this model are that a wave of public mobilization typically moves through three major stages: genesis, protest, and result.

**KEYWORDS:**

Collective Action, Direct Repression, Mass Mobilization, Social Movement, Social Media.

## INTRODUCTION

Mass mobilization also known as social mobilization or popular mobilization is the mobilization of civilians in the context of contentious politics. Mass mobilization is described as a method that engages and encourages a diverse range of national and local partners and allies to build awareness of and demand for a specific development goal via face-to-face interaction. Members of institutions, community networks, civic and religious organizations, and others collaborate to reach out to particular groups of people with prepared messages for conversation. In other words, social mobilization aims to assist change by bringing together a diverse set of actors engaged in interconnected and complementary initiatives [1].

Large public gatherings, such as marches, parades, processions, and protests, are often used in the process. These meetings are often part of a protest activity. Mass mobilization is often employed by grassroots social movements, especially revolutionary movements, but it may also be used by elites and the state itself. Erica Chenoweth discovered that civil disobedience is by far the most effective technique of influencing public policy in a study of over 200 violent revolutions and over 100 nonviolent initiatives. They determined that active engagement of around 3.5% of a population will result in significant political change [2]–[4].

Social movements are organizations that protest against social or political concerns. Various social movements attempt to raise public and political awareness of various social issues. Solving collective action issues is critical for social movements. When social movements fight for something that benefits the whole society, it is simpler for individuals not to protest. The

person will profit from the result while putting nothing at risk by joining in the protest. This is also known as the free-rider dilemma. In order to tackle this problem, social movements must persuade individuals to join them [5], [6].

Opposition to the United States' participation in the Vietnam War. Protests were held during the Vietnam War by both supporters and opponents of the war. Social movements opposing the war were made up of students or veterans who did not feel the war was justifiable and that the US should withdraw its soldiers from the region. To oppose these demonstrations, President Richard Nixon called on the "silent majority," or those who supported the war, to organize counter-protests. The yellow vests movement is a social movement that began in Paris. Protests erupted after President Emmanuel Macron proposed a rise in gasoline taxes. Protesters perceived this as a tax on the working class, particularly those who live in the countryside and must travel to work. Many individuals joined, and the majority of the public supported it. However, the movement broke apart within a few weeks, and some groups got violent. The number of demonstrators and public support has fallen.

Governments may encourage widespread mobilization in favour of the issues they support. Many governments strive to organize citizens to vote in elections and other voting activities. Political parties in any nation, in particular, must be able to mobilize people in order to garner support for their party, which influences voter participation in general. To gain support for its programs, Nazi Germany used mass mobilization strategies. With large meetings, marches, and other events, the Nazi Party roused the populace. These incidents played on people's emotions. North Korea routinely uses mass mobilization to bring its people together to publicly exhibit allegiance during major festivals and holidays. Mobilization is also used to gather labor for projects such as building, agricultural work, public cleaning, and disaster assistance [7], [8]. Mass mobilization may also be utilized to get hard money. Participation in mobilization efforts is required, and non-appearance may result in sanctions. However, some people may be able to bribe their way out of doing their responsibility [9].

The impact of social media on mass mobilization may be both beneficial and detrimental. Cyberoptimists think that social media makes it simpler to organize demonstrations. Political ideas travel swiftly on social media, and everyone may take part in political activity online. Ruijgruk highlighted four processes via which the internet aids in organizing individuals in authoritarian regimes. It decreases the opposition's dangers. Being politically involved online is less dangerous than being active on the streets. The opposition may organize demonstrations online without needing to assemble in person.

It has the potential to alter people' attitudes. People will have a more honest impression of their country if news that is not controlled by the government may flow online. Long term, even those who are content with their lives might become politically engaged and organize to challenge the system. Individuals benefit from less ambiguity. People are more likely to join demonstrations when they witness a large number of people participating. When there are a large number of people attending the demonstrations, the possibility of being penalized is reduced. If dramatic movies and photos are shared online, they will reach a larger audience. People who view such photographs are more likely to participate in the demonstrations.

Cyber pessimists emphasize the impact of these online behaviors. Someone may believe they are being politically engaged by like or sharing a political post, but they are not. This ineffective activism, or slacktivism, contributes nothing to the overarching purpose of the social movement. It also exacerbates the collective action issue. Someone may believe they have already contributed to the cause, making them less inclined to attend a physical demonstration.

Social media is also utilized by governments to monitor society. Authoritarian nations utilize social media to monitor and punish activists and political opponents in a variety of ways. State-led internet companies may utilize their monopolistic position to supply secret agencies with information about online use. These providers can also shut down the internet if the government encounters popular mobilization, as occurred during the Arab Spring [10], [11]. People utilize encrypted internet messaging applications such as WhatsApp or Telegram to organize away from authorities. Virtual private networks (VPNs) may also be employed. The process that creates violence in the decreasing phase of the collective action cycle, according to Donatella della Porta and Sidney Tarrow, is a consequence of rivalry among various segments of the social movement. They developed a hypothesis that states that when mass mobilization declines, political violence increases in quantity and intensity.

Sidney Tarrow claimed in his research of the wave of public demonstrations that occurred in Italy between 1965 and 1975 that "in the final stages of the cycle, there was an increase in the deliberate use of violence against others." However, this rise was caused by the fall of mass protest rather than its spread. Indeed, deliberate targeted violence did not become common until 1972-3, when all other forms of collective action had declined." Donatella della Porta maintains in her comparative analysis of political violence and cycles of protest in Italy and Germany between 1960 and 1990 that "when mass mobilization declined, the movements went back to more institutionalized forms of protest."

Mark R. Beissinger discovers this trend in his research on cycles of protest and nationalist violence in the Soviet Union between 1987 and 1992, although the violence takes the shape of ethnic communal conflict rather than terrorism. According to him, "the rise of violence in the USSR was associated in significant part with the decline of nonviolent mobilization contesting interrepublican borders." During the 1870s, "populists" or "nihilists," supporters of a Russian variant of anarchism, organized "pilgrimages to the people," which involved small groups of urban, petit bourgeois intelligentsia members traveling to small villages to persuade peasants of the necessity of revolution. Their efforts, however, had little influence on the peasants, and it was only after this unpleasant experience that they made the fateful choice to use terrorist methods.

Political repression is the act of a state entity controlling a citizenry by force for political reasons, particularly for the purpose of restricting or preventing the citizenry's ability to take part in the political life of a society, thereby reducing their standing among their fellow citizens. Repression tactics target the citizenry who are most likely to challenge the political ideology of the state in order for the government to remain in control. In autocracies, the use of political repression is to prevent anti-regime support and mobilization. It is often manifested through policies such as human rights violations, surveillance abuse, police brutality, imprisonment, involuntary settlement, stripping of citizen's rights, lustration, and violent action

or terror such as the murder, summary executions, torture, forced disappearance, and other extrajudicial punishment of political activists, dissidents, or general population. Direct repression tactics are those targeting specific actors who become aware of the harm done to them while covert tactics rely on the threat of citizenry being caught (wiretapping and monitoring). The effectiveness of the tactics differ for covert repression tactics cause dissidents to use less detectable opposition tactics while direct repression allows citizenry to witness and react to the repression. Political repression can also be reinforced by means outside of written policy, such as by public and private media ownership and by self-censorship within the public.

When the state sanctioned and organized political repression, it may constitute state terrorism, genocide, politicize, or crimes against humanity. While the use of political repression varies depending on the authoritarian regime, it is argued that repression is a defining feature and the foundation of autocracies by creating a power hierarchy between the leader and the citizenry, thereby contributing to the regime's longevity. Repressive activities have also been observed in democratic contexts. This can include creating situations in which the target of repression dies as a result of the repression. If political repression is not carried out with the approval of the state, a section of government may still be held accountable.

In certain jurisdictions, the word "repression" may be used in law or the titles of government organizations. The Soviet Union had a legal policy of repression of political opposition codified in its criminal code, while Cuba had a secret police organization formally designated the Bureau for the Repression of Communist Activities under Fulgencio Batista. According to Soviet and Communist studies expert Stephen Wheat croft, in the Soviet Union, phrases like "terror," "purges," and "repression" all refer to the same occurrences. He considers repression and mass murders to be the most neutral words, despite the fact that in Russian, the broad idea of repression is frequently understood to encompass mass killings and is often thought to be identical with it, which is not the case in other languages.

Political disagreement raises the chance of governmental repression significantly. This is, without a doubt, the most compelling conclusion in social science research on political repression. Civil wars, as well as other forms of non-governmental challenge, are strong predictors of repressive activity. States engage in repressive behaviors so frequently in times of civil conflict that the relationship between these two phenomena has been dubbed the "Law of Coercive Responsiveness." When their authority or legitimacy is threatened, regimes respond by overtly or covertly suppressing dissidents to eliminate the behavioral threat. State persecution has an impact on dissident mobilization, however the direction of this influence is unclear. Some strong evidence suggests that repression suppresses dissident mobilization by reducing challengers' capacity to organize; however, challengers may be able to use state repressive behavior to spur mobilization among sympathizers by framing repression as a new grievance against the state.

Political repression is sometimes accompanied with bigotry. Discriminatory policies, human rights violations, police brutality, imprisonment, extermination, exile, extortion, terrorism, extrajudicial killing, summary execution, torture, forced disappearance, and other punishments against political activists, dissidents, and the general population manifest this intolerance. When

the state sanctioned and coordinated political repression, circumstances of state terrorism, genocide, and crimes against humanity may occur. Political repression is a common element of dictatorships, totalitarianisms, and similar regimes. Political repression may be carried out by the police and secret police, the army, paramilitary organizations, and death squads under various regimes. As part of their security strategy, democratic regimes may impose political repression and state terrorism on other governments.

Direct repression is a kind of repression in which the state attacks an opposing political player using overt violence. The target is well aware of the threat to their life and livelihood. Direct repression occurs not only within the boundaries of a state, but also across borders. Because of a lack of accountability through extremely limited or no competitive elections, personalist dictatorships are more likely to initiate conflicts with other states and people outside their own borders. The fear of violence is used in indirect repression, which includes harassment, intimidation, and administrative bottlenecks. These strategies are often nonviolent, but they are designed to maintain control over citizens.

Individuals who have been indirectly exposed to repression have a greater level of confidence in the leader and governing party. This phenomenon was observed in Zimbabwe under Robert Mugabe, where the effects of repression increased as elections approached, despite deteriorating social and economic conditions. Evidence of preference falsification- where an individual's preference expressed in public diverges from their private preference- is a large signifier of whether or not repression is successful in a state. Citizens must display total commitment to North Korea's present leader and risk their lives if they choose to speak out. Repressive methods like as prison camps, torture, forced labor, and death threats are only a few of the penalties of defection.

## DISCUSSION

One of the most hotly debated topics in the social sciences is the link between democracy and desired society progress. When India comes up in this debate, it's usually because there are cases here that flip prevalent conceptions on their heads. For example, the school of modernization, which holds that economic development is an essential condition for democracy, may be suggested. Barrington Moore advanced this viewpoint and was fast to predict India's post-independence possibilities. It is true that the Indian economy struggled from independence till the 1980s. Economists referred to the 'Hindu rate of growth' in disparaging terms. As long as economic growth was barely two or three percent, the broad-based middle class that social scientists said was a necessary condition for democracy could not arise. Indian democracy was hampered by a poor economy, low literacy levels, and severely unequal distribution of the limited resources that remained.

Experts have also proposed a reverse causal chain. How has India's democratic style of governance fostered progress that is beneficial in other ways? On the bright side, it is usually said that democracy has provided the nation with stability and ethnic tranquility. The 1950s reform, which included reorganizing India's states to correspond to a large degree with linguistic divides, was especially favourable to the reasonably excellent result. Given the size of the

population and the extent of poverty, it is conceivable to argue that India has had comparatively few ethnic wars. To comprehend how India has managed to remain unified, Paul Brass has debunked the commonly held belief that varied civilizations have more conflict than homogenous cultures. He does not believe that the danger to India stems from the country's diversity. He claims that, on the contrary, this is one of the country's stabilizing forces.

When a nation has so many ethnic groups, languages, faiths, socioeconomic groups, and so on, it is theoretically impossible for one group to completely rule another. Even if the remark is worthy of attention, one wonders whether it can actually be so straightforward. Is it a mistake to believe that contradictions in India would resolve themselves since no one group can govern the nation in the long run? We will return to this notion at the end of this chapter and compare it to other results concerning mobilization patterns in India. Because there are other things here that cloud the image.

It is vital to ask why, at times, there has been widespread violence in India, where groups have developed along racial lines. In Democracy and Discontent, for example, Atul Kohli persuasively demonstrates how demand for government services in India tends to surpass supply. When the supply-demand disparity gets too large, there is no place for political tolerance, and the outcome is often politically driven violence, insurgency, and, in extreme cases, ethnic persecution. The incidence of significant confrontation between Hindus and Muslims in the nation grew shortly after Kohli released his book. The Hindutva movement helped to fuel the violence to some degree. However, it also resulted from the reality that the state infrastructure was weak, politicized, and corrupt, which was perfectly consistent with Kohli's view.

In this perspective, three elements that might explain this influence on democracy should be underlined. The first is that the provision of government services is not always measured in such broad terms as spending levels. If we want to understand the role of the government and other institutions in how disputes emerge or may be avoided, we must look at how services are delivered. Are government services and provisions equitable, client-centered, efficient, difficult, and so on? A weak state apparatus raises the possibility of conflict. Gunnar Myrdal in Asian Drama, and later by a number of development and administration specialists, emphasized the importance of the government's character in growth.

When burdened down by corruption and clienteles, dysfunctional governmental institutions in the developing countries are labeled ‘soft'. Going back further, the idea that institutions play a role in how a society is shaped in general, and in determining the degree of political tolerance among citizens in particular, was first clearly expressed by the writers of the American Constitution - particularly James Madison, who played a key role in formulating the American Declaration of Rights and who ensured that the US Constitution incorporated the principles of 'checks and balances'.

The second issue is the involvement of political leaders, who have a significant impact on whether people are mobilized behind populist and intolerant flags. Political leaders are not only ‘structural dopes' - actors whose behaviors are exclusively governed by socioeconomic and cultural factors, institutions, conventions, and regulations - but also autonomous agents. They

have the option of mobilizing for short-term economic benefit and using confrontational techniques. Alternatively, they may opt to prepare for long-term economic growth and rely on political tactics that pour oil on the turbulent waters of pluralistic and diseased communities.

The third aspect is the individuals themselves. They might be well-educated, rich, well-traveled, and well-versed in political procedures. In contrast to poorly educated and underprivileged persons who have never had direct contact with other political groups or cultures, such citizens are likely to be more tolerant of members of society who behave differently and express alternative ideas. The three variables mentioned above are crucial in understanding why political mobilization of the populace sometimes favors democracy and sometimes opposes democracy. This essay is not intended to instill dread of what was formerly known as mob rule, even during Mill's time in the mid-nineteenth century democracy debate. It seeks to address the genuine issues that occur when political actors rouse the populace with a message of intolerance and democratic institutions fail to defend individual rights.

Many critical studies have addressed the issue of mass mobilization, and it is worth recalling a few of them here. John Stuart Mill and Alexis de Tocqueville were worried about unfettered citizen mobilization, which they referred to as "political mass participation." To keep it from spiraling out of control - from mass mobilization to mob rule - the people's level of knowledge had to be increased, and they had to be socialized in the democratic norms of the game by engaging in politics. The constitution and political structures, according to James Madison, should be constructed to resist majority tyranny.

By enshrining rights in the Constitution and distributing authority among many institutions - the legislature, the administration, and the courts - it was able to protect the rights of the weak while simultaneously channeling interests so that they could not readily team up against just one group in society. Nonetheless, the danger of a political elite exploiting social groupings who have found themselves outside the system exists. They may be used in populist movements and shaped into the heart of a completely authoritarian movement. Hannah Arendt characterizes the masses as especially difficult to manage or even hazardous to the existence of a democracy.

Arendt writes about the masses and those who were mobilized in Europe's authoritarian regimes of the 1930s and 1940s: "It was characteristic of the rise of the Nazi movement in Germany and the Communist movement in Europe after 1930 that they recruited their members from this mass of apparently indifferent people whom all other parties had given up on as being too apathetic or too stupid for their attention." As a consequence, the bulk of their membership was made up of individuals who had never been involved in politics before.

This allowed for the introduction of entirely new methods into political propaganda, as well as indifference to political opponents' arguments; these movements not only placed themselves outside and against the party system as a whole, but they also found a membership that had never before been reached, never been 'spoiled' by the party system. As a result, they did not need to disprove opposing arguments and continually favored ways that resulted in death rather than persuasion, methods that spelt dread rather than conviction. They depicted differences as usually stemming from underlying physiological, social, or psychological forces beyond the individual's

control and hence beyond the ability of reason. This would have been a flaw only if they had really competed with other parties; it was not a flaw if they were confident of dealing with individuals who had cause to be equally hostile to all parties.

Despite Arendt's well-articulated notions about who drove the oppressive Nazi and Communist governments, the people have nearly vanished as an analytical term in recent times. William Kornhauser attempted to expand the notion into a theory, but by the 1970s, the phrase had become obsolete or politically inappropriate. It was thought to show contempt towards the regular people. Is this critique, however, fair to Arendt? Is it useful to us if we value the democratic system of government? Let us check whether the traits that Arendt highlights in the amorphous political entity of the people are still relevant to our investigation. Recent developments in Europe attest to her point of view's enduring importance. Mohammed Bouyeri, Theo van Gogh's killer, is portrayed as a 'radical loser' in Ian Buruma's Murder in Amsterdam. The word is derived from Hans Magnus Enzensberger's article and refers to persons in contemporary society who have found themselves outside of the labor market and conventional social networks, and who have ultimately found acceptance in intolerant extreme ideologies.

The aforementioned profile may be applied to Bouyeri as well as individuals who are now drawn to the racist ultranationalist Sweden Democrats, Jobbik in Hungary, or Golden Dawn in Greece. From this, maybe we might draw a link to Arendt, and then to the players involved in Indian wars. The net result is that extreme losers appear in unexpected places and are always easy prey for populist leaders. They may have a significant impact on politics in some situations by banding together behind a populist agenda and behaving in ways that contradict everything the deliberative democratic model stands for. To summarize, in the following very quick explanation of political mobilization in India, we will keep in mind the following players, who seem to have a major influence on the result for democracy when the populace is mobilized.

## CONCLUSION

Mobilization is a transient, demanding, and frequently intensive moment in the project life cycle that must be skillfully managed in order to provide a solid foundation. This lays the groundwork for long-term project success and a solid client partnership connection. Resource mobilization is a process that comprises three interconnected concepts: Organizational management and growth, communication and prospecting, and relationship building are the important ideas. The goal of social mobilization is to empower people and communities to recognize their needs, rights, and responsibilities, to modify their ideas and beliefs, and to organize the human, material, financial, and other resources needed for socioeconomic development.

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# CHAPTER 18

# CIVIL DISOBEDIENCE MOVEMENT IN INDIAN HISTORY

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**ABSTRACT:**

Civil disobedience is described as peacefully refusing to follow a law, rule, or authority deemed unfair. Civil disobedience is therefore a nonviolent method of opposition. Gandhi used the phrase "civil disobedience" to characterize his nonviolent tactic of refusing to participate with injustice, although he preferred the Sanskrit term satyagraha (devotion to truth). When a white man attempted to steal Parks' seat on the bus, she refused to move. This was one of the most famous acts of civil disobedience in the United States. Despite the fact that 15-year-old Claudette Colvin had done the same thing nine months earlier, Parks' conduct was directly responsible for the Montgomery bus boycott.

**KEYWORDS:**

Breaking Law, Civil Disobedience, Disobedience One, Revolutionary Civil, United States.

## INTRODUCTION

Civil disobedience is defined as a citizen's active, proclaimed refusal to follow particular laws, requests, instructions, or directions of a government (or any other authority). According to certain definitions, civil disobedience must be peaceful in order to be labeled "civil." As a result, civil disobedience is frequently confused with peaceful demonstrations or nonviolent resistance. Although the principle has been practiced for much longer, Henry David Thoreau's essay Resistance to Civil Government, published posthumously as Civil Disobedience, popularized the phrase in the United States. It influenced leaders such as Susan B [1], [2]. Anthony of the American women's suffrage movement in the late 1800s, Saad Zaghloul in the 1910s, culminating in the Egyptian Revolution of 1919 against British Occupation, and Mahatma Gandhi in 1920s India in their protests for Indian independence against the British Empire.During the civil rights movement in the 1960s in the United States, Martin Luther King Jr. and James Bevel's nonviolent demonstrations included elements of civil disobedience.

Although civil disobedience is rarely justified in court, King saw it as an expression and practice of reverence for the law: "Any man who breaks a law that conscience tells him is unjust and willingly accepts the penalty by staying in jail to arouse the conscience of the community on the injustice of the law is at that moment expressing the very highest respect for the law [3], [4]. In Sophocles' play Antigone, Antigone, one of the daughters of previous King of Thebes Oedipus, resists Creon, the present King of Thebes, who is attempting to prevent her from giving her brother Polynices a suitable burial. She delivers an emotional statement in which she declares

that she must follow her conscience rather than human law. She is not terrified of the death he threatens (and later executes), but she is afraid of how her conscience will strike her if she does not comply.

Following the Peterloo massacre in 1819, Percy Shelley penned the political poem The Mask of Anarchy later that year, which opens with imagery of what he saw to be unfair forms of power of his time and then imagines the stirrings of a new type of social activity. According to Ashton Nichols, it is possibly the first modern statement of the principle of nonviolent protest. A version was taken up by the author Henry David Thoreau in his essay Civil Disobedience, and later by Gandhi in his doctrine of Satyagraha. Gandhi's Satyagraha was partially influenced and inspired by Shelley's nonviolence in protest and political action.

Thoreau's 1849 essay Civil Disobedience, originally titled "Resistance to Civil Government," influenced many contemporary civil disobedience practitioners. The essay's central thesis is that civilians are ethically obligated to defend aggressors, even when such support is mandated by law. Thoreau articulated his reasons for refusing to pay taxes as a form of protest against slavery and the Mexican-American War in the essay. He states, If I were to commit myself to other activities and contemplations, I must first ensure that I am not doing so while sitting on another man's shoulders. I need to move off of him so he can continue his thoughts. See how much blatant discrepancy is allowed. I've heard some of my townspeople say, "I'd like to have them order me out to help put down a slave insurgency, or to march to Mexico; see if I'd go," and yet these very men have each, directly by their allegiance, and thus indirectly, at the very least, by their money, provided a substitute [4], [5]. By the 1850s, a variety of minority groups in the United States African Americans, Jews, Seventh Day Baptists, Catholics, anti-prohibitionists, racial egalitarians, and others were using civil disobedience to oppose a variety of legal measures and public practices that they saw as encouraging ethnic, religious, and racial discrimination. Pro-public and usually nonviolent opposition to political authority has been an important technique in contemporary American minority rights politics.

Starting in 1879, the Irish "Land War" intensified when Irish nationalist leader Charles Stewart Parnell proposed in a speech in Ennis that instead of resorting to violence when dealing with tenants who take farms where another tenant was evicted, everyone in the locality should shun them. Following this, Captain Charles Boycott, an absentee landlord's land agent in County Mayo, Ireland, was subjected to social ostracism arranged by the Irish Land League in 1880. Boycott tried to evict eleven tenants from his property. While Parnell's speech made no mention of land agents or landlords, Boycott used the approach after the evictions became public. Despite the short-term economic suffering for those taking part in the boycott, Boycott quickly found himself isolated - his laborers ceased working in the fields, stables, and his home. Local merchants ceased doing business with him, and the postman refused to deliver letters. The Boycott campaign grew across Ireland, giving origin to the phrase, and finally led to legislative change and support for Irish independence [6], [7].

Egypt had enormous implementation on a national scale beginning in 1914 and culminating in 1919 with the Egyptian Revolution of 1919. This was then adopted by other indigenous peoples who opposed British colonization beginning in 1920. This was not used with native laws that

were more oppressive than the British occupation, causing problems for these countries today. Zaghloul Pasha was a native middle-class, Azhar graduate, political activist, judge, parliamentary and ex-cabinet minister whose leadership brought Christian and Muslim communities together, as well as women, into the massive protests. Along with his Wafd Party colleagues, he helped Egypt obtain independence and its first constitution in 1923. Civil disobedience is one of the various ways people have protested against unjust laws. It has been used in many nonviolent resistance movements in India (Mahatma Gandhi's campaigns for independence from the British Empire), Czechoslovakia's Velvet Revolution, the early stages of Bangladeshi independence against Pakistani colonialism, and East Germany to oust their Stalinist government. It has been suggested that the word "civil disobedience" has always been ambiguous and has been completely debased in current times. According to Marshall Cohen, "it has been used to describe everything from bringing a test-case in federal courts to taking aim at a federal official. Indeed, for Vice President Spiro Agnew it has become a code-word describing the activities of muggers, arsonists, draft evaders, campaign hecklers, campus militants, anti-war demonstrators, juvenile delinquents, and political assassins [8], [9]." It is highly difficult, if not impossible, to formulate a single all-encompassing definition of the phrase. The student of civil disobedience quickly finds himself surrounded by a tangle of semantical issues and grammatical refinements while studying the enormous literature on the topic. He often discovers, like Alice in Wonderland, that precise vocabulary has no more significance than the individual orator intended.

In order to engage in active civil disobedience, one may choose to willfully violate specific laws, such as by organizing a nonviolent blockade or unlawfully occupying a facility, but violence has been known to occur. Authorities are often expected to assault or even beat people. Protesters are often trained in advance on how to respond to arrest or assault. Civil disobedience is often characterized as a citizen's relationship to the state and its laws, as opposed to a constitutional deadlock, in which two public institutions, particularly two equally sovereign bodies of government, clash. For example, if a country's head of government refuses to implement a ruling of that country's highest court, it would not be civil disobedience since the head of government would be acting as a public official rather than a private individual.

Thoreau's political thought on the conscience vs. the group challenges this concept. The individual is the ultimate arbiter of right and evil. Furthermore, since only persons act, only a person may behave unfairly. When the government knocks, it is a person, such as a postman or a tax collector, whose hand strikes the wood. Before his arrest, Thoreau counseled a perplexed taxman to "resign" when he was unsure how to handle his refusal to pay. Thoreau insisted on addressing a man who decided to be an agent of injustice with the truth that he was making a choice. He concedes that government may represent the will of the people, but it may also represent the desire of a small group of elite politicians [9], [10]. Even the best form of governance is "prone to abuse and perversion before the people can act through it." Even if a government did convey the majority of people's views, it would not force those who disagree to obey. The majority may be strong, but it is not always correct. Civil disobedience was defined by John Rawls in his 1971 book, A Theory of Justice, as "a public, nonviolent, conscientious yet political act contrary to law usually done with the aim of bringing about change in the law or

policies of the government." According to certain civil disobedience beliefs, civil disobedience is only permissible against governmental institutions. Brownlee contends that civil disobedience against non-governmental organizations such as labor unions, banks, and private colleges may be legitimate if it represents "a larger challenge to the legal system that allows those decisions to be taken." She contends that the same concept applies to law violations in protest of international organizations and foreign governments.

It is generally accepted that civil disobedience requires that lawbreaking, if not done openly, be publicly reported. However, Stephen Eilmann contends that if it is essential to defy norms that contradict morality, we should question whether such disobedience should take the form of public civil disobedience rather than covert lawbreaking. If a lawyer intends to assist a client in overcoming legal barriers to attaining their natural rights, he may discover that helping in the fabrication of evidence or committing perjury is more successful than open disobedience. This assumes that common morality does not prohibit deception in such situations. The Fully Informed Jury Association's publication "A Primer for Prospective Jurors" notes, "Think of the dilemma faced by German citizens when Hitler's secret police demanded to know if they were hiding a Jew in their house." According to this definition, civil disobedience can be traced back to the Book of Exodus, where Shiphrah and Puah refused.

There has been discussion over whether civil disobedience must always be nonviolent. Nonviolence is included in Black's Law Dictionary's definition of civil disobedience. According to Christian Bay's encyclopedia article, civil disobedience requires "carefully chosen and legitimate means," but they do not have to be nonviolent. It has been argued that, while both civil disobedience and civil rebellion are justified by appeal to constitutional defects, rebellion is much more destructive; thus, the defects justifying rebellion must be much more serious than those justifying disobedience, and if one cannot justify civil repression, one cannot justify civil rebellion. The refusal of civil disobedient to use violence is also thought to assist maintain society's tolerance of civil disobedience.

The choice of methods in the inevitable tension surrounding the transition from a violent to a non-violent society will virtually never be pure, and will include such complexity that the basic difference between violence and non-violence does not serve as a guide. The same deeds with which we strive to accomplish good cannot escape the flaws of the world we desire to alter. Zinn condemns any "easy and righteous dismissal of violence," adding that Thoreau, the popularizer of the phrase civil disobedience, supported John Brown's armed insurgency. He also points out that several notable nonviolent civil disobedience initiatives, such as the Birmingham campaign, have incorporated elements of violence.

Non-revolutionary civil disobedience involves simply disobeying laws because they are considered "wrong" by one's conscience, or as part of an attempt to make specific laws ineffective, force their repeal, or apply pressure to get one's political goals on another topic. Revolutionary civil disobedience is a more active endeavor to destabilize a government or to alter cultural traditions, social norms, or religious beliefs. Revolution does not have to be political, i.e. "cultural revolution", it simply implies sweeping and widespread change to a section of the social fabric. Gandhi's acts have been described as revolutionary civil

disobedience. It has been claimed that the Hungarians under Ferenc Deák directed revolutionary civil disobedience against the Austrian government. Thoreau also wrote of civil disobedience accomplishing "peaceable revolution."

The first known instances of mass civil disobedience occurred under the Roman Empire. Unarmed Jews assembled in the streets to resist the installation of pagan images in the Temple in Jerusalem. In contemporary times, some civil disobedient activists refuse to sign bond unless particular demands are satisfied, such as favorable bail terms or the release of all activists. This is a sort of prison solidarity. There have also been numerous cases of solitary civil disobedience, such as Thoreau's, although they go undetected at times. Thoreau was not yet a well-known author at the time of his imprisonment, and his arrest was not featured in any newspapers in the days, weeks, or months that followed. Thoreau's article was not published until after the Mexican War ended, and the tax collector who imprisoned him climbed to greater political power.

However, Bedau observes that the innocuousness of such entirely symbolic illegal protests toward public policy goals may serve a propaganda purpose. Some civil disobedients, such as the owners of illegal medical cannabis dispensaries and Voice in the Wilderness, which brought medicine to Iraq without the permission of the US government, directly achieve a desired social goal (such as the provision of medication to the sick) while openly breaking the law. Julia Butterfly Hill spent 738 days in Luna, a 180-foot (55-meter)-tall, 600-year-old California Redwood tree, avoiding its destruction.

## DISCUSSION

When the criminalized behavior is pure speech, civil disobedience might simply consist of participating in the illegal speech. WBAI's broadcast of "Filthy Words" from a George Carlin comedy CD, for example, led to the 1978 Supreme Court decision of FCC v. Pacifica Foundation. Threatening government officials is another traditional form of expressing opposition to the government and refusal to support its policies. For example, Joseph Haas was arrested after reportedly sending threatening email to the city councilors of Lebanon, New Hampshire, with the subject line "Wise up or die."

More broadly, protestors of certain victimless crimes often find fit to publicly perpetrate that crime. Laws prohibiting public nudity, for example, have been defied by walking nude in public, while laws against cannabis usage have been defied by publicly owning and consuming it during cannabis rallies. Illegal boycotts, refusals to pay taxes, draft evasion, distributed denial-of-service attacks, and sit-ins all make it more difficult for a system to operate. Coercive disobedience has the effect of exposing the enforcement of laws and policies, and it has even operated as an aesthetic strategy in contemporary art practice. Brownlee notes that "although civil disobedients are constrained in their use of coercion by their conscientious aim to engage in moral dialogue, nonetheless they may find it necessary to employ limited coercion to get their issue onto the table."

Web site defacements, redirection, denial-of-service assaults, information theft and data breaches, illicit web site parodies, virtual sit-ins, and virtual sabotage are examples of electronic civil disobedience. It differs from other types of hacktivism in that the culprit freely discloses his

identify. Virtual actions seldom entirely shut down their targets, although they often create major media attention. Dilemma acts are intended to create a "response dilemma" for public authorities, "by forcing them to either concede some public space to protesters or make themselves look absurd or heavy-handed by acting against the protest."

At a union picket line, a police officer informs a protester that she will be arrested if she does not vacate the roadway. The protester was quickly apprehended. Some civil disobedience disciplines argue that the protester must surrender to arrest and cooperate with authorities. Others recommend going limp or refusing arrest, particularly if it will prevent the authorities from reacting effectively to a big demonstration. Many of the same judgments and rules that govern criminal investigations and arrests apply in civil disobedience instances as well. For example, the suspect may have to decide whether to agree to a search of his property and whether or not to speak with police investigators. It is widely accepted in the legal world, and widely held in the activist community, that a suspect's cooperation with criminal investigators serves no purpose and may be detrimental. Some civil disobedient feel forced to react to investigators' queries, often due to a misunderstanding of the legal implications or a fear of seeming disrespectful. Thoreau said,

My civil neighbor, the tax-gatherer, is the guy I have to deal with after all, I am arguing with men, not parchment and he has willingly decided to be a government agent. How will he ever know what he is and does as a government officer, or as a man, until he is forced to consider whether he will treat me, his neighbor, for whom he has respect, as a neighbor and well-disposed man, or as a maniac and disturber of the peace, and see if he can get over this impediment to his neighborliness without a ruder and more impetuous thought or speech corresponding with his action? Some civil disobedient believe it is their duty to accept punishment because they believe in the validity of the social contract, which is held to bind all to obey the laws established by a government meeting certain standard of legitimacy, or else face the penalties set out in the law. Other civil disobedient who support the existence of government yet do not believe in the legitimacy of their specific government or a particular legislation it has adopted. Anarchistic civil disobedient do not believe in the legitimacy of any authority and hence find no need to accept punishment for a criminal offense.

The option of whether to plead guilty or not is critical for civil disobedient. There is much debate on this point, with some believing that it is the duty of a civil disobedient to submit to the punishment prescribed by law, while others believe that defending oneself in court increases the possibility of changing the unjust law. It has also been argued that either choice is compatible with the spirit of civil disobedience. According to the ACT UP Civil Disobedience Training handbook, a civil disobedient who pleads guilty is essentially saying, "Yes, I committed the act of which you accuse me. I don't deny it; in fact, I am proud of it. I feel I did the right thing by violating this particular law; I am guilty as charged," Whereas pleading not guilty sends the message, "Guilt implies wrong-doing. I may have

When the Committee for Nonviolent Action staged a demonstration at the Camp Mercury nuclear test site outside Las Vegas, Nevada, in August 1957, 13 of the demonstrators tried to infiltrate the test site knowing they would be arrested. They crossed a line one by one at a certain

time and were instantly detained. They were loaded into a bus and driven to the Nye County capital of Tonopah, Nevada, where they were arraigned before the local Justice of the Peace that afternoon. Francis Heisler, a civil rights attorney, offered to represent the accused, encouraging them to plead nolo contendere rather than guilty or not guilty. They were convicted guilty and granted suspended sentences with the condition that they not return to the test site.

Many protestors may prefer to go to prison as a means of maintaining their protest and reminding their countrymen of injustice. But it is not the same as saying they must go to prison as part of a regulation related to civil disobedience. The crucial idea is that the spirit of protest should be maintained throughout, whether by being in prison or fleeing it. Accepting prison penitently as an admission to "the rules" is a quick shift towards subservience, diminishing the gravity of the protest. The neoconservative emphasis on a guilty plea, in particular, should be abandoned.

Sometimes the prosecution offers a plea bargain to civil disobedient, as in the case of the Camden 28, in which the defendants were offered the opportunity to plead guilty to one misdemeanor count and receive no jail time. In some mass arrest situations, activists decide to use solidarity tactics to secure the same plea bargain for everyone. Mahatma Gandhi entered a guilty plea and informed the court, "I am here to cheerfully submit to the highest penalty that can be inflicted upon me for what in law is a deliberate crime and what appears to me to be the highest duty of a citizen."

In allocution, some civil disobedience defendants opt to deliver a defiant statement or a speech defending their acts. In the case of United States v. Burgos-Andujar, a defendant who was participating in a campaign to interrupt military exercises by trespassing on US Navy grounds contended in allocution to the court that "the ones who are violating the greater law are the members of the Navy." As a consequence, her sentence was doubled from 40 to 60 days by the court. This action was upheld because her statement suggested a lack of remorse, an attempt to avoid responsibility for her actions, and even a likelihood of repeating her illegal actions, according to the US Court of Appeals for the First Circuit. Some of the other allocution speeches given by protesters complained about mistreatment from government officials. Tim DeChristopher delivered an allocution to the court in which he described the United States as "a place where the rule of law was created through acts of civil disobedience" and argued that "Since those bedrock acts of civil disobedience by our founding fathers, the rule of law in this country has continued to grow closer to our shared higher moral code through civil disobedience that drew attention to legalized injustice."

If defendants plead not guilty, Steven Barkan writes, "They must decide whether their primary goal will be to win an acquittal and avoid imprisonment or a fine, or to use the proceedings as a forum to inform the jury and the public of the political circumstances surrounding the case and their reasons for breaking the law via civil disobedience." A technical defense may increase the chances of acquittal, but it also increases the possibility of additional proceedings and red tape. The Chicago Eight used a political defense during the Vietnam War, but Benjamin Spock used a technical defense. In countries such as the United States, where laws guarantee the right to a jury trial but do not excuse lawbreaking for political reasons, some civil disobedients seek jury nullification. Court decisions such as Sparf v. United States, which held that the judge did not

need to inform jurors of their nullification prerogative, and United States v. Dougherty, which held that the judge did not need to allow defendants to openly seek jury nullification, have made this more difficult over the years.

Governments have traditionally refused to accept the validity of civil disobedience and have seen political goals as a justification to breach the law. Specifically, the law usually distinguishes between criminal motive and criminal intent; the offender's motives or purposes may be admirable and praiseworthy, but his intent may still be criminal. Thus, "if there is any possible justification for civil disobedience, it must come from outside the legal system."

According to one perspective, although some disobedience is beneficial, excessive disobedience weakens the law by inciting widespread disobedience, which is neither conscientious nor beneficial to society. As a result, conscientious lawbreakers must be punished. Michael Bayles argues that if a person violates a law to create a test case as to the constitutionality of a law, and then wins his case, that act does not constitute civil disobedience. It has also been argued that breaking the law for self-gratification, such as a cannabis user who does not direct his act at securing the repeal or amendment of the law, is not. Courts have distinguished between two types of civil disobedience: "Indirect civil disobedience involves violating a law which is not, itself, the object of protest, whereas direct civil disobedience involves protesting the existence of a particular law by breaking that law." During the Vietnam War, courts typically refused to excuse the perpetrators of illegal protests from punishment on the basis of their challenging the legality of the Vietnam War; the courts ruled it was a political question.

The necessity defense has sometimes been used as a shadow defense by civil disobedient to deny guilt without denouncing their politically motivated acts, and to present their political beliefs in the courtroom. Court cases such as United States v. Schroon have greatly curtailed the availability of the political necessity defense. Likewise, when Carter Wentworth was charged for his role in the Clamshell Alliance's 1977 illegal occupation of the Seabrook Station Nuclear Power Plant, the judge instructed the jury to disregard his competing harms defense, and he was found guilty. Fully Informed Jury Association activists have sometimes handed out educational leaflets inside courthouses despite admonitions not to; according to the association, many of them have escaped prosecution because "prosecutors have reasoned (correctly) that if they arrest fully informed jury leafleters, the leaflets will have to be given to the leafleter's own jury as evidence." Along with giving the offender his just deserts, achieving crime control via incapacitation and deterrence is a major goal of criminal punishment. Brownlee argues, "Bringing in deterrence at the level of justification detracts from the law's engagement in a moral dialogue with the offender as a rational person because it focuses attention on the threat of punishment and not the moral reasons to follow this law." British judge Lord Hoffman writes, "In deciding whether or not to impose punishment, the most important consideration would be whether it would do more harm than good. This means that the objector has no right not to be punished. It is a matter for the state (including the judges) to decide on utilitarian grounds whether to do so or not." Hoffman also asserted that while the "rules of the game" for protesters were to remain non-violent while breaking the law, the authorities must recognize that demonstrators are acting out of their conscience in pursuit of democracy. "When it comes to punishment, the court should take their personal convictions into account," he stated.

## CONCLUSION

Civil disobedience is the active, proclaimed rejection of a person to follow a government's laws, requests, instructions, or mandates. The civil disobedience campaign in India was a watershed moment in the Indian nationalist struggle. Civil disobedience may be direct or indirect, aggressive or quiet. A person may either actively conduct a banned act or passively fail to comply with a prescribed activity. An anti-war protester, for example, may trash his draft card or refuse to register for the draft.

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# CHAPTER 19

# A BRIEF OVERVIEW OF THE SALT SATYAGRAHA

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**ABSTRACT:**

Gandhiji said in 1930 that he would organize a march to violate the salt prohibition. The state held a monopoly on the manufacturing and sale of salt under this regulation. Because salt is such a crucial component of our diet, Mahatma Gandhi and other nationalists believed that taxing it was wicked. Sarojini Naidu took part in Gandhi's Salt Satyagraha. The Salt Satyagraha was one of the most significant nonviolent demonstrations in Indian history. The protest, led by Mahatma Gandhi, began in March-April 1930 with around 80 individuals. The goal of this demonstration was to oppose the British government's salt tax in India.

**KEYWORDS:**

Dandi March, Lord Irwin, Salt March, Salt Tax, Sovereignty Self-Rule.

## INTRODUCTION

The Salt March, also known as the Salt Satyagraha, Dandi March, and Dandi Satyagraha, was a nonviolent civil disobedience campaign launched by Mahatma Gandhi in colonial India. The march lasted twenty-four days, from March 12 to April 5, 1930, as a direct action campaign of tax resistance and peaceful protest against the British salt monopoly [1]. Another reason for this march was that the Civil Disobedience Movement need a powerful inauguration to motivate more people to follow Gandhi's example. Gandhi began his march with 78 of his most trusted volunteers. The march stretched 387 kilometers (240 miles) from Sabarmati Ashram to Dandi, which was known as Navsari at the time (now in the state of Gujarat). Along the journey, an increasing number of Indians joined them. When Gandhi defied the British Raj salt rules at 8:30 a.m. on April 6, 1930, it prompted widespread civil disobedience by millions of Indians.

Gandhi went southward down the coast, creating salt and addressing audiences along the route, after generating salt via evaporation at Dandi (Figure.1). The Congress Party intended to hold a Satyagraha at the Dharasana Salt Works, 40 kilometers (25 miles) south of Dandi. However, Gandhi was arrested on the night of May 4th, 1930, only days before the planned Dharasana movement. Through considerable newspaper and film coverage, the Dandi March and subsequent Dharasana Satyagraha attracted international attention to the Indian independence struggle. The Salt Satyagraha lasted nearly a year, ending with Gandhi's release from jail and negotiations with Viceroy Lord Irwin at the Second Round Table Conference. Despite the fact that over 60,000 Indians were imprisoned as a result of the Salt Satyagraha, the British did not make immediate major concessions [2], [3].

**Figure 1: Salt March: Diagrmae showing that the Gandhi led his supporters on the iconic Salt March to end the British Salt Laws.**

The Salt Satyagraha movement was founded on Gandhi's nonviolent protest ideas known as Satyagraha, which he roughly interpreted as "truth-force." Satyagraha is derived from the Sanskrit words satya, "truth," and agraha, "insistence." The Indian National Congress adopted Satyagraha as their major method for gaining Indian sovereignty and self-government from British control in early 1920, and Gandhi was nominated to organize the campaign. Gandhi picked the 1882 British Salt Act as his first Satyagraha objective. The Salt March to Dandi and the colonial police beating of hundreds of nonviolent protesters in Dharasana, which received worldwide news coverage, demonstrated the effective use of civil disobedience as a technique for fighting social and political injustice. Gandhi's Satyagraha teachings and the March to Dandi had a significant influence on American civil rights activists Martin Luther King Jr., James Bevel, and others during the Civil Rights Movement [4], [5].

The Indian National Congress (INC) unfurled the tricolor flag of India on the banks of the Ravi in Lahore at midnight on December 31, 1929. On 26 January 1930, the Indian National Congress, led by Gandhi and Jawaharlal Nehru, issued the Declaration of Sovereignty and Self-Rule, or Purna Swaraj. (Literally in Sanskrit, purna, "complete," swa, "self," raj, "rule," so therefore "complete self-rule") The declaration included the readiness to withhold taxes, as well as the statement:

We think that the Indian people, like any other people, have an innate right to freedom, to enjoy the results of their labor, and to have the needs of life, in order to have full prospects for advancement [6], [7]. We also think that if a government deprives a people of their rights and oppresses them, the people have the right to change or abolish the government. The British administration in India not only denied the Indian people of their independence, but also built its economy on exploitation of the masses, resulting in the economic, political, cultural, and

spiritual ruination of India. As a result, we think that India must break its ties with the British and achieve Purna Swaraji, or total sovereignty and self-rule [8].

The Congress Working Committee charged Gandhi with organizing the first act of civil disobedience, with Congress ready to take over following Gandhi's arrest. Gandhi's intention was to start civil disobedience with a satyagraha against the British salt tax. The 1882 Salt Act granted the British a monopoly on the collecting and manufacturing of salt, restricting its handling to government salt depots and imposing a salt tax. Despite the fact that salt was readily accessible to people living on the shore due to evaporation of sea water, Indians were required to purchase it from the colonial administration.

The Working Committee of the Congress was initially skeptical of Gandhi's choice of the salt tax; Jawaharlal Nehru and Divyalochan Sahu were ambivalent; Sardar Patel suggested a land revenue boycott instead. The Statesman, a prominent newspaper, wrote about the choice: "It is difficult not to laugh, and we imagine that will be the mood of most thinking Indians." The British colonial authority was unconcerned by these opposition preparations against the salt tax. Lord Irwin, the Viceroy, did not take the possibility of a salt protest seriously, writing to London, "At present, the prospect of a salt campaign does not keep me awake at night."

Gandhi, on the other hand, had good grounds for his action. An item of daily use could resonate more with all classes of citizens than an abstract demand for greater political rights. The salt tax represented 8.2% of British Raj tax revenue, and disproportionately harmed the poorest Indians. Explaining his choice, Gandhi stated, "Next to air and water, salt is perhaps the greatest necessity of life." He said during a public assembly in Tuticorin. Assume a population revolts. They cannot assault the abstract constitution or raise an army to oppose proclamations and regulations. Civil disobedience must be oriented against the salt tax, the land tax, or any other specific issue - not that; that is our ultimate goal, but for the time being, it is our target, and we must shoot straight. Gandhi believed that by staging this demonstration, he could dramatize Purna Swaraj in a manner that would be significant to every Indian. He also reasoned that battling an evil that affected both Hindus and Muslims would foster unity [9], [10].

Gandhi had a long-standing commitment to nonviolent civil disobedience, which he called Satyagraha, as the foundation for achieving Indian sovereignty and self-rule. Referring to the relationship between Satyagraha and Purna Swaraj, Gandhi saw "an inviolable connection between the means and the end as there is between the seed and the tree." He wrote, "If the means employed are impure, the change. Satyagraha is a combination of the Sanskrit terms Satya (truth) and Agraha (insistence). Satyagraha, for Gandhi, went far beyond "passive resistance" and gained strength in implementing peaceful techniques. Truth (satya) denotes love, and firmness (agraha) produces and so is a synonym for force. Thus, I began to refer to the Indian movement as Satyagraha, or the Force born of Truth and Love or nonviolence, and abandoned the phrase "passive resistance" in connection with it, so much so that even in English writing, we frequently avoided it in favor of the word "satyagraha".

From 1920 to 1922, his first great effort in India to lead widespread satyagraha was the non-cooperation campaign. Despite its success in mobilizing millions of Indians in opposition to the

British-created Rowlatt Act, violence erupted in Chauri Chaura, when a crowd massacred 22 unarmed police officers. Gandhi called off the rally, despite resistance from other Congress members. He concluded that Indians were not yet prepared for effective peaceful resistance. The Bardoli Satyagraha in 1928 was much more successful. It was successful in immobilizing the British administration and gaining important concessions. More importantly, because of extensive press coverage, it scored a propaganda victory out of all proportion to its size (Figure.2). Gandhi later claimed that success at Bardoli confirmed his belief in satyagraha and Swaraj: "It is only gradually that we shall come to know the importance of the victory gained at Bardoli. Bardoli has shown the way and cleared it. Swaraj lies on that route, and that alone is the cure."

**Figure 2: Mahatma Gandhi and Sarojini Naidu: During the March, a diagram shows Mahatma Gandhi and Sarojini Naidu.**

On February 5, headlines stated that Gandhi will launch his civil disobedience campaign by breaking the salt rules. The salt satyagraha would begin on March 12 and end on April 6 in Dandi, with Gandhi breaking the Salt Act. Gandhi chose April 6 for a symbolic reason—it was the first day of "National Week," which began in 1919 when Gandhi conceived of the national hartal (strike) against the Rowlatt Act. Gandhi prepped the global media for the march by releasing frequent comments from the Ashram, holding regular prayer gatherings, and communicating directly with the press. Expectations were raised by his repeated statements anticipating his arrest, as well as his increasingly dramatic language as the hour approached: "We are entering into a life and death struggle, a holy war; we are performing an all-encompassing sacrifice in which we wish to offer ourselves as an oblation." Correspondents from dozens of Indian, European, and American newspapers, as well as film companies, responded to the drama and began covering the event.

Gandhi desired tight discipline and dedication to satyagraha and ahimsa throughout the march itself. As a result, he chose to recruit marchers from his own ashram, where they were schooled in Gandhi's high standards of discipline. The 24-day march would traverse through four districts and 48 villages. The march's itinerary, as well as each evening's halt, were arranged based on recruiting potential, previous contacts, and scheduling. Before the march, Gandhi dispatched

scouts to each hamlet to organize his speeches based on the needs of the local residents. Events in each town were planned and publicized in Indian and foreign press.

On 2 March 1930, Gandhi wrote to the Viceroy, Lord Irwin, offering to call off the march if Irwin met eleven demands, including lowering land revenue assessments, cutting military spending, imposing a tariff on foreign cloth, and abolishing the salt tax. If my letter does not appeal to your heart, on the eleventh of this month, I will ignore the Salt Laws with as many Ashram coworkers as I can gather. From the perspective of the impoverished, I consider this tax to be the most iniquitous of all. Because the sovereignty and self-rule movement is primarily for the poorest people in the country, it will begin with this atrocity.

As previously stated, the Viceroy regarded any likelihood of a "salt protest" with scorn. The march was launched after he ignored the letter and refused to meet with Gandhi. Gandhi remarked, "On bended knees, I asked for bread, and I have received stone instead." On the eve of the march, thousands of Indians descended on Sabarmati to hear Gandhi speak at the regular evening prayer. According to an American researcher writing for The Nation, "60,000 people gathered on the riverbank to hear Gandhi's call to arms, which was perhaps the most remarkable call to arms ever made."

On March 12, 1930, Gandhi and 78 satyagrahis set out on foot for the coastal village of Dandi in Gujarat's Navsari district, 385 kilometers from their starting point at Sabarmati Ashram. According to The Statesman, the official government newspaper that usually downplayed the size of crowds at Gandhi's functions, 100,000 people crowded the road that separated Sabarmati from Ahmedabad. The first day's march of 21 km ended in the village of Aslali, where Gandhi spoke to a crowd of about 4,000. Volunteers collected donations, registered new satyagrahis, and received resignations. Crowds welcomed the marchers as they entered each town, pounding drums and cymbals. Gandhi delivered speeches in which he called the salt tax inhumane and the salt satyagraha a "poor man's struggle." They slept outside every night. The only thing the villagers were asked for was food and water to wash with. Gandhi believed that doing so would include the poor in the battle for sovereignty and self-rule, which would be crucial for ultimate success.

Thousands of satyagrahis and leaders joined him, including Sarojini Naidu. Every day, more people joined the march, until the procession of marchers reached at least 3 km in length. To keep their spirits up, the marchers used to sing the Hindu Bhajan Raghupati Raghava Raja Ram while walking. More than 50,000 people had gathered when they arrived at Dandi's railhead. Along the way, Gandhi gave interviews and authored articles. Foreign journalists and three Bombay cinema companies shooting newsreel footage made Gandhi a household name in Europe and America (Time magazine named him "Man of the Year" at the end of 1930). The New York Times wrote almost daily about the Salt March, including two front-page articles on April 6 and 7. Near the end of the march, Gandhi declared, "I want world sympathy in this battle of right against might."

After a prayer the next morning, Gandhi lifted a piece of salty dirt and announced, "With this, I am shaking the foundations of the British Empire." He then cooked it in saltwater, generating

illicit salt. He exhorted his hundreds of supporters to start creating salt along the coast, "wherever it is convenient," and to teach locals how to make illegal, but vital, salt. The others followed him, and Sarojini Naidu, addressing Gandhi, said, "Hail, law breaker!" Naidu wrote to her daughter in a letter. The small lawbreaker is sitting in a condition of 'Maun' quiet writing his triumphant essay for Young India, while I am spread out on a hard bench near an open window of a big room with six windows open to the sea air. There is a little army as far as the eye can see thousands of pilgrims who have been streaming in since yesterday to this normally desolate and very basic fishing community. Following Gandhi's violation of the salt rules, around 700 telegrams were dispatched from the post office closest to Dandi, Jalalpur. The majority of these were taken by journalists who were on hand to break the news [11].

Gandhi was joined on his march by 78 marchers. They were mostly between the ages of 20 and 30. These soldiers came from practically every region of the nation. The march grew in size as it progressed, but the following list of names includes Gandhi and the first 78 marchers who were with Gandhi from the start of the Dandi March to the finish. After the march, the majority of them quietly dispersed. As millions disregarded the salt restrictions by manufacturing salt or purchasing illicit salt, mass civil disobedience occurred across India. Salt was sold illegally all along India's coast. Gandhi personally sold a grain of salt for 1,600 rupees (about $750 at the time). In response, the British authorities detained nearly 60,000 individuals by the end of the month.

What began as a Salt Satyagraha swiftly escalated into a widespread Satyagraha. British clothing and commodities were boycotted. Unpopular forest rules were flouted in Bombay, Mysore, and the Central Provinces. Gujarati peasants refused to pay tax because they were afraid of losing their crops and land. Bengalis took part in Midnapore by refusing to pay the chowkidar tax. The British reacted with new rules, including censorship of communications and declaring the Congress and its allied organizations illegal. None of these actions had any effect on the civil disobedience campaign.

Violence erupted in Calcutta (now written Kolkata), Karachi, and Gujarat. Unlike his suspension of satyagraha when violence erupted during the Non-cooperation campaign, Gandhi was "unmoved" this time. At the same time that he called for a stop to violence, Gandhi honored those murdered in Chittagong and praised their parents "for the finished sacrifices of their sons... A warrior's death is never a matter for sorrow." The second MacDonald government, led by Ramsay MacDonald, was in power in the United Kingdom during the first phase of the Indian civil disobedience movement, from 1929 to 1931. The attempted suppression of the movement was presided over by MacDonald and his cabinet (including Secretary of State for India, William Wedgwood Benn). During this time, the MacDonald ministry also oversaw the suppression of India's nascent trade unionist movement, which historian Sumit Sarkar described as "a massive capitalist and government counter-offensive" against workers' rights.

Satyagraha was organized in Peshawar by Ghaffar Khan, a Muslim Pashtun follower of Gandhi who had educated 50,000 nonviolent activists known as Khudai Khidmatgar. Ghaffar Khan was imprisoned on April 23, 1930. In Peshawar's Qissa Kahani (Storytellers) Bazaar, a swarm of Khudai Khidmatgar assembled. The Royal Garhwal Rifles' 2/18 battalion was ordered to open

fire with machine guns on the unarmed crowd, killing an estimated 200-250 people. The Pashtun satyagrahis acted in accordance with their nonviolent training, willingly facing bullets as the troops fired on them. The whole battalion was apprehended, and several got harsh punishments, including life in jail.

While Gandhi marched around the west coast of India, his close companion C. On the east coast, Rajagopalachari, who would eventually become India's first Indian Governor-General, planned the Vedaranyam salt march in parallel. His company traveled from Tiruchirappalli in Madras Presidency (now Tamil Nadu) to the seaside hamlet of Vedaranyam. He, too, was arrested by the British after producing illicit salt there.

Women were mass participants in the quest for independence for the first time during the 1930 civil disobedience. Thousands of women were active participants in satyagraha, from huge cities to tiny villages. Gandhi had requested that only males participate in the salt march, but women soon started making and selling salt across India. Though only men were permitted to march, it was clear that both men and women were expected to advance work that would help dissolve the salt laws. Usha Mehta, an early Gandhian activist, remarked, "Even our old aunts and great-aunts and grandmothers used to bring pitchers of salt water to their houses and manufacture illegal salt, and then they would shout at the top of their voices: 'We have broken the salt law!'"

According to a government report on women's involvement, "thousands of them emerged. From the seclusion of their homes. In order to join Congress demonstrations and assist in picketing: and their presence on these occasions made the work the police was required to perform particularly unpleasant." Though women did become involved in the march, it was clear that Gandhi saw women as still playing a secondary role within the movement, but she did create the beginning of a movement. "As president of the Indian National Congress and the first woman governor of free India, Sarojini Naidu was a fervent advocate for India, avidly mobilizing support for the Indian independence movement; she was also the first woman to be arrested in the salt march."

Satyagraha shook the British administration, according to archives. Because of Gandhi's nonviolent protest, the British were unsure whether or not to imprison him. In his memoirs, John Court Curry, an Indian Imperial Police officer from England, claimed that he felt nauseated every time he dealt with Congress protests in 1930. Curry and others in the British administration, especially Secretary of State for India Wedgwood Benn, favored battling aggressive opponents over peaceful ones. Gandhi eschewed more direct participation following the march, but he remained in close touch with happenings across India. He established a makeshift ashram near Dandi. From there, he pushed his female supporters in Bombay now Mumbai to picket liquor stores and international clothing stores. He said that "a bonfire of foreign cloth should be built, and schools and colleges should be closed."

Gandhi chose an attack on the Dharasana Salt Works in Gujarat, 40 kilometers south of Dandi, for his next big operation. He wrote to Lord Irwin once again, informing him of his preparations. Around midnight on May 4, while Gandhi was sleeping on a cot in a mango grove, the District magistrate of Surat arrived with two Indian officers and thirty heavily armed constables. He was

arrested under an 1827 regulation calling for the imprisonment of people engaged in unlawful activities, and held without trial near Poona. The Dharasana Satyagraha went forward as planned, with Abbas Tyabji, a 76-year-old retired judge, leading the march with Gandhi's wife Kasturba. Both were apprehended before arriving in Dharasana and sentenced to three months in jail. Following their arrests, the march continued under the leadership of Sarojini Naidu, a woman poet and freedom fighter who warned the satyagrahis, "You must not use any violence under any circumstances. You will be beaten, but you must not resist: you must not even raise a hand to ward off blows." Soldiers began clubbing the satyagrahis with steel tipped lathis in an incident that drew international attention.

None of the marchers lifted their arm to deflect the strikes. They dropped like ten-pins. I could hear the painful whacks of the clubs on exposed skulls from where I was standing. At each stroke, the onlookers gasped and drew in their breaths in sympathetic misery. Those who were hit went sprawled, unconscious, or writhing in agony, their skulls or shoulders shattered. The ground was packed with corpses in two or three minutes. On their white garments, large areas of blood expanded. Without breaking lines, the survivors marched on until they were killed... Finally, the cops were angered by the lack of opposition. They started kicking the sitting males in the tummy and testicles. The wounded guys writhed and shrieked in anguish, which appeared to enrage the cops. The cops then started pulling the seated males by their arms or feet for hundreds of yards and tossing them into ditches.

Former Assembly Speaker Vithalbhai Patel saw the beatings and said, "All hope of reconciling India with the British Empire is lost forever." Miller's first efforts to telegraph the news to his publisher in England were suppressed by British telegraph operators in India. His report was permitted to pass only when he threatened to expose British censorship. Senator John J. Blaine read the narrative into the official record of the United States Senate, which appeared in 1,350 newspapers worldwide.

## DISCUSSION

The Salt Satyagraha was successful in capturing the attention of the whole globe. Millions watched newsreels of the march. Time named Gandhi it’s Man of the Year in 1930, equating Gandhi's march to the sea to "defying Britain's salt tax in the same way that some New Englanders once defied a British tea tax." Civil disobedience continued until early 1931, when Gandhi was eventually freed from jail to meet with Irwin. It was the first time the two met on equal footing, and it culminated in the Gandhi-Irwin Pact. The discussions would culminate in the Second Round Table Conference at the end of 1931.

The Salt Satyagraha did not result in immediate progress toward dominion status or self-rule for India, did not elicit major policy concessions from the British, and did not garner much Muslim support. In 1934, Congress leaders decided to end Satyagraha as official policy, and Nehru and other Congress members drifted further apart from Gandhi, who withdrew from Congress to focus on his Constructive Programme, which included his efforts to end untouched. Nehru saw the Salt Satyagraha as the pinnacle of his relationship with Gandhi, believing that its enduring significance was in influencing Indian attitudes. These movements, of course, put enormous

pressure on the British government and rattled the government apparatus. But the actual significance, in my opinion, resided in the impact they made on our own people, particularly the rural masses. Non-cooperation drew them out of the dirt and provided them with self-esteem and self-reliance. They resisted bravely and did not succumb so readily to unfair tyranny; their view broadened and they started to see India as a whole. It was an amazing turnaround, and the Congress, led by Gandhi, must be credited with it.

Satyagraha and the March to Dandi had a tremendous effect on American civil rights leader Martin Luther King Jr. and his campaign for civil rights for blacks in the 1960s more than thirty years later: I'd heard of Gandhi, like most people, but I'd never given him any thought. As I read, I grew more attracted by his peaceful resistance tactics. His Salt March to the Sea and his multiple fasts really affected me. Satyagraha (Satya is truth, which equals love, and agraha is force; Satyagraha so means truth force or love force) was a meaningful notion for me. As I went more into Gandhi's philosophy, my doubt about the power of love gradually faded, and I saw for the first time its efficacy in the field of social transformation.

The Mahatma Gandhi Foundation re-enacted the Great Salt March on its 75th anniversary, following the same historical timeline and route taken by the Mahatma and his band of 78 marchers. The "International Walk for Justice and Freedom" was the name of the event. What began as a personal journey for Mahatma Gandhi's great-grandson Tushar Gandhi has grown into a worldwide event with 900 registered participants from nine countries, with the number growing by the day. The foreign media covered the story extensively.

The participants came to a stop near Dandi on the evening of April 5, with the remembrance concluding on April 7. Dr. Manmohan Singh, India's Prime Minister, welcomed the marchers and vowed to create a suitable monument in Dandi to honor the marchers and the momentous event. The road from Sabarmati Ashram to Dandi has been renamed the Dandi Path and designated as a historical heritage route. On the 50th and 75th anniversaries of the Dandi March, India produced a set of commemorative stamps.

## CONCLUSION

The Salt Satyagraha was a widespread civil disobedience action led by Mahatma Gandhi in response to the British government's salt tariff in India. On March 12, 1930, he led a large number of people from Sabarmati Ashram to Dandi, a seaside hamlet in Gujarat, to breach the salt prohibition by manufacturing salt from seawater. The March began on March 12, 1930, at the Sabarmati Ashram with 78 followers and finished on March 6, 1930, by breaching the salt rule at Dandi Beach by traversing a distance of 240 miles by producing some salt. The law-breaking was a sign of defiance against the British government and its legal system.

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# CHAPTER 20

# A BRIEF OVERVIEW OF THE INDIA PARTITION IN HISTORY

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**ABSTRACT:**

The Indian Independence statute of 1947 was a British Parliament statute that divided India into two sovereign nations, India and Pakistan. Clement Attlee's Labour administration crafted the law. On June 3, 1947, the last Viceroy of India, Louis Mountbatten, announced the partition of India in a joint meeting with the Congress and the Muslim League. Afghanistan and Pakistan are to the north and west, China, Bhutan, and Nepal are to the north, Myanmar is to the east, and Bangladesh lies to the east of West Bengal. Sri Lanka and India are divided by a small sea passage created by the Palk Strait and the Gulf of Mannar.

**KEYWORDS:**

Cabinet Mission, East Pakistan, Hindu Muslims, West Pakistan, West Bengal.

## INTRODUCTION

The Partition of India in 1947 was the change of political borders and the division of other assets that accompanied the dissolution of the British Raj in the Indian subcontinent and the creation of two independent dominions in South Asia: India and Pakistan. The Indian Independence Act of 1947 detailed the split. The split of two British Indian provinces, Bengal and Punjab, was notable. The mainly Muslim districts in both provinces were allocated to Pakistan, while the majority non-Muslim districts were handed to India. The British Indian Army, Royal Indian Navy, Royal Indian Air Force, Indian Civil Service, railroads, and the national treasury were among the other assets separated. On 14 and 15 August 1947, respectively, self-governing independent Pakistan and India came into existence officially at midnight [1], [2].

The split resulted in widespread death and enormous migration between the two dominions. For those who survived, it reinforced the perception that safety resided with co-religionists. In the case [3], [4]migrations occurred quickly and with little notice. It is estimated that 14 million to 18 million individuals migrated, maybe more. Excess mortality during the partition era is commonly estimated to be approximately one million. The violent nature of the split produced an environment of enmity and distrust between India and Pakistan that continues to damage their relationship to this day .

The Himalayan Kingdom of Sikkim was established as a princely state following the Anglo-Sikkimese Treaty of 1861, but its sovereignty was left undefined. In 1947, Sikkim became an independent kingdom under the suzerainty of India. The Maldives were a British protectorate in 1887 and won independence in 1965.

**Pre-World War II (1905-1938)**

During his second term as viceroy of India, Lord Curzon partitioned the Bengal Presidency—British India's largest administrative subdivision—into the Muslim-majority province of Eastern Bengal and Assam and the Hindu-majority province of Bengal (present-day Indian states of West Bengal, Bihar, Jharkhand, and Odisha). The Hindu aristocracy of Bengal, many of whom held property leased to Muslim peasants in East Bengal, reacted angrily. The large Bengali-Hindu middle-class (the Bhadralok), upset at the prospect of Bengalis being outnumbered in the new Bengal province by Biharis and Oriyas, saw Curzon's decision as punishment for their political assertiveness. The most widespread protests against Curzon's decision took the form of the Swadeshi ('buy Indian') campaign, which involved a boycott of British goods. The slogan Bande Mataram (Bengali, lit: 'Hail to the Mother'), the title of a song by Bankim Chandra Chatterjee, which invoked a mother goddess, who stood variously for Bengal, India, and the Hindu godde, was the rallying cry for both types of protest [5], [6].

The overwhelming, predominantly-Hindu opposition to Bengal's split, along with the concern of changes favoring the Hindu majority, prompted the Muslim elite of India to petition the new viceroy, Lord Minto, in 1906, for separate electorates for Muslims. In tandem, they requested representation proportionate to their population share, reflecting both their standing as previous rulers and their track record of cooperation with the British. This resulted in the establishment of the All-India Muslim League in Dacca in December 1906. Despite the fact that Curzon had returned to England after resigning after a disagreement with his military leader, Lord Kitchener, the League supported his division proposal. The Muslim elite's position, which was mirrored in the League's position, had gradually crystallized over the previous three decades, beginning with the 1871 Census of British India, which first estimated the populations in regions of Muslim majority.

In the three decades since the 1871 census, Muslim leaders across northern India had intermittently experienced public animosity from some of the new Hindu political and social groups.

The Arya Samaj, for example, had not only supported the cow protection movement in their agitation, but also—distraught at the census' Muslim numbers—organized "reconversion" events for the purpose of welcoming Muslims back to the Hindu fold. In the United Provinces, Muslims became anxious in the late-19th century as Hindu political representation increased, and Hindus were politically mobilized in the Hindi-Urdu controversy and the anti-cow-killing riots of 1893.

In 1905 Muslim fears grew when Tilak and Lajpat Rai attempted to rise to leadership positions in the Congress, and the Congress itself rallied around the symbolism of Kali. It was not lost on many Muslims, for example, that the bande mataram rallying cry had first appeared in the novel Anandmath in which Hindus had battled their Muslim oppressors.

Lastly, the Muslim elite, including Nawab of Dacca, Khwaja Salimullah, who hosted the League's first meeting in his mansion in Shahbag, was aware that a new province with a Muslim majority would directly benefit Muslims aspiring to political power.

**The Lucknow Pact of 1914-1918**

World War I would prove to be a watershed moment in Britain and India's imperial relationship. 1.4 million Indian and British soldiers of the British Indian Army would fight in the war, and their participation would have a broader cultural impact: news of Indian soldiers fighting and dying alongside British soldiers, as well as soldiers from dominions such as Canada and Australia, would travel to distant corners of the world in newsprint and via the new medium of radio. India's international profile would thus rise and would continue to rise during the 1st World War.

The Congress's 1916 Lucknow session also served as the site of an unexpected joint effort between the Congress and the Muslim League, made possible by Germany's and Turkey's wartime alliance. Since the Ottoman Sultan also held guardianship of the Islamic holy sites of Mecca, Medina, and Jerusalem, and since the British and their allies were now at odds with the Ottoman Empire, doubts among some Indian Muslims about the British's "religious neutrality" began to grow, doubts that had already surfaced as a result of the reunification of Bengal in 1911, a decision that was seen as unfriendly to Muslims. The Muslim League had between 500 and 800 members in 1916 and did not yet have its wider following among Indian Muslims of later years; in the League itself, the pact did not have unanimous backing, having been largely negotiated by a group of "Young Party" Muslims from the United Provinces (UP), most notably the brothers Mohammad and Shaukat Ali, who had embraced the Pan-Islamic cause. Later, when the pact's full implications became clear, it was perceived as favoring the Muslim minority elites of provinces like as UP and Bihar more than the Muslim majority of Punjab and Bengal. The British saw the "Lucknow Pact" as a major milestone in nationalistic agitation at the time [7], [8].

**The Montagu-Chelmsford Reforms of 1919**

Secretary of State for India Montagu and Viceroy Lord Chelmsford presented a report in July 1918 after a long fact-finding trip through India the previous winter. After more discussion by the government and parliament in Britain, and another tour by the Franchise and Functions Committee to identify who among the Indian population could vote in future elections, the Government of India Act of 1919 (also known as the Montagu–Chelmsford Reforms) was passed in December 1919. The new Act enlarged both the provincial and imperial legislative councils and repealed the Government of India's recourse to the "official majority" in unfavorable votes.

Although departments like defence, foreign affairs, criminal law, communications, and income-tax were retained by the viceroy and the central government in New Delhi, other departments like public health, education, land-revenue, local self-government were transferred to the provinces. The provinces themselves were now to be administered under a new dyarchical system, whereby some areas like education, agriculture, infrastructure development, and local self-government became the preserve of Indian ministers and legislatures, and ultimately the Indian electorates, while others like irrigation, land-revenue, police, prisons, and control of media remained within the purview of the British governor and his

executive council. The new Act also made it easier for Indians to be admitted into the civil service and the army officer corps [9], [10]. Although a greater number of Indians were now enfranchised, they constituted only 10% of the total adult male population, many of whom were still illiterate. In provincial legislatures, the British maintained some control by allocating seats to special interests they deemed cooperative or useful. Rural candidates, who were typically more favorable to British rule and less combative, were given more seats than urban candidates. Seats were also allocated for non-Brahmins, landowners, businesses, and college graduates. The principle of "communal representation," which had been a key component of the Minto-Morley Reforms and, more recently, the Congress-Muslim League Lucknow Pact, was reaffirmed, with seats reserved for Muslims, Sikhs, Indian Christians, Anglo-Indians, and domiciled Europeans in both provincial and imperial legislative councils.

**The two-nation idea was first proposed in 1924**

The two-nation theory asserts that Indian Hindus and Muslims are two distinct nations, based on the former Indian Muslim ruling class' sense of being culturally and historically distinct. It argued that religion resulted in cultural and social differences between Muslims and Hindus. While some professional Muslim Indian politicians used it to secure or safeguard a large share of political spoils for the Indian Muslims with the withdrawal of British troops. The ideology that religion is the determining factor in defining the nationality of Indian Muslims was initiated by Muhammad Ali Jinnah, who referred to it as the awakening of Muslims for the creation of Pakistan. However, Jinnah opposed Partition of Punjab and Bengal, and advocated for the integration of all Punjab and Bengal into Pakistan without the displacement of any of its inhabitants, whether Sikhs or Hindus.

The two-nation theory is interpreted differently depending on whether the two assumed nationalities can coexist in one region or not, with fundamentally different consequences. One interpretation argues for Muslim-majority portions of the Indian subcontinent to have sovereign sovereignty, including the ability to secede, but without any population transfer (i.e., Hindus and Muslims would continue to coexist).

A different interpretation contends that Hindus and Muslims represent "two distinct and frequently antagonistic ways of life and that therefore they cannot coexist in one nation." In this version, a population transfer (i.e., the total removal of Hindus from Muslim-majority areas and total removal of Muslims from Hindu-majority areas) was a desirable step toward the complete separation of two incompatible nations that "cannot coexist in harmonious relations."

Two groups have come out against the hypothesis. The first is the idea of a one Indian country, with Hindus and Muslims as linked populations.

This is a fundamental tenet of India's contemporary, ostensibly secular Republic. Even after the formation of Pakistan, debates about whether Muslims and Hindus are distinct nationalities or not continued in that country. The second source of opposition is the idea that, while Indians are not one nation, neither are the Muslims or Hindus of the subcontinent, and that it is the relatively homogeneous provincial units of the subcontinent that are true nations and deserving of sovereignty.

**Provincial elections in the Muslim homeland, 1930-1938**

In 1933, Choudhry Rahmat Ali published a pamphlet titled now or never, in which the term Pakistan, 'land of the pure,' comprising the Punjab, North West Frontier Province (Afghanistan), Kashmir, Sindh, and Balochistan, was coined for the first time. It did not arouse political interest, and a Muslim delegation to the Parliamentary Committee on Indian Constitutional Reforms dismissed the concept, calling it "chimerical The Muslim League supported the award because it had the potential to erode Hindu caste power. Mahatma Gandhi, regarded as a strong campaigner for Dalit rights, went on a fast to urge the British to revoke the award. Ambedkar was forced to back down when Gandhi's life seemed to be in danger.

Two years later, the Government of India Act 1935 established provincial autonomy, increasing the number of voters in India to 35 million. More importantly, law and order issues were devolved from British authority to provincial governments led by Indians for the first time, heightening Muslim fears of eventual Hindu dominance. K. Fazlul Huq, the Krishak Praja Party's leader. The Congress, on the other hand, was able to form governments in 7 of British India's 11 provinces with 716 wins in a total of 1585 provincial assembly seats. The election revealed that it had contested only 58 of the total 482 Muslim seats, and won only 26 of them. In UP, where the Congress won, it offered to share power with the League on the condition that the League stop functioning solely as a representative of Muslims, which the League refused. Furthermore, the new UP provincial administration promoted cow protection and the use of Hindi. The Muslim elite in UP was further alienated when they witnessed chaotic scenes of the new Congress Raj, in which rural people, who occasionally appeared in large numbers in government buildings, were indistinguishable from administrators and law enforcement personnel. The Muslim League investigated the conditions of Muslims in Congress-governed provinces. The findings of such investigations increased fear among the Muslim masses of future Hindu domination. The belief that Muslims would be treated unfairly in an independent India dominated by the Congress was now part of Muslim public discourse.

**During and after WWII (1939-1947)**

When World War II broke out in 1939, Lord Linlithgow, Viceroy of India, declared war on India's behalf without consulting Indian leaders, prompting the Congress provincial ministries to resign in protest. By contrast, the Muslim League, which functioned under state patronage, organized "Deliverance Day" celebrations (from Congress dominance) and supported Britain in the war effort. In March 1940, during the League's annual three-day session in Lahore, Jinnah delivered a two-hour speech in English in which he laid out the arguments for the two-nation theory, stating, in the words of historians Talbot and Singh, that "Muslims and Hindus...were irreconcilably opposed monolithic religious communities and as such, no settlement could be imposed that did not satisfy the aspirations of the former."

**Cripps Mission: 1940-1942, August Offer**

Lord Linlithgow advocated in August 1940 that India be awarded dominion status after the war. Linlithgow assumed that Jinnah sought a non-federal structure free of Hindu dominance since he had not taken the Pakistan proposal seriously. To assuage Muslim worries of Hindu dominance,

the "August Offer" was supported with the promise that a future constitution would take minorities' perspectives into account. Neither the Congress nor the Muslim League were happy with the offer, and both rejected it in September. The Congress began a new campaign of civil disobedience.

In March 1942, with the Japanese rapidly moving up the Malayan Peninsula following the Fall of Singapore and the Americans supporting Indian independence, Winston Churchill, then Britain's prime minister, sent Sir Stafford Cripps, leader of the House of Commons, an offer of dominion status to India at the end of the war in exchange for the Congress's support for the war effort. As a result of that proviso, the proposals were also rejected by the Congress, which, since its founding as a polite group of lawyers in 1885, saw itself as the representative of all Indians of all faiths. After the arrival in 1920 of Gandhi, the pre-eminent strategist of Indian nationalism, the Congress had been transformed into a mass nationalist movement.

**Resolution to Leave India: August 1942**

The British saw the Quit India Resolution, which asked for drastic constitutional changes, as the most serious threat to their rule since the Indian rebellion of 1857. With their resources and attention already stretched thin by a global war, the nervous British immediately jailed the Congress leaders and kept them in jail until August 1945, whereas the Muslim League was now free to spread its message for the next three years. K. Fazlul Huq of the leftist Krishak Praja Party in Bengal, Sikander Hyat Khan of the landlord-dominated Punjab Unionist Party, and Abd al-Ghaffar Khan of the pro-Congress Khudai Khidmatgar (popularly, "red shirts") in the North West Frontier Province, the British were to increasingly see the Muslim League as the main representative of Muslim India.

The Labour Party won the general election in Britain in 1945. Clement Attlee's ministry was sworn in, with Stafford Cripps and Lord Pethick-Lawrence in the Cabinet. Many members of the new administration, notably Attlee, had a long history of supporting India's decolonization. The government's exchequer had been depleted by the Second World War, and the British public did not appear to be enthusiastic about costly distant involvements. Late in 1945, the British government decided to end British Raj in India, and in early 1947 Britain announced its intention of transferring power no later than June 1948.

**1946 Indian provincial elections**

Mutinies broke out in the armed forces in January 1946, beginning with RAF soldiers dissatisfied with their tardy return to Britain. The insurgencies culminated in February 1946 with the mutiny of the Royal Indian Navy in Bombay, followed by others in Calcutta, Madras, and Karachi. Although the mutinies were quickly put down, they had the effect of galvanizing the Attlee administration into action. Since the 1920s, Labour Prime Minister Clement Attlee had been strongly interested in and supported Indian independence. He now seized command of the government stance and prioritized the issue.[citation required] A Cabinet Mission was sent to India, headed by the Secretary of State for India, Lord Pethick Lawrence, and included Sir Stafford Cripps, who had visited India four years previously. The mission's goal was to ensure an orderly transition to independence.

New elections were conducted in India in early 1946. Muslim voters may choose between a unified Indian state and division. This coincided with the notorious trial of three senior commanders of Subhas Chandra Bose's defeated Indian National Army (INA), Shah Nawaz Khan, Prem Sahgal, and Gurubaksh Singh Dhillon, who were convicted of treason. As the trials began, the Congress leadership chose to defend the accused officers, despite having never supported the INA. The officers' subsequent convictions, public outcry against the beliefs, and eventual remission of the sentences created positive propaganda for the Congress, allowing it to win the party's subsequent electoral victories in eight of the eleven provinces.

For most Hindus, British rule had lost its legitimacy, and conclusive proof came in the form of the 1946 elections, in which the Congress won 91 percent of the vote among non-Muslim constituencies, gaining a majority in the Central Legislature and forming governments in eight provinces, and thus becoming the legitimate successor to British rule for most Hindus. If the British intended to stay in India, the acquiescence of politically active Indians to British rule would have been called into question after these election results, though the views of many rural Indians were already uncertain. The Muslim League won the majority of the Muslim vote as well as the majority of reserved Muslim seats in the provincial assemblies, and it also secured all Muslim seats in the Central Assembly. After recovering from its performance in the 1937 elections, the Muslim League was finally able to make good on its claim that it and Jinnah alone represented India's Muslims, and Jinnah quickly interpreted this vote as a popular demand for a separate homeland.

While the British did not support a separate Muslim homeland, they appreciated the simplicity of a single voice speaking on behalf of India's Muslims. Britain had wanted India and its army to remain united in order to keep India in its system of 'imperial defense. With India's two political parties unable to reach an agreement, Britain devised the Cabinet Mission Plan. Britain hoped to preserve the united India that they and the Congress desired, while also securing the essence of Jinnah's demand for a Pakistan through 'groupings.

The Cabinet mission scheme encapsulated a federal arrangement consisting of three groups of provinces. Two of these groups would be made up of primarily Muslim provinces, while the third would be made up of largely Hindu areas. Although the provinces would be independent, the center would maintain power over defense, foreign affairs, and communications. Despite the fact that the plans did not include an independent Pakistan, the Muslim League approved them. Even though India's unity would have been maintained, Congress leaders, particularly Nehru, feared it would weaken the Center. Nehru issued a "provocative speech" on July 10, 1946, rejecting the concept of merging the provinces and "effectively torpedoing" both the Cabinet mission plan and the possibility of a United India.

**Direct Action Day**

After the Cabinet Mission failed, Jinnah addressed a news conference at his house in Bombay in July 1946. He said that the Muslim League was "getting ready to launch a struggle" and that they had "mapped out a strategy."He threatened to take "direct action" if Muslims were not allowed their own Pakistan. When pressed for details, Jinnah said, "Go to the Congress and ask them

their plans; when they take you into their confidence, I will take you into mine; why do you expect me alone to sit with folded hands? I, too, am going to cause trouble."

On that morning, armed Muslim gangs gathered at the Ochterlony Monument in Calcutta to hear Huseyn Shaheed Suhrawardy, the League's Chief Minister of Bengal, who, in the words of historian Yasmin Khan, "if he did not explicitly incite violence certainly gave the crowd the impression that they could act with impunity, that neither the police nor the military would be called out and that the ministry would turn a blind eye to any action they unleashed in the city." That very evening, in Calcutta, Hindus were attacked by returning Muslim celebrants, who carried pamphlets distributed earlier which showed a clear connection between violence and the demand for Pakistan, and directly implicated the celebration of Direct Action Day with the outbreak of the cycle of violence that would later be called the "Great Calcutta Killing of August 1946".

The next day, Hindus struck back, and the violence continued for three days in which approximately 4,000 people died (according to official accounts), both Hindus and Muslims. Although India had previously experienced outbreaks of religious violence between Hindus and Muslims, the Calcutta killings were the first to display elements of "ethnic cleansing." Violence was not confined to the public sphere, but homes were entered and destroyed, and women and children were attacked. Although the Government of India and the Congress were both shaken by the events, an interim government led by Jawaharlal Nehru was installed in September. The communal violence spread to Bihar (where Hindus attacked Muslims), Noakhali in Bengal (where Muslims targeted Hindus), Garhmukteshwar in the United Provinces (where Hindus attacked Muslims), and Rawalpindi in March 1947, where Muslims attacked and drove out Hindus and Sikhs.

**Partition Plan: 1946-1947**

Lord Louis Mountbatten was appointed as India's last viceroy by British Prime Minister Attlee, with the task of overseeing British India's independence by 30 June 1948, with the instruction to avoid partition and preserve a united India, but with adaptable authority to ensure a British withdrawal with minimal setbacks. Mountbatten intended to resurrect the Cabinet Mission idea for a federal India. Despite his original desire to keep the center, the heated community situation led him to believe that division was required for a faster transfer of power.

Indian Independence Act Proposal

When Lord Mountbatten officially submitted the concept on June 3, 1947, Patel agreed and persuaded Nehru and other Congress leaders to approve it. Knowing Gandhi's intense agony over partition suggestions, Patel engaged him in private talks to address the projected practical impracticability of any Congress-League partnership, escalating violence, and the prospect of civil war. Patel said at the All-India Congress Committee meeting scheduled to vote on the proposal.

completely understand our Muslim-majority brothers' concerns. Nobody loves India's divide, and my heart is crushed. However, the decision is between one division and many divisions. We

must confront the reality. We cannot succumb to sentimentalism and emotionalism. The Working Committee did not behave in fear. But I'm scared that all of our toil and hard work over the years will go to waste or be in vain. My nine months in government have totally convinced me of the Cabinet Mission Plan's alleged virtues. With a few exceptions, Muslim officials from the top down to the chaprasis (peons or slaves) serve for the League. The League's communal veto in the Mission Plan would have stymied India's growth at every level. Whether we like it or not, Pakistan already exists de facto in the Punjab and Bengal. In these circumstances, I would prefer a de jure Pakistan, which could make the League more accountable. Freedom is on its way. We have 75-80% of India, which we can strengthen with our intellect. The League can help the rest of the nation grow.

**Radcliffe Line**

In June 1947, nationalist leaders including Nehru and Abul Kalam Azad on behalf of the Congress, Jinnah on behalf of the Muslim League, B. R. Ambedkar on behalf of the Untouchable community, and Master Tara Singh on behalf of the Sikhs agreed to partition the country, despite Gandhi's opposition. The mainly Hindu and Sikh territories were allotted to the new India, while the majority Muslim parts were assigned to the new Pakistan; the proposal included partitioning the Muslim-dominated provinces of Punjab and Bengal. The communal violence that following the publication of the Radcliffe Line, the division line, was considerably worse. Historians Ian Talbot and Gurharpal Singh wrote on the bloodshed that preceded India's partition:

There are several firsthand tales of people being maimed and mutilated. The disemboweling of pregnant mothers, smashing newborns' skulls against brick walls, chopping off the victim's limbs and genitalia, and displaying heads and bodies are among the atrocities. While past communal riots have been lethal, the scope and severity of the Partition killings were unparalleled. Although some historians debate the usage of the word 'genocide' in relation to the partition killings, much of the violence had genocidal characteristics. It was intended to purify an existing generation and prevent its replication in the future."

**Independence Day: August 4, 1947**

Mountbatten administered the independence oath to Jinnah on the 14th before departing for India, where the oath was scheduled for midnight on the 15th. Lord Mountbatten declared the date of independence - 14 August 1947 - and defined the exact split of British India between the two new dominions in what became known as the "Mountbatten Plan" or the "3 June Plan" during a news conference on 3 June 1947. Sikhs, Hindus, and Muslims in Punjab and Bengal legislative assemblies would convene and vote on partition; if any group received a simple majority, the provinces would be separated. Sind and Baluchistan were to make their own choices.

A referendum was scheduled to determine the destiny of the North-West Frontier Province and the Assam district of Sylhet. Bengal's own independence was ruled out. In the event of division, a border commission will be established. On 2 June, Indian political leaders approved the Plan, which did not address the issue of the princely states, which were not British territories, but

Mountbatten cautioned them against staying independent and pushed them to join one of the two new Dominions on 3 June.

The Muslim League's demands for a separate country were thus granted, as was the Congress's position on unity, while making Pakistan as small as possible. Mountbatten's formula was to divide India while retaining maximum possible unity. Abul Kalam Azad expressed concern about the possibility of violent riots, to which Mountbatten responded. At the very least, I will give you my complete assurance that there will be no bloodshed or rioting. I am a soldier, not a civilian, and once the partition is accepted in principle, I will issue orders to ensure that there are no communal disturbances anywhere in the country, and if there is any agitation, I will take the most severe measures to quell it.

According to Jagmohan, this and the events that followed demonstrated a "glaring failure of the government machinery." The partition plan was accepted by the Congress Working Committee on June 3, 1947. According to Boloji , there were no riots in Punjab, but there was communal tension, while Gandhi was reportedly isolated by Nehru and Patel and observed maun vrat day of silence. Mountbatten visited Gandhi and said he hoped he would not oppose the partition, to which Gandhi replied, "Have I ever opposed you?" A British Government-commissioned report prepared under the chairmanship of a London barrister, Sir Cyril Radcliffe, determined the border between India and Pakistan within British India the Radcliffe Line. Pakistan was formed with two non-contiguous areas, East Pakistan today Bangladesh and West Pakistan, separated geographically by India. India was formed from the majority Hindu regions of British India, and Pakistan from the majority Muslim areas.

On 18 July 1947, the British Parliament passed the Indian Independence Act, which finalized the partition arrangements and abandoned British suzerainty over the princely states, of which there were several hundred, leaving them free to choose whether to accede to one of the new dominions or to remain independent outside both. Following its establishment as a new country in August 1947, Pakistan applied for membership in the United Nations and was accepted by the General Assembly on 30 September 1947, while the Dominion of India retained the existing seat as India had been a founding member of the United Nations since 1945.

**Punjab Boundary Commission**

In the months leading up to the deliberations of the Punjab Boundary Commission in early 1947, the main disputed areas appeared to be in the Bari and Bist doabs, with some areas in the Rechna doab claimed by the Congress and Sikhs. In the Bari doab, the districts of Gurdaspur, Amritsar, Lahore, and Montgomery were all disputed. All districts (except Amritsar, which was 46.5% Muslim) had Muslim

Before the Boundary Commission began formal hearings, governments were established for the East and West Punjab regions, and their territories were provisionally divided by "notional division" based on simple district majorities. In both the Punjab and Bengal, the Boundary Commission consisted of two Muslim and two non-Muslim judges, with Sir Cyril Radcliffe as a common chairman. It will consider other factors in doing so." Each side (the Muslims and the Congress/Sikhs) presented its claim through counsel with no liberty to bargain, and the judges,

too, had no mandate to compromise, and on all major issues they "divided two and two, leaving Sir Cyril Radcliffe the invidious task of making the actual decisions."

## DISCUSSION

Massive population exchanges occurred between the two newly formed states in the months immediately following the partition; there was no expectation that population transfers would be necessary as a result of the partition; religious minorities were expected to stay put in the states in which they found themselves. An exception was made for Punjab, where the transfer of populations was organized due to communal violence affecting the province; this did not apply to the rest of the country.

"In 1947, the population of undivided India was approximately 390 million." After partition, there were 330 million people in India, 30 million in West Pakistan, and 30 million in East Pakistan (now Bangladesh)." Once the borders were established, approximately 14.5 million people crossed the borders to what they hoped would be the relative safety of the religious majority. The 1951 Census of Pakistan identified 7,226,600 displaced persons in Pakistan, presumably all Muslims who had entered Pakistan from India. The newly formed governments had not anticipated, and were completely unprepared for, a two-way migration of such staggering magnitude. Massive violence and slaughter occurred on both sides of the new India-Pakistan border, with low estimates of 200,000 and high estimates of 2,000,000 deaths. The worst case of violence among all regions is concluded to have taken place in Punjab. The partition of British India divided the former British province of Punjab between the Dominion of India and the Dominion of Pakistan, with the mostly Muslim western part of the province becoming Pakistan's Punjab province, and the mostly Hindu and Sikh eastern part becoming India's East Punjab state (later divided into the new states of Punjab, Haryana, and Himachal Pradesh).

Many said that Sikh leader Tara Singh supported the massacre of Muslims during this time period, and on 3 March 1947, at Lahore, Singh, together with roughly 500 Sikhs, announced from a dais, "Death to Pakistan." Political scientist Ishtiaq Ahmed. On March 3, radical Sikh leader Master Tara Singh famously flashed his kirpan (sword) outside the Punjab Assembly, calling for the annihilation of the Pakistan concept, prompting a violent response by Muslims, primarily against Sikhs but also Hindus, in Muslim-majority districts of northern Punjab, despite the fact that by the end of that year, more Muslims had been killed in East Punjab than Hindus and Sikhs combined in West Punjab. On August 22, Nehru wrote to Gandhi that Muslims had been slain twice as often in East Punjab as Hindus and Sikhs in West Punjab.

The province of Bengal was divided into two separate entities. West Bengal, which was awarded to the Dominion of India, and East Bengal, which was awarded to the Dominion of Pakistan. East Bengal was renamed East Pakistan in 1955, and later became the independent nation of Bangladesh following the Bangladesh Liberation War of 1971. Despite having Muslim majorities, the districts of Murshidabad and Malda on the Ganges' right bank were given to India, while the Hindu-majority Khulna District, located on the Ganges' mouths and surrounded by Muslim-majority districts, was given to Pakistan, as were the eastern-most Chittagong Hill

Tracts. Thousands of Hindus in East Bengal districts awarded to Pakistan were attacked, forcing hundreds of thousands of Hindus from East Bengal to seek refuge in India. The massive influx of Hindu refugees into Calcutta affected the city's demographics; many Muslims left the city for East Pakistan, and refugee families occupied some of their homes and properties. The total migration across Bengal during the partition is estimated to be 3.3 million: 2.6 million Hindus from East Pakistan to India and 0.7 million Muslims from India to East Pakistan.

The sparsely inhabited Chittagong Hill Tracts were an exception, located on the eastern borders of Bengal and providing a hinterland for the Muslim-dominated Chittagong. Despite the Tracts' 98.5% Buddhist majority, the region was ceded to Pakistan in 1947. At the time of partition, the majority of Sindh's prosperous upper and middle class was Hindu; Hindus were mostly concentrated in cities and formed the majority of the population in cities such as Hyderabad, Karachi, Shikarpur, and Sukkur. During the early months after partition, only a few Hindus migrated. However, the situation began to change in late 1947, when large numbers of Muslims refugees from India began to arrive in Sindh and began to live in crowded refugee camps.

On 6 December 1947, communal violence erupted in Ajmer, India, sparked by an argument between some Sindhi Hindu refugees and local Muslims in the Dargah Bazaar. Violence in Ajmer erupted again in the middle of December, with stabbings, looting, and arson resulting in mostly Muslim casualties. Many Muslims fled across the Thar Desert to Sindh, Pakistan, sparking further anti-Hindu riots. Despite the migration, a significant Sindhi Hindu population still resides in Pakistan's Sindh province, where they number around 2.3 million according to Pakistan's 1998 census; some districts in Sindh had a Hindu majority, such as Tharparkar District, Umerkot, Mirpurkhas, Sanghar, and Badin, but these have decreased drastically due to persecution. Hindus from Sindh are still migrating to India due to religious persecution in Pakistan.

There was no mass violence in Gujarat, as there was in Punjab and Bengal. It saw large refugee migrations, with an estimated 642,000 Muslims migrating to Pakistan, 75% of whom went to Karachi, primarily for business reasons. The state's Muslim population fell from 13% in 1941 to 7% in 1951, according to the 1951 Census. The number of arriving migrants was also substantial, with over a million individuals fleeing to Gujarat, the majority of them were Sindhi and Gujarati.

From Babur to the successors of Aurangzeb and previous Turkic Muslim rulers of North India, Delhi had been the capital of the Mughal Empire for centuries. The series of Islamic rulers who kept Delhi as a stronghold of their empires left a vast array of Islamic architecture in Delhi, and a strong Islamic culture permeated the city. When the British Raj shifted their colonial capital from Calcutta to Delhi in 1911, the nature of the city began changing. When refugees started streaming into Delhi in 1947, the city was unable to handle the onslaught, and refugees "spread themselves out wherever they could." They flocked to the camps. Colleges, temples, gurudwaras, dharmshalas, military barracks, and gardens." By 1950, the government began allowing squatters to build houses in certain areas of the city, resulting in the formation of neighborhoods such as Lajpat Nagar and Patel Nagar, which retain a distinct Punjabi character to this day. As thousands of Hindu and Sikh refugees from Punjab fled to the city, upheavals ensued as communal pogro Tens of thousands of Muslims, regardless of political affiliation, were driven to refugee camps,

and many historical sites in Delhi, such as the Purana Qila, Idgah, and Nizamuddin, were transformed into refugee camps; in fact, many Hindu and Sikh refugees eventually occupied the abandoned houses of Delhi's Muslim inhabitants.

At the height of the tensions, total migration in Delhi during the partition is estimated at 830,000 people; approximately 330,000 Muslims migrated to Pakistan, and approximately 500,000 Hindus and Sikhs migrated from Pakistan to Delhi. The 1951 Census recorded a drop in the city's Muslim population from 33.2% in 1941 to 5.3% in 1951. In several cases, princely state rulers were involved in communal violence or did not do enough to stop it in time. Some rulers were away from their states for the summer, such as those of the Sikh states, and some believe that the rulers were whisked away by communal ministers in large part to avoid responsibility for the soon-to-come ethnic cleansing.

In Alwar and Bahawalpur, sectarian emotions reached higher levels of government, and the prime ministers of both states were claimed to be engaged in organizing and actively directing the cleaning, but in Bikaner, the organization took place at far lower levels. There were bloody clashes between the dominant, Hindu land-holding community and the Muslim cultivating community in Alwar and Bharatpur, princely states of Rajputana (modern-day Rajasthan). Well-organized bands of Hindu Jats, Ahirs, and Gurjars began attacking Muslim Meos in April 1947, and by June, more than fifty Muslim villages had been destroyed. The Muslim League was outraged and demanded that the Viceroy provide Muslim troops.

Following unprecedented violent attacks against them in 1947, 100,000 Muslim Meos from Alwar and Bharatpur were forced to flee their homes, and an estimated 30,000 are said to have been massacred. On 17 November, a column of 80,000 Meo refugees traveled to Pakistan, but 10,000 stopped due to the risks. In September–November 1947 in the Jammu region of the princely state of Jammu and Kashmir, a large number of Muslims were killed, and others driven away to West Punjab. The impetus for this violence was partly due to the "harrowing stories of Muslim atrocities", brought by Hindu and Sikh refugees arriving to Jammu from West Punjab since March 1947. The killings were carried out by extremist Hindus and Sikhs, aided and abetted by the forces of the Jammu and Kashmir State, headed by the Maharaja of Jammu and Kashmir Hari Singh. Observers state that Hari Singh aimed to alter the demographics of the region by eliminating the Muslim population and ensure a Hindu majority. This was followed by a massacre of Hindus and Sikhs starting in November 1947, in Rajouri and Mirpur by Pashtun tribal militias and Pakistani soldiers. Women were raped and sexually assaulted. Many of those killed, raped and injured had come to these areas to escape massacres in West Punjab, which had become part of Pakistan.

According to the 1951 Indian Census, 2% of the population was a refugee (1.3% from West Pakistan and 0.7% from East Pakistan). The majority of Sikh and Hindu Punjabi refugees from West Punjab were settled in Delhi and East Punjab (including Haryana and Himachal Pradesh). Delhi received the largest number of refugees for a single city, with the population of Delhi showing an increase from under 1 million (917,939) in the Census of India, 1941, to a little less than 2 million in the 1951 Census, despite a large number of Muslims leaving Delhi in 1947 to go to Pakistan whether voluntarily or by coercion.

The incoming refugees were housed in various historical and military locations such as the Purana Qila, Red Fort, and military barracks in Kingsway Camp (around the present Delhi University). The latter became the site of one of the largest refugee camps in northern India, with more than 35,000 refugees at any given time besides Kurukshetra camp near Panipat. The campsites were later converted into permanent housing through extensive building projects undertaken by the Government of India from 1948 onwards. Many housing colonies in Delhi came up around this period, like Lajpat Nagar, Rajinder Nagar, Nizamuddin East, Punjabi Bagh, Rehgar Pura, Jangpura, and Kingsway Camp. Several schemes such as the provision of education, employment opportunities, and easy loans to start businesses were provided for the refugees at the all-India level. Many Punjabi Hindu refugees were also settled in Cities of Western and Central Uttar Pradesh. A Colony consisting largely of Sikhs and Punjabi Hindus was also founded in Central Mumbai's Sion Koliwada region, and named Guru Tegh Bahadur Nagar. Hindus fleeing East Pakistan (now Bangladesh) were settled across Eastern, Central, and Northeastern India, with many settling in neighboring Indian states such as West Bengal, Assam, and Tripura, as well as Madhya Pradesh (including Chhattisgarh), Bihar (including Jharkhand), Odisha, and the Andaman Islands (where Bengalis today form the largest linguistic group.

Sindhi Hindus settled primarily in Gujarat, Maharashtra, and Rajasthan, with significant numbers also settling in Madhya Pradesh and Delhi. In Maharashtra, a new township was established for Sindhi Hindu refugees, which was named Ulhasnagar ('city of joy') by the Governor-General of India, Sir Rajagopalachari. Significant groups of Hindu Gujarati and Marathi refugees from Sindh and Southern Punjab were also relocated in cities in modern-day Gujarat and Maharashtra. A tiny population of Pashtun Hindus from Loralai, Balochistan, who now number over 1,000, also arrived in Jaipur.

According to the 1951 Pakistan Census, the majority of Muslim refugees came from the East Punjab and nearby Rajputana states (Alwar and Bharatpur), accounting for 5,783,100 people, or 80.1% of Pakistan's total refugee population. This was the result of retributive ethnic cleansing on both sides of the Punjab, with the Muslim population of East Punjab being forcibly expelled, as was the Hindu/Sikh population of West Punjab. Bihar, West Bengal, and Orissa received 700,300 migrants (9.8%); UP and Delhi received 464,200 migrants (6.4%); Gujarat and Bombay received 160,400 migrants (2.2%); Bhopal and Hyderabad received 95,200 migrants (1.2%); and Madras and Mysore received 18,000 migrants (0.2%).

In terms of settlement in Pakistan, 97.4% of the refugees from East Punjab and its contiguous areas went to West Punjab; 95.9% from Bihar, West Bengal, and Orissa went to the erstwhile East Pakistan; 95.5% from UP and Delhi went to West Pakistan, primarily in the Karachi Division of Sindh; 97.2% from Bhopal and Hyderabad went to West Pakistan, primarily Karachi; and 98.9% from Bombay and Gujarat went to West Pakistan, primarily Kara West Punjab received the most refugees (73.1%), primarily from East Punjab and its contiguous areas. Sindh received the second-highest number of refugees (16.1% of total migrants), with the Karachi division receiving 8.5% of the total migrant population. East Bengal received the third-highest number of refugees, 699,100, accounting for 9.7% of Pakistan's total Muslim refugee population.

NWFP and Baluchistan got the fewest migrants, with 51,100 (0.7% of the migrant population) and 28,000 (0.4% of the migrant population) respectively. In 1948, the government conducted a census of refugees in West Punjab, which revealed their place of origin in India.

A study of total population inflows and outflows in Punjab districts using data from the 1931 and 1951 Census yielded an estimate of 1.3 million missing Muslims who left western India but did not reach Pakistan. The corresponding number of missing Hindus/Sikhs along the western border is estimated to be approximately 0.8 million. This brings the total number of missing people due to partition-related migration along the Punjab border to approximately 1.3 million. The Indian government claimed that 33,000 Hindu and Sikh women were abducted, and the Pakistani government claimed that 50,000 Muslim women were abducted during the riots. By 1949, there were legal claims that 12,000 women had been recovered in India and 6,000 in Pakistan. By 1954, there were 20,728 Muslim women recovered from India, and 9,032 Hindu and Sikh women reclaimed.

Even after the 1951 Census, many Muslim families from India continued to migrate to Pakistan throughout the 1950s and early 1960s. According to historian Omar Khalidi, the Indian Muslim migration to West Pakistan between December 1947 and December 1971 came from Uttar Pradesh, Delhi, Gujarat, Rajasthan, Maharashtra, Madhya Pradesh, Karnataka, Andhra Pradesh, Tamil Nadu, and Kerala. The International Labour Organization (ILO) published a report in 1959 stating that from 1951 to 1956, a total of 650,000 Muslims from India relocated to West Pakistan. However, Visaria (1969) raised doubts about the authenticity of the claims about Indian Muslim migration to Pakistan, because the 1961 Census of Pakistan did not corroborate these figures. In the 1970s, Indian Muslim migration to Pakistan declined dramatically, a trend noted by Pakistani authorities. In June 1995, Pakistan's interior minister, Naseerullah Babar, informed the National Assembly that between 1973 and 1994, as many as 800,000 visitors came from India on valid travel documents, and only 3,393 stayed. In a related trend, intermarriages between Indian and Pakistani Muslims have declined sharply [11].Following the Indo-Pakistani War of 1965, 3,500 Muslim families migrated from the Indian section of the Thar Desert to the Pakistani section of the Thar Desert. 400 families settled in Nagar after the war, and an additional 3000 settled in the Chachro taluka in Sindh province of West Pakistan. The government of Pakistan provided each family with 12 acres of land, totaling 42,000 acres, according to government records. The 1951 census in Pakistan recorded 671,000 refugees in East Pakistan, the majority of whom came from West Bengal, with the remainder from Bihar. According to the ILO, half a million Indian Muslims migrated to East Pakistan between 1951 and 1956. By 1961, the numbers had increased to 850,000, with Biharis continuing to migrate to East Pakistan well into the late 1960s.

Due to religious persecution in Pakistan, Hindus continue to flee to India, with the majority settling in the Indian state of Rajasthan. According to data from the Human Rights Commission of Pakistan, approximately 1,000 Hindu families fled to India in 2013. In May 2014, Dr. Ramesh Kumar Vankwani, a member of the ruling Pakistan Muslim League-Nawaz (PML-N), revealed in the National Assembly of Pakistan that approximately 5,000 Hindus are migrating from Pakistan to India.At the time of independence in 1947, the Tharparkar district in West Pakistan's

Sindh province had an 80% Hindu and 20% Muslim population. However, during the Indo-Pakistani Wars of 1965 and 1971, an estimated 1,500 Hindu families fled to India, resulting in a massive demographic shift in the district. During the same wars, 23,300 Hindu families migrated to Jammu Division from Azad Kashmir and West Punjab. The migration of Hindus from East Pakistan to India continued unabated after partition, with the 1951 census in India recording 2.5 million refugees arriving from East Pakistan, of which 2.1 million migrated to West Bengal while the rest migrated to Assam, Tripura, and other states. These refugees arrived in waves and did not arrive solely at partition, with their number reaching over 6 million by 1973.

The 1947 Partition Archive, a non-profit organization based in Berkeley, California and Delhi, India, began documenting oral histories from those who lived through the partition and consolidated the interviews into an archive in 2010. As of June 2021, nearly 9,700 interviews have been preserved from 18 countries and are being released in collaboration with five university libraries in India and Pakistan, including Ashoka University, Habib University, Lahore University of Madras, and Lahore University of Madras.

The Arts and Cultural Heritage Trust (TAACHT) of the United Kingdom established what they call "the world's first Partition Museum" in August 2017 at Town Hall in Amritsar, Punjab, offering multimedia exhibits and documents that describe both the political process that led to partition and carried it forward, as well as video and written narratives offered by survivors of the events. Untold British Stories, a 2019 book by Kavita Puri based on the BBC Radio 4 documentary series of the same name, comprises interviews with over two dozen persons who experienced division and afterwards relocated to Britain.

## CONCLUSION

On March 24, 1947, Lord Louis Mountbatten became the final viceroy. On 3 June 1947, he unveiled the Partition Plan, saying that the British had agreed to hand over control to the Indian and Pakistani administrations by mid-August 1947. The British partitioned India seven times in 61 years.

It is, of course, in addition to Bangladesh's independence from Pakistan in 1971. It also excludes the previous partitions of Burma, now Myanmar, and Ceylon, now Sri Lanka, from India. Both Khudai Khidmatgar leader Khan Abdul Ghaffar Khan and Mahatma Gandhi, both members of the Indian National Congress, were staunch opponents of India's partition, emphasizing the fact that Muslims and Hindus had coexisted peacefully for generations and had a common heritage in the nation.

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# CHAPTER 21

# GREEN REVOLUTION IN INDIA FOR THE DEVELOPMENT OF THE AGRICULTURE SYSTEM

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**ABSTRACT:**

The Green Revolution was a 1960s initiative spearheaded by Norman Borlaug. He is widely regarded as the 'Father of the Green Revolution' across the globe. It resulted in his receiving the Nobel Peace Prize in 1970 for his efforts in creating wheat High Yielding Varieties (HYVs). The Green Revolution is linked to agricultural output. It is the time when the country's agriculture was transformed into an industrial system as a result of the application of contemporary technologies and techniques such as the use of high yielding variety seeds, tractors, irrigation infrastructure, pesticides, and fertilizers.

**KEYWORDS:**

Green Revolution, Food Grain, Hunting Gathering, Plants Animals, Pesticides Fertilizer.

## INTRODUCTION

The Green Revolution was a period beginning in the 1960s during which agriculture in India was transformed into a contemporary industrial system via the employment of technology such as high yielding variety (HYV) seeds, mechanized farm implements, irrigation systems, pesticides, and fertilizers. This time was part of the greater Green Revolution attempt launched by Norman E Borlaug, which leveraged agricultural science and technology to boost agricultural output in the poor countries, and was primarily directed by agricultural scientist M. S. Swaminathan in India. The Green Revolution in India began in 1968, during the leadership of Congress leaders Lal Bahadur Shastri and Indira Gandhi, resulting to a rise in food grain output, particularly in Punjab, Haryana, and Uttar Pradesh [1], [2]. The creation of high-yielding wheat varieties and rust-resistant wheat strains were significant breakthroughs in this project. Environmentalists like as Vandana Shiva and others have examined the long-term repercussions of the green revolution, claiming that it produced larger environmental, financial, and societal issues such as droughts, rural debts, and farmer suicides. According to reports, chemical usage has deteriorated soil, causing the collapse of agricultural systems in several sections of the nation and badly affecting farmers, food, and water supplies [3], [4].

Farmers, young and old, educated and ignorant, have embraced the new agronomy with ease. It has been heartwarming to witness young college graduates, retired officials, ex-army personnel, illiterate peasants, and tiny farmer’s line up for the new seeds. Punjab Miracle, M. S. Swaminathan, 1969.India's Illustrated Weekly. Several persons have been honored for their

contributions during India's Green Revolution. M. S. Swaminathan, India's major architect or "Father of the Green Revolution." Chidambaram Subramaniam, the then-food and agriculture minister and a Bharat Ratna, has been dubbed the "Political Father of the Green Revolution." Dilbagh Singh Athwal is known as the "Father of the Wheat Revolution."

The primary focus was higher-yielding wheat varieties for producing rust-resistant wheat strains. The introduction of high-yielding varieties (HYV) of seeds, as well as better fertilizer and irrigation methods, resulted in increased output, allowing India to become self-sufficient in food grains, thereby enhancing agriculture in India. Other wheat types, such as Kalyan Sona and Sonalika, were also developed by cross breeding with other crops. The methods used included the adoption of high-yielding varieties (HYVs) of seeds in conjunction with current agricultural techniques. Wheat cultivation has yielded the finest outcomes in terms of powering India's self-sufficiency. Farmers' excitement, along with high-yielding crops and irrigation systems, fueled the concept of an agricultural revolution. The increased use of chemical pesticides and fertilizers has a detrimental impact on the soil and land (e.g., land degradation).

Other practices include high-yielding seed varieties (HYVs), irrigation infrastructure, pesticide, insecticide, and herbicide use, holding consolidation, land reforms, improved rural infrastructure, agricultural credit supply, use of chemical or synthetic fertilizers, sprinkler or drip irrigation systems, and use of advanced machinery. The Green Revolution was initially implemented in India in Punjab in late 1966-67 as part of a development initiative launched by foreign donor organizations and the Government of India [5]–[7].

During the British Raj, India's grain economy was based on a unilateral exploitative relationship. As a result, when India obtained independence, the country's debilitated state remained prone to periodic famines, financial instability, and poor productivity. These considerations provided justification for implementing the Green Revolution as a development strategy in India. Frequent famines: India endured two severe droughts in 1964-65 and 1965-66, resulting in food shortages and famines among the country's increasing population. Famine prevention measures looked to be offered by modern agricultural technology. There is dispute on India's pre-independence famines, with some claiming they were exacerbated by British taxation and agricultural policies in the 19th and 20th centuries and others dismissing the influence of colonial authority [6], [8]. Because it was difficult for marginal farmers to get finance and credit at reasonable rates from the government and banks, they were easy prey for money lenders. They obtained loans from landowners, who imposed exorbitant interest rates and eventually exploited the farmers by forcing them to work in their fields to repay the debts (farm laborers). During the Green Revolution time, proper finance was not provided, causing many issues and hardships for Indian farmers. The government also assisted people who were in debt. With India's fast rising population, conventional farming techniques produced inadequate food output. By the 1960s, India's poor production had resulted in more acute food grain shortages than other emerging nations. Agricultural technical improvements provided chances for productivity growth.

During the early years of the Green Revolution, the economy prospered greatly. The Green Revolution, which was originally implemented in Punjab, resulted in large gains in agricultural production, which aided India's overall economy. Punjab produced 70% of the country's total

food grains by 1970, and farmer earnings increased by more than 70%. Punjab's prosperity after the Green Revolution became an example for other states to follow. Despite the early prosperity enjoyed in Punjab, the Green Revolution was faced with widespread opposition across India.

The expense for many small farmers utilizing HYV seeds, with their related needs for larger irrigation systems and pesticides, has been criticized as one of the repercussions of the green revolution. A case study may be found in India, where farmers are purchasing Monsanto BT cotton seeds after being convinced that these seeds generate "non-natural insecticides." In actuality, they still had to pay for costly pesticides and irrigation systems, which necessitated greater borrowing to fund the transition away from conventional seed kinds. Many farmers struggled to pay for the pricey technology, particularly if their yield was poor. These high cultivation expenses compelled rural farmers to take out loans, generally at hefty interest rates. Over borrowing locked the farmers in a debt spiral.

The farmers' economic situation was compounded further by India's liberalized economy. Vandana Shiva, an Indian environmentalist, calls this the "second Green Revolution." She claims that the first Green Revolution was largely supported by the government of India. She claims that the current Green Revolution is being pushed by private (and foreign) interest, particularly MNCs like Monsanto, as supported by Neoliberalism. In the end, this leads to foreign ownership of the majority of India's agriculture, hurting farmers' interests.

Farmers' financial problems have been most visible in Punjab, where rural suicide rates have risen alarmingly. Excluding innumerable unreported instances, there was a 51.97% rise in the number of suicides in Punjab in 1992-93, compared to a 5.11% increase in the nation as a whole. According to a 2019 Indian news story, indebtedness is still a serious problem for the people of Punjab today, as seen by the more than 900 farmer suicides in the previous two years. Excessive and ineffective fertilizer and pesticide usage contaminated rivers and destroyed beneficial insects and mammals. It has resulted in overuse of soil and quick depletion of its nutrients. The widespread irrigation techniques eventually resulted in soil deterioration. Groundwater practices have deteriorated substantially. Furthermore, farmers' reliance on a few primary crops has resulted in a loss of biodiversity and an increase in stubble burning instances since 1980. These issues were exacerbated by a lack of training to operate contemporary equipment and widespread illiteracy, which led to the excessive usage of chemicals.

Only irrigated and high-potential rained regions experienced the green revolution. The villages or areas without adequate water supply were excluded, widening the geographical differences between adopters and non-adopters. Since HYV seeds may theoretically be planted only in areas with guaranteed water supply and the availability of additional inputs such as pesticides, fertilizers, and so on. The use of modern technologies in arid places is just out of the question. States with adequate irrigation and other infrastructural facilities, such as Punjab, Haryana, and Uttar Pradesh, were able to reap the advantages of the green revolution and achieve rapid economic development, whilst other states had modest increase in agricultural productivity.Due to the negative environmental and social consequences of the Green Revolution, questions of sustainability have arisen in the years after its implementation. To tackle this issue, new agricultural options such as tiny subsistence farms, family homesteads, New Age communes,

village and community farming collectives, and women's cooperatives have evolved with the common goal of providing organically produced, chemical-free food. In the country's green revolution zones, an increasing number of households are experimenting on their own with alternative land management and crop-growing strategies. Commercial methods for large-scale food production have been established based on the concept of sustainable development by blending conventional agricultural practices with appropriate energy-efficient technologies.

## DISCUSSION

Beginning in the mid-20th century, the introduction of new, high-yielding cultivars into emerging nations resulted in a significant rise in food grain output (particularly wheat and rice). Its first spectacular victories were in Mexico and the Indian subcontinent. To attain such enormous yields, the new types need significant quantities of chemical fertilizers and pesticides, prompting worries about cost and possible severe environmental repercussions. Poor farmers, unable to afford fertilizers and pesticides, have typically reaped lesser yields with these grains than with previous strains, which were better suited to local circumstances and had some pest and disease resistance. Norman Ernest Borlaug, American agricultural scientist, plant pathologist, and 1970 Nobel Peace Prize recipient. Borlaug, known as the "Father of the Green Revolution," laid the basis for agricultural technical improvements that reduced global hunger.

Borlaug got a Ph.D. in plant pathology from the University of Minnesota after studying plant biology and forestry there. He started working for DuPont in 1942, but was quickly hired as a research scientist in charge of wheat development for the Rockefeller Foundation's Cooperative Mexican Agricultural Program in Mexico, where he remained from 1944 until 1960. Borlaug experimented with unique wheat types, establishing disease-resistant strains that could tolerate the severe environment, in order to aid poor farmers who battled with sick and low-producing harvests. His approaches led to contemporary plant breeding and were predicated on previous findings of ways to cause genetic changes in plants.

The Green Revolution enhanced food grain output (particularly wheat and rice), in large part owing to the introduction of new, high-yielding cultivars into developing nations starting in the mid-20th century with Borlaug's work. He produced a short-stemmed ("dwarf") wheat cultivar at Campo Atizapan that greatly enhanced crop yields. Taller wheat types would formerly shatter under the weight of the heads if output was boosted using chemical fertilizers. Borlaug's short-stemmed wheat was a vital component of the Green Revolution in poor nations because it could tolerate the greater weight of fertilized heads. Wheat output in Mexico increased thrice as a result of this and other cultivars [9], [10]. Following Borlaug's success in Mexico, the Indian and Pakistani governments sought his aid, and Borlaug launched his agricultural revolution in Asia with the sponsorship of the Rockefeller Foundation and the Food and Agriculture Organization of the United Nations (FAO). With India and Pakistan suffering food shortages as a result of fast population expansion, the introduction of Borlaug's dwarf wheat in the mid-1960s resulted in a 60% increase in yields, allowing both nations to achieve agricultural self-sufficiency. It is claimed that his efforts in underdeveloped nations, particularly on the Indian subcontinent, rescued up to one billion people from famine and death.

Borlaug also developed triticale, a wheat-rye hybrid, and his techniques were adopted by others to make new types of extremely productive rice. Increased yields from Borlaug's novel strains boosted many poor nations, despite the fact that they needed enormous quantities of chemical fertilizers and pesticides to be used. These high-yielding crops generated worries about cost and possible environmental consequences, but Borlaug believed that unchecked population increase demanded such production techniques. Despite the development of newer types of food grains that are high-yielding and resistant to local pests and illnesses, modern agriculture has failed to attain environmental sustainability in the face of an ever-growing human population.

Borlaug was the director of the Inter-American Food Crop Program from 1960 to 1963, and the International Maize and Wheat Improvement Center in Mexico City from 1964 to 1979. Borlaug established the globe Food Prize in 1986 to recognize those who have made significant contributions to enhancing food availability and quality across the globe. Borlaug was in high demand as a consultant, serving on a variety of committees and advisory panels on agriculture, population management, and renewable resources.

The roots of agriculture, the active cultivation of useful plants or animals in human-created habitats. Agriculture is frequently thought of in terms of specific combinations of activities and organisms wet rice production in Asia, wheat farming in Europe, cattle ranching in the Americas, and so on but a more holistic view holds that humans are environmental engineers who disrupt terrestrial habitats in specific ways. Anthropogenic disturbances, such as removing vegetation or tilling the soil, result in a range of localized alterations; frequent consequences include an increase in the quantity of light reaching ground level and a decrease in organism competition. As a consequence, a region may produce more of the plants and animals that humans want for food, technology, medicine, and other purposes.

Some plants and animals have become domesticated or reliant on these and other human interventions for long-term propagation or survival throughout time. Domestication is a biological process in which organisms gain features that improve their value as a result of human selection, such as when plants produce bigger seeds, fruit, or tubers than their wild ancestors. Domesticated plants are classified as cultigens and originate from a variety of families (groups of closely related genera that have a common ancestor; see genus). Because they contain features that are especially favorable to domestication, the grass (Poaceae), bean (Fabaceae), and nightshade or potato (Solanaceae) families have generated a disproportionately high number of cultigens.

Agriculture has changed dramatically through time and place since it is a cultural phenomenon. Domesticated plants and animals have been (and continue to be) cultivated on a variety of sizes, from the home to large commercial enterprises. This article acknowledges the vast variety of activities that comprise food production and underlines the cultural processes that led to the domestication of creatures. It addresses some of the research approaches used to determine the beginnings of agriculture, as well as the overall trajectory of agricultural growth in the ancient cultures of Southwest Asia, the Americas, East Asia, Southeast Asia, India, and Europe. See horticulture for more on habitat modification and plant propagation strategies. See also cattle farming and poultry husbandry for animal propagation strategies.

Agriculture evolved independently in many different parts of the globe. It was the first significant shift in the connection between fully modern humans and the environment: people developed into their current form around 200,000 years ago (see human evolution), but they did not begin to participate in agriculture until approximately 15,000-10,000 years ago (BP). Archaeology offers the majority of the material for studying the origins of agriculture since people started to change natural ecosystems in productive ways long before they created clear writing systems, which happened in Southwest Asia around 5100 BP and East Asia about 3000 BP. For archaeological study, radiocarbon dating offers a chronometric framework. Prior to the early 1980s, radiocarbon analysis needed rather significant amounts of material. Animal bones have long been a viable source of materials for such examination due to their sturdy size and composition. Faunal remains have consistently been submitted to morphological, genetic, and biochemical investigation.

Despite the common belief that plant remnants are seldom preserved in the archaeological record, ancient hearths and middens nearly invariably include modest amounts of burned plant remains. Charring retains this material, allowing identification by genus and, in certain cases, species, as well as qualitative and quantitative examination. Plant materials are often recovered by immersing sediments from pits and hearths in water; the plant remnants float to the top and may be removed. Plants, on the other hand, have smaller, more friable remains than animals, thus archaeologists have long had to date them indirectly, via the sediments in which plant remnants were discovered rather than by the remnants themselves. Recent radiocarbon dating methods have enabled the direct date of minuscule amounts of material, such as those contained in a single seed. Direct dating of plant remnants has become the standard approach in serious research of the beginnings of agriculture by the twenty-first century, replacing the previous indirect methods.

Other essential information about plant domestication may be gathered by palynology, pollen analysis, and phytolith studies. Many plants develop minute silica structures called phytoliths; when a plant grows, an individual phytolith forms in a cell to help with the physical support of the plant structure. Each phytolith preserves the shape of the cell from which it was created, and these shapes may be extremely distinctive to a certain plant kind. Starch granules are also unique and may be stored for lengthy periods of time. They are recoverable from the surfaces of pots and stone tools and are sometimes the sole means to identify specific food leftovers, such as potatoes. An archaeologist may learn more about the plants that grew on or around ancient sites by identifying and measuring pollen, phytoliths, and starch grains discovered in archaeological sediments and on artifacts.

Agriculture does not have a single, straightforward genesis. A vast range of plants and animals have been independently domesticated at various eras and locations. Agriculture thought to have emerged about 11,700 years ago, towards the end of the last Pleistocene glacial era, or Ice Age. Temperatures soared, glaciers melted, sea levels rose, and ecosystems throughout the planet restructured. Temperate zones saw more significant alterations than tropics. Although global climate change contributed to agricultural development, it does not account for the complex and diverse cultural responses that resulted, the specific timing of the appearance of agricultural

communities in different regions, or the specific regional impact of climate change on local environments. Archaeologists reduce the search for explanations by researching societies that did not establish extensive agriculture or specific cultigens, such as wheat and rice. For example, Australian Aborigines and numerous Native American peoples of western North America developed complicated strategies for managing various populations of plants and animals, which often included (but were not limited to) agriculture. These techniques may have been popular in various regions of the globe prior to 15,000 years ago. Plant and animal management was and continues to be a known idea in hunting and gathering civilizations, but it took on new dimensions as natural selection and mutation generated phenotypes that were more dependent on humans. Because certain resource management activities, such as closely cultivating no domesticated nut-bearing trees, blur the line between foraging and farming, archaeologists studying agricultural origins often frame their work in terms of a continuum of subsistence behaviors.

Notably, agriculture does not believed to have evolved in extremely poor environments; domestication does not appear to have occurred as a reaction to food shortage or hardship. In reality, it seems that the reverse is true. Human population pressure was formerly assumed to be a substantial element in the process, but study by the late twentieth century revealed that populations expanded dramatically only once humans achieved food production. Instead, it is assumed that, at least initially, the new animals and plants that were domesticated may have served to sustain forms of existence that stressed hunting and gathering by providing insurance during lean seasons. When it comes to food management, dogs may have been domesticated as hunting partners, but meat and milk could be acquired more consistently from herds of sheep, goats, reindeer, or cattle rather than their wild equivalents or other game animals. Domestication makes resource planning more predictable in areas with severe seasonal volatility and abundant natural resources.

Domestication of plants and animals resulted in physical changes; the presence or absence of such modifications reveals whether an organism was wild or domesticated. According to this data, one of the first transitions from hunting and gathering to agriculture occurred in Southwest Asia between 14,500 and 12,000 years ago. It was felt by Epipaleolithic peoples, who lived from the end of the Paleolithic Period until early postglacial periods and utilized smaller stone tools (microblades) than their forefathers. The Natufians, an Epipaleolithic society from the Levant, used stone sickles and gathered several plants, including wild barley. In the eastern Fertile Crescent, Epipaleolithic humans who had previously relied on hunting gazelles (Gazella species) and wild goats and sheep started to grow goats and sheep as livestock, but not gazelles. Domesticated varieties of several flora had emerged in the area by 12,000-11,000 BP, and maybe earlier, while domesticated animals had appeared by 10,000 BP. The archaeological record for the first agriculture elsewhere in the Old World is not as well documented at this time, but by 8500-8000 BP, millet and ricewere being domesticated in East Asia.

Squash was domesticated in southern Mexico and northern Peru about 10,000-9000 years ago. By 5000-3000 B.P., the indigenous peoples of eastern North America and what would become the southern United States had begun to cultivate agriculture. To summarize, plant and animal

domestication, and hence agriculture, occurred in a multitude of locations, each independent of the others. The dog looks to be the first domesticated animal, since it has been discovered at ancient sites all across the globe before the end of the last glacial era. According to genetic data, just three females as few as three were ancestors to 95 percent of all domesticated dogs.

China has the most genetic variety in the species, indicating that dogs have a longer history there than elsewhere. The oldest canines discovered in the Americas are all descended from the Chinese group, indicating that they accompanied the first humans to arrive in the New World at least 13,000 years ago. People arrived in Beringia, the brief land bridge between Siberia and Alaska, as long as 40,000 years ago, implying that dogs were domesticated even earlier. Although the precise period of dog domestication has not been identified, it is evident that the dog evolved from the wolf. It is unclear how and why this occurred, but the early dogs may have supported humans in hunting and gathering food. According to studies, dogs as young as nine months old are better at interpreting human social behavior and communication than wolves or even chimps. This trait seems to be hereditary, and it would have resulted in an extremely strong link between dogs and humans.

## CONCLUSION

The Green Revolution in Indian agriculture refers to the significant increase in the production of food grains and other agricultural products between 1960 and 1980. It is regarded as the Indian agricultural Golden Age. Finally, the green revolution rescued nearly a billion people worldwide from starvation and supplied additional food supplies. However, it had certain detrimental environmental repercussions, such as the use of excessive quantities of pesticides and chemicals.

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# CHAPTER 22

# ORIGIN OF THE HINDU NATIONALISM IN INDIA

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**ABSTRACT:**

Hindu nationalism is a political philosophy that promotes India as a largely Hindu country and attempts to emphasize Hindu interests in political, social, and cultural realms. It stresses Hindu cultural and religious identity and seeks to save and promote Hindu values, traditions, and symbols. Hindu nationalism may be traced back to the nineteenth century, during the Indian independence struggle.

**KEYWORDS:**

Hindu State, Hindu Nationalism, Hindu Rashtra, Prime Minister, Swayamsevak Sangh.

## INTRODUCTION

Hindu nationalism has been defined as the manifestation of social and political philosophy based on the Indian subcontinent's indigenous spiritual and cultural heritage. It is more accurately characterized as "Hindu polity". Native thought streams became highly relevant in Indian history when they helped form a distinctive identity in relation to the Indian polity and provided a basis for questioning colonialism. They also provided inspiration to Indian nationalists during the independence movement based on armed struggle, coercive politics, and non-violent protests [1], [2]. In India today, Hindutva (literally "Hinduness") is the dominant type of Hindu nationalist politics. Vinayak Damodar Savarkar articulated the term Hindutva as a political ideology in 1923. The Hindutva movement has been described as a variant of "right-wing extremism" and as "almost fascist in the classical sense," adhering to a concept of homogenised majority and cultural hegemony. Some analysts dispute the "fascist" label, suggesting Hindutva is an extreme form of "conservatism

In the first half of the twentieth century, factions of the Indian National Congress continued to be identified with "Hindu politics" and ideas of a Hindu nation. Throughout history, the term "Hindu" had been used as an inclusive description that lacked a definition, referring to India's native traditions and people. Only in the late 18th century did the term "Hindu" come to have a religious meaning, while still being employed as a synecdoche to describe local practices. Hindu nationalist beliefs and political languages were linguistically and socially varied. Because Hinduism does not represent a distinct religious community, phrases like 'Hindu nationalism' and 'Hindu' are regarded problematic in religious and nationalist debate. Because Hindus were seen

as a homogenous population, certain individual Congress leaders were able to instill a symbolism with "Hindu" meaning within the broader position of a secular nationalism [3], [4].Because of the variety of Indian cultural groups and the moderate attitudes of Hindu nationalism, it is frequently considered as cultural nationalism rather than religious nationalism. According to historian Baij Nath Puri, the Vijayanagar Empire (1336-1646) "was the result of the Hindu nationalist movement against Muslim intrusion and domination of the south. The empire was also administered on the basis of Hindu dharmasastras, and the Vedas were the major sources of prevailing law. With the establishment of the Maratha Empire, Shivaji is credited with establishing a firm foundation for Hindu nationalism. Shivaji was also an inspiration for Hindu nationalist activists such as Bal Gangadhar Tilak. Vinayak Damodar Savarkar writes that Shivaji 'electrified' the minds of Hindus all over India by defeating Aurangzeb's forces.

Because North India was dominated by Islamic Mughal kings, Maharajadhiraja Prithvi Narayan Shah named the newly United Kingdom of Nepal as Asal Hindustan. The proclamation was issued to impose the Hindu social code Dharmastra over his reign and to refer to his land as hospitable to Hindus. He also referred to the rest of Northern India as Mughlan (Country of Mughals) and described the region as infiltrated by Muslim foreigners. Following the Gorkhali conquest of the Kathmandu valley, King Prithvi Narayan Shah expelled Christian Capuchin missionaries from Patan and renamed Nepal Asali Hindustan (real land of Hindus). The policies of the Gorkha Kingdom's old Bharadari governments were derived from ancient Hindu texts such as the Dharmashastra and the Manusmriti [5], [6]. The King was considered an incarnation of Lord Vishnu and was the chief authority over legislative, judiciary, and executive functions. The judiciary functions were decided based on the principles of Hindu Dharma codes of conduct.

Muluki Ain, Nepal's civil code, was commissioned by Jung Bahadur Rana following his European trip and implemented in 1854. For numerous centuries, it was anchored in ancient Hindu Law and codified social norms in Nepal. The law also included Pryacitta (avoidance and eradication of sin) and cra (customary law of distinct groups). From the perspective of the Khas rulers, it was an attempt to include the entire Hindu and non-Hindu population of Nepal at the time into a single hierarchic civic code. The Nepalese jati arrangement in terms of Hindu Varnashrama takes the Tagadhari to be the highest in the hierarchy. The ethnolinguistic group of Tamang, Sherpa, and Tharu origin were tagged as Matwali ("Liquor Drinkers")

Several Hindu reform initiatives emerged in the nineteenth century. These movements resulted in new readings of the ancient writings of Upanishads and Vedanta, as well as a focus on social reform. A distinguishing element of these movements was that they challenged the assumption of Western culture's supremacy during the colonial period. This resulted in a rush of patriotic beliefs, which served as the cultural and intellectual foundation for the independence struggle in Colonial India.

Ram Mohan Roy, a Bengali scholar, founded the Brahmo Samaj in 1828. Ram Mohan Roy attempted to develop a picture of rationalist'modern' India from old Upanishadic scriptures. Socially, he attacked prevalent superstitions and advocated for a monotheistic Vedic religion. His main focus was on social transformation. He battled against caste inequality and called for equal rights for women. Although the British government and Westernized Indians supported the

Brahmos, they were mainly separated from the greater Hindu society owing to their intellectual Vedantic and Unitarian ideals. However, their attempts to systematize Hindu spirituality via rational and logical interpretation of ancient Indian literature would be continued on by other organizations in Bengal and beyond India.

Arya Samaj is regarded as one of the late-nineteenth-century Hindu renaissance groups.Swami Dayananda, the founder of Arya Samaj, opposed idolatry, caste limitation and untouchability, child marriage, and pushed for women's equality of status and opportunity. He was as opposed to "Brahmanism" (which he believed had corrupted Vedic knowledge) as he was to Christianity and Islam. Although Arya Samaj was often considered a social movement, it inspired many revolutionaries and political leaders of the Indian Independence movement, including Ramprasad Bismil, Bhagat Singh, Shyamji Krishnavarma, Bhai Paramanand, and Lala Lajpat Rai.

Swami Vivekananda was another 19th-century Hindu reformer. As a student, Vivekananda was educated in contemporary Western thought. He briefly joined Brahmo Samaj before meeting Ramakrishna, who was a priest in the temple of the goddess Kali in Calcutta and who was to become his guru. Under the influence of Orientalism, Perennialism, and Universalism, Vivekananda re-interpreted Advaita Vedanta, presenting it as the essence of Hindu spiritual Participation in social transformation was mainly part of the practical aspect. His intellectually accessible Hindu mysticism to a Westernized audience. His famous speech at the Parliament of the World's Religions in Chicago on September 11, 1893, followed a huge reception of his thought in the West and made him a well-known figure in the West and, later, in India as well. His influence can still be seen in popular western spirituality, such as nondualism, New Age, and Ramana Maharshi veneration.

Vivekananda's message was heavily nationalist. He saw his efforts as a revival of the Hindu country, which carried Hindu spirituality and could oppose Western materialism. The supremacy of Western civilization over Indian culture was to be called into doubt based on Hindu spirituality. It also became a major source of inspiration for Hindu nationalism today. One of the most revered leaders of the Rashtriya Swayamsevak Sangh (RSS), Babasaheb Apte's lifelong pet sentence was "Vivekananda is like Gita for the RSS." Some historians have noted that this provided the nascent Independence movement with a distinct national identity and prevented it from becoming a simple derivative function of European nationalisms [7], [8].

Sri Aurobindo was a patriot and one of the first to advocate for India's total political independence. He was influenced by Swami Vivekananda's writings and Bankim Chandra Chattopadhyay's novels. He "based his claim for freedom for India on the inherent right to freedom, not on any charge of misgovernment or oppression." He believed that the free habit of free and healthy national thought and action is the primary requisite for national progress, national reform, and that it was impossible in a state of servitude. He was a member of the Anushilan Samiti, a revolutionary group working towards the goal of Indian independence. In his brief political career spanning only four years, he led a delegation from Bengal to the Indian National Congress session of 1907 and contributed to the In 1910, he resigned from politics and spent the rest of his life doing spiritual exercises and writing. However, his works continued to inspire revolutionaries and struggles for independence, including the famous Chittagong

Uprising. Both Swami Vivekananda and Sri Aurobindo are credited with establishing the foundation for a vision of freedom and glory for India in Hinduism's spirituality and heritage. By the turn of the twentieth century, there was a confluence of ideas of Hindu cultural nationalism with ideas of Indian nationalism. Both could be spoken synonymously even by tendencies that appeared to be opposed to sectarian communalism and Hindu majoritism.

## DISCUSSION

Various branches of the Samiti sprouted across India in the guise of suburban fitness clubs, but secretly imparted arms training to its members with the implicit goal of using them against the British colonial administration. On April 30, 1908, two rebels, Khudiram Bose and Prafulla Chaki, tossed explosives against a British convoy aiming for British officer Kingsford in Muzaffarpur. Both were apprehended while attempting to escape. On May 2, 1908, Aurobindo was arrested and sent to Alipore Jail. Although Sri Aurobindo arrived in Calcutta in 1906 as a Professor at the National College, the report sent to Lord Minto in England stated that "he has ever since been the principal advisor of the revolutionary party; it is of the utmost importance to arrest his potential for mischief, for he is the prime mover and can easily set tools, one to replace another." However, the allegations leveled against Aurobindo were never proven, and he was acquitted. Many members of the organization were charged and sentenced to life in prison. Others went underground.

When Aurobindo resigned from political involvement in 1910 and resolved to live a life of renunciation, the Anushilan Samiti declined. Bagha Jatin, one of the rebels who managed to escape the trial, founded the Jugantar organization. Jugantar maintained its violent battle against the colonial administration, but the arrests and subsequent convictions of its major members diminished its power. Many of its members were imprisoned at the infamous Andaman Cellular Prison for life.

Shyamji Krishnavarma, a Sanskritist and Arya Samajist, founded the India House revolutionary organization in London in 1905. V D Savarkar was regarded to be the driving force behind this movement. Krishnaverma also produced a monthly "Indian Sociologist" in which the concept of an armed struggle against the British colonial administration was publicly advocated. The organization had become widely known among Indian expats in London for its activities. When Gandhi visited London in 1909, he shared a stage with the revolutionaries, and both groups cordially agreed to differ on whether a violent battle was authorized by the Ramayana. While respecting the "patriotism" of the youthful revolutionaries, Gandhi "dissented vociferously" from their "violent blueprints" for social transformation. In turn, the revolutionaries despised his devotion to constitutionalism and tight ties with moderate Indian National Congress officials. Furthermore, they thought his style of "passive resistance" was effeminate and demeaning.

Following the death of William Hutt Curzon Wyllie by the rebel Madan Lal Dhingra, who was close to India House, the India House was forced to shut. Savarkar was also charged and transported.Shyamji Krishna Varma escaped to Paris. India House provided formative backing to concepts subsequently established by Savarkar in his book titled "Hindutva." Hindutva would acquire prominence in the run-up to Indian independence, becoming the primary doctrine of the

political group Hindu Mahasabha, of which Savarkar was elected president in 1937. It also served as the foundational concept for the Rashtriya Swayamsevak Sangh, established in 1925, as well as the Bharatiya Jana Sangh (the current governing Bharatiya Janata Party), under the euphemistic relabeling Bharatiyata (Indianess).

Lala Lajpat Rai was from Punjab's northern region. He was heavily inspired by the Arya Samaj and was involved in the Hindu reform movement. He joined the Indian National Congress in 1888 and became a significant participant in the Indian Independence Movement. He founded the National College in Lahore, which became a center for revolutionary ideals and where revolutionaries such as Bhagat Singh studied. He was killed in a lathi charge while leading a march against the Simon Commission. Following his death, revolutionaries like as Chandrashekar Azad and Bhagat Singh assassinated British police officer J. P. Saunders, whom they suspected of being responsible for Lala Lajpat Rai's killing.

Bal Gangadhar Tilak was a nationalist leader from Maharashtra in Central India. He is often regarded as the "Father of Indian Unrest," having exploited the press, Hindu festivals such as Ganesh Chaturthi, and symbols such as the Cow to foment discontent against the British authority in India. Tilak joined the Indian National Congress in 1890. Under the influence of such individuals, the Congress' political rhetoric shifted from the genteel complaint that colonial authority was "un-British" to Tilak's frank vow that "Swaraj is my birthright and I will have it." Bipin Chandra Pal of Bengal was another prominent figure in the Indian nationalist movement. He is regarded as a modern Hindu reformer who advocated Hindu cultural nationalism and was opposed to sectarian communalism and Hindu majoritarianism. He joined the Indian National Congress in 1886 and was also a key member of revolutionary India House [9], [10].

Though Mahatma Gandhi never referred to himself as a "Hindu nationalist," he believed in and promoted concepts such as Dharma and introduced the concept of "Rma Rjya" (Rule of Lord Rma) as part of his social and political philosophy. Gandhi stated, "By political independence, I do not mean an imitation of the British House of Commons, or the Soviet rule of Russia, or the Fascist rule of Italy, or the Nazi rule of Germany Gandhi emphasized that "Rma Rjya" meant peace and justice to him, adding that "the ancient ideal of Ramarajya is undoubtedly one of true democracy in which the meanest citizen could be sure of swift justice without an elaborate and costly procedure." He also emphasized respect for all religions: "My Hinduism teaches me to respect all religions.

Madan Mohan Malviya, an educationist and politician of the Indian National Congress, was also a vocal proponent of Bhagavad Gita (Bhagavad Gt) philosophy. He was the president of the Indian National Congress in 1909 and 1918. He was seen as a'moderate' in the Congress and was close to Gandhi. He popularized the Mundaka Upanishad's Sanskrit phrase "Satyameva Jayate" (Truth alone prevails), which is now the Republic of India's national motto. He built the Benaras Hindu University in 1919 and became its first Vice-Chancellor.

Apart from Gandhi, revolutionary leader Netaji Subhas Chandra Bose cited Vedanta and the Bhagavad Gita as sources of inspiration for the Indian independence struggle. Swami Vivekananda's teachings on universalism, nationalist ideas, and emphasis on social service and

reform had all influenced Subhas Chandra Bose since his childhood. The fresh interpretation of India's ancient scriptures appealed greatly to Subhas. Hindu spirituality formed an essential part of his political and social thought throughout his adult life, though there was no sense of bigotry or orthodoxy in it. Subhas, who called himself a socialist, believed that socialism in India owed its origins to Swami Vivekananda. He embarked on a hunger strike in Mandalay Prison in 1925 because the prison officials refused to promote Durga puja.

Keshav Baliram Hedgewar of Nagpur was another pivotal figure in the rise of Hindu nationalism. Hedgewar had been involved in the revolutionary operations of the Hindu Mahasabha, Anushilan Samiti, and Jugantar as a medical student in Calcutta. He was charged with sedition by the British Administration in 1921 and spent a year in jail. He briefly served as a member of the Indian National Congress. In 1925, he left the Congress to found the Rashtriya Swayamsevak Sangh (RSS), which would become the focal point of Hindu movements in Independent India. When Mahatma Gandhi launched the Satyagraha movement against the British government in 1930, Hedgewar participated in it as an individual and did not allow the RSS to join the freedom movement officially. The RSS portrayed itself as a social movement rather than a political party, and did not play a central role in any of the Indian independence movements. However, the RSS emphatically rejected the Congress policy of cooperation with Muslims.

Following Hedgewar's death in 1940, M. S. Golwalkar was appointed as the organization's new leader. As Golwalkar did not want to give the British colonial administration any reason to ban the RSS, he continued to avoid participation in anti-British activities. After the Muslim League passed the Lahore Resolution demanding a separate Pakistan, the RSS campaigned for a Hindu nation but stayed out of the independence struggle. When the British colonial administration prohibited military training and the use of uniforms in non-official organizations, Golwalkar shut down the RSS military department. The RSS had played no role in the Quit India Movement or the naval uprising.

The Bengali Hindu Homeland Movement refers to the movement of Bengali Hindus for the partition of Bengal in 1947 in order to create a homeland for themselves within India, in response to the Muslim League's proposal and campaign to include the entire province of Bengal within Pakistan, which was to be a homeland for British Indian Muslims. The movement began in late 1946, especially after the Great Calcutta Killing and the Noakhali genocide, gained significant momentum in April 1947, and was ultimately successful on 20 June 1947, when legislators from Hindu majority areas returned their verdict in favor of Partition and the Bengal Presidency was divided into West Bengal and East Pakistan.

Following the assassination of Mahatma Gandhi by Nathuram Godse, the Sangh Parivar was rocked when the RSS was accused of complicity in his death. Vinayak Damodar Savarkar was arrested with the conspirators and the assassin. The court acquitted Savarkar, and the RSS was determined to be wholly unconnected with the conspirators. Godse's Hindu Mahasabha lost membership and popularity. The Hindu Mahasabha was forever changed as a result of popular outcry.

By the end of British rule in India, the Rashtriya Swayamsevak Sangh, which was founded in 1925, had grown in size. In January 1948, Mahatma Gandhi was assassinated by Nathuram Godse, a former RSS member. Following the assassination, many prominent RSS leaders were arrested, and the RSS as an organization was banned on 4 February 1948 by then Home Minister Patel. During the trial for the murder, Godse claimed that he quit the organization in 1946. The then-Indian Deputy Prime Minister and Home Minister, Vallabhbhai Patel, noted that the "RSS men expressed joy and distributed sweets after Gandhi's death."

The Supreme Court of India acquitted the alleged RSS leaders of the conspiracy accusation. After his release in August 1948, Golwalkar wrote to Prime Minister Jawaharlal Nehru requesting that the RSS ban be lifted. After Nehru stated that the subject was the duty of the Home Minister, Golwalkar sought advice from Vallabhai Patel. Patel then demanded that the RSS adopt a formal written constitution and make it public, in which he expected the RSS to pledge its loyalty to the Indian Constitution, accept the Tricolor as the National Flag of India, define the power of the organization's head, make the organization democratic by holding internal elections, obtain parental permission before enrolling pre-adolescents in the movement, and renounce violence.

Golwalkar began an anti-demand movement, during which he was imprisoned once again. Later, a constitution for RSS was written, although it originally did not match any of Patel's requests. After another unsuccessful effort to agitate, the RSS's constitution was finally altered to reflect Patel's objectives, with the exception of the mechanism for choosing the organization's leader and the enrollment of pre-adolescents. However, the organization's internal democracy, which was incorporated into its constitution, remained a 'dead letter'.

On 11 July 1949, the Government of India lifted the ban on the RSS by issuing a communique stating that the decision was made in light of RSS leader Golwalkar's undertaking to make the group's loyalty to the Constitution of India and acceptance and respect for the National Flag of India more explicit in the RSS Constitution, which was to be worked out democratically. After the prohibition was lifted, the RSS resumed its activities. During the 1960s, RSS volunteers joined many social and political organizations. The Bhoodan, a land reform movement led by prominent Gandhian Vinoba Bhave, and the Sarvodaya, led by another Gandhian Jayaprakash Narayan, saw a large presence of volunteers. The RSS-supported trade union, the Bharatiya Mazdoor Sangh, and political party Bharatiya Janata Dal, also rose to prominence by the end of the decade.

Another notable event was the founding of the Vishwa Hindu Parishad (VHP), an organization of Hindu religious leaders backed by the RSS with the goal of unifying Hindu religious groups and ushering in social transformation. All of the Shankaracharyas, Jain leaders, Sikh leader Master Tara Singh Malhotra, the Dalai Lama, and modern Hindu luminaries such as Swami Chinmayananda attended the inaugural VHP gathering in Mumbai. Since its inception, the VHP has led a sustained campaign against the social ills of untouchability and casteism, while also initiating social welfare programs in the fields of education and health care, particularly for Scheduled Castes, backward classes, and tribals. The organizations founded and sponsored by

RSS volunteers were known as the Sangh Parivar. The Sangh Parivar's dominance in India's social and political landscape grew steadily during the next several decades.

Savarkar was among the first in the twentieth century to attempt a definitive definition of the term "Hindu" in terms of what he called Hindutva, or Hinduness. The coinage of the term "Hindutva" was an attempt by Savarkar, a non-religious and rationalist, to de-link it from any religious connotations that had become attached to it. one described Hindu as "he who regards India as both his Fatherland and his Holyland." Thus, he defined Hindutva ("Hindu-ness") or Hindu as distinct from Hinduism. This definition excluded the Abrahamic faiths (Judaism, Christianity, and Islam) and regarded only local religious groups to be Hindu.

This divide was made based on geographical allegiance rather than religious beliefs. "Their holy land is far off in Arabia or Palestine. Their mythology and Godmen, ideas and heroes are not the children of this soil. As a result, their names and their outlook smack of foreign origin. Their love is divided," Savarkar wrote in this book, which was written against the backdrop of the Khilafat Movement and the subsequent Malabar rebellion. Hindutva, according to Savarkar, is not the same as Hinduism, and it is not about religion or rituals, but about the foundation of India's national identity.

Savarkar also defined the concept of Hindu Rashtra. The concept of Hindu Polity called for the protection of Hindu people and culture, and emphasized that political and economic systems should be based on indigenous thought rather than Western concepts. Mookerjee founded the Nationalist Bharatiya Jana Sangh, the forerunner of the Bharatiya Janata Party. Mookerjee was adamantly opposed to Nehru's invitation to Pakistan's Prime Minister and their combined agreement to create minority commissions and ensure minority rights in both nations. He sought to hold Pakistan personally accountable for the awful flood of millions of Hindu refugees from East Pakistan, who had fled the state because they were afraid of religious persecution and violence sponsored by the state.

After consulting with RSS's Golwalkar, Mookerjee established the Bharatiya Jana Sangh on October 21, 1951, in Delhi, and became its first President. The BJS was philosophically similar to the Rashtriya Swayamsevak Sangh and was commonly regarded as Hindu Nationalism's political arm. It was against appeasing India's Muslims. The BJS also advocated for a single civil code controlling personal law problems for both Hindus and Muslims, as well as a prohibition on cow slaughter and the abolition of Jammu and Kashmir's special status. The BJS established the Hindutva agenda, which evolved into the broad political expression of India's Hindu majority.

Mookerjee spoke out against the Indian National Congress' intention to award Kashmir special status, complete with its own flag and Prime Minister. According to the Congress resolution, no one, even the President of India, may visit Kashmir without the approval of the Prime Minister of Kashmir. In defiance of this judgment, he invaded Kashmir on May 11, 1953. Syama Prasad had suffered from dry pleurisy and coronary troubles, and was taken to hospital one and a half months after his arrest due to complications arising from the same. He was administered penicillin despite having informed the doctor-in-charge of his penicillin allergy, and he died on 23 June 1953. Mookherjee's death subsequently pushed Nehru to abolish the Permit System, the

office of Sadar-e-Riayasat, and the position of Prime Minister of Jammu and Kashmir.Though Mukherjee was not affiliated with the RSS, he is immensely venerated by RSS and Vishwa Hindu Parishad members and sympathizers.

M. S. Golwalkar, the second president of the Rashtriya Swayamsevak Sangh (RSS), was to further this non-religious, territorial loyalty-based concept of "Hindu" in his book Bunch of Thoughts. Golwalkar's and the RSS's philosophy will be based on Hindutva and Hindu Rashtra. While emphasizing religious plurality, Golwalkar argued that Semitic monotheism and exclusivism were incompatible with and opposed to indigenous Hindu culture. He stated: "Those creeds (Islam and Christianity) have only one prophet, one scripture, and one God, apart from whom there is no path of salvation for the human soul; the absurdity of such a proposition requires no great intelligence."

He would go on to echo Savarkar's views on territorial loyalty, but with a twist: "So, all that is expected of our Muslim and Christian co-citizens is the shedding of notions of their being'religious minorities' as well as their foreign mental complexion and merging themselves in the common national stream of this soil." After Mahatma Gandhi's murder, Golwalkar and senior Hindu Mahasabha leaders like as Shyama Prasad Mukharji formed the Jan Sangh political party, and many Hindu Mahasabha members joined it.

Another RSS ideologue, Deendayal Upadhyaya, presented Integral Humanism as the erstwhile Bharatiya Janata Sangh's political philosophy in the form of four lectures delivered in Bombay on 22-25 April 1965 as an attempt to offer a third way, rejecting both communism and capitalism as means of socioeconomic emancipation. Later RSS theorists, such as H. Sheshadri, V., and K. S. Rao were to emphasize the non-theocratic aspect of the term "Hindu Rashtra," which they argued was often badly translated, misinterpreted, and stereotyped as a theocratic state. H. wrote a book on it. "As Hindu Rashtra is not a religious concept, it is also not a political concept. It is generally misinterpreted as a theocratic state or a religious Hindu state. Nation (Rashtra) and State (Rajya) are entirely different and should never be mixed. The State changes as political authority shifts from person to person or party to party. But the people in the Nation remain the same."

The concept of "Hindutva" is still espoused by organizations such as the RSS and political parties such as the Bharatiya Janata Party (BJP), but the definition does not have the same rigidity with respect to the concept of "holy land" laid down by Savarkar, and emphasizes inclusivism and patriotism. BJP leader and then-opposition leader Atal Bihari Vajpayee articulated the concept of "holy land" in Hindutva as follows: “You may give namaz in a mosque and keep the roza. We have no issues. However, if you must pick between Mecca, Islam, and India, you must choose India. All Muslims should feel the same way: "We will live and die only for this country."

The Supreme Court of India said in a landmark decision in 1995 that "Ordinarily, Hindutva is understood as a way of life or a state of mind and is not to be equated with or understood as religious Hindu fundamentalism." A Hindu may convert to a non-Hindu religion without losing his Hindu identity, and because the Hindu is inclined to think synthetically, regarding other

forms of worship, strange gods, and divergent doctrines as inadequate rather than wrong or objectionable, he tends to believe that the highest divine powers complement each other for the well-being of the world and mankind." In 2008, Nepal was declared a secular state after the Maoist led 1996-2006 Nepalese Civil War and the following 2006 Nepalese revolution led to the abolition of monarchy of Nepal. Before becoming a secular republic, Kingdom of Nepal was the world's only country to have Hinduism as its state religion. Thereafter, the Rastriya Prajatantra Party Nepal changed its constitution to support monarchy and the re-establishment of the Hindu state. In December 2015, a pro-Hindu and a pro-monarchy protest was held at Kathmandu. The chairperson of CPN-Maoist Prachanda, claimed that Muslims were oppressed by the state and assured the Muslim crowd of Muslim Mukti Morcha to give special rights to Muslims in order to appease the community and garner Muslim support as his party faced losses in the Terai region during the 2008 Nepalese Constituent Assembly election.

However, during the 2015 "Hindu Rashtra" campaigning in Nepal by the Rashtriya Prajatantra Party Nepal, the Nepalese Muslim groups demanded Nepal to be a "Hindu Rashtra" (Hindu Nation) under which they claimed to "feel secure" compared to the secular constitution. Nepalese Muslim groups also opined that the increasing influences of Christianity in Nepal that promote conversion against all other faiths is a reason they want Nepal to have a Hindu state identity under which all religions are protected. Muslim leader Babu Khan Pathan who is the chairperson of the Muslim Rashtrawadi Manch Nepalgunj supported the Hindu Rashtra campaign and claimed that 80 percent Muslim citizens of Banke district supported the restoration of Hindu state.

Turning the country secular is nothing more than an attempt to break the longstanding unity among Muslims and Hindus, so there is no alternative to reinstating the country's old Hindu State identity in order to allow fellow citizens to live with religious tolerance. We don't need a secular identity, but want to see the country called Hindu State as this ensures safety and peace for all. While announcing the party manifesto for the 2017 Nepalese general election, the pro-Hindu Rashtriya Prajatantra Party Nepal chairperson Kamal Thapa stated that Hindu statehood is the only means of establishing national unity and stability, and that the secularization of the state was done without the involvement of the general public, and thus a referendum was due on the issue.

A pro-Hindu and pro-monarchy rally was organized in Kathmandu on November 30, 2020, and similar protests were staged in other major towns like as Pokhara and Butwal. On 4 December 2020, mass protests were held in Maitighar that ended in Naya Baneshwar demanding the restoration of Hindu statehood with constitutional monarchy. Protestors carried national flags and posters of modern Nepal's founding father, King Prithvi Narayan Shah, and chanted slogans in support of Hindu statehood. Protestors claimed Hindu statehood is a means of national unity and people's well-being. On 11 January 2021, mass protests were held in Kathmandu demanding the restoration of Hindu statehood with monarchy, with police baton charging protestors around the Prime Minister's Office, prompting protestors to respond with stones and sticks. Similar protests were also observed in August 2021, led by former Nepal Army General Rookmangud Katawal.

## CONCLUSION

Critics of Hindu nationalism express worry about the effect it might have on India's religious minorities, notably Muslims and Christians. They worry that it might lead to marginalization, discrimination, and the weakening of the country's secularism. There have been incidences of violence and religious conflicts related with Hindu nationalist groups, raising worries about India's inclusion and pluralism. It is important to recognize that conversations around Hindu nationalism are complicated and nuanced, with widely differing perspectives. Different points of view exist inside India as well as among researchers, activists, and observers all around the globe.

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# CHAPTER 23

# A BRIEF OVERVIEW OF ECONOMIC LIBERALIZATION IN INDIA

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**ABSTRACT:**

Economic liberalization includes procedures such as deregulation, the abolition of subsidies, price restrictions, and rationing systems, as well as the downsizing or privatization of public services. The goals of liberalization are to boost foreign investment, industrial production competitiveness, and technical breakthroughs. To modernize the economy and improve its financial situation. To make Indian-made items more competitive in the global market.

**KEYWORDS:**

Economic Liberalization, Economic Growth, Economic Reforms, Economic Development, Indian Government.

## INTRODUCTION

Economic liberalization, also known as economic liberalisation, is the reduction of government controls and limitations in an economy in return for more private sector engagement. The theory is related with classical liberalism and neoliberalism in politics. In a nutshell, liberalization is "the removal of controls" to promote economic progress. In the 1980s, 1990s, and 2000s, several nations chose and followed the route of economic liberalization with the declared objective of preserving or growing their competitiveness as business environments. Liberalization policies may or may not involve partial or total privatization of government institutions and state-owned assets, more labor market flexibility, lower corporate tax rates, less restrictions on both local and international capital, open markets, and so on. Former British Prime Minister Tony Blair argued in favour of liberalization, "Success will go to those companies and countries that are swift to adapt, slow to complain, open and willing to change; the task of modern governments is to ensure that our countries can rise to this challenge [1], [2]."

Economic liberalization in developing nations refers to the increased "opening up" of their own economies to international cash and investments. Brazil, China, and India, three of the world's fastest growing emerging countries, have experienced remarkable economic development in recent years or decades, thanks in part to the liberalization of their economies to international capital. Many nations today, especially those in the developing world, arguably have little option but to "liberalize" their economies (open important businesses to foreign ownership) in order to compete for both local and international investment. This is known as the TINA factor (which stands for "there is no alternative"). For example, after the Cultural Revolution, China

implemented reforms, and India had little choice but to implement economic reforms in 1991. Similarly, in the Philippines, the contentious Charter Change proposals include amending the economically restrictive provisions of their 1987 constitution [3], [4].

By this metric, North Korea's economy is the polar opposite of a liberalized economy, with its "self-sufficient" economic structure that is restricted to external trade and investment. North Korea, however, is not completely isolated from the global economy because it actively trades with China via Dandong, a large border port, and receives aid from other countries in exchange for peace and restrictions on their nuclear program. Another example would be oil-rich countries such as Saudi Arabia and the United Arab Emirates, which see no need to further open up their economies to foreign capital and investments because their oil reserves are sufficient [5], [6]. Adoption of economic changes, and thereafter their reversal or maintenance, is a consequence of several criteria, the presence or absence of which determines the result. Sharma addresses all of these aspects and proposes a discursive dominance hypothesis to explain the causal process. According to the thesis, economic changes become viable when the prevailing discursive conditions in society tilt against the present paradigm under extraordinary circumstances. He explains, using the instance of India, that economic changes were viable after 1991 as a result of the discursive dominance of the pro-liberalization narrative after 1991.

He demonstrates that the eight criteria important for producing discursive circumstances favorable to economic reforms persisted in India in the post-1991 operational environment. The eight components are as follows: the prevailing perspective of international intellectuals, illustrative country instances, executive orientation, political will, the extent and perceived causes of the economic crisis, donor agency attitudes, and perceived consequences of economic reforms. In other words, the Discursive Dominance Theory of Economic Reform Sustainability contends that unless pro-liberalization constituencies dominate the development discourse, economic reforms initiated under the pressures of crisis and conditionality, or carried out by a convinced executive with or without the stimulus of a crisis, will be reversed. The author's argument is reasonably generalizable and applies to emerging nations that adopted economic reforms in the 1990s, such as India. Russia during the Yeltsin period [7], [8]. The service sector is most likely the most liberalized. Liberalization allows the industry to compete on a global scale, contributing to GDP growth and producing foreign currency. As a result, service exports constitute a critical component of many emerging nations' economic objectives. Because many corporations have outsourced some administrative operations to nations with cheaper prices (particularly salaries), India's IT services have become internationally competitive. Furthermore, if service providers in some developing economies are not competitive enough to succeed on global markets, overseas companies will be drawn to invest, bringing with them international "best practices" and better skills and technologies. It may, for example, lead to better services for local customers, improved performance and competitiveness of domestic service providers, and simply attracting FDI/foreign money into the nation. According to some study, a 50% reduction in service trade barriers over a five- to ten-year period would result in annual global economic benefits of roughly $250 billion. Trade liberalisation involves significant dangers, necessitating cautious economic management via adequate government control. Some argue that foreign providers crowd out domestic providers, allowing foreign providers and shareholders to "capture

the profits for themselves, taking the money out of the country." As a result, it is frequently argued that protection is required to allow domestic companies to develop before they are exposed to international competition. This is also confirmed by anthropologist Trouillot, who claims that the present market system is not a free market at all, but rather a privatized market.

Risk of debt spiral owing to decreasing tax collection and other economic concerns. There is a risk of rising inequality along racial, ethnic, or gender lines. According to anthropologist Lilu Abu-Lughod, for example, we are seeing greater gender disparity in emerging marketplaces as women lose work options that existed previous to market liberalization. However, researchers at think tanks such as the Overseas Development Institute argue that the risks outweigh the benefits and that careful regulation is required. For example, there is a risk that private providers will'skim off' the most profitable clients and cease to serve certain unprofitable groups of consumers or geographical areas. To avoid such a scenario, such issues might be addressed by regulation and universal service responsibilities in contracts or licensing. Of course, this carries the danger of discouraging overseas rivals from joining the market. Examples include South Africa's Financial Sector Charter and Indian nurses who pushed the nursing profession inside India, resulting in a significant increase in demand for nursing education and a corresponding supply response.

Economic liberalisation in India refers to a set of policy reforms intended at opening up the country's economy to the rest of the world in order to make it more market-oriented and service-oriented. The goal was to increase the role of private and foreign investment as a means of achieving economic growth and development. Indian economic liberalisation was part of a global pattern of economic liberalisation that occurred in the late twentieth century. Although some attempts at liberalisation were made in 1966 and the early 1980s, a more thorough liberalisation was launched in 1991.

A balance-of-payments crisis that had resulted in a severe recession, as well as the necessity to complete structural adjustment plans necessary to secure loans from international financial organizations such as the IMF and World Bank, pushed the liberalisation process. This crisis prompted the government to launch a more comprehensive economic reform plan, which included deregulation of industries, privatization of state-owned firms, and lowering of trade barriers. The reform process had a substantial impact on the Indian economy, resulting in more foreign investment, faster economic development, and a move toward a more services-oriented economy.

The effect of India's economic liberalization policies on different industries and social groups is still being debated. While the policies have been lauded as boosting economic development and attracting international investment, others have voiced worry about the programs' possible negative implications. The environmental effect of liberalisation policies has been one source of worry, as companies have grown and rules have been reduced to attract investment. Furthermore, some opponents say that the policies have led to increased income inequality and social inequities, since the advantages of economic development have not been dispersed evenly throughout the population.After independence, Indian economic policy was influenced by the colonial experience (which was exploitative in nature) and by those leaders' exposure to Fabian

socialism, particularly prime minister Nehru's. Under the Congress party governments of Nehru and his successors, policy tended towards protectionism, with a strong emphasis on import substitution industrialization under state monitoring, state intervention at the micro level in all businesses, particularly in laboratories. Steel, mining, machine tools, water, telecommunications, insurance, and electrical plants, among other sectors, were essentially nationalized by the Industrial Development Regulation Act of 1951. To guarantee that enterprises worked within the framework of government aims and priorities, elaborate licenses, rules, and bureaucracy were also implemented. These programs were designed to increase self-sufficiency and decrease the country's reliance on foreign powers. The resultant economic system, known as Dirigism, is marked by governmental involvement and central planning. Some saw these measures as stifling economic growth.

Only four or five licenses would be granted for steel, electricity, and communications, enabling license holders to establish vast and strong empires without competition. During this time, India saw the emergence of a substantial public sector, with the government taking control of numerous major sectors. These state-owned firms were not intended to make a profit, but rather to fulfill social and developmental goals. As a consequence, they sometimes suffered losses without being shut down. This approach, however, meant that the government was responsible for covering the losses, which added to the state's financial burden. The lack of competition due to licensing and slow business growth resulted in poor infrastructure development in some areas, further stifling economic progress [9], [10].

During the Janata Party's short control in the late 1970s, the government, in order to foster economic self-sufficiency and indigenous businesses, compelled multinational firms to form partnerships with Indian corporations. The program was contentious, resulting in a drop in foreign investment and the high-profile exodus of firms like as Coca-Cola and IBM from India. Coca-Cola re-entered the Indian market in the 1990s, competing with native cola firms such as Pure Drinks Group and Parle Bisleri. However, the multinational company's marketing and distribution networks enabled it to gain a significant share of the market, resulting in financial difficulties for some domestic companies and the decline and closure of many Pure Drinks Group bottling plants, as well as Parle Bisleri selling much of its business to Coca-Cola. From the 1950s through the 1980s, the Indian economy's yearly growth rate was roughly 4%, while per-capita income growth averaged 1.3%.

Due to rapid inflation caused by an increasing budget deficit accompanying the Sino-Indian War and severe drought in 1966, the Indian government was forced to seek monetary aid from the International Monetary Fund (IMF) and World Bank. Under pressure from aid donors, the rupee was devalued to combat inflation and cheapen exports, and the former system of tariffs and export subsidies was abolished. Since 1972, World Bank loans have been taken out for agricultural projects, and they have continued as multinational seed firms have been free to access Indian markets after the 1991 liberalisation.

As it became clear that the Indian economy was lagging behind its East and Southeast Asian neighbors, the governments of Indira Gandhi and, later, Rajiv Gandhi began pursuing economic liberalisation. The governments relaxed restrictions on business creation and import controls

while also promoting the growth of the automobile, digitalization, telecommunications, and software industries. By 1991, India still had a fixed exchange rate system in place, with the rupee tied to the value of a basket of key trade partners' currencies. India's balance of payments troubles began in 1985, and by the end of 1990, the country was in a major economic crisis. Although a fixed exchange rate system aided India's currency stability, it also required the Indian government to use its foreign exchange reserves in the case of currency difficulties in order to prevent a currency peg breach. The government was on the verge of default; its central bank had rejected fresh credit; and foreign currency reserves had dwindled to the point where India could barely pay two weeks' worth of imports.

The fall of the Chandra Shekhar administration in the middle of the crisis, along with Rajiv Gandhi's death, resulted in the election of a new Congress government headed by P. V. Narasimha Rao. He appointed Amar Nath Verma as his Principal Secretary and Manmohan Singh as finance minister, and he gave them complete support in doing whatever they thought was necessary to solve the crisis. Verma helped draft the New Industrial Policy alongside Chief Economic Advisor Rakesh Mohan, and it laid out a five-point plan to foster Indian industry. The fourth point proposed dismantling public monopolies by floating shares of public sector companies and limiting public sector growth to essential infrastructure, goods and services, mineral exploration, and defense manufacturing. Finally, the concept of an MRTP company, in which companies with assets exceeding a certain value were placed under government supervision, was abandoned.

Meanwhile, Manmohan Singh worked on a new budget dubbed as the Epochal Budget. His major focus was bringing the fiscal imbalance under control, which he attempted to achieve by cutting government spending. Part of this was the disinvestment in public sector companies, but accompanying this was a reduction in subsidies for fertilizer and abolition of subsidies for sugar. He also dealt with the depletion of foreign exchange reserves during the crisis with a 19 per cent devaluation of the rupee with respect to the US dollar, a change which sought to make exports cheaper and accordingly provide the necessary foreign exchange reserves.

## DISCUSSION

The devaluation made petroleum more expensive to import, so Singh proposed to lower the price of kerosene to benefit the poorer citizens who depended on it while raising petroleum prices for industry and fuel. On 24 July 1991, Manmohan Singh presented the budget alongside his outline for broader reform. During the speech he laid out a new trade policy oriented towards promoting exports and removing import controls. Specifically, he proposed limiting tariff rates to no more than 150 percent while also lowering rates across the board, reducing excise duties, and abolishing export subsidies.

The Reserve Bank of India (RBI) Governor established the Narasimham Committee in August 1991 to recommend changes to the financial system. Recommendations included lowering the statutory liquidity ratio (SLR) and cash reserve ratio (CRR) from 38.5% and 15%, respectively, to 25% and 10%, allowing market forces to dictate interest rates rather than the government, placing banks under the sole control of the RBI, and reducing the number of public sector banks.

On November 12, 1991, the World Bank sanctioned a structural adjustment loan/credit consisting of two components - an IBRD loan of $250 million to be paid over 20 years, and an IDA credit of SDR 183.8 million (equivalent to $250 million) with a maturity of 35 years, through India's ministry of finance, with the President of India as the borrower. The loan was intended largely to fund the government's stability and economic reform initiatives. This included deregulation, increased foreign direct investment, trade liberalization, reforming domestic interest rates, strengthening capital markets (stock exchanges), and initiating public enterprise reform (selling off public enterprises).

As part of an IMF bailout agreement, India was forced to pledge 20 tonnes of gold to the Union Bank of Switzerland and 47 tonnes to the Bank of England and Bank of Japan. Opposition politicians poured scorn on the revisions. Opposition leaders criticized the New Industrial Policy and 1991 Budget as a "command budget from the IMF," fearing that the withdrawal of fertilizer subsidies and increases in oil prices would harm lower and middle-class citizens. Critics also criticized devaluation, fearing it would worsen runaway inflation, hitting the poorest citizens the hardest while doing nothing to address the trade deficit.

In the 1990s and 2000s, India implemented reforms aimed at increasing international competitiveness in a variety of industries, including auto components, telecommunications, software, pharmaceuticals, biotechnology, research and development, and professional services. Import tariffs were reduced, markets were deregulated, and taxes were reduced, resulting in more foreign investment and rapid economic expansion. Foreign investment climbed by 316.9% from 1992 to 2005, while India's GDP expanded from $266 billion in 1991 to $2.3 trillion in 2018. Wages climbed overall, as did the labor-to-capital relative share, according to one study. GDP, on the other hand, has been challenged by some as faulty since it does not represent inequality or living standards.

Although salaries grew overall, some criticize GDP as a metric of economic growth since it does not take into consideration inequality or living standards. Extreme poverty fell from 36 percent in 1993-94 to 24.1 percent in 1999-2000. However, these poverty figures have been criticized as not accurately reflecting the true picture of poverty. According to one report, the richest one percent of the country earns between 5 and 7 percent of national income, while approximately 15 percent of the working population earns less than 5,000 (about $64) per month. Liberalisation measures have also been chastised for rising economic disparity, concentration of wealth, deterioration of rural living conditions, unemployment, and a rise in farmer suicides.

India's economy is also becoming more connected with the global economy. The ratio of total goods and services exports to GDP in India almost quadrupled from 7.3 percent in 1990 to 14 percent in 2000. The increase in imports was less dramatic, but nevertheless large, rising from 9.9 percent in 1990 to 16.6 percent in 2000. Within ten years, the ratio of total goods and services trade to GDP increased from 17.2 percent to 30.6 percent. India, on the other hand, continues to run a trade deficit, depending on foreign capital to maintain its balance of payments, making it susceptible to external shocks.

Foreign direct investment, portfolio investment, and investment raised on international financial markets expanded dramatically in India, from US$132 million in 1991-92 to $5.3 billion in 1995-96. India's economy has also been more connected with the global economy, with the ratio of total exports of goods and services to GDP almost tripling from 7.3 percent in 1990 to 14 percent in 2000. However, not all portions of India benefited equally from liberalization, with urban areas benefitting more than rural areas. Additionally, certain states with pro-worker labor laws had slower industrial growth than those with pro-employer labor regulations.

By 1997, it was clear that no governing coalition would attempt to undermine liberalisation, though governments avoided taking on trade unions and farmers on contentious issues such as reforming labor laws and reducing agricultural subsidies. By the turn of the twenty-first century, India had progressed towards a free-market economy, with a significant reduction in state control of the economy and increased financial liberalisation. Its annual GDP per capita growth rate has increased from 114% in the three decades after independence to 712% now, a pace of development that will treble the average income in a decade. Output has expanded substantially in service areas where government regulation has been greatly reduced or is less demanding, such as communications, insurance, asset management, and information technology, with exports of information technology-enabled services especially robust. In infrastructure areas that have been opened to competition, such as telecommunications and civil aviation, the private sector has shown to be incredibly successful, with remarkable development.

India reached its greatest GDP growth rate of 9.6% in 2006, becoming the world's second fastest growing major economy, after only China. Growth has slowed dramatically in the first half of 2012. The economy subsequently recovered to 7.3% growth in 2015, 7.9% growth in 2016, and 8.2% growth in 2017, before dropping to 6.7% in 2017, 6.5% in 2018, and 4% in 2019. In November 2016, the Indian government demonetized high-denomination currency notes (500 and 1,000), ostensibly to tackle corruption and black money. This move damaged the cash-dependent informal sector, leading economic activity to decrease and GDP growth to stall.

The GST was implemented in July 2017 with the goal of streamlining India's tax structure. However, implementation obstacles such as complicated laws, misunderstanding over tax rates, and technological concerns caused supply chain interruptions and compliance costs for small enterprises, significantly impacting GDP growth. GST is also a regressive tax since it disproportionately impacts the poor over the wealthy. It also reduced the budgetary autonomy of Indian state governments. The Indian banking industry has been plagued by a high level of non-performing assets (NPAs), sometimes known as bad loans. This has resulted in a credit bottleneck, with banks being more cautious in lending, limiting investment and development in the nation.

Global economic variables have influenced India's economy, including the US-China trade war, unpredictable oil prices, and a slowdown in global economic growth. These issues have resulted in lower exports and investments, as well as increased currency volatility. Private investment has declined in India, owing to a perceived "unfavorable" business climate and the aforementioned credit constraint. GDP growth has been slowed as a result.

Rural hardship and consumer slowdown: India's rural economy, which is heavily reliant on agriculture, has been stressed as a result of low crop prices, high input costs, bad rainfall, and growing farmer debt. This has resulted in lower rural consumption and a slowing of total consumer expenditure. As a consequence of economic reforms, income inequality has increased in India, reducing the buying power of low-income persons. This decline in buying power has resulted in relatively low demand for products and services in some industries.

There were major liberal reforms under the Atal Bihari Vajpayee administration, with the NDA Coalition commencing the privatization of government-owned industries including as hotels, VSNL, Maruti Suzuki, and airports. The alliance also introduced tax-cutting programs, budgetary policies aimed at decreasing deficits and debts, and enhanced public-works projects. The second UPA Coalition Government, headed by Manmohan Singh, proposed 51% Foreign Direct Investment in the retail industry in 2011. However, owing to pressure from coalition parties and the opposition, the decision was postponed until December 2012.

Following its election in 2014, the Narendra Modi administration began a number of programs aimed at fostering economic growth and development. The "Make in India" campaign, which aimed to attract local and international enterprises to invest in manufacturing and production in India, was one of the most noteworthy projects. The program's goal was to generate jobs and improve the country's industrial capacity. The efficiency of these initiatives is debatable.

Following 2014, the Indian government, led by Prime Minister Narendra Modi, began privatizing airports in India as part of its economic liberalisation and growth program. The Airports Authority of India (AAI) has been participating in Public-Private Partnerships (PPP) with private corporations for the development, management, and operation of airports in India under this policy. Several airports in the nation have been privatized as a result of this, including those in Ahmedabad, Lucknow, Jaipur, Guwahati, Thiruvananthapuram, and Mangaluru.

While airport privatization has been lauded as a step toward modernization and efficiency, there have been concerns raised regarding the possible effect on employees and local communities. Critics have argued that privatizing airports will result in job losses and wage decreases, and that the emphasis on profit will lead to the neglect of social and environmental concerns. There have also been controversies surrounding contract awarding to private companies, with allegations of corruption and favoritism in the selection process. However, the administration has justified its privatization program as an essential step toward the country's economic growth and development.

The coal sector was opened up during the second NDA government with the passage of the Coal Mines (Special Provisions) Bill in 2015. This essentially abolished the governmental monopoly on coal mining and opened it up to private, foreign capital, as well as private coal mining. The Narendra Modi-led NDA government pushed through the bankruptcy and Bankruptcy Code in the 2016 budget session of Parliament to provide time-bound mechanisms for bankruptcy resolution of enterprises and individuals.

The NDA Government under Modi adopted the Goods and Services Tax Act on July 1, 2017, 17 years after it was initially introduced by the NDA Government in 2000. The legislation sought to

replace several indirect taxes with a single tax framework. In 2019, Finance Minister Nirmala Sitharaman announced a decrease in the basic corporate tax rate for enterprises that do not seek exemptions from 30% to 22%, as well as a drop in the tax rate for new manufacturing companies from 25% to 15%. In 2020, the Indian government proposed agricultural and labor reforms, but farmers challenged the planned agriculture measures. The administration eventually repealed the agriculture measures as a result of the persistent objections. The liberalization of the Indian economy was accompanied by a significant growth in inequality, with the top 10% of the population's income share jumping from 35% in 1991 to 57.1% in 2014. Similarly, the income share of the poorest 50% fell from 20.1% in 1991 to 13.1% in 2014. It has also been chastised for lowering rural living conditions, reducing rural jobs, and increasing farmer suicides. Poverty persists in India; prior to the COVID-19 pandemic, 59 million Indians lived on less than $2 per day, with 1,162 million living on between $2.01 and $10 per day. Low government expenditure on healthcare has resulted in a healthcare quality divide between rich and poor, as well as between rural and urban populations.

After 1991, the Indian government relaxed various limits on agricultural product imports, creating a price drop, while lowering farmer subsidies to keep government interference to a minimal in accordance with neoliberal ideas, causing more farmer suffering. Protests by Indian farmers in 2020-2021 led the Indian government to withdraw three legislations intended to further liberalize the Indian agricultural industry. India is heavily reliant on indirect taxes, particularly those charged on the sale and manufacturing of products and services used by ordinary Indians.

Neoliberal policies may also have a detrimental influence on labor rights since they encourage flexible and capsulized types of work that may not give the same protections and benefits as permanent positions. Small firms and traditional industries may have suffered as a result of neoliberal changes, since they may struggle to compete with bigger, more efficient corporations. Privatization of public services under neoliberal policies may result in a loss of access or quality for some sectors of the population, particularly those unable to pay for them.The liberalization of the economy makes India more sensitive to global market factors such as commodity price changes, currency rate volatility, and worldwide demand for exports. This increased the country's reliance on global market forces, making it more vulnerable to external shocks and economic crises. The 2008 Financial Crisis is a commonly cited example of this; despite the Indian banking sector's low exposure to the US banking sector, the crisis still had a negative impact on the Indian economy due to lower global demand, a decline in foreign investment, and credit tightening.

## CONCLUSION

Limiting the public sector's monopoly in numerous sectors of our economy. Foreign direct investment in many areas has been approved. Economic liberalization in India included the aforementioned aspects and, in general, removed various limitations in order to become more private sector-friendly. The advantages of economic liberation include Foreign direct investment has increased. The country's licensing system will be abolished. Reducing the public sector's monopoly. Increase in the number of available jobs. Liberalization was forced upon the Indian

economy as a means of overcoming the country's balance of payments issue. This reform involved liberalizing the Indian economy by removing earlier constraints such as the licensing raj, among other things.

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# CHAPTER 24

# INDIA'S PROPOSED STATES AND UNION TERRITORIES

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**ABSTRACT:**

India is the seventh-largest nation in the world and the world's second-most populated country, shortly to surpass China. It is impossible to control a whole nation and its inhabitants from a single spot. As a result, India has been partitioned into states and union territories. India has 28 rather than 29 states. The state of Jammu and Kashmir was recently divided into the Union Territories of Jammu and Kashmir and Ladakh. Ladakh was constituted as a distinct Union Territory after being split from Jammu and Kashmir.

**KEYWORDS:**

Dadra Nagar, Daman Diu, Jammu Kashmir, Princely State, Union Territory.

## INTRODUCTION

India is a federal union with 28 states and 8 union territories, totaling 36 entities. Districts and smaller administrative units exist throughout the states and union territories. India's states and union territories arranged by Area, Population and GDP (per person). Throughout its history, the Indian subcontinent has been controlled by a variety of ethnic groups, each implementing their own systems of administrative partition across the area. The administrative system of the previous Mughal Empire was substantially preserved by the Indian Empire [1] . India was divided into provinces (formerly, presidencies) that were directly governed by the Indian Emperor (who was also the King of the United Kingdom and the Dominions at the same time) through the Viceroy and Governor-General of India, and princely states that were ruled by Indian princes who acknowledged the Emperor's sovereignty (suzerainty). The majority of India's princely kingdoms were organized into autonomous or semi-autonomous regions known as agencies. An Agent to the Governor-General of India (AGG) was appointed to supervise ties between the agency's constituent princely states and the Government of India. The Viceroy nominated a Resident to each of the remaining states (Hyderabad, Gwalior, Mysore, and Kashmir).

The lands of the princely kingdoms were politically absorbed into the new Indian Union between 1947 and 1950. Most were merged into existing provinces; others, such as Rajasthan, Himachal Pradesh, Malwa Union, Baghelkhand and Bundelkhand States Union, and Patiala and East Punjab States Union, were formed from multiple princely states; and a few, such as Mysore, Hyderabad, Bhopal, and Bilaspur, became separate states. The new Indian Constitution, which went into effect on January 26, 1950, established India as a sovereign democratic republic [2],

[3]. A "Union of States" was also proclaimed for the new country. The 1950 constitution differentiated three major sorts of states. Part A states, formerly known as governors' provinces in India, were governed by an elected governor and state legislature. The nine Part A states were as follows:

1. Assam (formerly Assam Province).
2. Bihar (formerly Bihar Province).
3. Bombay (formerly Bombay Province).
4. East Punjab (formerly Punjab Province).
5. Madhya Pradesh (formerly Central Provinces and Berar).
6. Madras (formerly Madras Province).
7. Orissa (formerly Orissa Province).
8. Uttar Pradesh (formerly known as the United Provinces).
9. West Bengal (formerly Bengal Province).

The eight Part B states were either former princely states or groupings of princely states controlled by a rajpramukh (typically the monarch of a component state) and an elected assembly. The President of India appointed the Rajpramukh. Part B states were as follows:

1. Hyderabad (formerly Hyderabad Princely State)
2. Jammu and Kashmir (formerly known as the Jammu and Kashmir Princely State).
3. Madhya Bharat (formerly Central India Agency).
4. Mysore (formerly Mysore Princely State).
5. PEPSU stands for Patiala and East Punjab States Union.
6. Rajasthan (formerly Rajputana Agency).
7. Saurashtra (formerly Baroda, Western India, and Gujarat States Agency).
8. Travancore-Cochin (previously Travancore and Cochin Princely States).

The ten Part C states comprised previous chief commissioners' provinces as well as several princely realms, and each was led by a chief commissioner nominated by the President of India. Part C states were as follows:

1. Ajmer (formerly Ajmer-Merwara Province).
2. Bhopal (formerly Bhopal Princely State).
3. Bilaspur (formerly Bilaspur Princely State).
4. Coorg State (formerly Coorg Province).
5. Delhi.
6. Himachal Pradesh is a state in India.
7. Kutch (formerly Cutch Princely State).
8. Manipur (formerly Manipur Princely State).
9. Tripura (formerly Tripura Princely State).
10. Vindhya Pradesh (formerly known as the Central India Agency).

The Andaman and Nicobar Islands were the only Part D state, with a lieutenant governor selected by the union government. Andhra Pradesh was formed on October 1, 1953, from the northern regions of Madras State that spoke Telugu. In 1954, the French enclave of

Chandernagore was handed to West Bengal. Pondicherry, which included the former French enclaves of Pondichéry, Karikal, Yanaon, and Mahé, was given to India the following year; it became a union territory in 1962. Pro-India troops also conquered the Portuguese-held enclaves of Dadrá and Nagar Aveli in 1954, establishing the short-lived de facto state of Free Dadra and Nagar Haveli. India acquired it as the Union Territory of Dadra and Nagar Haveli in 1961. The 1956 States Reorganization Act reorganized the states along linguistic lines, resulting in the formation of new states.


**Figure 1: Map showing the State and territory of India.**

As a consequence of this legislation. Madras State kept its name, while Kanyakumari district was joined to create Travancore-Cochin. Andhra Pradesh was formed in 1956 by the merging of Andhra State and the Telugu-speaking areas of Hyderabad State [4], [5]. Kerala was formed by combining Madras State's Malabar district and the Kasaragod taluk of South Canara districts with Travancore-Cochin. The districts of Bellary and South Canara (excluding Kasaragod taluk) and the Kollegal taluk of Coimbatore district from Madras State were added, as were the districts of Belgaum, Bijapur, North Canara, and Dharwad from Bombay State, and the Kannada-majority districts of Bidar, Raichur, and Kalaburagi from Hyderabad State and Coorg State [6], [7]. The Laccadive Islands, Aminidivi Islands, and Minicoy Island, which had previously been separated between Madras State's South Canara and Malabar districts, were combined and organized as the

union territory of Lakshadweep (Figure.1). Bombay State was expanded by the acquisition of Saurashtra and Kutch States, the Marathi-speaking parts of Madhya Pradesh's Nagpur division, and the Marathwada portion of Hyderabad State. Rajasthan and Punjab acquired territory from the Ajmer State Union and the Patiala and East Punjab States Union, respectively, while parts of Bihar were transferred to West Bengal.

Maharashtra movement, Punjabi Suba movement, Goa annexation, 1967 Goa status referendum, 1975 Sikkimese monarchy referendum, Uttarakhand movement, and Telangana movement are the main articles. The Bombay Reorganisation Act of 1960 divided Bombay State into the linguistic states of Gujarat and Maharashtra on May 1, 1960. Nagaland, a former Union Territory, became a state on December 1, 1963. On November 1, 1966, the Punjab Reorganisation Act created Haryana and transferred the northern regions of Punjab to Himachal Pradesh. The legislation also established Chandigarh as a union territory and the capital of both Punjab and Haryana.

In 1969, Madras State was renamed Tamil Nadu. On January 21, 1972, the north-eastern states of Manipur, Meghalaya, and Tripura were founded. In 1973, Mysore State was renamed Karnataka. Sikkim became the 22nd state of the Indian Union on May 16, 1975, and the monarchy was dissolved. On 20 February 1987, Arunachal Pradesh and Mizoram became states, followed by Goa on 30 May, while the former union territory of Goa, Daman and Diu's northern exclaves Damo and Diu became a distinct union territory as Daman and Diu. Three new states were established in November 2000, namely. Chhattisgarh is a state in eastern Madhya Pradesh. Uttaranchal is a state in northwest Uttar Pradesh that was renamed Uttarakhand in 2007. Jharkhand was formed through the implementation of the Madhya Pradesh Reorganization Act, 2000, the Uttar Pradesh Reorganisation Act, 2000, and the Bihar Reorganization Act, 2000.

In 2007, Pondicherry was renamed Puducherry, while Orissa was renamed Odisha in 2011.Telangana was formed on June 2, 2014, from ten previous districts of Andhra Pradesh's northwestern region. The Jammu and Kashmir Reorganisation Act, 2019, was approved by the Indian Parliament in August 2019. It includes provisions to reorganize the state of Jammu and Kashmir into two union territories, Jammu and Kashmir and Ladakh, with effect on October 31, 2019. Later that year, in November, the Government of India proposed legislation to combine the union territories of Daman and Diu and Dadra and Nagar Haveli into a single union territory to be named as Dadra and Nagar Haveli and Daman and Diu, with effect on January 26, 2020.

This is a list of proposed Indian states and union territories. The constitutional authority to establish new states and union territories in India is completely reserved to the Indian Parliament. It may do so by declaring the formation of new states/union territories, detaching territory from an existing state, or combining two or more states/union territories or portions of them. Several additional states and union territories have been suggested in addition to the current 28 states and 8 union territories [8], [9]. At the same time, requesting independent statehood under the administration of the Indian union from an existing state might result in criminal prosecution under Indian secession legislation. Between late 1956 and early 2014, members and leaders of various respected ethnic/linguistic organizations, in various separate statehood movements such as the Telangana movement in Andhra Pradesh, the Bodoland movement in Assam, the Punjabi

Suba movement in East Punjab, the Gorkhaland movement in West Bengal, the Greater Tipra land in Tripura, et cetera, were arrested, detained, and "encountered" by police under IPC section 124A by order. Approximately 1,200 individuals were killed/encountered by police during the Gorkhaland movement in late 1986-88, and others were jailed. During the 1955 Golden Temple raid, the Punjabi Suba movement, which wanted a separate Punjabi-speaking state, there were 200 deaths and 57,129 arrests by police. Since 1967, around 5,000 persons have been "encountered" by Assam police and 20,000 have been imprisoned as a result of the Bodoland Movement. Indira Gandhi's government bombed Mizoram's capital Aizawl in 1966, killing hundreds of people, in response to their demand for independence. During the independent Karbi Land demand in Assam, numerous individuals were "encountered" and imprisoned for requesting a separate state.

Prior to independence, India was split between British-controlled provinces and ostensibly independent princely states that were supervised by the British. Following India's partition, some of these administrative divisions became part of Pakistan, while the other states and provinces became the Dominion of India. The colonial administration structure remained in place until 1956, when the States Reorganisation Act disbanded the provinces and princely states in favor of new states based on language and ethnicity [10], [11]. Since 1956, many new states and union territories have been formed from existing states. On 1 May 1960, the Bombay Reorganisation Act linguistically divided the Bombay State into the present-day states of Gujarat and Maharashtra. Nagaland became a state on December 1, 1963. The Punjab Reorganisation Act of 1966 created a new Hindi-speaking state of Haryana from the southern districts of Punjab state, assigned the northern areas to Himachal Pradesh, and formed a union territory around Chandigarh, Punjab and Haryana's joint capital.

Himachal Pradesh was granted statehood on January 25, 1971, and Manipur, Meghalaya, and Tripura on January 21, 1972. On April 26, 1975, the Kingdom of Sikkim became a state of the Indian Union. On 20 February 1987, Arunachal Pradesh and Mizoram became states, followed by Goa on 30 May of the same year. Daman and Diu, Goa's northern exclaves, formed a distinct union territory. In November 2000, three new states were formed: Chhattisgarh (1 November) from eastern Madhya Pradesh; Uttaranchal (9 November), later renamed Uttarakhand, from the mountainous districts of northwest Uttar Pradesh; and Jharkhand (15 November) from Bihar's southern districts. Telangana was split from Andhra Pradesh as the 29th state of the union on June 2, 2014. The state of Jammu and Kashmir was divided into two new Union Territories on October 31, 2019: Jammu and Kashmir and Ladakh. On January 26, 2020, the Union Territories of Daman and Diu and Dadra and Nagar Haveli combined to become the Union Territories of Dadra and Nagar Haveli and Daman and Diu.

## DISCUSSION

India's states and capitals: India is a South Asian nation that is the seventh-largest by land area. Each of India's 28 states and 8 union territories has its own capital city. Districts and subdivisions are formed from the states and union territories. New Delhi, India's capital city, is situated in the National Capital Territory of Delhi. It serves as the country's administrative, political, and cultural hub. The Jammu and Kashmir Reorganisation Act of 2019 established

October 31 as the designated day for J&K and Ladakh, the two Union Territories. A state being divided into two Union Territories has never occurred before. India will have 8 union territories in addition to its 28 present states as of January 26, 2020.

The Union Territories of Daman and Diu, as well as Dadra and Nagar Haveli, have been merged as a one union territory starting January 26 as a result of a Bill enacted by Parliament during the winter session. The number of UTs has been reduced to eight with the merger of Daman and Diu and Dadra and Nagar Haveli. Summer and winter sessions of the legislatures of three states, Himachal Pradesh, Maharashtra, and Uttarakhand, are held in separate capitals. Ladakh's administrative capitals are Leh and Kargil. As students, you should be familiar with the whole list of Indian states and capitals in order to answer general knowledge questions.

India is a federal union comprised of 36 separate entities, including 28 states and 8 union territories. Districts and other administrative divisions are further split within the states and union territories. Each of India's states has its own administrative, judicial, and legislative centers. According to some reports, all three functions are carried out in the same city. Each state is led by a Chief Minister.

The Indian states were established along linguistic lines, according to the States Reorganization Act of 1956. India today has 28 states and 8 union territories. India has about 400 cities in total. Kolkata, Mumbai, New Delhi, Chennai, Hyderabad, Bangalore, Ahmedabad, and Pune are India's eight major cities. In the future, India's Prime Minister intends to build 100 smart cities. Indore has won the Smart City Award four times in a row. If proposals for additional states are granted, India may have at least 50 states in the future, as the Home Ministry has received submissions for the formation of more than 20 states.

Separate state aspirations have come from all across the nation, from Kukiland in the northeastern state of Manipur to Kongu Nadu in the south Indian state of Tamil Nadu, and from Kamatapur in the East Indian state of North Bengal to Tulu Nadu in the south Indian state of Karnataka. Except for north Indian Uttar Pradesh, where the Mayawati-led Bahujan Samaj Party administration advocated partitioning the country's most populous state into four parts, no state government has recommended carving up a new state. There is also desire for the formation of a Braj Pradesh, which would include the Uttar Pradesh divisions of Agra and Aligarh, as well as the districts of Bharatpur and Gwalior from Rajasthan and Madhya Pradesh. The Home Ministry has also received a petition for the formation of Bhojpur, which would include portions of eastern UP, Bihar, and Chhattisgarh. There has long been a desire for the construction of a distinct Vidarbha by separating the Vidarbha area of the West Indian state of Maharashtra.

By excluding Darjeeling and its surrounding territories in West Bengal, Gorkhaland made the most vociferous calls for independence. Demands for Bodoland, which includes Bodo-dominated districts in Western Assam, and Karbi Anglong, which includes Karbi tribals residing in territories within the Karbi Anglong autonomous district in Assam, are also pending with the Centre. Mithilanchal, which includes the Maithili-speaking districts of Bihar and Jharkhand, is in high demand. The Centre has received a request to create Saurashtra by separating that province from Gujarat. The Dimasa people of the Northeast have been calling for a separate state named

Dimaraji or Dimaland, which would include the Dimasa-populated districts of Assam and Nagaland. There is a desire for the formation of Kongu Nadu, which would include areas of Tamil Nadu's southwest, Karnataka's southeast, and Kerala's east. The demand for the establishment of a Coorg state, incorporating the Coorg area of Karnataka, has already reached the Centre. There has also been representation for the formation of a distinct Kosal state covering various districts of Odisha, sections of Jharkhand, and Chhattisgarh.

Tulu Nadu, a location on the boundary of Karnataka and Kerala, is in high demand. Separate Kukiland, consisting of Kuki tribal inhabited territories in Manipur, has also been proposed. A desire for the establishment of Konkan, a Konkani-speaking region of Western India along the Arabian Sea coastline, has also been suggested. There has been a desire for the establishment of Kamtapur, which would include various West Bengal districts such as Cooch Behar and Jalpaiguri. Some Garo people in Meghalaya are calling for the creation of a separate state called Garoland. Furthermore, there is a push for a distinct Eastern Nagaland by carving away portion of the Northeastern state. The Home Ministry is also considering the construction of a Union Territory for Ladakh.

## CONCLUSION

India, as a union of states, is a Sovereign, Secular, Democratic Republic governed by a Parliamentary system. The President is the Union's constitutional executive leader. In the states, the Governor serves as the President's representative and is in charge of the executive branch. The system of governance of the states is quite similar to that of the Union. The nation is divided into 28 states and 8 union territories. The President administers Union Territories via an Administrator nominated by him/her. Each state/UT in India, from the biggest to the smallest, has its own population, history and culture, clothes, festivals, language, and so on. This section exposes you to the many states and territories in the country and encourages you to discover their amazing individuality.

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# CHAPTER 25

# A STUDY ON PRESENT SITUATION IN INDIA

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**ABSTRACT:**

India is a country with many different cultures and a rich history. It is the second-most populated nation on the planet and the seventh-largest country in terms of area. India's national animal is the Bengal tiger, while its national bird is the peacock. Vande Matram is the name of the national anthem. India's economy is expanding now in part due to the expanding middle class, which has more purchasing power. Major Indian corporations like Tata Motors are also expanding, which means more jobs are being generated to support the country's sustained growth.

**KEYWORDS:**

Communities State, Eighteenth Century, Middle Class, Segmentary Sate, Seventeenth Century.

## INTRODUCTION

Colonial subjugation in the eighteenth century altered and may have distorted the trajectory of state formation in India, but relations between states and historic urban and rural communities had changed irreversibly even before the imposition of British dominance, and very likely as a precondition of that dominance. There is substantial evidence of class - divided communities in many of the advanced sections of the subcontinent throughout the eighteenth century, as well as a dramatically different restructuration of civic institutions. In my prior work, I took the term of the "segmental state" from the African anthropologist Aidan Southall in place of the usual understanding of the pre-modern state in south India [1], [2].

The segmentary state contrasts from both the unitary state, with its fixed area, centralized administration, and coercive authority, and the 'feudal'polity, which refers to a range of political ties, but most often, as in the Anglo-French species, a kind of prebendalism. The segmentary state is a political structure in which: 1 There are several centers, or political areas. In Indian classical reference, political power (kshatra) and sovereignty (rajadharma) are distinguished in such a manner that partial power may be exercised by many notables, but complete, royal sovereignty can only be used by an anointed monarch. Each of the several centers, or domains, has independent administrative and coercive powers. Lesser political centers recognize a single ritual center and an appointed ruler, frequently via ritual forms [3], [4].

Hundreds of small societies, known as nadu in Chola inscriptions and literature, formed a communitarian framework and were the core components of society in medieval south India. The connection between these hundreds of settlements and the medieval Chola rulers appeared critical to my understanding of this, and maybe other pre-industrial, cultures. At the most general

level, a state is defined as a political formation consisting of several or many communities that, through their community political leaders (typically 'chiefs '), acknowledge and often serve kings and accept and even participate in the latter's anointed status. 'Community' in this context is to be interpreted as a people and a location, rather than a subcaste or religious group, as it is in the common English understanding [5], [6].

In this sense, community refers to shared attitudes and ideals; nevertheless, it also refers to shared rights or entitlements over people and material resources, and so, in particular, refers to tiny, local geographical entities under pre-modern technological circumstances. Because very localized affiliations, sentiments, and, especially, entitlements, as well as the cultural, social, and political means for defending them, persisted in India until well into the twentieth century, I have been encouraged to see segmentary political forms as extending into the nineteenth century, a perception that gives the concept significant historiographical reach. The oldest documented records from the subcontinent demonstrate this form of society, as they pertain to the Buddha's career and the growth of the sangha (congregation of monks) that conveyed his teachings. The setting is sectarian: doctrine development. Later, inscriptions detailing religious gifts by worshippers of Shiva or Vishnu, rulers, and their more affluent and respectable people were interwoven in medieval historical narratives of kingdoms and communities.

Again, the background is religious, not by chance, but as a reflection of the supremacy of a discourse about worship and worshipping groups in connection to governments and societies. Again, it was not an artifact of documented survival that by the year 1700, inscriptions practically stopped recording important events and their key characters. This was an era of state formation and far more powerful and grasping political leaders who, notably, failed to find an alternate vocabulary for expressing the totalities formerly communicated via religion. Indeed, even as the twentieth century began and communities, weakened by increasingly successful mercantilist regimes both before and during British hegemony, were attacked from within by class divisions and from above by state powers, religious expressionism was still used by the most vulnerable groups, those we now refer to as dalits.

Environmental considerations, economic complexity, and religious ideology all played crucial and interconnected roles in the emergence of political forms in India. I propose the following chronological framework as a first start in outlining the long-intertwined history of states and communities on the subcontinent: Communities without states from bce 7000 to 800. 2 Communities as states ('great communities') from 800 BCE to 300 CE, when the Gupta monarchy was established. From 300 CE to 1700 CE, there were three communities and states. Introduction 22 4 States without communities, from 1700 to the present, when the historic idea of 'community' had been reduced from historically alive and evolving community forms to decorticated ideological shells.

The concept of complex communities existing over a long period of time and space struck me some years ago when I attended the wonderful exhibition dedicated to the microlithic site of Mehrgarh, near the Bolan Pass, in Paris. This site has utterly debunked earlier assumptions regarding the subcontinent's pre- and proto-history. It had long been assumed that the northwest's urban phase was preceded by such a brief pre-urban period that the cities of the Indus - Mohenjo

- Daro and Harappa -must have been colonies of Mesopotamian city-states from the third millennium bce. Civilization was supposed to have entered the subcontinent via these western Asian colonies at the time. However, carbon - dated evidence from Mehrgarh indicates that stone - using farmers and pastoralists lived in communities with large mud - brick storage buildings and other public structures, and supported a variety of ceramic, metallic, and textile industries between approximately 7000 and possibly 2000 bce.

This back projection of complex community formations contradicted and even inverted core Mesopotamian ideas about colonization; rather, the great delay in the emergence of urban forms needed to be explained. Furthermore, Mehrgarh seemed to be related to other pre-urban sites in the northwest by ceramic types and traces of substantial trade networks and communication between Central Asia and Baluchistan, implying a completely different prehistory sequencing. Scholars of Harappan culture now believe that complex chieftaincies, rather than unifi ed states, were the dominant political form, and that some of the cities were actually independently governed 'gateways 'to agrarian and pastoral hinterlands, trading centers rather than imperial capitals. Furthermore, it is currently assumed that the Harappan period began a dispersion, starting approximately 2000 bce, in which urban centers migrated south and west into the agricultural cultures of the Gangetic plain, Rajasthan, and central and peninsular India. These later urban areas were agricultural and iron-using chiefdoms that finally acquired relatively wide shape in the janapada (clan domains), which may be dated back to approximately 800 bce and probably earlier.

Since the start of the twentieth century, Indology and Indian history have acknowledged a sort of polity, ambiguously and invariably inside inverted commas denoted'republic '. These so-called'republics,' or janapadas, are better seen as 'communities as states'. According to some estimates, they existed from about 800 bce until the period of Kautilya's Arthashastra, which is commonly attributed to the fourth century bce. Janapadas have been identified as clan - based polities from early Buddhist Pali sources and Jaina texts; other sources, such as the Mahabharata, the Arthashastra, and Panini's Ashtadhyayi, add to this evidence and shift the focus of investigation from northwestern to northeastern India during the sixth to fourth centuries bce. Janapadas and mahajanapadas ('large communities') were seldom monarchical in nature.

According to R. According to S. Sharma and other ancient Indian historians, the social key to these regimes was gana, which was glossed by the name 'tribe'. Sharma chose to interpret gana as an affiliation of persons living in the same place rather than limiting it to mere blood affi nity. Others use the term sangha, or the combined gana - sangha, but there appears to be no significant difference in meaning between these terms, nor less general agreement that it is a distinct form of political organization that may have emerged around 800 bce. This type was distinguished by collegiate governance; its leaders were selected in part by birth in a certain location. As a result, eligibility was determined in part by clan affiliation and corporate claims to status and property, with the remainder determined by individual performance [7], [8].

In such societies, there may or may not be a single individual with the title raja (king), but his power would be limited by a council. There are examples of non-monarchical government originating from the later vedic institutions known as sabha and samiti, which are thought to be

models for the 'Sixteen Mahajanapadas'known from later vedic as well as Jaina writings. Mahajanapada is variably translated as realm, state, domain, and political territory. Taking a more literal interpretation and remembering R. S. Sharma's differences, I favor 'great community'; that is, a shared sense of people and place, frequently governed by sophisticated and religiously legitimated collegial structures. As a result, I define a lengthy period from 800 bce to 300 ce as one in which communities became states.

To argue that communities continued to exist as states in much of the subcontinent until the establishment of the Gupta regime, and that only then did a different style of monarchy take hold, one in which communities and monarchies formed the basis of state regimes, contradicts much old and some new wisdom. But I don't want to suggest some kind of community stability; an image of constant social formations may be considered another kind of 'Orientalist 'distortion. Romila Thapar's writing, for example, is dense with allusions to numerous forms of production, labor divides, social stratification, and significant urbanization. These lasted much beyond the establishment of monarchical polities on the scale of Mauryan magnificence, as the study on early Rajputs by B. According to D. Chattopadhyaya, royal lineages among Rajputs were still forming in the ninth century ce! Was the Mauryan empire essentially different from the mahajanapada communities as states? In one sense, the answer must undoubtedly be yes: there was a significant difference in the ideological substance of Ashoka's hegemonic statements. His inscriptions were long thought to indicate a vast realm under his control.

The Mauryans, and before to them, the Magadha monarchs, aided in the establishment of state societies in south India. However, the Mauryan empire did not become a model for succeeding governments; this was to be the achievement of the Guptas, who gave a pattern for a millennium of kingdoms by which we might define a medieval age in India. The emergence of southern nations was sparked by the establishment of the Pallava kingdom in the sixth century ce, and it owed much to the influence of external commerce from the Gangetic basin and the eastern Mediterranean. Beginning in the megalithic era of south India's Iron Age, and especially during the final half of the first millennium bce, a major change in dominance occurred from the pastoral highland to the riverine plains. This was accompanied by the demise of an earlier elite of chiefly families in diverse sections, which was replaced by a new elite formation.

Among the Tamils, the ancient chiefs were replaced by three new chiefly lineages known as muventar, who took the titles Chola, Chera, and Pandya and established kingdoms; the word ventar is used in Tamil sangam literature to signify 'crowned monarch'. These kingships must have been based on complex sedentarized farming communities with some degree of commodity production in a number of riverine plains of the southern peninsula, even if they retained elements of an earlier pastoral society and economy, as seen in the Ashokan inscriptions. The contrasts between the northern kingdoms that followed Thapar's lineage-based janapadas and the southern kingdoms that formed later stemmed from the two areas' varied environmental and social substructures. The agricultural villages of the Ganges basin were the fundamental populations that constituted the heartland of the Mauryans and their successors in the north.

A single prolonged riverine environment maintained a homogenous structure of people between the Bengal border and the confluence of the Ganges and the Yamuna. In contrast, most southern

communities, with the exception of few river valleys, maintained a mix of sedentary and pastoral activities commensurate with the ecotypic cores and peripheries of the specific locale; hence, settlement units were more diversified. Another significant distinction was the sea and sophisticated maritime trade, which, together with the Mauryans' invasive commerce into Karnataka, functioned as a spur for the establishment of the southern kingdoms of Tamil Nadu and Karnataka. While the reassertion of Brahmanical religious authority and Puranic Hinduism was a common feature across the north and south, the fates of Jainism and Buddhism diverged in intriguing ways.

The Gupta chronicles highlight the continuous existence of Jaina and Buddhist institutions, as well as the preservation of major works in both traditions. Buddhism flourished alongside Jainism in Bengal for many centuries after, whereas Buddhism began its long decline elsewhere, partly as a result of the destruction wrought by Hunic invasions in the northwest and partly as a result of the Buddha's incorporation as an avatar in a revived worship of Vishnu. Intermarriage between Buddhist and Vaishnava and Introduction 25 Saiva adherents in some of the major households of the period, including monarchy, also led to Buddhism's demise. The peaceful displacement of Jainism and Buddhism in the north contrasts sharply with the violent suppression of both in the south by devotees of the new devotional (bhakti) worship of Shiva: the Pallava and Pandyan kingdoms' proudest boast was that they had slaughtered Jainas. Such statements have embarrassed contemporary historians but have not compelled them to provide answers. One reason for the violence might be the various ways in which business and communities were organized in the southern peninsula. Jainism, like Buddhism, may be described as a transactional ideology: a religious system whose primary doctrines are atheistic and ethical, and whose social norms of moderation and conservancy drew merchants.

They discovered that pragmatic relationships regulated by decency regulations were more conducive to their economic goals than the wasteful norms of social contact and ritual associated with the behavior of even the most fervent bhakti worshippers. Jainism was a dominant religion in Karnataka for a long time and drew significant royal sponsorship as a legacy of early Magadhan and Mauryan commerce along the famed Dakshinapatha route from the Gangetic plain. This economic link persisted during and beyond medieval times, and Gangetic items continued to make their way into the south. After the sixth century ce, Jainas discovered niches in Karnatak culture that Tamils denied them. The acceptance, indeed, creation, of devotional practice and theology in Shiva and Vishnu worship among Tamils coincided with the founding of the new Pallava kingdom and the rebirth of one of the ancient muventar, the Pandyans. Both of these kingdoms made Bhakti Hinduism a significant ideological component.

Not only were its monarchs' lovers of the Puranic gods and great donors of them and their Brahman priests via temple building and land endowments, but they also claimed to have destroyed Buddhist kingdoms. Such royal claims, and their relationship to state building, highlight the significance of resurrected Hinduism as a place ideology. If, as previously mentioned, Jainism and Buddhism are transactional ideologies, it is as fitting to regard place/territoriality as the primary political element of bhakti devotion. There is a compelling link between Tamil community organization and the sort of religion that Tamils adopted after the

sixth century ce. The makeup of landed communities changed significantly between that time and the much later era of the Vijayanagara kingdom.

Localities began in the pre-state era as combinations of various ecotypic zones, ranging from a simple upland/pastoral with plains/agricultural to more complex combinations of substantial wet zones, fed by rivers or tanks, with zones of mixed wet and dry cultivation and pasturage with herdsmen at the periphery. Extended zones of irrigated cultivation made for considerable uniformity and the possibility of replications of localities resembling the practice of numerical clustering in the Gangetic basin in a few areas, such as segments of the Kaveri (Cauvery), Vaigai, and Tambraparni basins; however, this was exceptional. For the most part, religious affiliation via temples housing the gods of specific locations was used to culturally establish communal identity. The gods were patronized by landed groups, especially their chiefs, who might be structured into separate geographical hierarchies under great chiefl y families.

Temple worship and patronage, as well as associated processes involving communities, trade, and the establishment of political regimes, laid the groundwork for early medieval civilization, from which new forms of community and state arose. COMMUNITIES AND STATES It is still difficult to characterize medieval politics. Most of us who debate the issue agree that it is critical to consider both formal state structures -however we refer to them -and a civil society that was still localized, or, as I would say, 'communalized,' in the manner of the political regimes that seem to have become common around Gupta times, which I refer to as 'communities and states '. B. was an early medieval state.

According to D. Chattopadhyaya, the technical foundation for anything like a unified subcontinental state was just non-existent. He adds that the subcontinent had roughly forty governing dynasties as late as the eleventh century. The work of brahmans was to spread a notion of'state society': the concept that the state was both in and part of society, as well as outside of it and regulating it. They did so as cult leaders, ritual specialists, and priestly keepers of the various holy centers that had sprung up in the early Middle Ages. Brahmans were also active in another set of social developments that marked the period, in addition to religious ones: increasing caste systems and agricultural settlement and productivity.

Communities coexisted with governments in harmonious interactions. Sometimes, as with the Rajputs and Orissan kinglets, kingdoms sprang directly from prior clan/communal forms; at other times, like with the Cholas, imperial-like governments arose from local chiefdoms and survived without eradicating the stratum from whence they arose. This is the shape I envision dominating Indian politics until the seventeenth century, when the distinct modern state emerges in the subcontinent, accompanied by the slow fall of communities into ideological shells. It was a slow progression. During the Mughal period, localized community institutions of clan, sect, and caste were numerous and frequently embraced tens of thousands of people stratifi ed in various ways, reflecting ideologies of divine and royal honour, caste, and blood ties; local communities were also numerous, intersecting and cutting across one another to give multiple identities to family and individual sharers of collective property; extensive exchange relations traced a logic of restitution

Even the mighty Mughals could not centralize and restructure South Indian medieval polities from above, not least because they failed to build a bureaucratic system to include and dominate their base's patrimonial construction. On the contrary, the Mughal state was altered from below, as local and regional institutions and rulers clashed with and weakened imperial authority. A striking trend in southern, western, and, to a lesser extent, eastern India, probably reaching back to the late medieval era but becoming obvious by the seventeenth century, was the establishment of small 'lordships 'or 'little kingships 'out of communal organizations. The situation was somewhat different in the north, where the Mughal empire grew to rely on and use earlier kingships centered on the clan hierarchies of predatory Rajput soldiers.

The re-emergence of community - based polities that eventually altered the Mughal polity is not unexpected since they were never suppressed by Mughal power. I say 'ultimately' because political events have taken a long and winding course fraught with innumerable possibilities. Tendencies toward lordship occurred at numerous levels of the society, causing friction and conflict between regional and local would-be kings: the resulting tensions and conflicts manifested themselves in various ways in various areas. Large numbers of lightly armed, fast-moving Central Asian cavalrymen began to flow into the South Asian plains in the late seventeenth century, either for military labor or to establish their own kingdoms. They were readily available for hire by would-be overlords (whom they sometimes deposed).

Their military skills largely modified the character of combat, undercutting the superiority formerly associated with the central Mughal army' heavy cavalry and siege weaponry. The new military cutting edge provided by tribal infl ux enabled several communally established lordships to emancipate themselves further from the fi nal penalties of Mughal control. In terms of power and property rights, what emerged from these processes by the eighteenth century was a totally different form of state, notwithstanding its occasional attempts to harken back to Mughal times. Where regional cultures and political traditions were anchored in old Mughal province governorships or surviving medieval Hindu kingships, perhaps the sharpest consolidation of state power occurred.

Rulers attempted to strengthen and expand their claims to rights and resources over and within communal institutions, as well as over the local magnates supported by those organizations. Effective tax and tribute demands grew, and royal institutions tried to govern and extract resources from business on a new scale, not least to fund the mercenary armies on whom kings increasingly relied. By the middle of the eighteenth century, the impacts of all of this had had a significant impact on notions of property and the state. States tried to consolidate their authority and control of resources in unprecedented ways, confining or asserting jurisdiction over much that had previously been held under common tenure. However, two issues stood in the way of realizing the 'dream of despotism' (dreamed most completely, perhaps, by Tipu Sultan of Mysore, who envisaged nothing less than a comprehensive state economy).

The first issue was, once again, a lack of a bureaucratic structure. As a result, the administration of 'royal authority' tended to be contracted out, generally for money, to merchants, bankers, and local notables inside communal organizations, a kind of 'commercialization of royal power'. The new and expanding claims of royal power, in addition to providing lucrative perquisites, could be

used by money men to wrest control of rights and resources from community institutions and divert the resulting cash fl ows away from redistributional pathways and into their own pockets. Maharashtra saw the establishment of 'great families 'of administrators in the seventeenth century, notably the Bhonsle family of Shahji and Shivaji, who bundled together collections of rights acquired both from 'the king 'and from communal organizations [9], [10].

The acquired entitlements were administered arbitrarily within the individual family economies. Similar trends have been identified in Bengal, the south, and Punjab in recent studies. The worlds of Shivaji and Tipu Sultan in the seventeenth and eighteenth centuries reflect the fi nal stage in the suggested dialectic between communities and governments across the lengthy history of India. It is here that 'community' is stripped of all purpose and meaning save the ideological; for this, a contextualizing of social and political interactions inside a class frame is necessary, a job that can only be outlined in the most general of terms here.

In eighteenth-century India, rural communities were partially unified but constantly stratified. Furthermore, they were becoming increasingly linked to, and reliant on, but also antagonistic to, the greater political, social, and cultural world. That relationship and reliance extended back to the early medieval period, when polities were made up of state regimes and communities, and communities-maintained methods of resistance. When entitlements were challenged from outside, resistance was first expressed in protest assemblies against what were seen to be unreasonable official demands. Dissent eventually escalated to the withholding of taxes or labor services from state officials, and finally to armed resistance.

Resistance mobilization was aided (and even made feasible) because rural communities kept traces of the concept that local rights of different kinds were divided (however unequal) among members of diverse groups according to widely acknowledged norms of local provenance. However, by the seventeenth century, new variables impacting the connection between governments and communities had emerged. Communities had become increasingly divided and internally stratified as a result of wealth and the ability of some individuals and households to buy the office of headman or accountant, to freely deploy their domestic resources of land and stock, to hire the labor of others, and to enter into advantageous share-cropping agreements.

The perceived status of the claimant, whether individual or collective, as a resident or foreigner in the community also influenced entitlements. During the colonial period, access to benefits was further exacerbated, encouraging the formation of ideological surrogates for the dwindling potential for coordinated communal action. Wealthy members of communities, holders of landed privilege in the eighteenth and subsequent centuries, were part of the nineteenth-century emerging middle class. Its members grew into important commodity producers, connected to urban and seasonal rural markets, and hence eventually to export production. Landlords paid laborers and professionals to irrigate and cultivate their fields, as well as convey the product.

These agricultural entrepreneurs were often selected from old landed and chiefly families and clans, forming a tiny rural elite. Middle peasant homes were more numerous, with poorer social position and less income. Middling rural families had tiny holdings whose production was reliant on family labor; they were part of a fast increasing 'lower - middle class'. Households who lacked

the wherewithal to utilize their frequently enormous holdings were included in the same group, and were therefore reliant on richer farmers to lease their holdings at rates lower than the ordinary land tax. Most of these houses were priests or mullahs, temple and mosque officials, pensioned soldiers and village staff; the renting of their property to farmers of independent means amounted to a veiled form of share - cropping.

It is simpler to define classes of owners, holders of big and small holdings, than it is to define anything that would qualify as a "proletariat"; fact, even in today's India, the latter effort is difficult. During the eighteenth century, there was a vast underclass whose nutrition and very life relied on money earnings or consumption and production loans that they were forced to make as coerced laborers. Estimating the number of this segment of the agricultural population is clearly difficult, and only a wide range can be proposed. An estimated 70 to 80 percent of rural households in late-eighteenth-century Bengal had insufficient land, tools, and stock to feed themselves without wage labor for even a single season. However, at about the same period, the percentage of equally destitute and wage-dependent agricultural families in the arid Deccan areas of the Madras Presidency was over 35%.

This lowest strata's per capita expenditure was around half that of the highest stratum, indicating a flatter income distribution than in Bengal. The underclass in eighteenth-century towns and cities is much more difficult to assess, since the urban poor were less likely to be detected in tax collection records than the rural poor. A sizable urban poor population - 'a sub-proletariat 'of carters and casual laborers, as well as street sellers and artists with few supplies and equipment - must be anticipated. They might be a violent and rowdy presence in eighteenth-century communities like Madras. Important aspects of India's contemporary classes, particularly the small bourgeoisies of the period, were developed in a variety of rural and urban settings.

The moneyed revenue contractors were the preeminent non-agrarian businessmen of the eighteenth century. They were able to expand the extent of the commercial and banking businesses that first qualified them for agricultural taxes as fiscal agents of modern Indian mercantilist regimes. Tax farming undoubtedly involves others. The petty tax contractors were village chiefs who served as a vital link between direct producers and the commodities networks in which they were also involved. Direct investments in agrarian production were made by both large and small revenue contractors as credit suppliers to producers with whom they had long-term share - cropping arrangements; all such investments and engagements were made more secure for small and large capitalists by the police powers that accompanied revenue responsibilities.

Furthermore, because of minor lords' attempts to establish mini-mercantilism in their limited territories, moneyed persons, both big and small, possessed monopolistic rights over military contracts and immunity from conventional commercial obligations. The establishment of mini-states in the eighteenth century carried on prior traditions of major and minor rulers, such as founding cities and marketplaces, investing in roads and warehouses, and foregoing the collecting of trade taxes - at least for a while. The responsibility of paying the regular levy was therefore transferred to smaller merchants and artisan-traders. Smallholding landlords' viability was cautiously managed. They needed a certain level of capitalist development to entice rich

peasants to lease their low-rent holdings (an arrangement that allowed them to avoid higher, fixed, land revenue payments), as well as a political regime that allowed their petty privileges while maintaining tax demands on the smaller direct producers who provided a modest stream of rental income for those with landed privilege.

Too much capitalism or too powerful political regimes could and did endanger the interests of this broad rural middle strata, forcing many erstwhile beneficiaries into a land market in which they were relatively small players. New towns were another kind of hinge between mercantilist and communal structures, while religious developments had long aided town expansion. Towns in south India were temple and sect organization centers, adding a dispersed ideological aspect to the political and economic roles of metropolitan centers. The nineteenth-century Company and Imperial Raj established towns as district and area headquarters. Militarily, these were the fortified garrisons of state regimes, where troops were provided and lodged between expeditions to maintain order and help a tax contractor in collecting income.

## DISCUSSION

They were the economic nodes for bulking and distributing goods that flowed to and from the coastal ports of high, international trade. In terms of culture and ideology, cities housed temples and mosques, sect and cultic centers, and links to neighboring villages. The rural outskirts of tiny eighteenth-century cities foreshadowed the emerging modern classes as well. In addition to merchants, moneylenders, artisan - traders, and others who were directly linked by economic activities with various urban markets, there were peasant - cultivators, who must be placed on a class continuum alongside the landless agrarian workers who formed a large underclass of wage - dependent laborers. Along with these groups, which were rooted in India's ancient community structures but had branches in the proliferating towns, the new lower - middle classes were the primary supporters of local cultural/ideological forms: religious institutions and practices, 'proper ‘caste relationships, and the entitlements they fought to preserve.

To give helpful ideological substance, Hinduism and caste relations must be located inside some broad social context rather than an undefined and nebulous universal explanatory privilege. Caste, religion, and morals were defined and, to some extent, governed by India's huge small bourgeoisie, and caste and Hinduism were accepted by the colonial authority as a helpful sociological explanation to justify their enslavement of India. This useful meaning structure was eventually handed on intact to the succeeding state of independent India, as well as to modern social science. In most situations, state ideology in the eighteenth century was not dissimilar to that of the medieval period.

The state was the king in Hindu-ruled nations, and his responsibility (rajadharma) was to preserve something called varnashramadharma, which was the right order of castes and the preservation of the locations where Vishnu and Shiva were worshipped. Hindu monarchs continued to celebrate their sovereignty with ancient ceremonies like the mahanavami in south India and dasara elsewhere. On the other hand, Muslim armed authority, which was built on patrimonial forms of sultanism formed in northern India beginning in the fourteenth century, spread throughout much of the subcontinent. Muslim monarchs were less concerned than Hindu

kings with identifying the source of their legitimacy; they did not even seek any kind of legitimizing installation from whomever held the position of Caliph in the Islamic realm. The conceptual poverty of eighteenth-century Indian governments explains in part their vulnerability in the face of a minor military danger posed by Europeans, particularly the English East India Company. Ideology, on the other hand, flourished below the governmental level.

There were vigorous cultural reform, synthesis, and ideological reconstitution movements in both Muslim and Hindu communities at the time, and the main purveyors and foci of these movements were priests and mullahs, the intellectual guides of bazaar men, middle peasants, and other refined and less refined sections of both urban and rural society. The cultural politics in which they engaged was reflected in the urban disorder fomented in south India by the dual division of left and right castes and the proliferation of goddess shrines representing tutelary deities of countrymen and townsmen, and it does not appear to have been otherwise in the north. Transformation and rivalry in localistic, communitarian groupings throughout the colonial era remain unexplored, particularly the relationship between eighteenth-century communitarian self-consciousness, or 'communalism,' and later 'communalist ‘mobilizations.

The colonial regime was determined from the early decades of the nineteenth century to displace all foci of political loyalty that might endanger or simply limit the Raj; many institutions and individuals within community structures that refused subordination to the East India Company were destroyed. This comprised most of the 'poligars' in southern India, as well as numerous'recalcitrant' chiefs and rajas elsewhere. During the early nineteenth century, colonial 'founders' such as John Malcolm and Thomas Munro paid close attention to how regional Indian authorities based their rule on a variety of local authorities and hierarchies, the legitimacy of which arose from ties with dominant landed castes and important cultural institutions such as temples, mosques, schools, and seminaries.

By the late nineteenth century, after the Great Mutiny of 1857, British policy was poised to weaken the geographical foundations of communities. This was achieved in part by converting former locality chieftains into dependent landlords, effectively breaking any who resisted the change; in part by atomizing previous territorial unities; in part by legal changes to individuate what had previously been group entitlements; and in part by favoring some groups and individuals over others. The scribal castes, particularly the brahmans, prospered; Muslims, long blamed for the Mutiny, suffered; most landowners benefited, but most tenants and landless laborers suffered.

Nonetheless, the concept of community as a local representation of some generic morality persisted, and new methods for furthering the interests of specific groups via communalism were invented throughout time. Indians believe themselves to be born, socialized, and ultimately tied to their community, both historically and now. They are born in certain locations with specific languages, social and caste groups, political and cultural affiliations. Territoriality and temporality, or history, have always been and continue to be important components of community. 'Communalism' is a mobilization tool, a set of symbols that stirs people to action, typically mass and violent action. There are well-known instances of this, starting with the development of caste organisations in reaction to the British use of caste classifications in

censuses. The aim of these organizations was to dispute colonists' assumptions about caste ranks and to combat upper castes' denigration of lower castes. Later in the nineteenth century, the 'cow protection' and'script reform' movements--the latter a demand for the replacement of Urdu, written in Persian script, with Hindi written in Devanagari--proved to be effective means of mobilizing Hindus against Muslims, often to protest one or more local irritants or to gain some local advantage. The politically focused motivation of different electorates was added to these revival and reform movements. The Morley - Minto council reform of 1909 changed the way seats offered to local electorates in the 1860s were to be filled; Muslims were given the ability to elect their co - religionists to a specific number of seats. Officials saw this modest concession to popular political participation as promising only to divide Hindus and Muslims, but the unavoidable result of mass elections of the sort that India has known since independence is the minting of evocative, mobilizing symbols and slogans, which have served to emphasize social divisions of various kinds.

Social revivalism and distinct electorates collaborated to re-define community via a process in which ethnic, linguistic, and religious aspects were assumed to be constitutive of restricted, legal/administrative categories. This redefinition in the early twentieth century marked and marred Indian political life, creating the circumstances – though not the need – for division, a tragedy for Indian nationalism, but not the only one. Nationalism heightened communalist activity in a variety of ways. The British first responded manipulatively to educated Indians' requests for involvement in administrative jobs and input in policy formation, as well as government assistance for the Indian economy. The communal electorates of 1909 reflected a turn in imperial policy from antagonism to support for Muslims; they, together with landlords, were to serve as a bulwark against Indian middle-class professional opponents of the Raj from then on. However, nationalists made a greater contribution to communalist modes of organizing and agitation.

Rashtriya Swayamsevak Sangh (RSS) was founded in 1925 as a cultural organization to make Hindu-ness (' Hindutva ') the ideological core of Indian political life and nationalist strivings, and it has won the support of many within the Congress movement, including some of its leaders, over the decades. In addition to appealing to basic religious feeling, the religious component in nationalist politics reflected the Indian nationalism's weak and unclear alternative ideological basis. The RSS spawned other groups, including the Vishva Hindu Parishad, the Bajrang Dal, and the Bharatiya Janata Party. All were committed to defeating the National Congress's secular agenda. During M. K. Gandhi's presidency of the Congress, a mass movement was formed to continue on the liberation fight after the First World War.

At its Nagpur session in 1920, a new sort of ideological saliency arose, laying the groundwork for various types of communalist foci to haunt Indian politics in the indefinite future. The Nagpur Congress amendments to the Indian National Congress constitution pushed by Gandhi established linguistic areas, rather than British provinces, the foundation for Congress organization and mobilization. Making language the basis for political activity and constitutional viability, as Gandhi intended, opened the Congress to participation and, eventually, leadership by people previously barred by elite domination. Not only was there a class shift from upper -

middle - class, western - educated, urban men to lower - middle - class members of the humbler professions, such as teachers, but it also allowed peasants and other lower - middle - caste groups to advance their prospects against those with better educations and professional credentials, who had long ruled the party.

Simultaneously, the popular religion of the respectable classes, the urban and rural lower - middle class, rose to prominence, becoming the most broad public discourse of the twentieth century. Finally, Gandhi's choice to exclude class demands from Congress programs meant that other types of mobilization gained primacy - most persistently and dangerously, religion - while the demands for justice of India's poor were repeatedly refused. Gandhi desired only a united mass movement capable of liberating India from British tyranny, one that was devoid of internal disputes and that he could dominate charismatically. After all of the lofty expectations, goals, and claims, the inability to liberate Indians from intolerance, poverty, and persecution may make a half-century of liberation from foreign authority feel ignoble.

Community discourse, whether in linguistic or subnationalist, caste or Hindu-ness categories, has only benefitted the classes produced by capitalism under colonial subjection more and more. The inability to eliminate communalism may be traced back to the colonial regime's and its nationalist opponents' exploitation of the "community" concept. 'Community' was stripped of its historic political, social, economic, and cultural attributes during the twentieth century; it now exists as a decorticated monstrosity, a husk of meaning, vulnerable to manipulation by conflicting groups and classes, most notably the godmen/politicians of the Indian petty bourgeoisie. Because the Indian nationalist movement opted not to challenge class injustice, the concept of 'community,' recast as 'communalism,' has devolved into essentially a verbal shell, although a flourishing one.

Until lately, other voices had gone unnoticed in their calls for justice, resorting to religious jargon. These organizations were subservient to and victims of the small bourgeoisie, which had succeeded in making religious communalism its ideology, just as the professional bourgeoisie had done with secularism. Religion continues to provide a language for claims in an era when there are no longer whole and viable communities to extol or preserve, even if these are wistful and ultimately ineffectual pleas of the oppressed who hope their oppressors can be blackmailed by tradition, shamed by old values into honourable behavior.

Nonetheless, the attempt made by dalits (the oppressed) to utilize religious logic to bolster their justice demands is worth mentioning briefly. Why should the same segments of Indian society whose ascriptive impurity has always prohibited them from regular religious involvement suddenly make religious appeals? Historically, claims to social and religious justice were heard by monarchs as well as gods' emissaries, priests and sect leaders who proclaimed on the gods' behalf in their temples. The emergence of colonial power in the late eighteenth century removed much of the subcontinent's royal authority in all save the princely realms. In lieu of royal adjudication, Company courts were established, with the mission of enforcing a form of 'traditional' law based on British interpretations of ancient moral teachings (dharmashastra). However, courts were unable to fill the hole created by earlier norms of consensual decision-making based on community use and tradition. Thus, religion remained the sole basis of social

adjudication, and Company policy was perfectly willing to delegate to panchayats and mahants the resolution of disputes in which the colonial authority had no interest, such as who could or could not worship and have respectable status. The most direct victims of petty bourgeois religious tyranny were obliged to appeal to such organisations and in such words. Communalist politics in India, like fundamentalist politics in the Middle East and the United States, reflect the interests and worries of a major portion of the national population's lower - middle class, whose economic and social stability is constantly threatened and believed to be so. The risks of contemporary capitalism, which easily sever systems of protection and tiny privilege long enjoyed by small property holders and members of modest professions, originate from one quarter. Demands for social justice for the poorest in all countries, including India, originate from another source. Politicians' promises throughout the twentieth century pushed the impoverished to demand and expect greater prospects and resources. These expectations were maintained in India, with its vigorous democracy and electoral involvement, via repeated political campaigns. However, the majority stand to benefit, if at all, from those who are just marginally better off; the riches of the extremely affluent is never jeopardized.

The lower - middle classes in India, like everywhere, seem to have wrapped their economic weakness in religious symbols - saffron here, black there. These emblems represent traditional justice and the preservation of things as they are in India, Iran, and Texas. The extremely affluent and powerful, connected with secularism in India, remind them of the better state to which they aspire while simultaneously teaching them how improbable it is that they will reach it. The severely impoverished provide a terrifying alternative. Religion serves as a substitute language for the preservation of the barely acceptable in the face of frightening types of change. As suggested by the idea that a book like this might and perhaps should be written or read from the present to the past, it should be seen as an accounting rather than a chronicle of events as they occurred sequentially in real time.

In the first instance, it is an account of how the part of humanity that has inhabited the Indian subcontinent devised ways of coping with the variable habitats of its landform, of the ideas and institutions they invented to give shape and continuity to their societies, and of how they exploited opportunities and dealt with threats from beyond their land, frequently by incorporating threatening outsiders. But there is another account to be made: my own perspective on that long, complicated history. That is the result of a complex of knowledge, experience, and feelings that have shaped my current attitudes and understanding of Indian subcontinent history and influenced my evaluation of older historical views of events and processes as well as newer interpretations that have received little attention. An historian must consider himself lucky if significant information emerges those changes core assumptions. That occurs very seldom when a historiography has lasted for as long as India's, around two centuries. Changes in technique and theory that necessitate the re-evaluation of existing evidence or the inclusion of what was not previously included as evidence are more likely than new evidence. These new interpretations, more than new data, have reshaped the framework for understanding and appreciating the Indian history provided here, and have pointed to certain important themes in evaluating that history during the last two decades. One example is the growth of subaltern studies, which seeks to write

history from the bottom up rather than focusing on the rulers and elite who have determined the written record, artifacts, and archaeological relics of the past.

Another rapidly expanding fi eld is gender studies: the consideration of the previously neglected (sinisterly less than) half of Indian humanity, whose regulation nonetheless consumes so much time and space in the ideologies and thoughts of the historically and currently more powerful half. A third factor is the growth of environmental movements, in which India has been a trailblazer, both in terms of Gandhian values and the world's first government-sponsored birth control programs. To elicit meaningful interpretations of events and situations as they impacted the relatively inarticulate and illiterate but many inferior social groups necessitate new attitudes, understandings, and sensitivities to the remains of the past, all of which I am now working to achieve.

## CONCLUSION

India is one of the most beautiful nations in the world, and several factors have boosted the number of visitors that visit there. It is well-known as a tourist destination because of its natural and man-made marvels, national parks, theme parks, etc. It is also a country well known for its many different cultures and beautiful scenery. The largest democracy in the world is India. India is the second-largest country in terms of population after China. 28 states and 9 union territories make up India. The recently established Union Territories of Leh Ladakh and Jammu & Kashmir were once one state.

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