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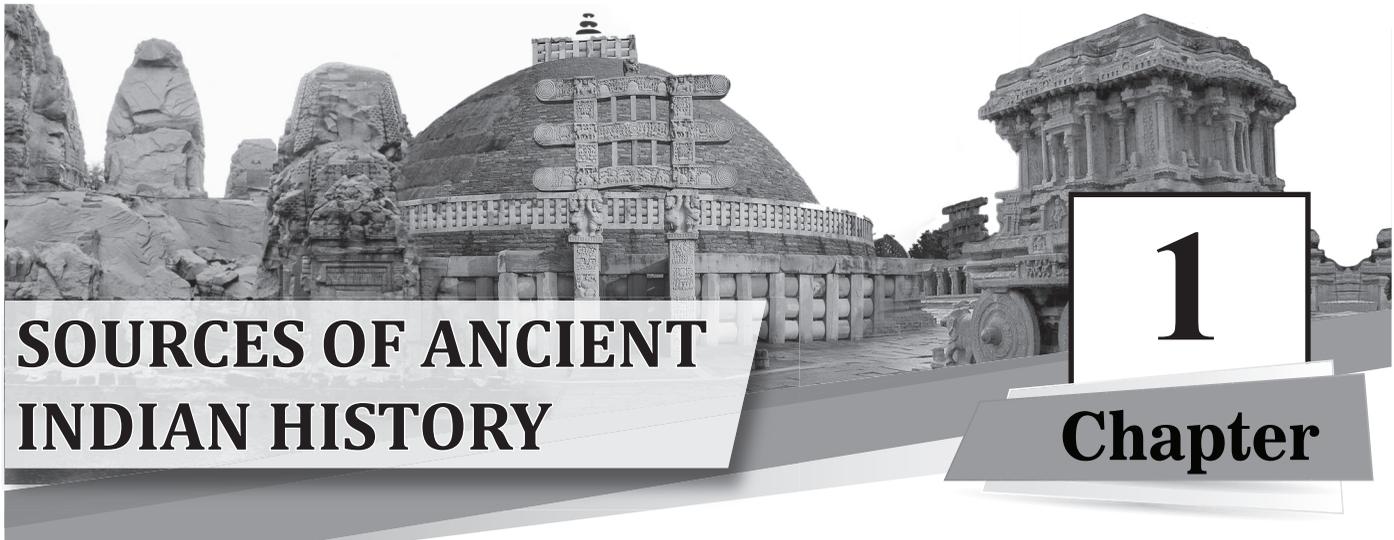
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HISTORY

UNIT-I : ANCIENT HISTORY OF INDIA



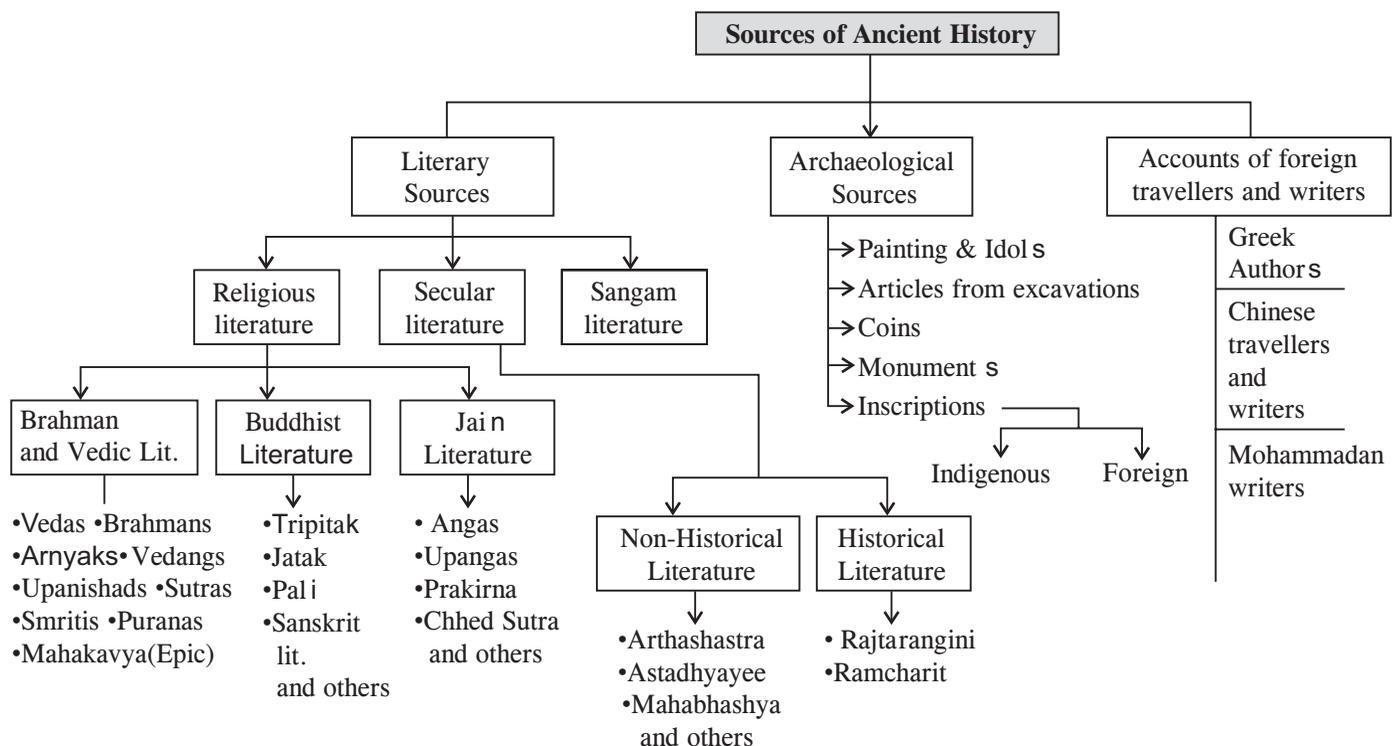
SOURCES OF ANCIENT INDIAN HISTORY

1

Chapter

Introduction

Generally, Ancient History of India is divided into three periods - **Palaeolithic period** (pre-historic period); **Mesolithic period** (Prime historic period) and **Neolithic period**. The three stone ages (old, middle and new) are known as pre-historic period and there is no written evidence found for the study of that period. Though with the help of different sources we are able to study it in a chronological order. These sources include coins, monuments, old weapons, toys and ornaments, etc. For the study of ancient history in a good chronological order we need to divide the different sources into three broad divisions - (1) **Literary sources** (2) **Archaeological sources** (3) **Accounts of foreign travellers and writers**.



LITERARY SOURCES

RELIGIOUS LITERATURE

Brahmans and Vedic literary Source

The Vedas

The word 'veda' originated from the root 'vidi', i.e. to know, signifying knowledge. It is also known as *Shruti* (to hear). There are four vedas - the *Rigveda*, *Samaveda*, *Yajurveda* and *Atharvaveda*.

Rigveda

The Rigveda is the oldest one, and therefore, is also known as 'the first testament of mankind'. It must have been composed around 1700 B.C. The first three vedas are known as 'Trayi'. It has 1017 hymns (Sukta) and is divided into ten *mandalas*. After the addition of the eleven Bal Khilya Sutra the total no. of hymns becomes 1028. The tenth mandala, said to have added later as its language differs from the other nine mandalas, contains the famous *Purushasukta* explaining the four *varnas* (*Brahmana*, *Kshatriya*, *Vaishya* and *Shudra*) born from the mouth, arms, thighs and feet of the creator. Thus, the Rigveda has 10 Mandalas, 1028 Suktas and 10,580 Richas.

The 7th and 2nd Mandalas were the very first composition, later on the other mandalas were composed. The 7th and 2nd Mandalas are called '*Vansha Mandal*'; the handwritten script of 8th mandal is called 'Khila' and the 1st and 10th are known as 'Kshepak'.

Yajurveda

It has 40 chapters and 2000 hymns. It is a *ritual veda* and has two main texts: Krishna Yajurveda and Shukla Yajurveda. It is also called the book of sacrificial *prayers*. Krishna Yajurveda contains *mantras* (*hymns*) and the Shukla has commentary *in prose*. *Kasthak*, *Kapishthal*, *Maitrayani*, *Taittiriya* and *Vajasneyi* are the five branches of Yajurveda in which the first four are related to the Krishna Yajurveda and the last one is to Shukla Yajurveda. Yajurveda is a good collection of hymns composed in both prose and poetry. *Ishopanishad*, the last chapter of Yajurveda, is philosophical and metaphysical whereas the rest of all parts of Yajurveda's subject matter is the law and legislation of various *yajanas*.

Samaveda

The Samaveda is a collection of *melodies*. It has 1549 Shlokas (richas) but except 78 all the rest of the hymns have been borrowed from the Rigveda. These were meant to be sung at the time of soma sacrifice. Samaveda has two parts: *Purvarchika* (having six subdivisions called '*Apathaka*') and *Uttarchika* (having nine subdivisions called '*Prapathaka*'). To the historical point of view the Samaveda has less importance.

Atharvaveda

It is the latest of the four. It describes the popular *beliefs* and *superstitions* of the humble folk. It is divided into 20 books volumes. It contains 731 hymns and 5,987 mantras.

About 1200 **Mantras** have been taken from the Rigveda. The hymns of Atharvaveda tell how to overcome the evil spirit. *Shaunk* and *Pippalad* are the two available branches of this veda. The Atharvaveda is also known as *Brahmaveda* or *Atharvagirasveda*. For a very long time it was not considered in the category of the Vedas. It is a book of *magical formulae*.

Points to Remember

- In Rigveda we have 40 rivers and the *Saraswati* river is called the *mother of rivers*.
- The name of four oceans found in the Rigveda are Apar, Purva, Saraswat and Sharyajavat.
- 6 mandals from 2nd to 7th of Rigved are called *Gotra Vamsha Mandalas* (*Kula Grantha*).

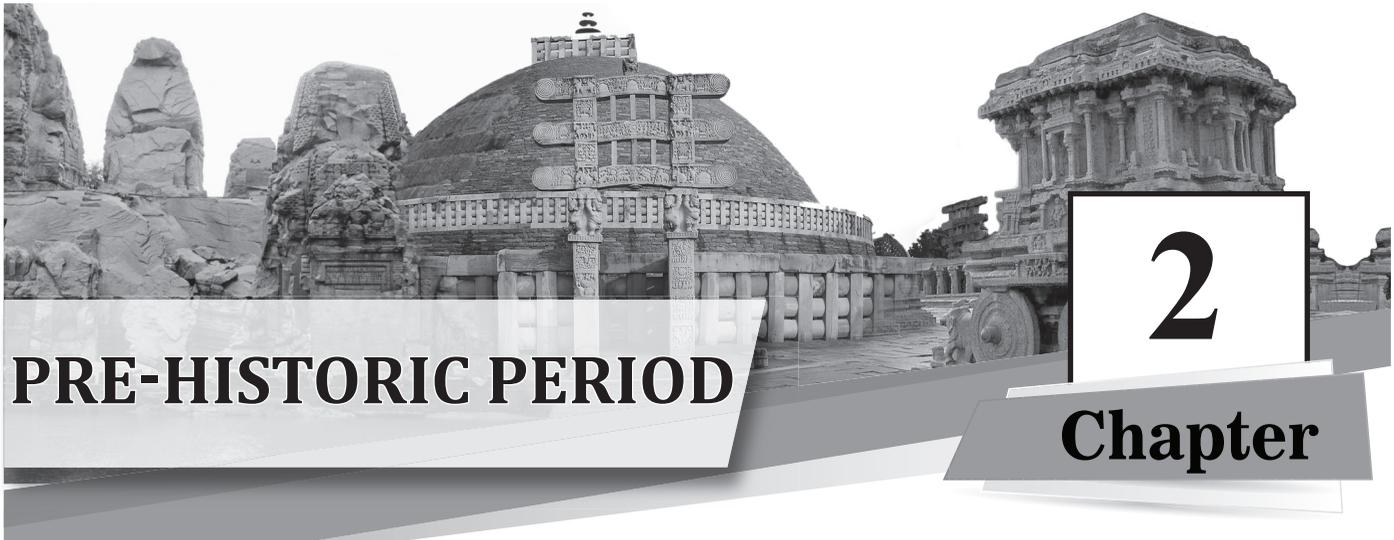
Vedas	Upvedas	dealing with
Rig	Dhanurveda	Archery
Sam	Gandharva	the art of music
Atharva	Ayurveda	the medical science
Yaju	Sthapatyaved	Architecture

The Brahmanas

The Brahmanas were composed after the vedas to explain the hymns of the vedas. Every veda has several Brahmanas attached to it. **Kausitiki** and **Aitareya** are the Brahmanas books of the Rigveda composed by **Hotri priests**. Aitareya has 40 chapters. Kausitiki is also called *Sankhyayan Brahman*. 'Taittiriya is the Brahman of Krishna Yajurveda and Shatpath is attached to shukla Yajurveda composed by Adhvaryu priest Yagyavalka. It narrates the progress of culture from Kuru-Panchal to Videha. The one hundred chapters of Shatpath are divided into 14 sections which are very exhaustive and important of all the Brahmanas. The Samaveda has three Brahmanas i.e. Tandayamaha Brahman, Khadvisha Brahmana and Jaiminiya Brahman were composed by **Udgatri priests**. The Gopath Brahman is attached to the Atharvaveda.

In his Mahabhashya, Patanjali has described thousands of branches of Samveda but only three branches, i.e. Kauthum, Ranayaniya and Jaimaniya are available.

The name of Rishabha and Arishtanemi (Jaintirthankar) are found in the Rigveda environment of jungles were called *Aaranyak* (the word *aranyak* means 'the forest'). They deal with philosophical doctrines and mysticism to answer the various complex questions, related to human life. In fact, these are the concluding portion of the Brahmanas. There are seven Aranyakas, i.e. **Aitareya**, **Sankhyayana**, **Taittiriya**, **Maitrayani**, **Madhyanandin**, **Talvakar** and **Jaiminiya**. These books are *opposed to sacrifices and rituals* and lay emphasis on *meditation* and *moral virtues* to form a bridge between the Karma Marga (way of work) and the Gyan Marga (way of knowledge).



PRE-HISTORIC PERIOD

2 Chapter

Introduction

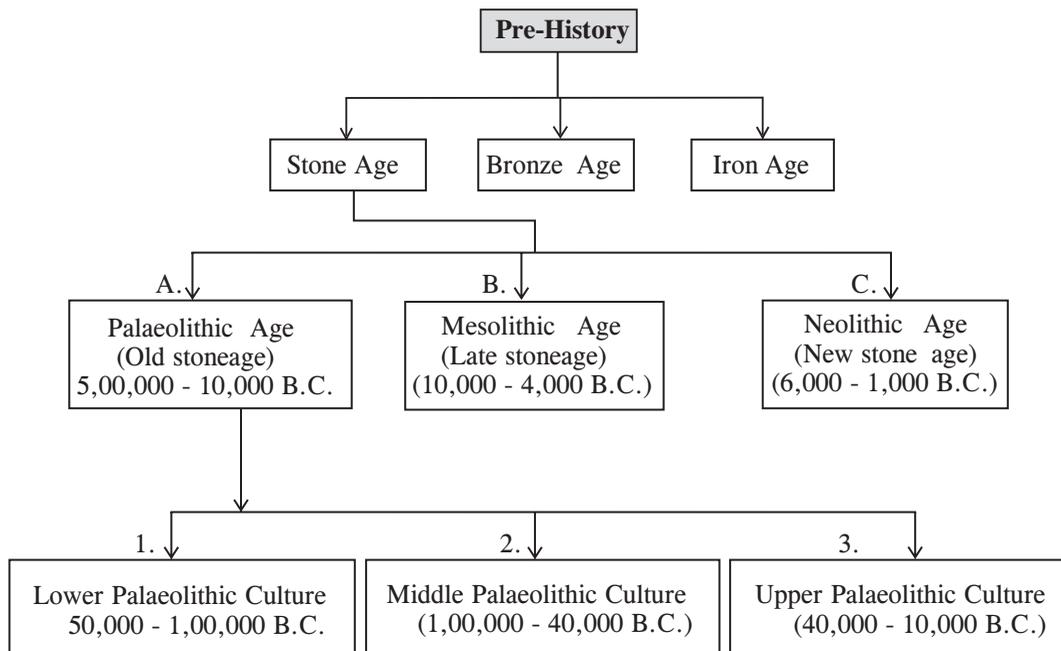
The credit for the rediscovery of Indian pre-history goes to **Dr. Primrose**, an Englishman, who was the first person to discover pre-historic implements (*stone knives and arrow-heads*) in 1842 at *Lingsugur* (Karnataka). However *John Evans* was first to publish discovery of *flints* on the bed of the Narmada river near Jabalpur in 1853.

In 1930, M.C. Burkitt published an account of collection from the *Krishna basin* and in 1935 H.de Terra of T.T. Paterson studied the glacial sequence of *Kashmir* and *Punjab*. The efforts of the 1940s resulted in the publication of *Stuart Piggott's Prehistoric India* in 1950.

Historians divide the Pre - historic period into three sections-

1. Stone age
2. Bronze age
3. Iron age

For the study of these ages we have nothing except fossils and some tools and paintings left by them. We *do not have any written record* as the primitive people were unaware of pen and papers. The primitive people were shorter in height and had a smaller brain. They did not have a social life like us. The *earliest human fossils* has been found in *Africa* dating about *4.2 million* years. No easily *human fossils* have been found in India except a **hominid fossil** from **Hathnawia** in the Narmada valley dating back to 1.4 million years ago. The stone age is divided into three parts, i.e Palaeolithic, Mesolithic and Neolithic ages. Let us study this chart.





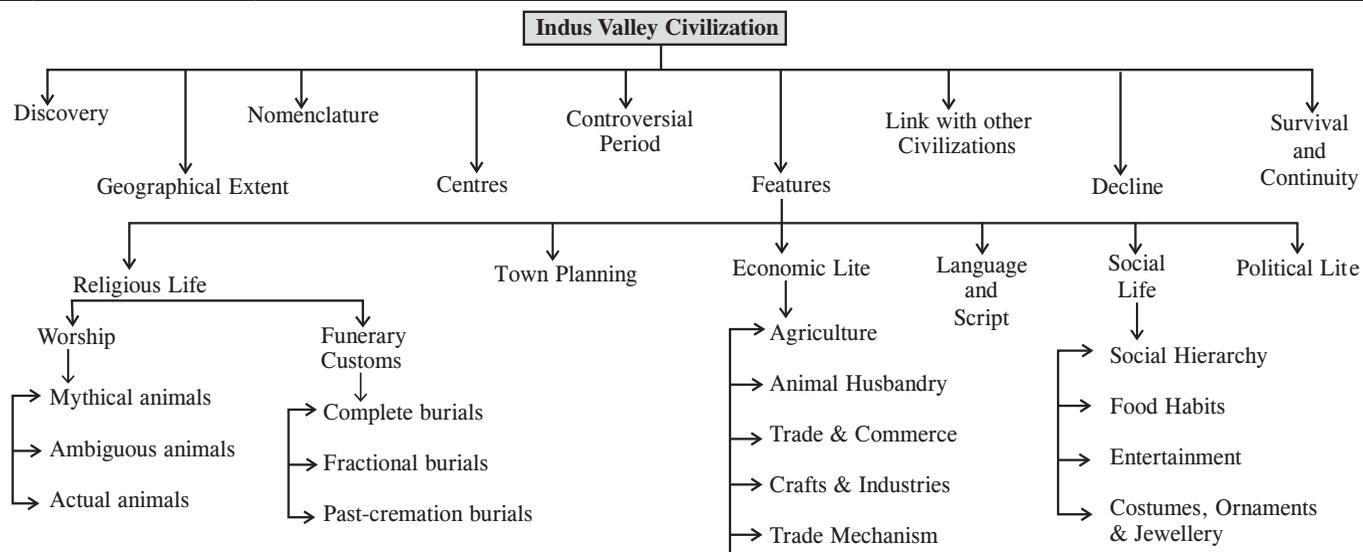
3

Chapter

INDUS VALLEY CIVILIZATION

Introduction

Excavation of Harappa and Mohenjodaro in Punjab and Sind, now in Pakistan, awared the world about an ancient most advanced civilization contemporary to Egypt, Mesopotamia and Sham civilisation of China.



DISCOVERY

Scholar believed that the history of India began with the coming of the Aryans. When *Sir John Marshal* announced the discovery of a new civilization named Indus Valley civilization in a *London weekly* in 1924, a great sensation was created among the world archaeologists. Though, in 1826 an English man named *Charles Masson* had got large number of bricks from a place named Harappa. Later on in 1831, when Colonel Burnes was going to meet Maharaja Ranjeet Singh, he visited the Wreckage of Harappan. Similarly, in 1853 and 1856 Alexander Cunningham supervised the ruins of Harappa. In 1856 the English government started making railway track from Karachi to Lahaur. For this the work of excavation was started and many mysterious objects were obtained but on seeing those objects from ruins the workers

became frightened and the work was postponed.

It was in 1921 **Daya Ram Sahni** got the site excavated at **Harappa** in the Montgomery district of the **Punjab** (now in Pakistan) on the left bank of **Ravi**. Just after one year in 1922, **Rakhal Das Banerjee** discovered the remains of civilization at **Mohenjodaro** in the *Larkana* district of **Sindh**, now in Pakistan. These two excavations prepared the foundation of a new chapter in history which is studied under the name of **Indus Valley Civilization**. Now Let us study more about it.

GEOGRAPHICAL EXTENT

Discoveries have extended the area of the Indus Valley. The 1400 settlements, discovered so far are distributed over a very wide geographical area. It is known extent in the



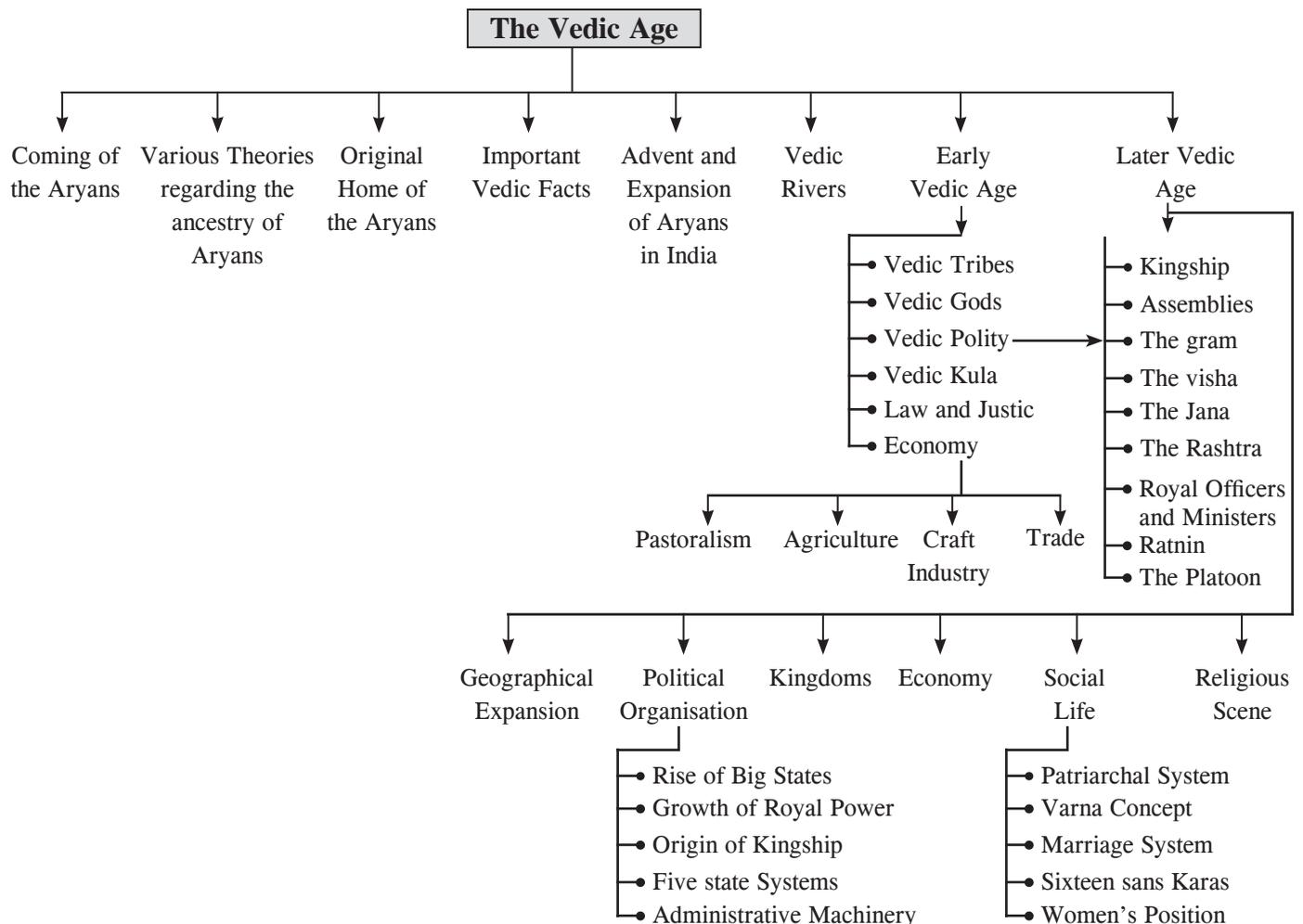
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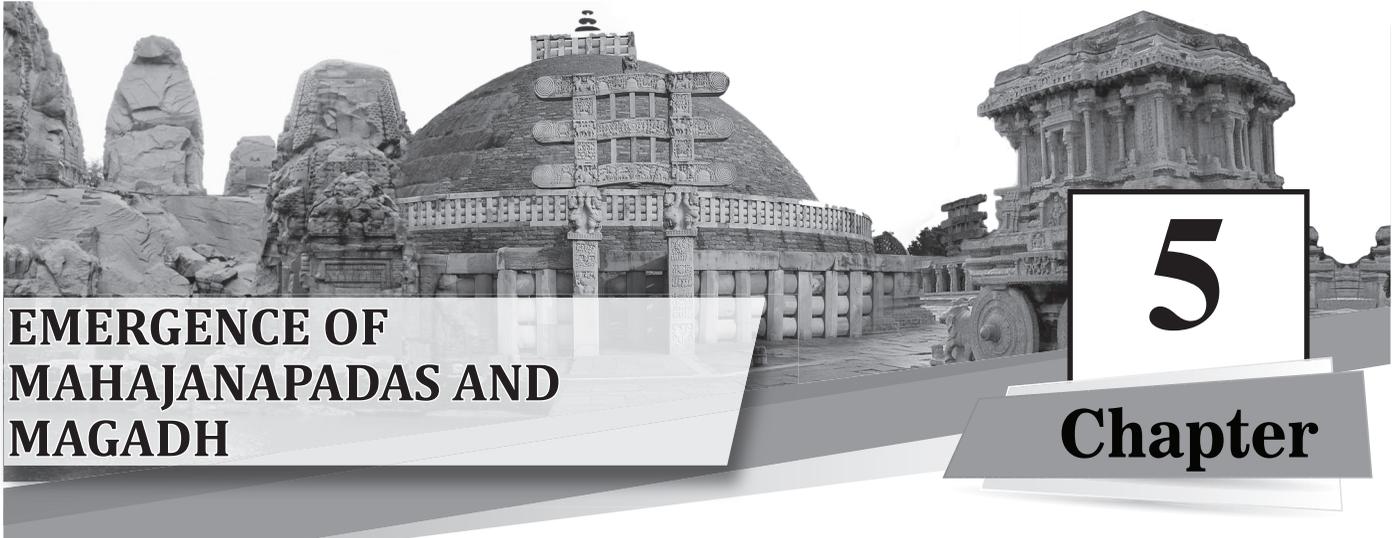
Chapter

THE VEDIC AGE

Introduction

After the decline or destruction of the Indus Civilization a new civilization came into existence, but between these two major events there must have been a gap of period and about which we know nothing. The Indus civilization was declined between 1750 B.C. to 1500 B.C. and so the Aryans are supposed to have migrated from Central Asia into the Indian Subcontinent in several stages during 2000 B.C. - 1500 B.C. Moreover the Aryans were the founder of Vedic culture.



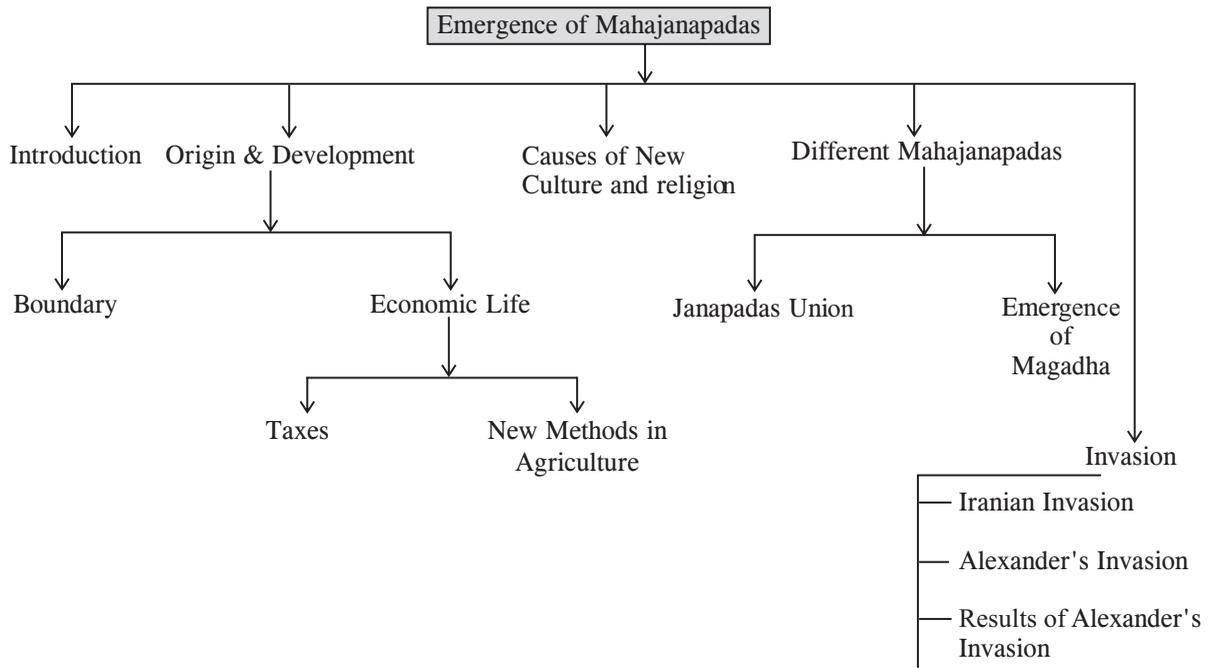


EMERGENCE OF MAHAJANAPADAS AND MAGADH

5 Chapter

Introduction

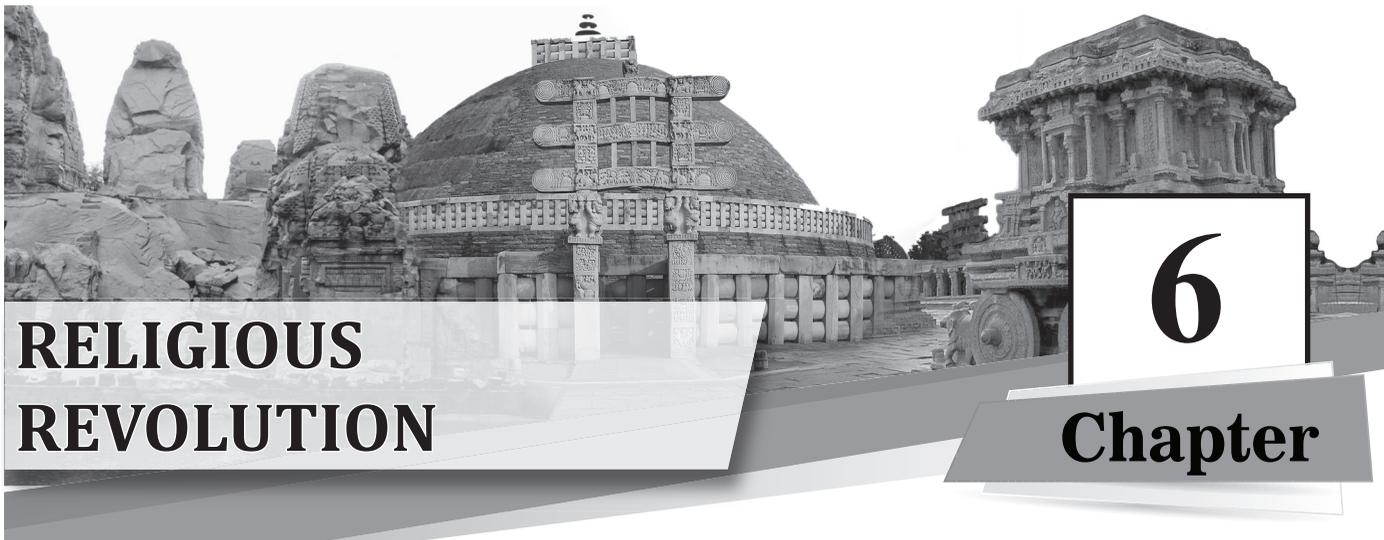
Janapada literally means the place where the people put their feet. However, these were permanent settlements of the agricultural communities of the later vedic period. The term *Mahajanapad* was used to describe a large area capable of bearing taxes and various imposition. Several Janapadas included in a Mahajanapada. There were several thousand villages in a Janapada. The Kautilyan Janapada comprised 3200 villages..



ORIGIN AND DEVELOPMENTS OF MAHAJANAPADAS

Boundary and Army

- Most of Mahajanapadas had a **capital city** and were fortified.
- It means the entire areas were surrounded by huge walls of wood, brick or stones.
- The **objectives** of building forts were to protect the people and the kingdom from the attacks of other kings.
- To show how rich and powerful they were by building large, tall and impressive walls around their cities
- To control the land and the people living inside the fortified area more easily.
- The rajas maintained armies to protect the people and the fort.
- The people lived in **huts**, and kept **cattle** as well as other animals.



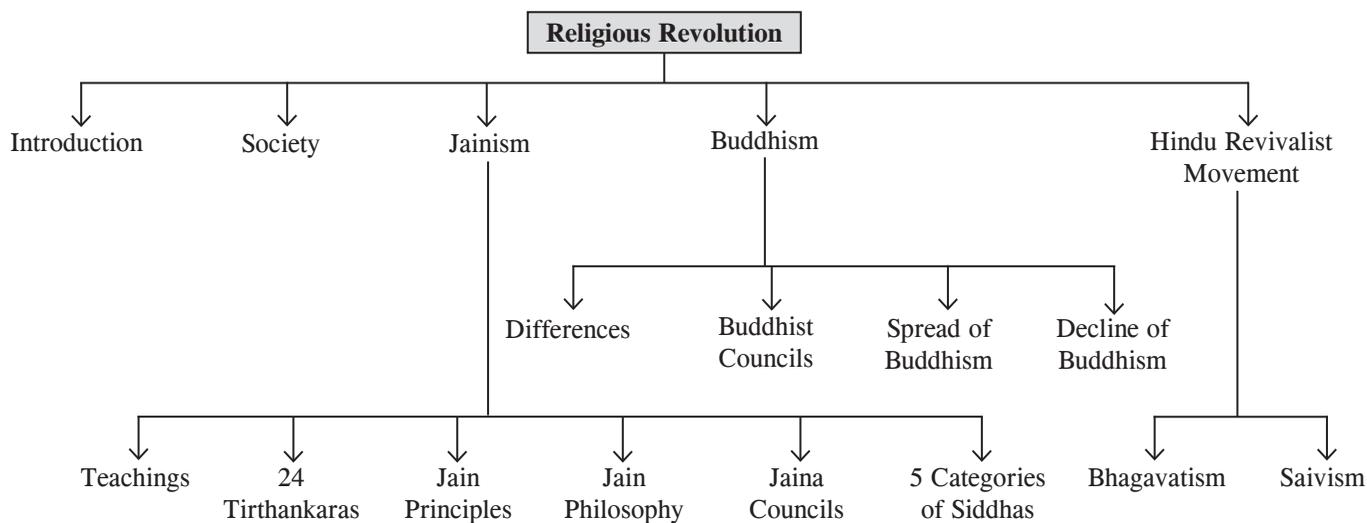
RELIGIOUS REVOLUTION

6

Chapter

Introduction

A number of religious sects came into existence in the middle Gangetic basin in the sixth century B.C. There were around 62 religious sects at that period. Out of these, Jainism and Buddhism were the most important, and they emerged as the most potent religious reform movements.



SOCIETY

The society was clearly divided into four Varnas: brahmins, kshatriyas, vaisyas and shudras, in the Vedic period. Each Varna was allowed well-defined jobs, although it was emphasized that Varna was based on birth and two higher varnas were given some privileges.

Clearly the Varna seems to have created tension in the society. The Kshatriyas, who acted as rulers, reacted against the domination of priestly class called brahmins, who enjoyed various privileges, was one of the causes of the origin of new religions. Vrdhamana Mahavira, who founded Jainism and Gautama Buddha, who founded Buddhism, belonged to the Kshatriya clan, and both disputed the authority of the Brahmins. The trade of money-lending was established in the Vedic age. The practice of interest on loans was also legal but the

trade was generally looked down upon by the brahmins. The vaisyas who practiced this trade wanted to raise their social position in the eyes of religion.

The vaisyas gave their support to both Mahavira and Gautama Buddha. The merchants, called the setthis, offered precious gifts to Gautama Buddha and his disciples.

The Vedic practice of killing cattles in sacrificial rituals was inimical to the emerging agricultural economy. Besides, the Sanskrit language was the language of a chosen few while the common masses spoke Prakrit. The elaborate Vedic rituals were heavily felt even by the rich. The interior position of women also facilitated the growth of new religions which had actually started off the reform of the Hinduism.



THE MAURYAN EMPIRE

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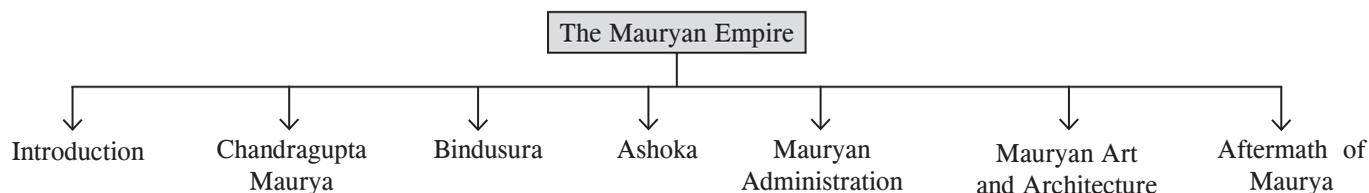
Chapter

Introduction

There are two important sources of Mauryan history. One is the '**Arthashastra**', written by Kautilya also known as Chanakya, the Prime Minister of Chandragupta Maurya, which describes how a good government should be organized. The other source is '**Indica**' written in Greek by Megasthenes, the ambassador of Seleucus Nicator at the court of Chandragupta. Megasthenes wrote not only about the capital city of Pataliputra but also about the Maurya Empire as a whole and about the society. The history of Ashoka's reign can be framed on the basis of his edicts.

Other source is the '**Mudrarakshasa**' written by Vishakhadatta in 5th century A.D. gives an interesting account of how Chandragupta with the help of Kautilya and a Paurava prince defeated the Nandas. Jain and Buddhist traditions also throw light on the history of the Mauryas. Jain scriptures refer to Chandragupta's death and the Buddhist work, '**Mahavamsa**', relates an account of the life and work of the king Ashoka. '**Malvikagnimitram**' written by Kalidasa throws enough light on the last years of the Mauryan rule and the ascendance of Pushyamitra Sunga.

Apart from the above sources, inscription of *Junagarh* and other inscriptions of Ashoka on rocks and pillars help us much in building the story of this age. The monuments belonging to the Mauryan period speak of the culture and civilization of this period. The stupas, viharas, and caves tell us about the development of art and architecture of this period. Let's see a glimpse of mauryan empire in the chart.



CHANDRAGUPTA MAURYA (322-297 B.C.)

Chandragupta Maurya was the founder of Mauryan dynasty. He took advantage of the growing weakness and unpopularity of the Nandas in the last days of their rule. With the help of Chanakya, he defeated the Nandas and established the rule of the Maurya dynasty.

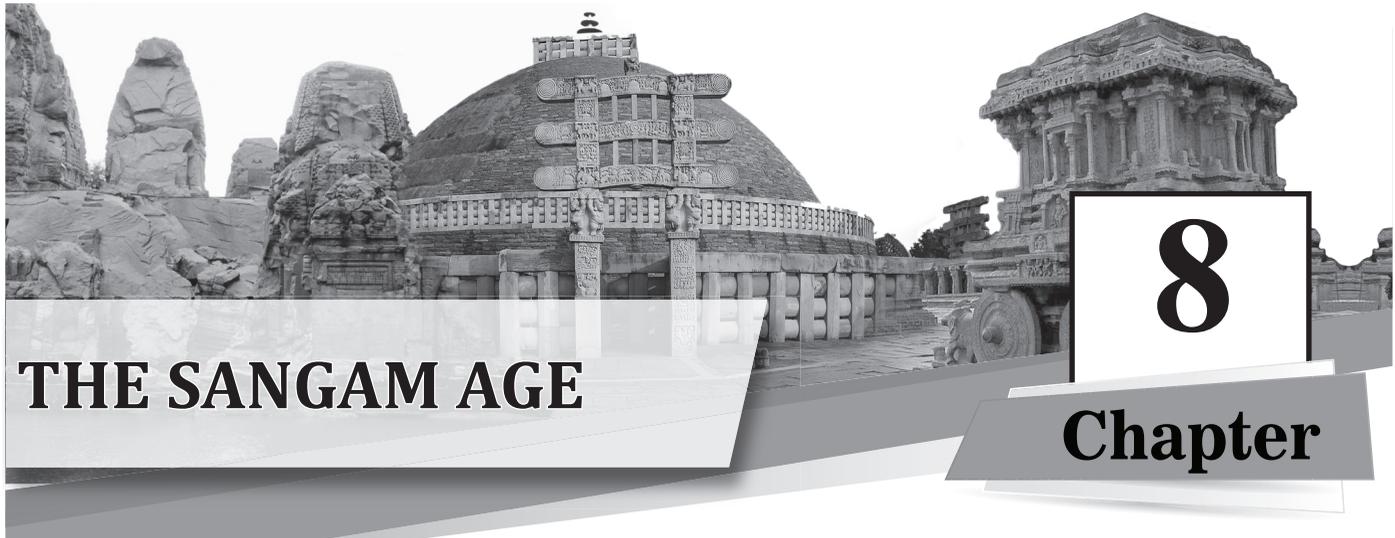
Chandragupta erected a big empire which was not limited in Bihar but also extended to western and north-western India, and the Deccan. The Mauryas ruled over the whole of the subcontinent. In the north-west they penetrated over certain areas which were not included even in the British rule.

Chandragupta was a just king. He himself attended the court and gave justice. He appointed all the high officials of the states such as, the 'Sachivas' or 'Amatyas' 'Mantrins' or the High Ministers, the 'Purohita' or the High Priest, Spies,

'Adhayakshas', Who maintained correspondence with the Mantri parishad.

The administration of Patliputra was carried by six committees entrusted with sanitation care of foreigners, registration of birth and death, regulation of weights and measures and similar other functions. Chandragupta's government was divided into two parts, the **Central** and the **Provincial Governments**. The empire was divided into a number of provinces which were subdivided into districts. But the exact number of provinces are not known.

According to the Jaina literature, in his last days **Chandragupta converted into Jainism** and giving up his throne in favour of his son Bindusara and became a monk.



THE SANGAM AGE

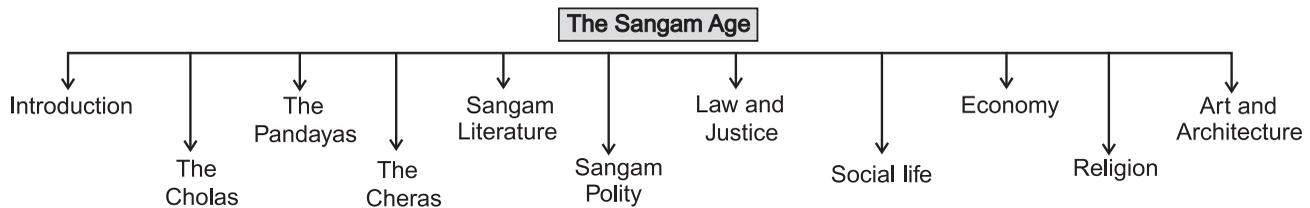
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Chapter

Introduction

Sanskrit word ‘Sangha’ means a group of persons or an association. The Tamil Sangam was an academy of poets and bards, who flourished in three different periods and in different places under the patronage of the Pandyan kings. The Sangam literature speaks highly of three south Indian Kingdoms—Chola, Pandya and Chera. The earliest reference that we find about this era is preserved in three forms: Ashokan inscriptions, Sangam literature and Megasthenese accounts.

The three important kingdoms of the Cholas, the Pandyas and the Cheras, combinedly was known as **Tamilakam**. The Aryan influence did not penetrate to this distant region till the fourth century B.C., but our knowledge of ‘the country and its people belonging to the pre-Christian era is meager and indirect. The ancient literature of Tamils, known as the **Sangam literature**, is very massive, but it hardly fulfils the demands of history and chronology.



THE CHOLAS

The kingdom of the Cholas with its capital at *Kaveripattanam* was started from Kavery delta to the adjoining region of modern Tanjore and Trichinopoly. One of their early kings, *Karikala* (A.D. 190), who figures very prominently in ancient literature, is credited with victories over the rulers of the neighbouring Pandya and Chera kingdoms and is believed to have even extended his authority over **Ceylon**. Towards the beginning of the fourth century A.D., the power of the Cholas began to decline mainly because of the rise of Pallavas on one hand and the continuous wars waged by the Pandyas and the Cheras on the other.

THE PANDAYAS

The kingdom of the Pandyas with its capital at *Madurai* extended to the modern districts of Madura, Ramnad, Tinnevely and the southern parts of Travancore. References to the Pandyas occur in ancient literary works like the **Mahabharata** and the **Jatakas** as well as in Indica of Megasthenes. According to Ashokan edicts, the Pandyas were independent people living

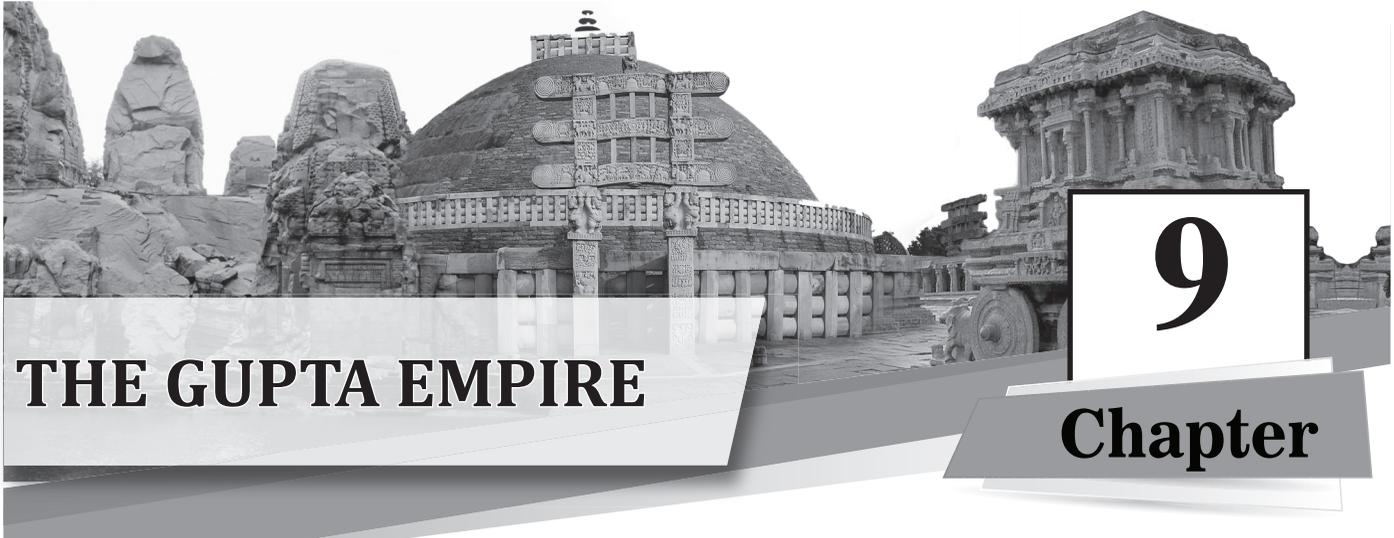
beyond the southern border of the Maurya empire. A Pandya king is also known to have sent an embassy to the court of the Roman emperor **Augustus** and Trojan.

The Three Southern Kingdoms

Kingdoms	Capital	Emblems	Famous port
Cholas	Uraiyur, late Puhar	Tiger	Puhar (Kaveripattanam)
Cheras	Vanji or Karur	Bow	Muzris, Tondi, Bandar
Pandayas	Madurai	Carp	Korkai, Saliyur

THE CHERAS

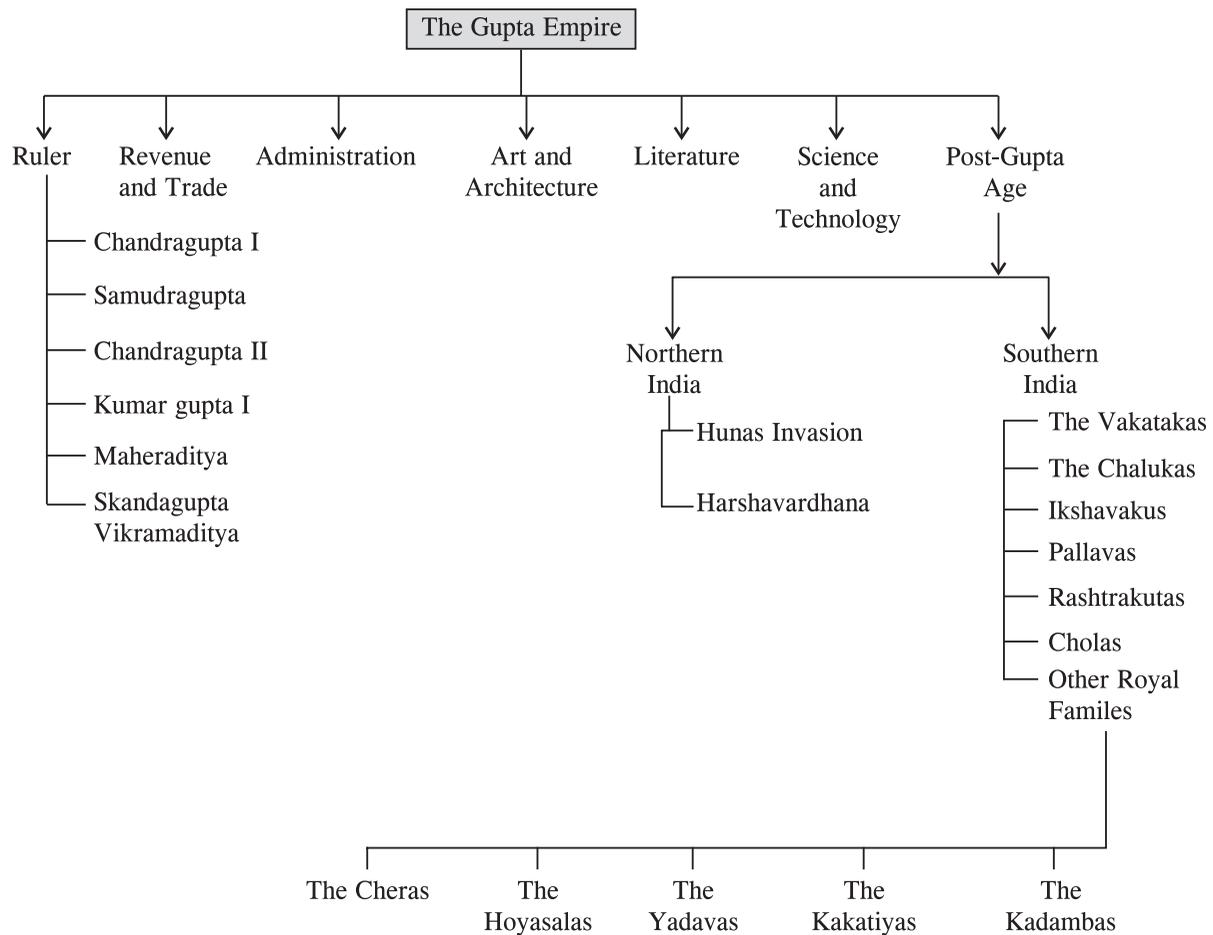
The earliest reference to the Chera (Keralaputra) kingdom can be traced in the Ashokan inscriptions. It comprised the modern districts of Malabar, Cochin and Northern Travancore. Its capital was *Vanji*, which is identified by some with a site of Periyar River, by others with Karur or Karuvur located in the western most Taluq of the Trichinopoly district.



Introduction

By the end of third century A.D. the powerful empires established by the Kushanas in the north and Satvahanas in the Deccan had come to end. It was against this background that the Guptas emerged to dominate the history of India for the next four centuries.

Information about the Gupta period is available from both archaeological and literary sources. The most important archaeological source is in the Allahabad Pillar inscription. Temples, Paintings and Coins are some other archaeological sources. The main literary sources include the works of *Kalidasa* and these accounts of *Fa-Hien* and *It-sing*.





INDIA AFTER HARSHA

10

Chapter

Introduction

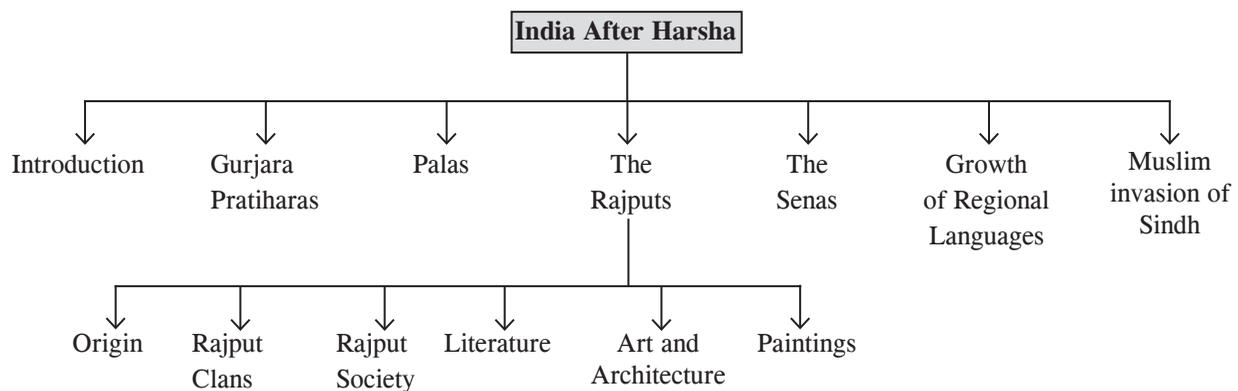
After the death of Harshavardhan, the unity fabricated by him in the north India, disintegrated. There opened several centres of power and resulted in the emergence of the multi-state system or as **Prof. Ishwari Prasad** says, “*India was nations within the nation.*”

But soon, the political disturbance and chaos gave chance to the Arabs to invade India (712 A.D.). The series of foreign invasions ruined India and at the same time forced the small petty feudatories to become strong and face the situation.

Thus, the period is marked with important developments such as:

- (i) Rise of important kingdoms in eastern, central, southern and northern India. However, these acted as a bridge between different regions because the cultural traditions of these kingdoms remained stable even though they often fought among themselves.
- (ii) There remained continuity in the field of economy, social structure, ideas and beliefs. This was perhaps because the changes in these areas took place more gradually than the changes in political spheres. The close interaction among various regions resulted in the formation of definite forms of some common cultural trends which can be seen in the literature, education, art and architecture of the period.

In the northern part of India and Deccan, three dynasties came into existence. These were Gurjara-Pratiharas, Palas and Rashtrakutas.



INDIA AFTER HARSHA

Gurjara-Pratiharas

The Gurjara-Pratiharas were the early Rajputs who started their rule from Gujarat and south western Rajasthan. Later they ruled from Kannauj. *Nagabhata I* was the first great ruler of the dynasty. He defeated the Muslim forces of Arab. *Bhoja I* (A.D. 836-885) was another prominent ruler of this dynasty. He succeeded in restoring the territories of the kingdom which

was lost for a short time to the Palas of Bengal. He was a devotee of Vishnu and adopted the title of *Adivarahi*, which has been incorporated as legend on some of his coins. During the reign of *Mahendrapala I*, son and successor of *Bhoja I*, the Pratihara emperor extended almost from the Himalayas in the north to the Vindhyas in the south and from Bengal in the east to Gujarat in the west.

UNIT-II : MEDIEVAL HISTORY OF INDIA



MEDIEVAL PERIOD

11

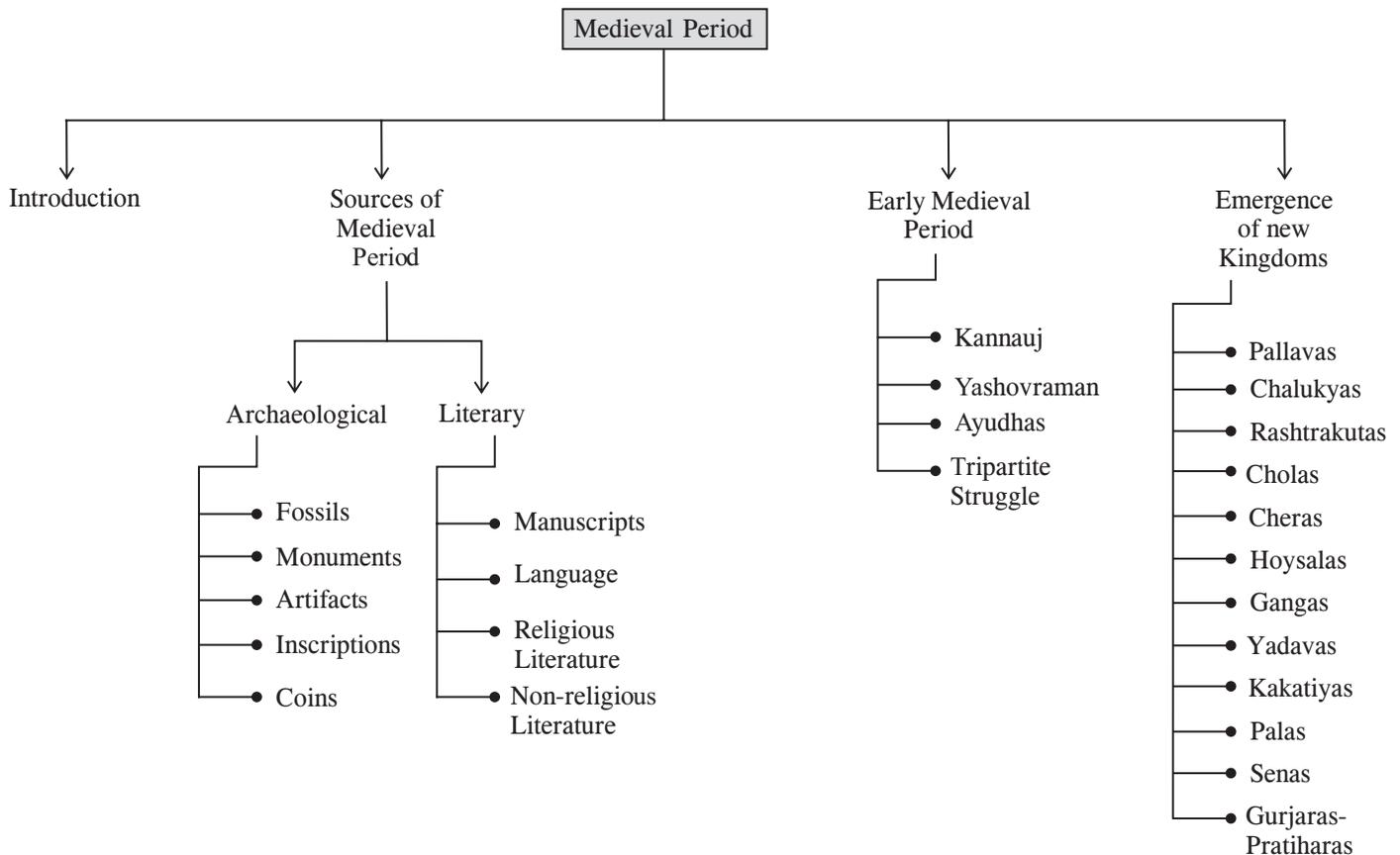
Chapter

Introduction

During the medieval times in India, there have been developed important milestones in the field of religion, folk art and language. The medieval period of Indian history comprises a long period, spanning from 8th century, *i.e.* after the fall of the Gupta Empire to the 18th century, *i.e.* the beginning of colonial domination. Modern historians, divided the medieval period into *Early Medieval Period* and *Late Medieval Period*.

Early Medieval period refers to the phase of Indian history that stretches from the fall of the Gupta Empire to the beginning of the Sultanate period in the 13th century.

Late Medieval period comprises mainly that of the reigns of the Sultanate and the Mughal period.





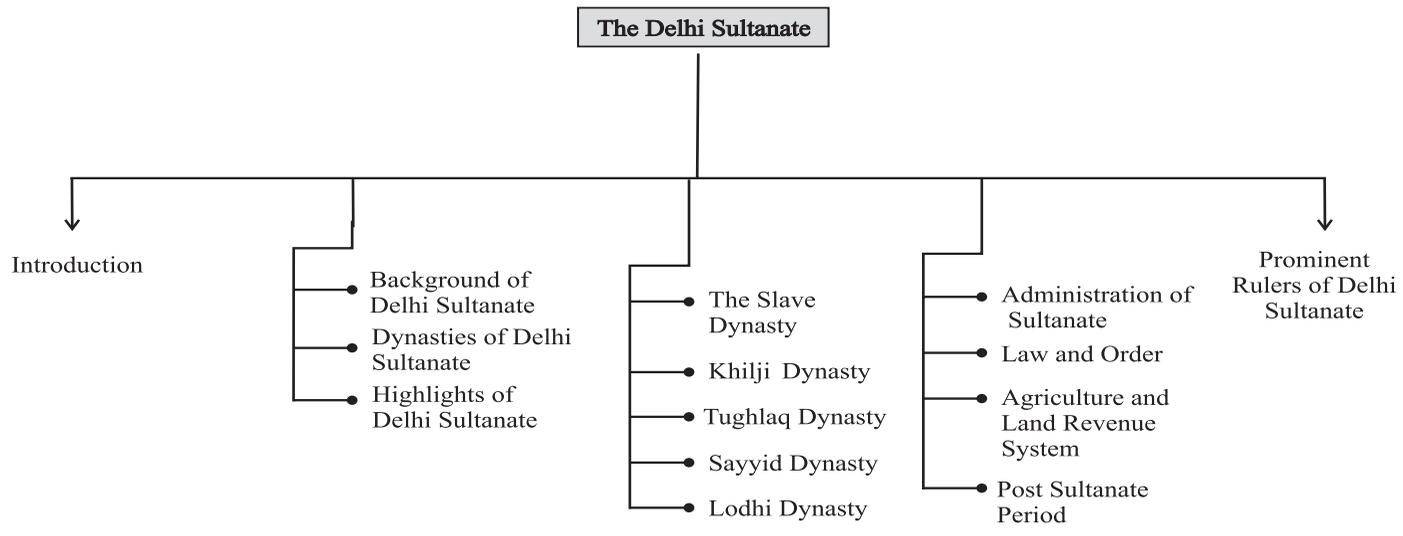
12

Chapter

THE DELHI SULTANATE

Introduction

Delhi Sultanate was founded by Turkish ‘*Mamluks*’ employed by rulers of Afghanistan. Early rulers had to defend north from attempted *Mongol invasions*. Their power derived from military, highways, trade routes and the ability to control provincial governors. They introduced *copper and silver coins*. In their reign, many refugees arrived from Persia after the Mongol invasions bringing many skills. Delhi was the capital of the Delhi Sultanate in the beginning of the thirteen century.



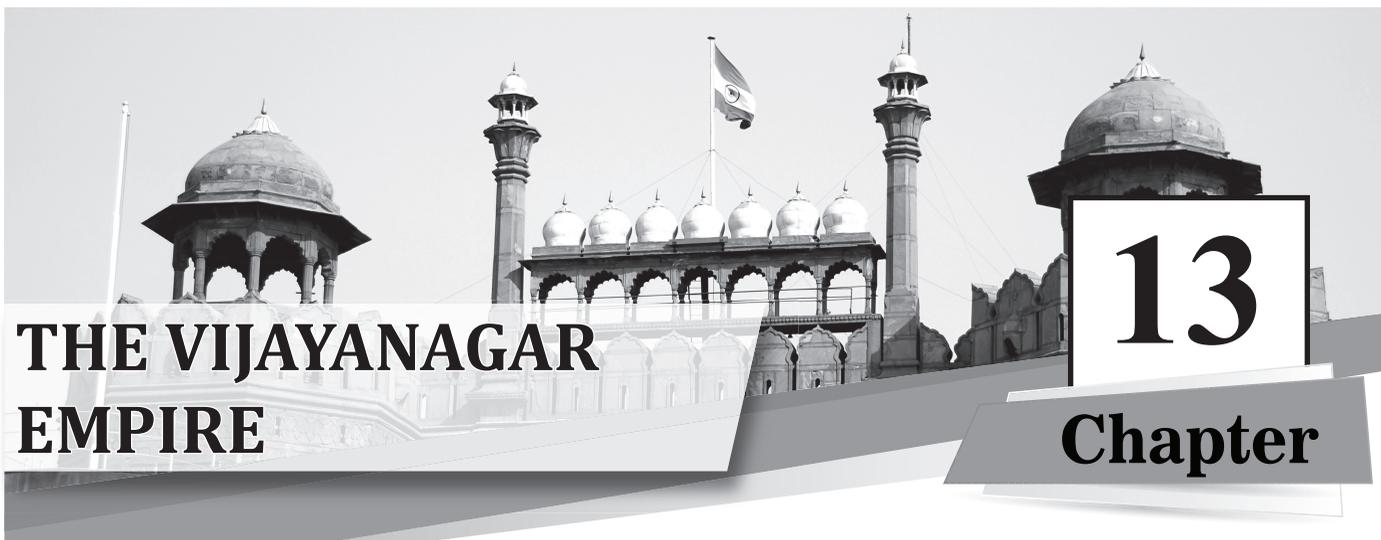
THE BACKGROUND OF DELHI SULTANATE

1. First Muslim Invasion - *Mohamamd Bin Qasim's invasion* (712 AD)
2. First Turk Invasion - *Mahmud Ghaznavi's invasion* (998-1030 AD).
3. Second Turk invasion - *Mohammad Ghori's invasion* (1175-1206) AD
4. The success of **Turks** in India.

Dynasties of Delhi Sultanate

Delhi Sultanate was ruled by five dynasties.

Dynasty	Period
The Slaves	1206 - 1290 AD
The Khilji	1290 - 1320 AD
The Tughlaqs	1320 - 1414 AD
The Sayyids	1414 - 1451 CE
The Lodhis	1415 - 1526 CE



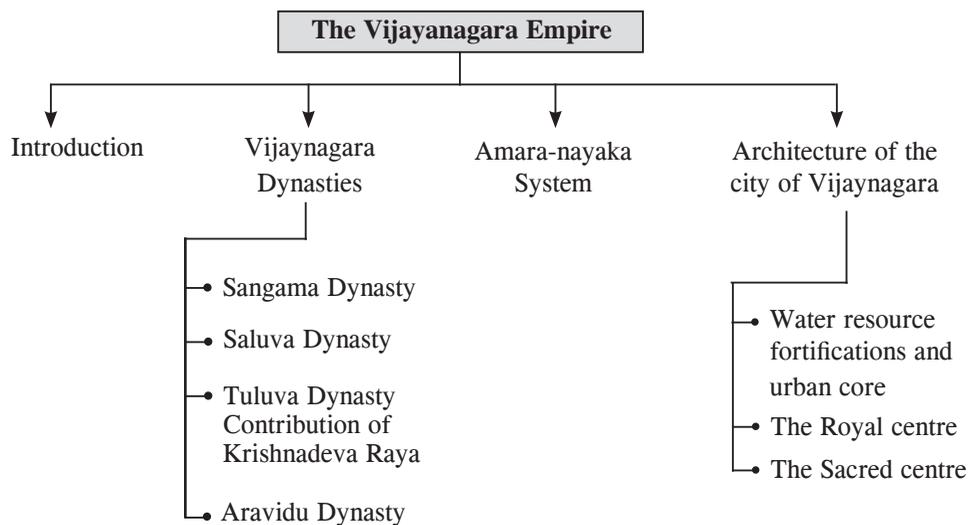
THE VIJAYANAGAR EMPIRE

13

Chapter

Introduction

One of the important kingdoms in the medieval Indian history, **Vijayanagara** is in today's **Bellary** District of northern Karnataka. The historic kingdom was extended over South India and included the territories of *Mysore, Trichinopally, Kanara, Pondicherry, Chingalpet and Kanchivaram*. Two brothers (also known as **Sangama** brothers) **Harihara (Hakka) I** and **Bukka Raya**, in A.D. 1336, laid the foundation of the Vijayanagar city, which was on the South bank of *Tungabhadra* River near *Anegudi Fortress*. This empire consolidated under **Harihara I** and began to expand under **Bukka Raya**. It is said that a sage *Madhav Vidyaranya* and his brother *Sayana* were the inspirational source for this empire. The rulers were strict worshipers of the Hindu Gods and Goddess, but also tolerant towards the other religions. The emperors were great patrons of art and culture. The region influenced development in the streams of music, literature and architecture. Many temples built in the south represent the Vijayanagar architecture. The economy of the region flourished and several coins were introduced during the reign of the rulers of the Vijayanagar Empire.



VIJAYANAGARA DYNASTIES

Dynasties that ruled over Vijaynagar include **Sangama, Saluva, Tuluva** and **Aravidu** Dynasty.

Sangama Kings

Harihara I (1336 - 1356)

He is known as *Hakka* and *Vira Harihara I*. He was the founder of Vijayanagar Empire. He was Bhavana Sangama's eldest son,

belonged to the Kuruba and was the founder of the Sangama dynasty. He built a fort at **Barkuru** which is at the west coast of present day of Karnataka. It is concluded from the inscriptions that he was administering the northern parts of Karnataka at *Gutti, Ananthpur* district from his seat.

Bukka Raya (1356-1377)

The kingdom prospered and continued to expand as Bukka Raya conquered most of the kingdoms of southern India, continually expanding the territory of the empire. He defeated

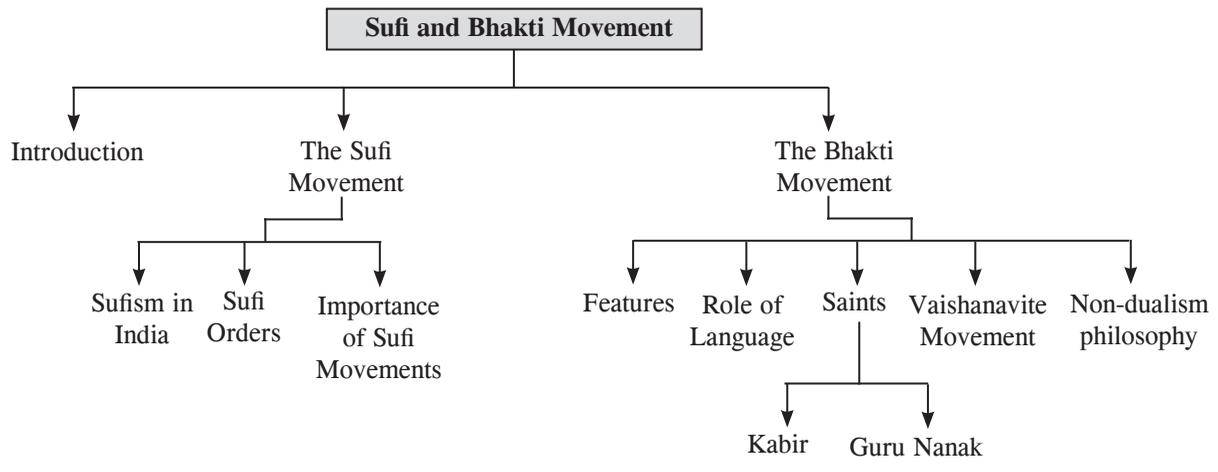


SUFI AND BHAKTI MOVEMENT

14 Chapter

Introduction

The medieval period saw the rise and growth of the *Sufi and Bhakti movement* in India. These movements brought a new form of religious expression amongst people. The *Sufis* were mystics who emphasised on an egalitarian society based on *universal love*. The *Bhakti saints* transformed Hinduism by introducing *bhakti* as the means to attain God. They considered *all human beings as equal* irrespective of caste, creed or religion.



THE SUFI MOVEMENT

Sufism was a religious movement which arose from Islam in the 8th-9th centuries AD. Its followers seek to find truth and love through direct encounters with God. The name '*Sufism*' is associated with the *coarse wool garments* that sufi saints wore as a mark of their rejection of worldly things. The method of their realizing God was the *renunciation of the World* and Worldly pleasures.

The Sufi movement consists of fraternal orders in which mentors train disciples in the Sufism's philosophical principles and practices. Such practices include writing and reciting poetry and hymns; some of the most famous

literature of the Islamic world has been written by Sufis. Sufis engage in distinct forms of ritual prayer '*dhikr*', i.e. *Zikr* 'meaning '*remembrance*', as well as bodily rituals such as those practices by '*Whirling Dervishes*', a Turkish Sufi order that practices meditation and contemplation of God through spinning.

Sufism in India

Islam came in the early medieval period which in spite of principle of universal brotherhood could not associate itself with Hinduism. Antagonism between the two different sects of people continued to grow day by day. At this time of mutual hatred and hostility, there appeared a group of religious thinkers who awakened the people about God and religion.



THE MUGHAL EMPIRE

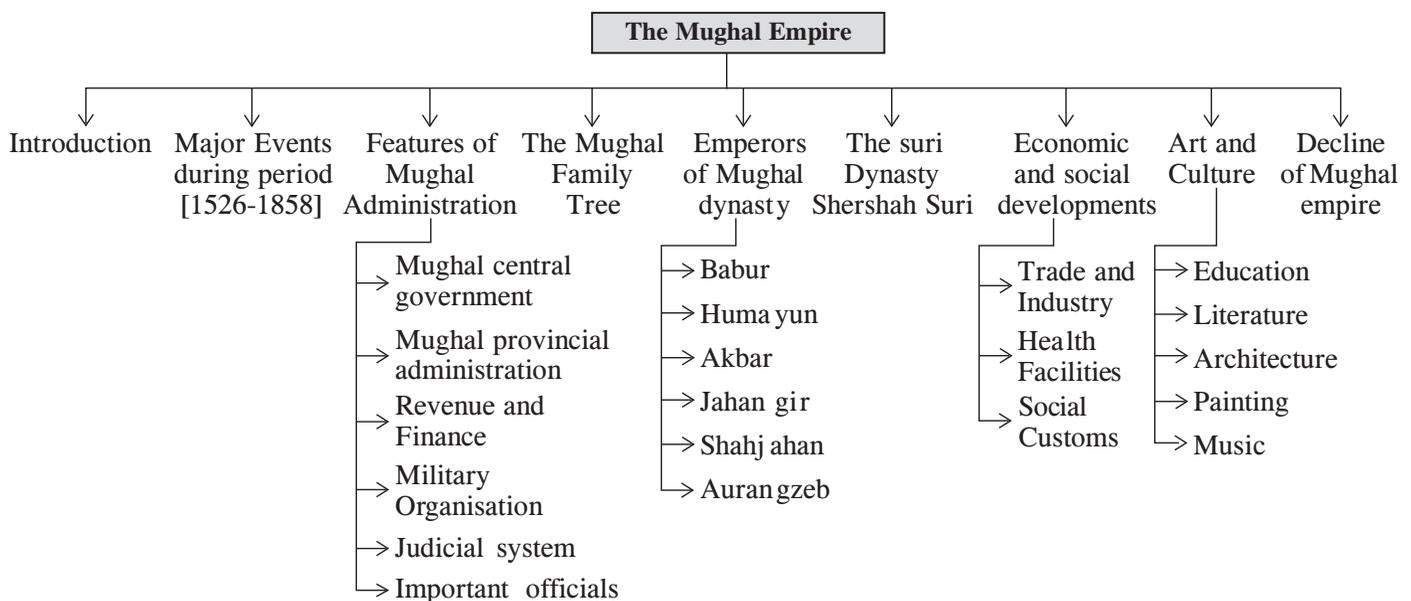
15 Chapter

Introduction

The *Saiyyid and the Lodhi* rules failed to stop the decline of the Delhi Sultanate. *Babur* took full advantage of the political chaos and established the rule of the *Mughal Dynasty* in India. The Mughals were able to create strong structures of administration and ideas of governance.

The 'classic period' of the Mughal Empire is believed to begin in 1556 with the coronation of *Akbar* to the throne. Under the rule of *Akbar*, the region enjoyed economic progress as well as religious harmony. Akbar himself was a successful warrior and he forged strategic alliances with several Hindu Rajput kingdoms. Though some Rajput kingdoms continued to pose a threat to the Mughal dominance, most of them were subdued by Akbar. By the mid-18th century, the *Marathas* had defeated Mughals. They won over several Mughal provinces from Punjab to Bengal. Due to the weakness of the Mughal Empire's administrative and economic systems, internal dissatisfaction arose that led to the break-up of the empire. The declaration of independence of its former provinces by the *Nawab of Bengal*, *the Nawab of Awadh*, *the Nizam of Hyderabad* and other small states also added to the chaos.

In 1739, the Mughals were defeated in the *Battle of Karnal* by the forces of *Nader Shah* leading to the loot in Delhi. During the following century Mughal power had become limited and the last emperor, *Bahadur Shah II*, had his dominance over the city of *Shahjahanabad*. He issued a *firman* supporting the Indian Rebellion of 1857. After the defeat, he was tried by the British East India Company for treason, imprisoned and exiled to *Rangoon*. The last remnants of the empire were formally taken over by the British. *The Government of India Act 1858* facilitated the British Crown formally assume direct control of India in the form of the new *British Raj*.



UNIT-III : MODERN HISTORY



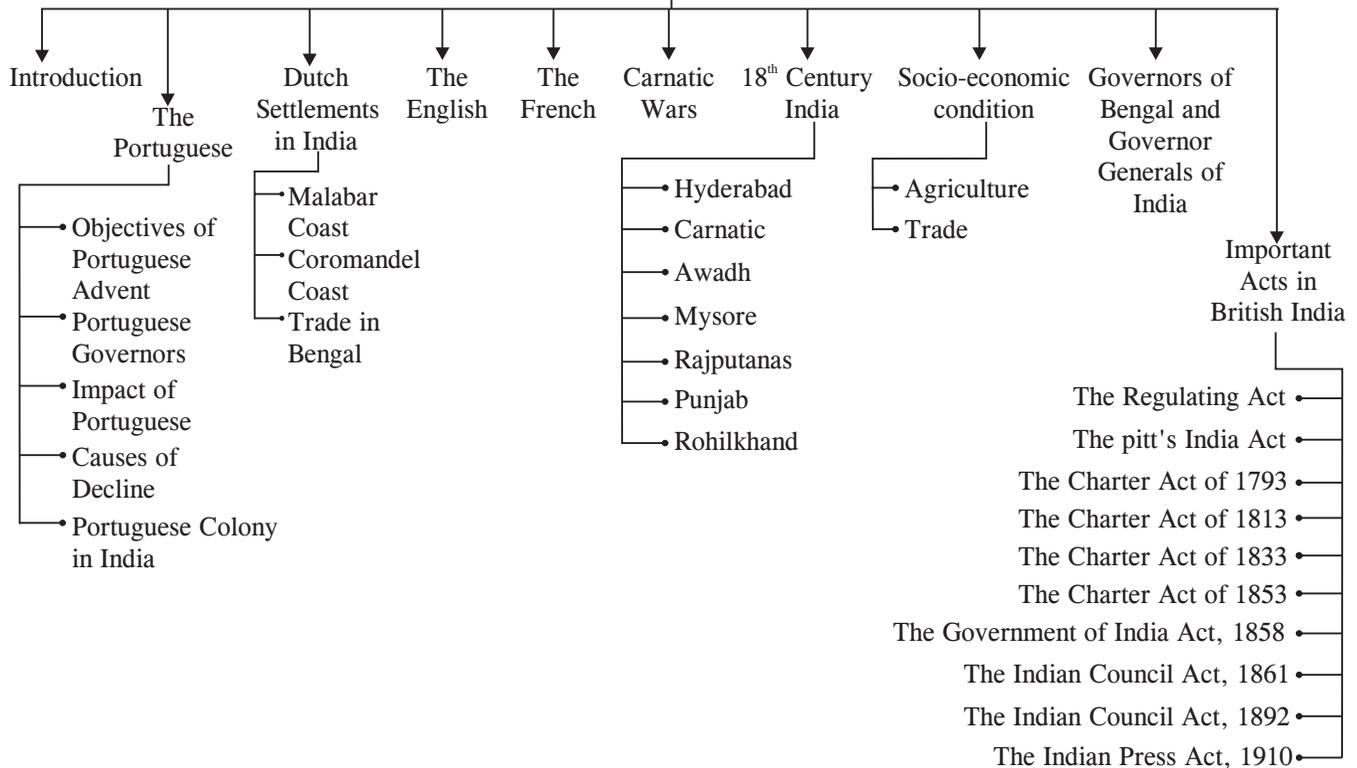
CHRONOLOGY OF THE BRITISH INDIA

16 Chapter

Introduction

Europeans had a great demand for Indian products such as Indian spices like *pepper*, *cinnamon*, *cardamom*, *ginger* and such other things which provoked them to start trading in India. At that time the commercial activities of Asia was being controlled by the *Arabs*. In 1400 AD trade was proved to be immensely profitable and *Italy* was treated as a distribution centre for the spices obtained from India. The sea voyage of Europeans had started in India much before the establishment of Moghul Empire as they were well aware of India's prosperity.

Chronology of the British India



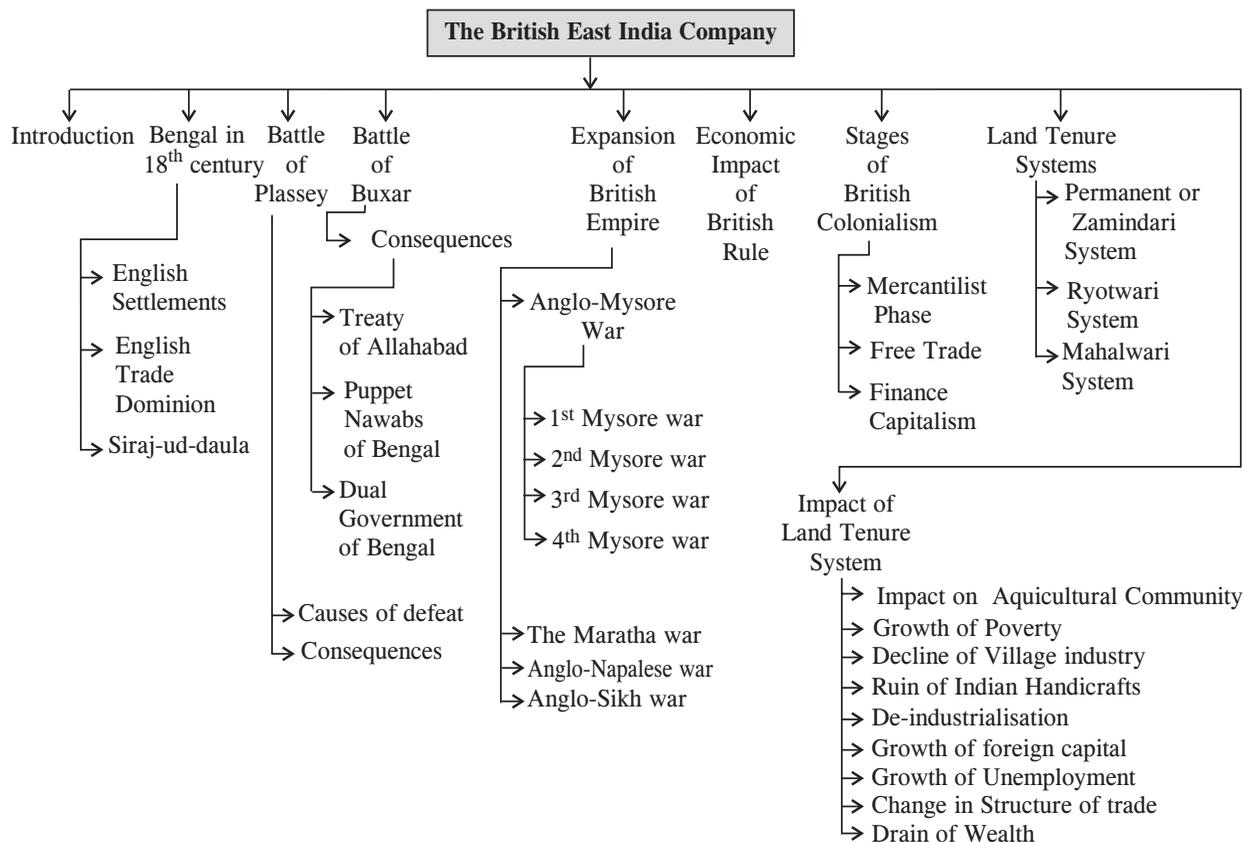


THE BRITISH EAST INDIA COMPANY

17 Chapter

Introduction

The riches of Asia were comparably greater than those of European Estates in the middle of 17th century. European sailors and traders came to Asian ports right from the 15th century. But by the end of 19th century most parts of Asia and Africa came under direct or indirect control of European imperialism. As industrial nations scrambled for raw materials and new markets brought Europeans to the Eastern lands, especially in Asian countries, India being one of them. Since India has been the trading centre from ancient times, merchants and traders from Europe visited regularly. Indian rulers also gave support to them and made them profitable. The decline of the power of the Maratha and Mughals offered an opportunity to the European trading companies to become active in Indian politics. Among many European companies who came to India, the English East India company proved to be the strongest. Hawkins, the ambassador of James I, the King of England, visited the court of Jahangir in 1609 and got a firman to set up an English factory at Surat. Sir Thomas Roe, the British representative, was able to get some trade concession from Jahangir and the Mughal rulers. Prince Charles II got Bombay as his dowry when he married the Portuguese Princess Catherine of Braganza.





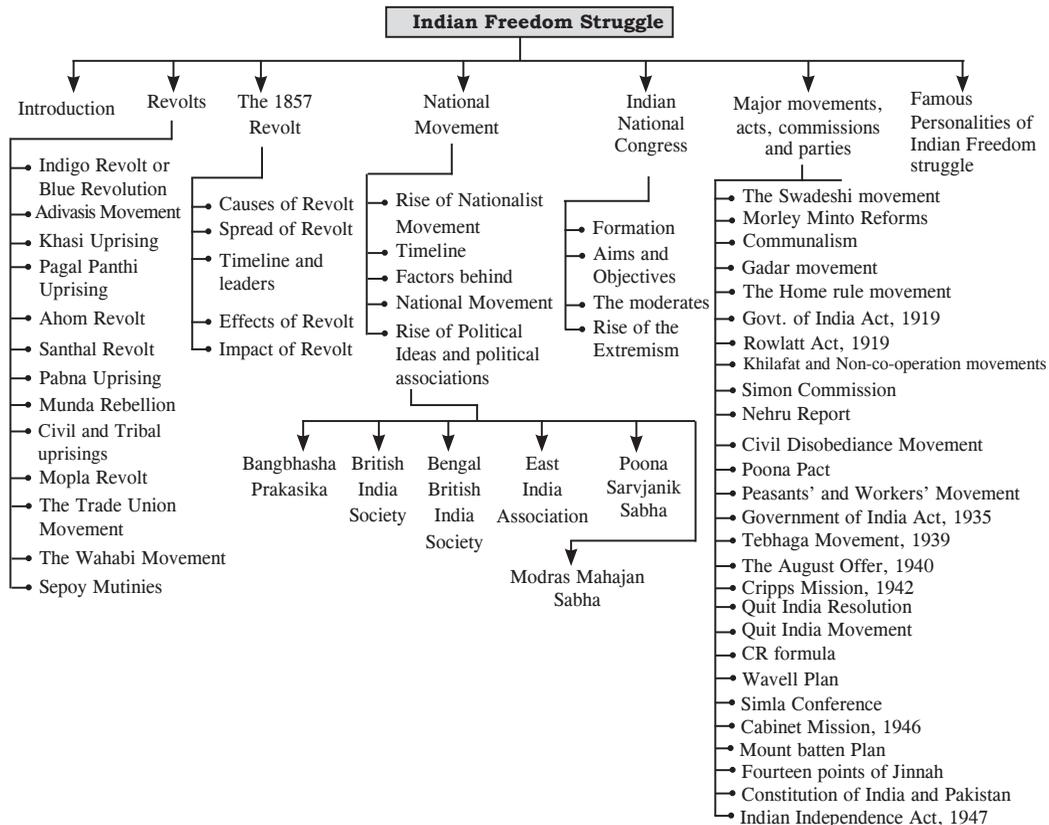
INDIAN FREEDOM STRUGGLE

18 Chapter

Introduction

The national movement in India started in the second half of the nineteenth century. As we already know that the English had come to India to trade and make profits. So the East India Company came to enhance the profit of Indian possessions as well as to maintain and strengthen its powers. However, sporadic uprisings with a motive of driving British out of India had started a century earlier. The cumulative effect of British expansionist policies, economic exploitation and administrative innovations over the years had adversely affected the position of all rulers of Indian states, sepoys, zamindars, peasants, traders, etc. excepting of course, the western educated class who owned their 'position' to the company's government. The Indian rulers were not united. They were selfish and guided by self-interest. There was no feeling of nationalism. The British had superior weapons and military tactics. Thus the British were successful in subjugating the whole of India.

Such a feeling of growing discontent, got its manifestation in several civil rebellions, tribal uprisings and sepoy mutinies during the colonial rule. There were also violent religio-political uprisings and disturbances, which were anti-British. Of all uprisings in the 19th century, the Revolt of 1857 was the most important as it was the first major challenge to the British domination. It was a watershed in the history of British rule in India, shook the very foundation of the British empire in India. It also changed the character of British rule, marking the end of the rule of the East India Company and bringing British India directly under the British Crown.



72. (c) The Indigo revolt of Bengal was directed against British planters who forced peasants to take advances and sign fraudulent contracts which forced the peasants to grow Indigo under terms which were the least profitable to them. Digambar Biswas and Bishnu Biswas who organised the peasants into a counter force to deal with the planters lathiyals (armed retainers). In April 1860 all the cultivators of the Barasat subdivision and in the districts of Pabna and Nadia resorted to strike. They refused to sow any indigo. It led to the appointment of an Indigo Commission in 1860 by the government by which some of the abuses of Indigo cultivation was removed.
73. (a) Santhal Rebellion (January 3, 1856) was a native rebellion in present day Jharkhand in eastern India against both the British colonial authority and upper caste zamindari system by the Santalpeople. The Indigo revolt (or Nilbidroha) was a peasant movement and subsequent uprising of indigo farmers against the indigo planters that arose in Bengal in 1859. Sanyasi means Ascetics and Sadhus. In this rebellion, the Sanyasis or Fakirs including the Hindu and Muslim ascetics stood up against the oppressive tax collection post Bengal famine of 1770. Birsa was an Indian tribal freedom fighter and a folk hero, who belonged to the Munda tribe. (1875-1900)
74. (b)
75. (b) Noncooperation movement, (September 1920-February 1922), was organized by Gandhiji to induce the British government of India to grant self-government, or swaraj, to India. Noncooperation was agreed to by the Indian National Congress at Calcutta in September 1920 and launched that December. The movement was to be nonviolent and to consist of the resignations of titles; the boycott of government educational institutions, the courts, government services, foreign goods, and elections; and the eventual refusal to pay taxes.
76. (d) Ram Manohar Lohia- An Indian politician and activist who was a prominent figure in socialist politics and in the movement toward Indian independence. In 1934 Lohia became actively involved in the Congress Socialist Party (CSP), Lohia wrote his PhD thesis paper on the topic of Salt Taxation in India, focusing on Gandhi's socio-economic theory. "Where caste prevails, opportunity and ability are restricted to ever-narrowing circles of the people", these words from Ram Manohar truly project what he thought of ever-existent caste system in India.
77. (c) The Non-Aligned Movement (NAM) is a group of states which are not formally aligned with or against any major power bloc. The organization was founded in Belgrade in 1961. The principles of The Non-Aligned movement were:
- Mutual respect for each other's territorial integrity and sovereignty
 - Mutual non-aggression
 - Mutual non-interference in domestic affairs
 - Equality and mutual benefit
 - Peaceful co-existence
78. (b) The Civil Disobedience Movement was formed in the year 1930 and was one of the most important phases in the Indian National Movement. The main ideology behind the Civil Disobedience Movement was to defy the laws made by the British. The British government was pressurized by the Indian National Congress to accept the Nehru Report (1928) as it is. The Calcutta Session of the INC held in 1928 warned the British government that it would start a Civil Disobedience Movement if India was not granted the dominion status. 2nd March 1930 is remembered as one of the important days in Indian history as the Civil Disobedience Movement was launched on that day. The launch triggered off with a Dandi Salt March where the British Salt was broken.
79. (a) The Government created commissions and commissions on one another with an undeclared motive of creating mutual apprehensions and mistrusts. It was the time when the top leaders including Gandhi were failed to understand the political implications of his extensions of support to the cause of Khilafat. Practically, the leaders of Khilafat needed support of Gandhiji only for a defined particular purpose.
80. (a) Swami Vivekananda, known in his pre-monastic life as Narendranath Datta, was born in an affluent family in Kolkata on 12 January 1863. He was a major force in the revival of Hinduism in India, and contributed to the concept of nationalism in colonial India. His vast knowledge of Eastern and Western culture as well as his deep spiritual insight, fervid eloquence, brilliant conversation, broad human sympathy, colourful personality, and handsome figure made an irresistible appeal to many types of Americans who came in contact with

him. Vivekananda founded the Ramakrishna Math and the Ramakrishna Mission. He later travelled to the United States, representing India at the 1893 Parliament of the World Religions.

81. (a)

82. (b) In February March 1918, there was a situation of conflict between the Gujarat Mill owners and workers on the question of Plague Bonus of 1917. The Mill Owners wanted to withdraw the bonus while the workers demanded a 50% wage hike. The Mill Owners were willing to give only 20% wage hike. In March 1918, under the leadership of Gandhi, there was a strike in the cotton mills. In this strike Gandhi used the weapon of Hunger

strike. The result was that the strike was successful and the workers got a 35% wage increase.

83. (c) The Champaran Satyagraha of 1917 was Mahatma Gandhi's first Satyagraha. The peasants (bhumihars) of the Champaran and other areas of North Bihar were growing the Indigo under the tinakathia system. Under the tinakathia system the peasants were bound to plant 3 out of 20 parts of his land with indigo for his landlord. One local peasant leader Rajkumar Shukla had invited Mahatma Gandhi to visit Champaran. The very important outcome of the movement was the enactment of Champaran Agrarian Act assented by Governor General of India on 1st May, 1918.

84. (c)