

Economy of Harappan Civilization

1. Agricultural and Animal husbandry

The Harappans grew wheat and barley on a large scale. The other crops grown by them were pulses, cereals, cotton, dates, melons, pea, sesamum and mustard. No clear evidence of rice has been found, except from Rangpur and Lothal where some grains of rice were obtained. Harappan people were mostly peasants and thus the Harappan civilization was an agro-commercial civilization. Evidences of hoe and plough have been found in Kalibangan and Banawali.

2. Domestication of Animals

Harappans domesticated sheep, goat, buffalo and pig. They also knew about tiger, camel, elephant, tortoise, deer, various birds, etc. However, they didn't know about lion. Humpless bull or unicorn was the most important animal for them. They didn't know about horse, except a jaw bone of horse has been recovered from Surkotado in Gujarat in upper layers of excavation. The Harappans were the earliest people to produce cotton because cotton was first produced in this area. The Greeks called it sindon, which is derived from sindh.

3. Crafts

The Harappan culture belongs to the Bronze Age, as the people were very well acquainted with the manufacture and use of bronze. They manufactured not only images and utensils but also various tools and weapons such as axes, saws, knives and spears. Weavers wore clothes of wool and cotton. Leather was also known to them but no evidence of silk has been found. Harappans used to make seals, stone statues, terracotta figurines, etc. Seals were the greatest artistic creation of Indus Valley People. The structures made up of burnt bricks and mud bricks suggest that brick laying was an important craft. Harappans didn't know about Iron. The potter's wheel was used to produce their characteristic pottery which was made glossy and shining. They knew boat making also, as it is evident from their seals. The goldsmiths made jewellery of gold, silver and precious stones. Bangle making and shell ornament making was also practised which is evident from the findings of Chanhudaro, Balakot and Lothal.

4. Monetary System & Trade

The Indus Valley economy was heavily based on trading, it was one of the most important characteristics of this civilization. Almost every aspect of their society, from the cities they built to the technology they developed, was to ensure that they could create high-quality and profitable trade products for the civilizations the Indus people traded with.

Traders and craftsmen used the trade routes to bring raw materials into the towns and cities, this is where they were turned into jewelry, pottery, and metal ware. Archaeologists have found weights and measuring sticks which suggests that there were trade centers within the cities. Cotton was one of the most important product of the Indus Valley trade. Their wealth was based on a subsistence economy of wheat and barley. The Indus civilization had a broad trade network, but their currency was traded goods.

Instead of money, there was a swapping and bartering system. The Indus Valley Civilization had w seals and this is what they might have used for money later on in the civilization.

The Indus Valley people had one of the largest trading areas, ranging anywhere from Mesopotamia to China. We know Indus Valley traders went to Mesopotamia as well as other countries, because Indus seals have been found in there. Also, the Mesopotamians wrote about importing goods from the Indus people which further support the idea of a trading partnership between the two civilizations. Land trade and sea trade was in vogue. A dockyard has been found at Lothal which is the longest building of the Harppan civilization. Two intermediates trading stations called Dilmun and makan are identified with Bahrain and Makran coast (Pakistan) respectively. Indus Valley traders crossed mountains and forests to trade. They followed rivers walking along the river bank and used boats to cross rivers, when needed.

Apart from trade and industry, agriculture was the main occupation of the Indus people. The Indus people were a civilization that was built on the practice of trade with other civilizations of the day. Farmers brought food into the cities. City workers made such things as pots, beads and cotton cloth. Traders brought the materials workers needed, and took away finished goods to trade in other cities.

Goods included terracotta pots, beads, gold and silver, colored gem stones such as turquoise and lapis lazuli, metals, flints (for making stone tools), seashells and pearls. Minerals came from Iran and Afghanistan. Lead and copper came from India. Jade came from China and cedar tree wood was floated down the rivers from Kashmir and the Himalayas.

Vedic Economy

The Village:

In the Rig Vedic Age people lived in villages. The houses were made of wood and bamboo. They had thatched roof and clay floors. The hymns of Rig-Veda refer to Pura. It seems that Puras were fortified places and served as places of refuge during danger of invasion. There was absence of word nagara (city) in the hymns of Rig-Veda. Gramani was the chief of the village. He looked after the affairs of the village, both civil and military. There was another officer known as Vrajapati who led Kulapas or heads of families to battle.

Agriculture:

Reference in Rig-Veda shows, that agriculture was the principal occupation of the people. They ploughed the field by means of a pair of oxen. Rig-Veda even mentions that twenty four oxen were attached to a plough share at the same time to plough the land. The ploughed land was known as Urvara or Kshetra. Water was supplied into the fields by means of irrigation canal. Use of manure was known to them. Barley and wheat were mainly cultivated. Cotton and oil seeds were also grown. Rice was perhaps not extensively cultivated. Agriculture was their main source of income.

Domestication of animals:

Besides agriculture, cattle breeding were another means of living. There are prayers in the Vedas for **Pashu** (cattle). Cows were held in great respect. Cows were symbols of wealth and prosperity of the Aryans. Sometimes cow was the medium of exchange. The Aryans had also domesticated animals like horse, ox, dog, goat, sheep, buffalo and donkey.

Occupation:

Apart from agriculture and animal husbandry Aryans had also other occupations. Weaving was the most important occupation. We learnt about weavers of wool and cotton together with the workers in the subsidiary industries of dying and embroidery. The carpenters built houses, chariots, wagons and supplied household utensils and furniture.

Then there were blacksmiths who supplied various necessities of life, from fine needles and razors to the sickles, ploughshares, spears and swords. The gold smiths made ornaments like ear-rings, bangles, necklaces, etc. The leather-workers made bow-strings and casks for holding liquor. The physicians cured diseases. The priests performed sacrifices and composed hymns and taught them to the disciples.

Trade and Commerce:

There were trade and maritime activity. Sometimes traders made journey to distant lands for larger profits in trade. There was probably commercial intercourse with Babylon and other countries in Western Asia. The principal media of trade was barter. Cow was used as unit of value. Gradually pieces of gold called "nishka" were used as means of exchange. Trade and commerce was regulated and managed by a group of people called "Pani".

Transport and Communication:

The chief means of transport by land were rathas (Chariots) and wagons drawn by horses and oxen. Riding on horseback was also in vogue. Travelling was common though roads were haunted by taskara (highway men) and forests were infested by wild animals.

Economic Condition in The Later Vedic Period

Like political and social conditions, the economic condition of the Aryans of the later Vedic period also underwent significant changes. Due to the emergence of caste system various occupations also appeared.

Agriculture:

The Aryans of the later Vedic period lived in the villages. In the villages small peasant owners of land were replaced by big landlords who secured possession of entire villages. Agriculture was the principal occupation of the people. Improved method of tilling the land by deep ploughing, manuring and sowing with better seeds were known to the Aryans. More lands were brought under cultivation.

The cultivator yielded two harvests a year. Varieties of crops like rice, barley, wheat, maize and oil seeds were raised. But the cultivator was not free from trouble. Dangers of insects and damage of crops through hail-storm very badly affected the land of kurus and compelled many people to migrate.

Trade and Commerce:

With the growth of civilization, the volume of trade and commerce had increased by leaps and bounds. Both inland and overseas trades were developed. Inland trade was carried on with the Kiratas inhabiting the mountains. They exchanged the herbs for clothes, mattresses and skins. The people became familiar with the navigation of the seas. Regular coinage was not started.

The coins which were in circulation were "Nishka", "Satamana" and "Krishnala". The unit value of goods was a gold bar called "nishka" weighing three hundred and twenty ratis, which was also the weight of a satamana. A 'Krishnala' weighed one rati, i.e. 1.8 grams. There was a class of merchants called 'Pani' who controlled the trade. References to "ganas" or corporations and the "sreshthins" clearly speak of the formation of guilds or corporations for facilitating trade and commerce. Usury and money lending was also practiced in this period.

Occupation:

The emergence of caste system brought varieties of means of livelihood. There are references about money lenders, chariot makers, dyers, weavers, barbers, goldsmiths, iron smiths, washer men, bow

makers, carpenters, musicians etc. The art of writing probably developed in this period. The use of silver was increased and ornaments were made out of it.

House Building and Transport:

The house had many rooms with a special place for 'Grahapatha' fire which was kept continuously burning. Houses were made of wood. The Taittiriya Aranyakas refer about a special type of house known as 'Dhandhani' (treasure house). The Atharvaveda mentions about 'Patninam Sadan' (women's apartment).

The means of transport and communication developed with the growth of trade and commerce. Regarding means of transport mention may be made of wagons drawn by oxen, chariots for war and sport and rough vehicle known as 'bipatha' for transport of goods. Elephants and horses were also used. Ships and boats were also used as means of transport.

Trade Under Mauryas

The non-agrarian economy of the Magadhan empire revolved around two interrelated developments:

- i) expansion of trade and commerce, and
- ii) establishment of new towns and markets.

The development of the agrarian economy had given a solid economic basis to the Mauryan empire particularly in the Ganges Valley. However, it was the expansion of commercial economy that enabled it to extend its resource base to other parts of the country.

Organisation of Trade

Trade did not suddenly develop during this period. It was part of the larger process of economic change which had begun much before the Mauryan times. The Jataka stories have frequent references to caravan traders carrying large quantities of goods to different parts of the country. The security provided by Mauryan rule enabled internal trade to blossom. Major trade routes to West Asia and Central Asia passed through north-west India. The main trade routes in northern India were along the river Ganges and the Himalayan foothills. Major centres like Rajagriha in Magadha and Kausambi, near present-day Allahabad, were connected in this way. Pataliputra, the capital of the Mauryas, had a particularly strategic location and was connected by river and road in all four directions. The northern route going to such sites as Sravasti and Kapilavastu was connected through the city of Vaisali. From Kapilavastu this route linked up Kalsi, Hazara and eventually led up to peshawar. Megasthenes also talks of a land route connecting the north-west with Pataliputra. In the south it was connected to Central India and in the South-east to Kalinga. This eastern route turned southwards to finally reach Andhra and Karnataka. The other part of the eastern route continued down to the Ganges delta to Tamralipti which acted as an exit point for the south and south-east.

From Kausambi moving westwards another route led to Ujjain. This continued either further west to the coast of Gujarat or west south across the Narmada and was regarded as dakshinapatha (southern route). The overland route to countries of the West went via Taxila near Islamabad.

The opening up of communications in various parts of the Indian sub-continent was the direct result of the expansion of settlements, as it facilitated movement from one place to another. This naturally fostered trade. Internal trade was considerably benefited because river transport had been improved once the forests around the Valleys had been cleared under State initiative. The State's policy particularly under Bindusara and Asoka to have peaceful and friendly relations with the Greeks gave fillip to foreign trade as well.

Trade was carried on in different ways. It was intrinsically linked to the methods of production

and its organisation. Primarily in north India craft production was organised on guild (sreni) lines. This was so in the pre-Mauryan period as well. Under the Mauryas when the number of artisan groups had increased we find guilds organised in different towns, inhabiting particular sections of them. These guilds generally worked and lived together in a closely knit relationship. Craft was necessarily hereditary and in most cases specialization was handed down from father to son. These guilds became very powerful in the post-Mauryan period as is evident from a number of inscriptions. Megasthenes also mentions the artisans as one of the seven castes/classes he noticed during his stay in India. The well-known guilds of the period were those of metallurgists of various kinds, carpenters, potters, leatherworkers, painters, textile workers, etc. Making of the Northern Black Polished Ware is a good example of craft activities. It became a specialized kind of pottery-making craft and its availability outside the Ganges Valley is limited. This indicates that it was a technique developed in this part of the country and was perhaps dependent on a particular type of clay available here.

Like the artisans, the merchants were also organised along guild lines. Certain kinds of merchants were connected to particular artisan groups which made distribution of goods easier. They too inhabited identifiable parts of the cities which came to be associated with their professions.

It is however, important to note that the State administration under the Mauryas also took up the organisation of trade. This administrative control on production and distribution made it more efficient. This did not mean that it directly interfered with and changed the guild organisations. On the other hand, it increased its control on the distribution of their goods and itself became a producer. At another level, it gradually converted some crafts into some sort of small-scale industries. The State did this by directly employing some of the artisans like armourers, shipbuilders, builders in stone, etc. They were exempt from payment of tax because they rendered compulsory labour service to the State. Other artisans like spinners, weavers, miners etc., who worked for the State were liable to tax.

The above mentioned steps to organise trade and commodity production were part and parcel of State policy. This policy was aimed at augmenting its efficiency in economic spheres of activity and its revenues. Megasthenes mentions a superintendent of commerce whose duty was to fix prices of goods and also to interfere if there was a glut in any commodity. He is also mentioned in the Arthashastra as panyadhyaksa. This text lists the various officials that were in charge of the different economic activities. The office of the samsthadhyaksa that looked after the markets was infact to check the wrong practices of the traders. The pautavadhyaksa or superintendent of weights and measures exerted a strict control on maintaining standard weights and measures. State boats that facilitated transport were put under the charge of a navadhyaksa. He helped in-

regulating river transport and collecting ferry charges. All traders had to pay taxes and customs dues ranging from '15th to '125th of the value of goods. These were supposed to be collected by a superintendent of tolls called the sulkadhyaksa.

Where the State produced goods, different categories of officials looked after particular departments. These goods were called rajapanya. The State was careful to choose those areas of commodity production and trade that were essential for its functioning and yielded good revenues. Sometimes State goods could also be sold by private traders as their network of distribution was more well-organised and widespread. Despite the above changes it would be right to conclude that the majority of artisans either continued to work individually or within the complex structure of the guilds. The guilds continued to serve the very important purpose of organising petty producers and most importantly, controlling them. Even the artisans found it advantageous to join them since this eliminated the expenses of working alone or competing with others of the same profession. From the State's point of view the guilds facilitated the collection of taxes. Finally since they concentrated locally and also specialized in particular crafts there was a strengthening of that particular trade. We need however, to conclude with the point that guilds were not found to flourish in all parts of India during this period. Particularly in the extreme South, in the post-Mauryan period it is difficult to find mention of them. The major prerequisite for guilds to flourish was of course an urban milieu to which we now turn our attention.

Growth of Urban Economy

The process of urbanism which had begun in the pre-Mauryan period witnessed further growth in the Mauryan period. Two major sections of population inhabited the towns, namely, artisans and merchants and the officials of the government. The urban economy characterised by the activities of the manufacturers of goods and of merchants as also by a system of exchange began to spread from the Ganges Valley to other areas of Western and central India, the Deccan and South India. Proliferation of rural settlements and the prosperity of the gahapatis enabled the families that developed contacts with towns and provided financial support needed particularly by merchant groups.

Urban centres had definitely increased during the mauryan period. It is however impossible to measure this growth. Going by Kautilya's Arthashastra we learn that through a process of durganivesa or durgavidhana, the State founded walled towns. These towns were said to be peopled by priests, nobles, soldiers and also merchants, artisans and others. There are also detailed descriptions in this text on the protection of towns and their lay-out so that economic regulations could be carried out properly. Indeed, the Arthashastra viewed towns (durga), as it viewed the janapadas, as an important source of revenue. The taxes received from towns paid rich dividends to the State and therefore, development and administration of towns was given

much importance by the Mauryas. In fact, when mention is made of taxing guilds located in the capital or durga, we get an impression that those in the countryside enjoyed exemption. This may have been because town population was easier to regulate and organise.

Megasthenes's detailed description of the Mauryan capital gives us some idea about how towns were administered and which areas of urban economy were regulated in the interest of the State. He tells us that Pataliputra was administered by thirty officials who were divided into six Committees of five members each. Of these six Committees four were related to economic activity. These were Committees dealing with industrial arts, trade and commerce, the supervision of the public sale of manufactured goods and the collection of tax on articles sold. The other two Committees were concerned with the welfare of foreigners and the registration of births and deaths. The general administration of law and order in the cities was thus important to ensure the proper functioning of its economic activities.

The above description may apply to other similar big and developed cities in the heartland of the Mauryan Empire. In the absence of enough information it is not possible to describe the exact nature of the administration of small cities, port towns and pilgrimage centres. What is however, important to emphasize is that the development of the Mauryan economy in general made it possible for towns of various kinds to flourish. Population mobility and interaction between social groups was necessary for the urban economy to remain healthy and prosperous. This could be ensured by a certain degree of political stability in the metropolitan and core areas of the empire.

Another significant aspect of the urban economy is that it created the situation for the development of transactions in cash and the circulation of coined money. Though the use of currency began in an earlier period, it became fairly common during the Mauryan period because of the development of commerce. Its use in trade is self-evident but the importance of cash in the economy can be gauged from the fact that it was probably used to pay salaries of the officials. The Arthashastra lists for us the range of salaries expected to be paid and this varied from 48,000 panas to 60 panas annually. For such a powerful cash economy to function the minting of coins and the supply of metals like silver and copper required to do so were of prime importance. That these were harnessed by the Mauryas is evident from the innumerable punch-marked, mostly silver, coins which are assignable to this period.

Of these the majority are stated to be from Uttar Pradesh and Bihar which constituted the core area of the empire. For the kind of urban economy that envisaged substantial State control, the State also had to maintain a monopoly in certain important spheres of activity. Thus, the Arthashastra provides for a superintendent of mines called *akaradhyaksa* whose chief function was to look for new mines and reopen old ones. Like mining metals another area of State monopoly was mining salt. The importance of different kind of metals not only for minting coins

but for such important commodities as making weapons can be found with the mention of a superintendent of iron called Lohadhakshya in the Arthashastra. Apart from equipping soldiers with arms, the government was probably also concerned about supplying implements for agriculture.

The concern for keeping a monopoly over mining and trading in mineral products thus secured for the Mauryan State the most crucial raw materials. Proper utilization of these in turn secured for them a greater return in both agrarian and non-agrarian Sectors. Once economic control of urban centres was established and their administration well-regulated, control over various janapadas through these towns also increased. Due to an increase in commercial transactions, the centres of exchange and trade had also increased in number.

Land Grants Under Guptas

The Land grants was issued in both the fields i.e. religious fields and secular fields. The religious land grants were given to Brahmins and it was a custom which was sanctified by the dharamshastras, Puranas and Mahabharata. Secular land grants were given to officers for their administrative and military services.

The historical records suggest that by the 400- 500 AD this developed in the region of MP and eventually became a pan India phenomenon. The socio-economic impact of the land grants is to be perceived in the light of beneficiaries also. The system of the Land grants expanded under the Guptas. Guptas political system is characterised by the existence of feudatories or vassals known as Samantas.

These Samantas held a considerable part of empire which was beyond the directly administered area. The system acquired many new features in the course of time upto 1200 AD. Contemporary references suggest the practice of conferment of fiscal and administrative immunities on the beneficiaries, like the transfer of rights over mines and salt, etc.

Records also suggest various kinds of exemption and end of responsibility of paying taxes. The beneficiary's grants also enjoy the privileges like freedom from the entry of the royal forces.

Contemporary land charters and copper plates frequently mention the word "PARIHAR" which refers to different kind of exemptions. Certain powers were also delegated to them which were Administrative and judicial in nature. There is a reference of 10 specific kinds of offences, to be tried by the beneficiaries. This is suggestive of beneficiaries getting the power to punish criminals. References also suggest that they received the power to impose and collect tax. The beneficiaries also had the control over the local population. The specific statement of the land charters was that "inhabitants of the concerned areas had now to obey the orders of their new masters". This kind of development not only brought about change in Agrarian structure by establishing superior rights over the land but also gave rise to the trends of decentralisation.

This development was based on the concept of land and land rights which provided background for feudal development and gave birth to feudal society. The land grant system becomes more pronounced from 750 AD onwards. The system acquired the hereditary tinge.

The references are regarding developments of property rights in about 800 AD. The system gave birth to new kind of land distribution characterised by unequal distribution of land and its produce. This established a predominant role of dominant landlords enjoying superior rights and acquisition of some other rights like "VISHTI" or forced labour. Development of the system of sub-infeudation which eventually developed into a hierarchical pattern.

Establishment of superior rights over the land also established class of subjects-peasantry, who were subordinated and held subservient status. This shows the negation of their land rights, which gave rise to forced labour, a kind of serfdom. Land and land grants emerged as the centre of economy. There was a growing importance of land and land influencing economic relations. Besides, there was a development of certain associated features i.e. trends of localism, trends of closed economy, and trends of growth of self sufficient village economy.

Gradually the entire socio-economic relations got affected by the system of land grants. The notion of land and land rights influenced society gave it a feudal shape and land rights emerged as a new basis of social structure/ hierarchy, cutting across the Varna system. Acquisition of land and land rights established a new status irrespective of social origin.

Growth of land grants influenced all aspects of socio-economic life. In socio-economic field, influences are discernible in the growth of closed society, jajmani system – theory of self-sufficiency and autarky of villages based on a happy combination of crafts and Agriculture, which freed them from economic dependence from the outside world. This trend also gave an impetus to the process of peasantisation of Shudras.

Gupta Empire: Trade

Industry and trade were generally prosperous during Gupta period. The three important southern ports of Muziris, Arikamedu, and Kaveripattanam also lost their importance. There were two types of merchants in the Gupta period namely Sresthi and Sarthavaha.. The internal trade

used to be carried on by roads and rivers. Foreign trade was used to be carried on by sea and land. The major change in foreign trade was the decline of the Roman trade. The people of the Eastern Roman Empire learnt the art of making silk from Chinese which resulted in a decline in demand for Indian Silk. There is a mention of a guild of silk weavers who left their original home in western home in the state of Gujarat and migrated to Mandasor in Malwa where they adopted other professions.

However, the Guptas issued the largest number of gold coins in ancient India of uniform size and weight. These gold coins portray the love of Gupta kings for war and art. However, the Gupta gold coins were not as pure as that of Kushanas. Moreover, the use of coins did not touch the common people during the Gupta period.

In Gupta period, Indian ports always maintained relations with Sri Lanka, Persia, Arabia, Ethiopia, the Byzantine Empire, China and the islands of the Indian Ocean. Sri Lanka was an important port both in the foreign trade of the island and in the inter-oceanic commerce between the East and the West. Agricultural products, aloes, clove-wood, and sandalwood were exported in this time, from the east coast of India to Sri Lanka. They exported it to the Western and even Persian and Ethiopian ports. Horses were imported from North-West India.

The volume of external trade of India with China greatly increased during the Gupta period. Chinasunka a Chinese silk, had a good market in India.

Trade relations with Western Asia furnished during the later part of this period. This trade strengthened the ancient trade relations between India and the Western countries.

The following are the major highlights during the Gupta period:

Silk Route linked India to other markets.

Indian merchants traded cashmere shawl, cotton, spices for Chinese silk.

Gupta, Tamil kingdoms in southern India traded actively most of by sea.

Indian sailors used seasonal winds for getting into foreign markets across Arabian Sea.

Trade played key role in propagating the Indian culture.

Economic Consequences of The Turkish Conquest

The economic consequences of the Turkish Conquest can be discussed as under:

1. A major consequence of the Turkish conquest of Northern India was what is described by Prof. Mohd. Habib as the "Urban Revolution". The old "caste cities" of the Rajput period were thrown open to all types of people. The Turkish Government refused to recognise caste as the basis of social demarcation or as the principle of civic life. The working classes, labourers, artisans and the non-caste people of the un-privileged classes joined hands with the new Government in building new cities. As a matter of fact, the main strength of the early Turkish Sultan lay in these cities which placed the entire surplus of their working classes at the disposal of the Government.

2. The Turks also brought the latest technology of that time to India which brought radical changes in society. For instance, improvement in wheels helped in the irrigation system and increased agricultural production. They provided new tools to artisans which made them more productive in their professions. The artisan class basically emerged from the lower castes, so when they started to earn money, their social status rose. However, the upper castes reacted severely against it and the rulers were hesitant in appointing the artisans to high posts despite their talent and intelligence.

3. Furthermore, the invention of paper and its production brought radical changes. The Arabs had learnt this technique from the Chinese and it was the Turks who introduced it in India in the 12th century. It helped the bureaucrats in writing down all the detail of administrative rules and regulations and acting accordingly.

4. Yet another important result was felt in the field of Trade. According to Sir Jadurnath Sarkar, trade contacts which had broken in the 8th century with the countries of Asia and Africa were revived towards the close of the 12th century. Trade received a new impetus. The uniformity of the legal system, the tariff regulations and the currency widened the activities of merchants and facilitated their movement from one place to another. Indian traders started trading on a large scale with Ghazni and China. Several new trading centres like Multan, Lahore, Delhi and Lakhnauti came to be established.

5. The Turk rulers followed the taxation system as prescribed in Islamic scriptures. They primarily imposed four taxes i.e. 'Zakat', 'Khams', 'Jaziya' and 'Kharaj'.

'Zakat' was levied on the Muslims. It was obligatory for every Muslim to give about 2 per cent of his income as tax.

'Khams' was war booty as a source of state income.

'Jaziya' was levied on non-Muslims.

'Kharaj or land tax was fixed generally at 50 per cent of the produce by the Sultans.

With the exception of the land tax, the other three were introduced by the Turks.

Besides these four taxes, some old taxes were also continued.

6. Historians like Habib and Nizami in their work have observed that the Turkish conquest led to the growth of the medieval economy which was characterised by the uniformity of the taxation system, growth of currency, growth of handicrafts, cities and trade. It was an economy in which agricultural surplus could be utilised for building the various sectors of economic life. The slave system of the Turks proved very helpful in this regard.

Agrarian Structure Under Mughals

RURAL SOCIETY AND LAND REVENUE SYSTEM

From the writings of Abul Fazl and other contemporary authors, it is clear that personal ownership of land was very old in India. The right of ownerships in land was being created all the time. The tradition was that anyone who first brought land under cultivation was considered its owner. There was cultivable wasteland (banjar) available in medieval times. It was not difficult for an enterprising group of people to settle a new village or to bring under cultivation the wastelands belonging to a village and become the owners of these lands. In addition to owning the lands they cultivated, a considerable section of the Zamindars received a share of the land revenue which could go up to 25 % in some areas. The peasants who actually cultivated the land could not be dispossessed as long as they paid the land revenue. Thus, the zamindars and the peasants had their own hereditary rights in land.

It is difficult to say anything about the living standards of the zamindars. Compared to the nobles, their income was limited; the smaller ones may have lived more or less like the peasants. Most of the zamindars apparently lived in the countryside and formed a kind of loose, dispersed local gentry. Many of the zamindars had close caste and kinship ties with the land-owning cultivating castes in their zamindari.

Types of Peasants

During the 16th and 17th centuries, 85% of the Indian population lived in rural areas. The largest section in the village consisted of peasants or cultivators. There were three main classes of peasants.

- a) **Khud-kasht** : They were the residential peasants, who lived in their own village, own their own lands and implements, etc.
- b) **Pahi-Kasht**: These peasants were basically outsiders but cultivated the rented land in a village either by staying in the same village (residential pahi-kasht) or by staying in the neighboring villages (non-residential pahi-kasht).
- c) **Muzarian (raiyatis)**: Those who belonged to the same village but who did not have either land or implements and hence were dependent on the Khud-Kasht for their supply. They can be either tenants-at-will or hereditary tenants.

Cotton, indigo, chay (red dye), sugarcane, oilseeds, potato (18th c.) and red chilies were cultivated by the peasants. Food-grains such as sugar and rice were believed to have been imported.

Apart from cultivators, there were labourers (majurs). In addition, there were the service people- blacksmith, potter, washer men, etc, who lived alongside the peasants.

Land Revenue System

Till the 10th year of Akbar's reign (1566), no change was made in Sher Shah's crop rate (ray) which was converted into a cash rate called dastur-ul-amal or dastur, by using a price-list. Akbar reverted afterward to a system of annual assessment.

Officers:- In the 19th year (1574), officials called Amil, but popularly known as karoris were placed in charge of lands which could yield a crore of tankas. The karori assisted by a treasurer, a surveyor and others was to measure the land of a village and to assess the area under cultivation. This karori experiment was introduced in the settled provinces, from Lahore to Allahabad.

Instruments and measurements: In 1574, a new jarib or measuring rod consisting of bamboos joined by iron rings was introduced for the measurement of land. For the measurement of land, bigha was adopted as standard unit of area which was 60x60 yards. A new gaz or yard, gaz-i-illahi was introduced 41 digits (anguls) or 33 inches in length.

Dahsala System: In 1580, Akbar instituted a new system called the Dahsala or the Bandobast Arazi or the zabti system. Under this, the average produce of different crops as well as the average prices prevailing over the last ten years was calculated. 1/3rd of the average produce was the state share, which was however stated in cash. The credit for developing this system, i.e. Ain-i-Dahsala goes to Raja Todarmal.

Productivity of the Land: This system did not mean a ten-year settlement but was based on average of the produce and prices during the last ten years. Thus, for the purpose of fixing the land revenue, both continuity and productivity of cultivation were taken into account.

Polaj: Land which were continually under cultivation.

Parauti: Lands which were fallow for a year paid polaj rates when they were under cultivation.

Chachar: land which has been fallow for 3-4 years. It paid a progressive rate, the full rate being charged in the third year.

Banjar: Banjar was a cultivable waste land. To encourage its cultivation, it paid full rates only in the 5th year.

After the assessment of land revenue in kind, it was converted into cash with the help of price schedules (dastur-ul-mal) prepared at regional level in respect of various food crops. For this purpose, the empire was divided into a large number of regions called dastur at pargana level having the same type of productivity. The government supplied dastur-ul-amal at tehsil level which explained the mode of land revenue payment. Each cultivator received a patta or title deed (land holding deed) and qubuliyat (deed of agreement according to which he had to pay state demand).

A number of other systems of assessment were also followed under Akbar. The most common was called batai or ghallabakshi (crop-sharing). This again was of three types:

1. **Bhaoli** where the crops were reaped and stacked, and divided in the presence of the parties.
2. Second type was **khet batai** where the fields were divided after sowing.

Third, type was **lang batai** where the grain heaps were divided.

In Kashmir, the produce was computed on the basis of ass loads (Kharwar), and divided. Under batai, the peasants were given the choice of paying in cash or kind, but in the case of cash crops, the state demand was invariably in cash.

Other system such as **Kankut** and **Nasaq** was made used of. In kankut or appraisalment, the whole land was measured, either by using the jarib or pacing it, and the standing crops estimated by inspection. Nasaq was widely used in Akbar's time. It meant a rough calculation of the amount payable by the peasant on the basis of past experience.

The peasant was given remission in the land revenue if crops failed on account of drought or other natural calamities.

Permanent Settlement of Bengal ,1793

Background

The Mughal Emperor Shah Alam II had granted the Dewani of Bengal, Bihar and Orissa to the Company in 1765. When Cornwallis arrived in India, the system of land revenue which was in prevalence was that the farmer paid the tax to the Zamindar. The Zamindar collected the revenue and paid 9/10th to the state keeping 1/10th for himself.

The system of annual settlement was in vogue. In 1772 Warren Hastings had introduced Quinquennial settlement or Five year settlement according to which the right of collection of revenue was given to the highest bidder for five years on contract basis. But this settlement failed and Warren Hastings resorted to annual settlement.

Warren Hastings was replaced by Cornwallis as Governor General of Bengal with specific instructions to improve the land revenue to be collected from Bengal. The British Parliament by an Act of 1784 directed the Court of directors to give up the practice of annual settlement of revenue to be collected and to fix up the collection of revenue of land on a permanent basis. Cornwallis appointed an inquiry committee under the headship of Sir John Shore and asked him to inquire about the usages, tenures and rents of land revenue collection in pre-colonial India.

John Shore submitted his report in 1789. On the basis of the report, Cornwallis introduced land revenue settlement for ten years with Zamindars in 1789 but the same was made permanent in 1793 by the proclamation of Cornwallis and it was known as Permanent Land Revenue settlement.

Basic Features:

According to the Permanent Land revenue settlement the Zamindars were recognised as the permanent owners of the land.

were given instruction to pay 89% or 10/11 th of the annual revenue to the state and were permitted to enjoy 11% 1/11 the of the revenue as their share.

Zamindars or Landlords were left independent in the internal affairs of their respective districts. The Zamindars could sell and purchase lands.

The state had no direct contact with the peasants. The Zamindars were required to issue Patta and Quabuliyats to the cultivators mentioning the area of their land, and the amount of revenue to be paid by them to the state.

Thus the Permanent Land Revenue settlement involved three parties, the government, the Zamindar and the 'ryot' or the cultivator. As per this settlement, the role of the government and the Zamindar was fixed but the role of the ryot was not at all defined and the ryot was put at the mercy of the Zamindar and thus ryot is the worst effected due to this settlement.

Merits of Settlement:

- 1 The Government became free from the problem of fixation of revenue every year. The state secured a stable and fixed income from the people. In case the Zamindars did not pay the revenue, the loss was made good by selling a portion of the land of the Zamindars.
2. The Zamindars were supposed to take great interest to increase the production of their lands. New areas of land could be brought under cultivation and the Zamindars could also introduce new methods of cultivation like use of manure, rotation of crops etc.
3. It avoided the evils of periodical settlement which at long intervals produced harassment of cultivator, evasion, concealment of wealth, a tendency on the part of the peasants to leave the land uncultivated etc.
4. By making the Zamindars the owners of the land, the settlement created a class of loyal land lords who formed a stable element in the state. The permanent settlement secured the political support of the Zamindars of Bengal who stood loyal during the great mutiny of 1857.
5. In theory , The permanent settlement saved the peasants from the oppression of the Zamindars. In this settlement the revenue was fixed through patta agreement which was believed

to save the cultivators from the oppression of the landlords. However, in actual practice, the working of the permanent settlement went contrary to the stated belief.

6. Moreover, the Zamindars were believed to emerge as the natural leaders of Peasants and herald a social change by spreading education and undertaking other charitable activities.

Demerits:

Very soon, the permanent settlement turned into a machine of exploitation and affected the interests of the Zamindars, cultivators and the company alike. It created “feudalism at the top and serfdom at the bottom.”

1. The immediate effect of the settlement was harmful upon the landlords who failed to collect the revenue from the peasants and so were unable to pay the fixed revenue at fixed time. As a result they lost their proprietary right over the land.

2. In the long run the State sustained financial losses by fixing the revenue. In course of time the rents from the land increased when new areas of Land were brought under cultivation, the Zamindars continued to pay the revenue fixed by the State and the state also could not claim its legitimate share in the increase.

3. Most of the landlords did not take any interest in the improvement of the land. The landlords became indolent and led luxurious lives staying in the cities. Thus this settlement created a class of absentee landlords.

4. The Government by recognizing the rights of the Zamindars, sacrificed the interests of the peasants. They were left at the mercy of the land-lords who rack-rented them. It was a great blunder on the part of Cornwallis to deprive the cultivators of the right of ownership of land and made the Zamindars the owners of land.

5. The settlement divided the rural society into two classes namely, the Zamindars and the tenants.

Ryotwari System

Ryotwari System was initially introduced by Shershah Suri. He had surveyed the entire land under cultivation of his territory and fixed per bigha due on the basis of average of three rates representing good, middle and low grade soils under continuous cultivation (Polaj) and temporary out of cultivation (Parauti). This average rate was called "Rai" and the cultivator was called Ryot. The Rai system was initially also adopted by Akbar.

In the East India Company territories, the Ryotwari system was introduced by Thomas Munroe and Captain Reed first in Madras presidency in 1820 based on system administered by Captain Alexander Read in the Baramahal district . It was later extended to Bombay, Parts of Bengal, Assam, Coorg etc. This system was exactly opposite to the Zamindari system. The main features of this system were :

1. In this system, peasants were given the ownership and proprietorship. They had ownership rights, could sell, mortgage or gift the land.
2. The taxes were directly collected by the government from the peasants.
3. The rates varied 50% to 60 % ; 50% in dryland and 60% in the wetland. The rates were very high and often resorted to exploitation of peasants.
4. The ryotwari system was subject to reassessment after 20 to 30 years. This implies the rates were not fixed like in the Permanent System and moreover they were open to being increased.
- 5 In the ryotwari system , if the Peasants failed to pay the taxes, they were evicted by the government.
6. Under this system, the ways of collecting revenue were so harsh and rigid that the peasants would often fall in the clutches of unprincipled money lenders.
7. The peasants were given no remission in case their crops were damaged on account of drought or floods.

Mahalwari system

The government of Lord William Bentinck, Governor-General of India (1828 to 1835) introduced the Mahalwari system of land revenue in 1833. This system was introduced in North-West Frontier, Agra, Central Province, Gangetic Valley, Punjab, etc. This had elements of both the Zamindari and the Ryotwari systems. The main features of this system were as:

1. This system divided the land into Mahals. Sometimes, a Mahal was constituted by one or more villages.
2. Tax was assessed on the Mahal.
3. Each individual farmer gave his share.
4. Here also, ownership rights were with the peasants.
5. Revenue was collected by the village headman or village leaders (Iambardar).
6. It introduced the concept of average rents for different soil classes.
7. The state share of the revenue was 66% of the rental value. The settlement was agreed upon for 30 years.
8. This system was called the Modified Zamindari system because the village headman became virtually a Zamindar.

Consequences of the British land revenue systems

1. Land became a commodity.
2. Earlier there was no private ownership of land. Even kings and cultivators did not consider land as his 'private property'.
3. Due to the very high taxes, farmers resorted to growing cash crops instead of food crops. This led to food insecurity and even famines.
4. Taxes on agricultural produce were moderate during pre-British times. The British made it very high.

5. Insistence on cash payment of revenue led to more indebtedness among farmers. Moneylenders became landowners in due course.
6. Bonded labour arose because loans were given to farmers/labourers who could not pay it back.
7. When India achieved freedom from colonial rule, 7% of the villagers (Zamindars/landowners) owned 75% of the agricultural land.
8. British's actions have also led to many revolts and uprisings,

Drain of Wealth

The Drain of Wealth theory refers to the economic critique of colonial rule in India that was advocated by the early nationalists. They described the constant one way flow of wealth from India to England for which India received no returns as 'Drain of Wealth'. This occurs when gold and silver flow out of a country as a result of an adverse trade balance

Origins of Drain of Wealth

In the 17th and early 18th centuries, the English East India Company used to import bullion-gold and silver to the tune of 20 million, and funds from England for purchasing goods in India. These goods were then exported to Europe for sale. After the Battles of Plassey (1757) and Buxar (1764), the Treaty of Allahabad (1765) was signed, which entitled the Company to collect land revenue from the province of Bengal, the Company began generating surplus revenues. The Company used these revenues to purchase goods in India which were then exported for sale in Europe and elsewhere. These purchases were called investments. It eventually eliminated the need for the Company to import bullion and funds from England to finance its operations in India. It resulted in a situation where Indian revenues were used to purchase Indian goods which were then exported out of India, without India getting anything in return. This was the beginning of drain of India's wealth.

The Company used the revenues for extending its territories in India i.e., they were used to finance the Company's military campaigns against native rulers. Territorial expansion enabled the Company to in turn generate greater commercial revenues in the form access to Indian goods for exports. Thus, under the Company's rule, India was caught in a never-ending, self-contained system of drain of wealth. The East India company generated a revenue surplus through -

- a. Oppressive land revenue policies
- b. Monopolistic control over Indian markets
- c. Exactions made by company officials

The company used this revenue surplus as investment and made purchases with it. This system, however was brought to an end by the Charter Act of 1813.

Constituents of Drain of Wealth

1. Private Wealth

Apart from the Company's revenues, the drain also included the movement of private funds to England. This had happened primarily by the means of bills of exchange. Under this facility, bills of exchange can be purchased in India using money raised in India. These bills can be exchanged in England for local currency. Some of the private funds that were accumulated also included the earnings of Englishmen from plunders during wars, bribes obtained from the native states, and the wealth accumulated from fraudulent business deals with Indian merchants. According to an estimate by G.A. Princep, a reputed English businessman, over Rs. 1 crore was sent away from India every year between 1813 and 1820 as private wealth.

2. Payments to Foreign Banking and Insurance Companies

Another form of movement of wealth away from India was the financial capital. It included the monies paid to banks, insurance companies, shipping companies etc., in England for the services they render in India. One estimate puts this amount at Rs. 57 lakh per annum between 1813 and 1820.

3. Home Charges

The Company's remittances to England also formed a major part of the drain. This included:

- a. Salaries and pensions paid to the Company's employees in England.
- b. Interest amount on loans raised by the Company in England.
- c. Dividends paid to the Company's shareholders as a result of the provisions of the charter act ,1833..

Such remittances by the Company later came to be known as the 'Home Charges' when the British Parliament took over administrative control of India. Home charges also included,

Salaries and pensions paid to the British civilian and military personnel posted in India which were remitted by them to England.

Store purchases made in England by the Secretary of State on behalf of Government of India for the civilian and military departmental needs.

Reasons for the Drain of Wealth

One of the earliest propagators of the drain of wealth theory was Dadabhai Naoroji. In 1867, he put forward the idea that the colonial rule was draining and bleeding India of its wealth. He wrote (in his work "Poverty and Un-British Rule in India", 1880) that it was the pitiless action of British policy which was eating India off its substance. He lamented that the perversion of economic laws in India by the British rule is draining India of its prosperity and is destroying the nation. He identified the following reasons for this drain:

All the civilian and military expenses of Britain were paid by India.

Indian revenues paid for the territorial expansion of the British Empire, within and outside India.

Annuities that were paid on railway and irrigation works in India which were financed by costly British capital.

The skewed nature of free trade imposed on India - with restricted exports and free imports.

Another well-known argument supporting the drain of wealth was given by R.C. Dutt. In his work, "Economic History of India", Dutt had equated the drain of wealth to moisture being sucked out of Indian soil to fertilize the lands in England. He commented that the economic drain out of India was so severe that it had impoverished one of the most prosperous countries on earth. He lamented that India was reduced to a land of famines which were frequent, widespread and fatal as a result of this drain.

Impact of Drain of Wealth on Indian Economy

It had impoverished all the section of Indian society with peasants being the worst victims. They bore the brunt of the taxes raised by the Company and later by the Government of India in the form of land revenue.

It drained India of its precious capital which could have otherwise been invested in industrialization and modernization of agriculture in India. The drain of Indian wealth became a major source of financing the Industrial Revolution in England and is also the reason why such revolution did not take place in India.

Dadabhai Naoroji had estimated that every year, anywhere between 30 million to 40 million pound sterlings were flowing out of India. He described it as the main cause of India's poverty.

It also resulted in a 'moral drain' which consisted in exclusion of Indians from position of trust and responsibility in their own land.

Impact of Drain of Wealth Theory on Indian Nationalism

The drain theory was instrumental in countering the reason given by the British for the colonial rule which was India being the "White Man's Burden". It became evident that the colonial rule in India was exploitative.

The economic criticism of British rule had helped in shattering the myth of benevolence of British administration in India. While the colonial rulers had justified their control over India as means for India's economic development, Indian nationalists were able to counter this by asserting that India was economically backward precisely because of the British rule, the British free trade, industry and capital.

It was instrumental in laying the foundations for the demand for Swaraj which was raised by the Extremist leaders such as B.G.Tilak. The demand for Swaraj, mentioned in the 1906 session of the Congress at Benaras, can be seen as a direct outcome of the drain theory.

It was successful in capturing the imagination of peasants for whom the drain was an easy concept to comprehend. It was thus helpful in expanding the mass base of the freedom struggle.

Drain of wealth theory highlights the mercantile character of British rule in India that was inherently exploitative. It shook the myth of Britain's benevolence and laid strong foundations for ensuing freedom struggle

De-Industrialisation

India was the 'industrial workshop' of the world before the advent of the Europeans in India during the 17th and 18th centuries. Further, India's traditional village economy was characterised by the "blending of agriculture and handicrafts". But this internal balance of the village economy had been systematically slaughtered by the British Government. In the process, traditional handicraft industries slipped away, from its pre-eminence and its decline started at the turn of the 18th century and proceeded rapidly almost to the beginning of the 19th century.

This process came to be known as 'de-industrialisation'—a term opposite to industrialisation. The use of the word 'de-industrialisation' could be traced to 1940. Its dictionary meaning is 'the reduction or destruction of a nation's industrial capacity'. This term came into prominence in India to describe the 'process of destruction of Indian handicraft industries by competition from the products of British manufacture during the nineteenth century'.

Industrialisation is associated with a relative shift in the proportion of national income as well as workforce away from agriculture. In other words, with the progress of industrialisation, proportion of income generated by and the percentage of population dependent on industry should decline.

In the West, with the progress of industrialisation, while the percentage of people engaged in the primary sector declined, the people thrown out of employment following the destruction of handicrafts was counterbalanced by greater employment and income-generating effect in modern factory industries. But, in India, handicrafts succumbed before the machine-made goods.

Causes of De-Industrialisation:

The British East India Company officials secured the collection of goods from Indian craftsmen at cheaper rates. They also hired their services below the prevailing wage. The cumulative effect was the abandonment of craft professions by craftsmen.

Industry that had experienced the onslaught of de-industrialisation most was the cotton textile industry. It was the largest provider of employment after agriculture. India's cotton goods were the best in the world before 1800.

Machine-made textile goods of Britain, however, did the great damage to this Indian industry since 1750. Consequent upon industrial revolution in cotton textile industry there had been massive growth of British

imports in India and the domination of British cloth in the Indian market did the havoc; it created large scale unemployment as well as unbelievable drop in wages among the spinners and weavers. Other affected industries were: jute handloom weaving of Bengal, woolen manufactures of Kashmir, silk manufacture of Bengal, hand-paper industry, glass industry, lac, bangles, etc.

Railways played an important part in speeding up the process of deindustrialization in India. Railways connected the remotest corners of India and ensured the collection of raw materials. Besides, the finished goods were also transported to different pockets of India through railways. Thus, the isolation of Indian villages was broken by railways.

D. R. Gadgil attributed the decline in handicrafts to three causes:

(i) Disappearance of the court culture of late Mughal days and old aristocracy,

(ii) The establishment of an alien rule with the influx of many foreign influences that such a change in the nature of government meant. The European officials working in India favored English made products which further curtailed the demand for Indian goods. Moreover, Indian educated class also followed the same taste as that of their European masters.

(iii) and the competition from machine-made goods.

Results:

1. The internal balance of the village economy was snapped. As a result, the artisans were displaced from traditional occupations. Finding no other alternative source of livelihood, the artisans fell back on land.
2. Lakhs of people became unemployed and poverty became an overwhelming problem.
3. Overcrowding of agriculture badly affected its efficiency. Present problems of subdivision and fragmentation of land holdings, over-cultivation or cultivation of inferior and unproductive land, etc., are the direct effects of the British rule.

Religious Life in Early and Later Vedic Period

Early Vedic Religion:

The religion of the Rigvedic people was a simple one. They used to worship many gods in the form of the phenomena of nature. They worshipped their terrestrial gods like Prithvi, Soma and Agni, atmospheric gods like Indra, Vayu, Marutas, Parjanya and heavenly gods like Varuna, Dyaus, Ashvin, Surya, Mitra, Pushan and Vishnu.

Indra, god of Rain, thunder and war was the most important God in Early Vedic age. The people of early Vedic age held that Indra was a warrior god, who rides in war chariot and armed with thunderbolt helps his worshippers in their battles against their enemies. It was also Indra who could slay the demon *Vritra* who was withholding rain from the people by shutting up the storm clouds. Indra is called Purandara or the destroyer of dwelling units. About 250 hymns are dedicated to Indra. Next in importance was Agni, the fire God, to whom 200 hymns are dedicated. Since fire had an important place in the primitive life of men for its use in burning forests, cooking, etc, Agni was as such given enormous importance in the Vedic age. Agni acted as a kind of intermediary between the gods, on the one hand and the people, on the other.

The third important God was Varuna, the god of sky, who personified water. He occupied a very high place of honour and a large number of hymns have been addressed to Varuna. He was believed to uphold the natural order. Whatever happened in the world was supposed to be the reflection of his desires. He was sovereign of the universe and guardian of moral laws. He had knowledge of everything and nothing was concealed from him. Soma was the God of plants after whom an intoxicating drink is named.

Another popular god of the Rigvedic people was Surya or Mitra. The sun god who used to drive daily across the sky in the seven horse chariot. The Rigvedic Aryans also worshipped Vayu, the wind god, Rudra, the god of storm and lightning, Prithvi, the mother earth and the river Saraswati were also important deities of the early Aryans.

The Aryans did not construct temples to worship and different gods were worshipped in open air. *Yajnas* or sacrifices were performed to please them. Each yajna was performed by a Hotri who used to chant Vedic hymns. Fire was kindled and then fed with ghee, milk and rice. Soma juice was also offered to gods, which was considered the most favourable drink of gods particularly Indra.

Although they used to worship uncountable number of gods, we can not call them as polytheistic but henotheistic. Because while worshipping so many gods, the early Aryans never forgot that there was one supreme God. When they worshipped the natural forces they in reality worshipped various manifestations of one supreme God. The people primarily prayed for Praja (children), Pashu (cattle) , food , wealth and health.

Changes and continuity in the Religious condition of the later Vedic Period

Changes of greater significance took place in religion during later Vedic period. Many of the old gods of Rig-Veda became comparatively unimportant while others rose in popularity during this period. Gods like Indra, Varuna, Agni, Vishnu, and Surya lost their prestige and greatness, while Rudra, Shiva, Vishnu and Brahma or Prajapati became the most respected gods. Some new deities also rose and the number of gods increased. Gods were considered primarily as heroes and killers of demons. Prajapati (the creator) came to occupy the Supreme position in the later Vedic religious milieu. Vishnu was conceived as preserver and protector of the people. Similarly, a trend of dedicating gods to castes also came in vogue . Pushan came to be regarded as the god of Shudras as he was believed to tend to the cattle.

During this period Brahman hegemony prevailed in religious aspects and the number of sacrifices was multiplied by them. The various priests had their assistants. Elaborate rituals and performance of different *Samaskars* (ceremonies) were emphasized during this period of reference and therefore, yajna and sacrifices became the most important religious duty of priests. Sacrifices became very important assuming both a public as well as domestic character. Sacrifices involved the killing of animals on a large scale , especially the cattle

wealth. The simple religious ceremonies which were performed by *Grihapatii* gave place to complicated rituals which could be performed only by priest. The main spirit and aim behind the prayer was lost. Instead, emphasis was placed on right performance of ritual and correct pronunciation of mantras or prayers. The rituals could be performed by Brahmans only which was heartily supported by kshatriyas because they used to give religious sanction to their power and superiority in society against other varnas. Brahmins received cattle , gold , cloth , horses and even portions of territory as ***dakshina*** or gift (fees). However, people prayed for the same material reasons as they did in the early Vedic age.

Moreover, in the latter Vedic age vegetables, food, rice and milk were not the common offerings to gods. Animal sacrifices were added as offerings of higher order. The Asvamedha or horse sacrifice was made by the kings to establish themselves as ***chakravartin*** rulers.

The people of the period under reference became very superstitious. They had faith in spirits, charms, etc. Signs of idolatry appear in the later Vedic age. They also had firm belief that both evil and good spirits could be controlled by magical formulae.

Cause of Origin of Buddhism and Jainism

The main causes responsible for the origin of Buddhism and Jainism were as:

1. Ritualistic domination of Brahamanas

Kshatriyas reacted strongly against the ritualistic domination of brahamans and Varna based superiority on birth. Both Vardhaman Mahavira and Gautama Buddha belonged to Kshatriya clan and disputed the authority of brahamans.

2. Rise of new Agricultural Economy

The real reason for the emergence of new religious movements was the rise of new agricultural economy in north India which was based on iron ploughshare. The agricultural economy required the use of bullocks and cattles. It could not flourish without animal husbandry but the Vedic practices of killing cattles in sacrifice led to decimation of cattle wealth. It was against this background that both Jainism & Buddhism spoke and propagated the idea of ***ahimsa (non-violence)***.

3. Improvement in the economic status of Vaishyas

Earliest coins belonged to 500 BC are known as punch marked coins. They were first used by Vaishyas / Traders. Use of punch marked coins facilitated trade and commerce, which added to importance of Vaishyas as such. However, Vaishyas were ranked 3rd in ***Varna*** system and as such were eager to improve their position. Hence, they extended generous support to Buddhism and Jainism for with the following reasons:

- a. Both, Buddhism as well as Jainism, were not biased towards any ***Varna*** (caste)
- b. Both Preached the gospel of non-violence, which would put an end to the war between kingdoms and consequently promote trade and commerce
- c. Brahmanical law book "Dharamsutras" decried lending money on interest and a person who lived on interest were not held in esteem by them. Hence Vaishyas were eager to support any religion which will not decry lending money on interest.

New Way of life

A strong reaction by common people against use of coins, private properties, new dwellings, new dresses, new system of transport & luxury arose. Common people yearned to go back to primitive ways of life. They , as such , turned towards Buddhism and Jainism which preferred simple, Puritan and ascetic living and asked people to forgo all good things in life, not to touch gold and silver and were to accept only as much to keep their body and soul together.

JAINISM

Mahavira, also known as Vardhamana was the 24th Tirthankara of Jainism. He was born in 540 BC as son of King Siddhartha and Queen Trishala. There is , though , controversy with regard to the actual date of birth of Mahavira. His birth day falls in month of Chaitra (March or April). He was born at Kundagrama near Vaishali , located in Muzaffarpur district of Bihar. His father King Siddarth was head of Jantrika Kshatriyas and his mother mother Trishla was a Licchavi princess and sister of ruler Chetak. Chetaka's daughter later married to powerful King of Magadha, Bimbisara. Thus Mahavira was linked to the most influential and powerful families of his time.

At the age of 30, Mahavira renounced the royal life, gave up worldly possessions and spent 12 years as ascetic, mostly in meditation. He wandered from place to pplace. He did not stay for more than one day in a village and five days in a town .It is said that during this long and arduous journey of twelve years he never changed his clothes and abandoned them altogether when he attained **Kaivalya** (omniscience or supreme knowledge). Once he attained Kaivalya (supreme knowledge), he devoted rest of his life preaching the eternal truth and spiritual freedom to people across India. He attained **Nirvana** (died) at Pavapuri (current Nalanda district) at the age of 72 years. He propogated his teachings for about 30 years during which he visited Koshala, Magadha , Mithila and other places.

As per Shwetambara traditions (one of the two major sects of jainism) ,he was married to Yasoda, who had given birth to his daughter Anojja or Priyadarsana. Priyadarsana later married to Jamali, who was also a disciple of Mahavira.

Tirthankara in Jainism

Jainism is believed to have been preached by a succession of twenty-four propagators of faith known as Tirthankara. Tirtankara is a human being who helps in achieving liberation and enlightenment as an "**Arihant**" (conqueror) by destroying all of their soul constraining (ghati) **karmas**, became a role-model and leader for those seeking spiritual guidance. There are 24 Tirthankaras and each of them revitalized the Jain Order. Mahavira was the last Trithankara of Jainism .

Philosophy of Jainism

The distinguishing features of Jain philosophy are its belief on independent existence of soul and matter, absence of a supreme divine creator, potency of **karma**, eternal and uncreated universe, a strong emphasis on non-violence, morality and ethics based on liberation of soul. Jainism, like Buddhism is non-theistic. It does not acknowledge existence of a supreme divine creator. This is different from Vedic religion which is monotheistic and believes in existence of a divine creator of this universe.

Principles or Teachings of Jainism

Jainism encourages spiritual development through cultivation of one's own personal wisdom and reliance on self-control through vows or **Mahavratas**. Ascetics of this religion undertake five major vows:

Ahimsa (Non-violence): The first major vow taken by ascetics is to cause no harm to living beings. It involves minimizing intentional as well as unintentional harm to other living creatures.

Satya (Truth): The vow is to always speak of truth. Given that non-violence has priority, other principles yield to it whenever there is a conflict. In a situation where speaking truth could lead to violence, silence is to be observed.

Asteya: Asteya, is to not take into possession, anything that is not willingly offered. Attempt to squeeze material wealth from others or exploit the weak is considered theft.

Aparigraha: Aparigraha is to observe detachment from people, places and material things. Ascetics live a life of complete renunciation of property and human relations.

Brahmacharya: The vow of brahmacharya requires one to exercise control over senses from indulgence in sexual activity.

The above teachings can be put simply as:

- (i) Do not commit violence,
- (ii) Do not tell a lie,
- (iii) Do not steal,
- (iv) Do not hoard, and
- (v) Observe continence (brahmacharya).

Jain sects

In the 4th century CE, Jainism developed two major divisions Digambara (sky clad ascetics) and Svetambara (white robed ascetics). Both Digambara and Svetambara communities have continued to develop, almost independently of each other.

Contribution of Jainism:

Jainism made the first serious attempt to mitigate the evils of the Varna order and the ritualistic Vedic religion.

The early Jainas discarded the Sanskrit language principally patronized by the brahmanas. They adopted instead Prakrit, the language of the common people to preach their doctrines. Their religious literature was written in Ardhamagadhi, and the texts were eventually compiled in the sixth century AD in Gujarat at a place called Valabhi, a great centre of education. The adoption of Prakrit by the Jainas helped the growth of this language and its literature. Many regional languages developed out of Prakrit, particularly Shauraseni from which the Marathi language developed.

The Jainas composed the earliest important works in Apabhramsha and compiled its first grammar. Jaina literature comprises epics, Puranas, novels, and drama. In early medieval times, the Jainas also made substantial use of Sanskrit and wrote many texts in it. Last but not the least; they contributed to the growth of Kannada, in which they wrote extensively.

Initially, like the Buddhists, the Jainas were not image worshippers. Later they began to worship Mahavira and also the twenty-three tirthankaras. Beautiful and sometimes massive images in stone were sculpted for this purpose, especially in Karnataka, Gujarat, Rajasthan, and MP.

Gautam Buddha- A Brief Biography

Gautam Buddha was born as Siddhartha. His father Shuddodhana was a leader of Shakya clan which was a republic with capital at Kapilvastu. His mother Mahamaya was princess of another such principality called Koahala. His mother died soon after his birth and he was raised by Prajapati Gautami. He was born in Lumbini in modern-day Nepal, around the year 567 BC and raised in Kapilavastu. The main evidence that Buddha was born in Lumbini, Nepal is the Ashoka Pillar which is still at Lumbini. Buddha's Birth is celebrated as Vesaka in some countries while in India, it is celebrated as Buddha Poornima, which falls in month of Vaishaka / April or May.

To distract Buddha from his meditative bent of mind, he was married to a beautiful lady, Yashodhara, at the age of 16 who gave birth to his son Rahula. However, the married life didn't interest Buddha who was always lost in pondering over the mysteries of Universe. Finally, He left his house at the age of 29 years after encountering with human sufferings and due to the truth that human life is momentary and one has to suffer a lot. The objective of leaving home was to overcome the sufferings due to old age, illness and death. Buddha's leaving home is called the Great Departure or ***Mahabhinishkramana***.

While wandering as ascetic he subjected himself to austerity. But austerity did not bring him desired results. He studied under two hermits Allara and Udaka to achieve knowledge, but that knowledge also did not satisfy him. He did several experiments for five years. Meanwhile, he concluded that neither the path of austerity nor the extreme luxury is correct way. Finally, he started moving away from ascetics and imbibed himself into meditation. At the age of 35 years, while meditating under a Pipal tree on the bank of river Niranjana at Gaya, he came across the desired truth. He now became Shakyamuni Buddha or the Buddha of Shakya Clan.

His first followers were two merchants Trapussa and Bhallika. With other followers he gave his first sermon dealing with Four Noble Truths and the Noble Eightfold Path at Deer Park in Sarnath near Varanasi. This first sermon was called Dhammachakra pravartan (turning of the wheel of law). The four noble truths and Noble Eightfold Path became the core pillars of Buddhist teaching.

Buddha and his teaching (Dhamma) along with the first union of his five disciples (Sanhga) formed the three gems (Triratna) of Buddhism. Taking “refuge in the triple gem” has traditionally been a declaration and commitment to being on the Buddhist path, and in general distinguishes a Buddhist from a non-Buddhist. Buddha, Dhamma and Sangha also translates and is implied to mean Continence, poverty and faith.

Gautam Buddha attracted a band of followers and instituted a monastic order. He spent the rest of his life teaching the path of awakening he had discovered, traveling throughout the north-eastern part of the Indian subcontinent, and died at the age of 80 (487 BCE) in Kushinagar, Up, India.

Symbols associated with Buddha’s Life

Buddha’s birth : Lotus and Bull

The Great Departure (Mahabhinishkramana) : Horse

Enlightenment : Bodhee tree {Peepal}

First sermon (Dhammachakraparivartana) : Wheel

Death (Parinirvana) : Stupa

Teachings of Buddhism

Gautam Buddha preached Four Noble Truths:

Dukkha : World is full of sorrow and everything from birth to death brings sorrows

Dukkha Samudaya (Cause of sorrow): Desire is the cause of sorrow

Dukkha Nirodha (Prevention of sorrow): Triumph over desires leads to prevention of sorrow.

Dukkha Nirodha Gamini Patipada Magga or The path of Prevention of Sorrow: Man can avoid Dukkha by avoiding extremes of life and following middle path or Madhyam Patipada. The life of moderation and self control along with pursuance of 8 fold path is essential to prevent the Dukkha.

Eight Fold Path or Astangika marg

The eight fold path was recommended to eliminate the human misery. It comprises of three basic divisions of wisdom (Pragya Skanda), ethical conduct (Sheel Skanda) and meditation (Samadhi Skanda). The Noble Eightfold Path consists of a set of eight interconnected factors or conditions, that when developed together, lead to the cessation of dukkha. The Eight factors are:

Right View (or Right Understanding): Viewing reality as it is, not just as it appears to be

Right Intention (or Right Thought): Intention of renunciation, freedom and harmlessness

Right Speech: Speaking in a truthful and non-hurtful way

Right Action: Acting in a non-harmful way

Right Livelihood: A non-harmful livelihood

Right Effort: Making an effort to improve

Right Mindfulness: Awareness to see things for what they are with clear consciousness

Right Concentration: Correct meditation or concentration.

Five principles

Buddha exhorted upon his followers the following tenets:

1. Do not commit Violence
2. Do not cover the property of others.
3. Do not use intoxicants
4. Do not tell a lie
5. Do not indulge in sexual misconduct or adultery.

Spread of Buddhism-Causes

Buddhism spread rapidly both during the life and after the death of Buddha. The important causes responsible for the spread of Buddhism were :

1. Buddha's Ideal Life:

The personality of Buddha and the method used by him to preach the religion helped the spread of Buddhism. His simple life, sweet words, life of renunciation attracted a large number of people to his teachings. He tried to fight evil by goodness and hatred by love. He always tackled his opponents with wit and presence of mind.

2. Shortcomings of Vedic Religion:

Brahmanism became complicated due to the elaborate rites, rituals, caste system, animal sacrifices etc. The common people were fed up with Brahmanism, as it became complicated and expensive. In comparison with Brahmanism, Buddhism was democratic and liberal. The message of Buddha came as a relief to the people. It was free from the evils of Brahmanism.

3. Use of Pali Language:

Buddha preached his messages in Pali (one of the variants of prakrit), the language of the people which contributed to the spread of Buddhism. The Vedic Religion was explained in Sanskrit language. It was difficult to be understood by the common people. But the principles of Buddhism became accessible to all.

4. Buddhist Sangha:

The missionary activities of the Buddhist Sangha were responsible for the growth of Buddhism. During Buddha's life time and even after his death Buddhism was confined only to Northern India. But it emerged as a world religion during the rule of the Mauryas and it became possible because of the efforts of the Buddhist Sanghas, Monks (Bikshus), and Upasakar (lay-worshippers).

The Buddhist Sangha established its branches throughout India. The monks spread the message of Buddha in Mathura, Ujjain, Vaisali, Avanti, Kausambhi and Kaunaj. Magadha responded well to Buddhism because they were looked down upon by the orthodox Brahmanas.

Royal Patronage:

Royal Patronage greatly helped in the rapid spread of Buddhism. The rulers like Prasenjit, Bimbisara, Ajatasatru, Asoka, Kaniska and Harshavardhan championed the cause of Buddhism and adopted several measures for its spread throughout India and outside India. Asoka deputed his son Mahendra and daughter Sanghamitra to Srilanka for the spread of Buddhism. With the efforts of the rulers, Buddhism crossed the long road of progress and reached Tibet, China, Indonesia, Ceylon, Japan and Korea.

Role of Universities:

The famous Universities at Nalanda, Puspagiri, Vikramasila, Ratnagiri, Odantapuri and Somapuri helped indirectly in the spread of Buddhism. Large number of students reading in these universities was influenced by Buddhism and embraced it. They also spread the messages of Buddha far and wide. The famous Chinese pilgrim Hiuen Tsang was a student of the Nalanda University. Nalanda had many renowned teachers like Shilavadra, Dharmapala, and Divakaramitra who dedicated their lives for the spread of Buddhism.

Influence of Time:

6th Century B.C. was an ideal time for the spread of Buddhism. It was a time when people were fed up with the superstitions, complex rituals and rites and blind beliefs. The message of the Buddha came as a welcome relief to people already groaning under the oppressive weight of Brahmanism. They were easily drawn to Buddhism by the simplicity of its faith and its religious tolerance.

Simple Doctrines:

As compared with Jainism, Buddhism was essentially simple. It did not confuse the people. Rather its Eight-fold Path and 'concept of non-violence' were so simple that

people could easily understand and follow these. Buddhism also lacked the severity of Jainism, as well as the complexity of Vedic rituals. The people, already fed up with Brahminical manipulations of Vedic religion, came to accept Buddhism as a soothing and refreshing change.

Bhakti Movement

Bhakti movement constitutes a very important chapter in the socio-cultural history of India. In a general sense Bhakti means devotion to God. The concept of Bhakti is an age-old one. Bhagavad Gita prescribes Gnana (knowledge), Karma (action) and Bhakti (devotion) as the three essential features to shatter the bondage of material world and to serve the Almighty God. However, Bhakti Movement assumed a popular character during medieval times.

A number of reasons were responsible for the emergence of Bhakti Movement:

1. Social and Religious Evils Prevalent in The Hindu Society

During the time of Muslim rule in India the Hindu society was full of many social and religious evils like rigid caste system, irrelevant rituals and religious practices, blind faith, polytheism, social segregation, severe economic disparity due to casteism, untouchability, etc. The Hindu religion itself was monopolized by the Brahmins who made religion as a source of power and influence.

2. Challenge Thrown By Islam

Islam was the religion of the ruling community during medieval times in India. Islam has its own individual characteristics like universal brotherhood, equality of all in the society, absence of any caste system or untouchability, opposition to idol worship and above all, practice of monotheism or oneness of God. Absolute monotheism and equality of all men greatly appealed to the Hindus, especially the Sudras and untouchables who were the worst sufferers and had no religious freedom. These Islamic ideas threw a powerful challenge to the existing corrupt aspect of Hinduism and the accompanying social evils. Thus, Bhakti movement aimed at the purification of Hindu religion and liberation of the people from the monopoly and injustices of the priestly classes was started as a response to the challenge thrown by Islam.

3. Influence of Sufism

Sufism, a popular movement in Islam, also contributed to the rise and popularity of Bhakti Movement in India. Sufi saints were men of high moral character who stressed on cultivating the

purity of thought and preached the values of love, tolerance , forbearance, equality besides worship of one Eternal God. The Sufi saints made no distinction on the basis of caste ,colour or creed. Prominent Sufists like Hazrat Khwaja Moinuddin Chisti, Hazrat Khwaja Nizamuddin Auliya and Naseeruddin Chirag fostered a spirit of reconciliation among the Hindus and Muslims in the medieval society. The Hindu saints of India were influenced by the liberal approach of Sufism.

4. Role of Religious Reformers

The Bhakti movement started in the South in response to the conquest of northern India by Muslim rulers. From 8th century A.D. to 15th century A.D. This movement gathered its momentum in the south. The earliest reformer saint in South was Adi Shankaracharya . Further, the movement was carried forward by Alwar and Nayanar saints of the South. It is to be noted that Southern Vaishnavite saints are called Alvars and the Saivite saints are called Nayanars. In course of time the saints of Northern India got themselves involved in this Bhakti movement. The chief exponents of the Bhakti movement were Shankara, Ramanuja, Kabir, Nanak, Shri Chaitanya, Mirabai, Ramananda, Namdev , Madhava, Eknath, Surdas and Tulsidas. They were the propounders of Bhakti movement who made Bhakti their principal theme and gave a call to the people to worship in the simplest possible way of devotion and love.

Main Teachings or Features of the Bhakti Movement

1. Bhakti movement centred round monotheism or the worship of one God. To them Ram and Rahim, Ishwar and Allah were but different names of one God that is the Supreme Being. In other words, they emphasized upon the unity of Godhead.
2. The other prominent feature of Bhakti movement was its emphasis on Bhakti or devotion to God as the only means to achieve salvation. With supreme devotion to the Almighty one could realize Him. Thus Bhakti was superior to Gnana or knowledge and Karma, or Action. No other formalities like ceremonies or rituals were required to worship God.
3. Bhakti movement advocated the need of a preceptor or guru who would guide the devotee to this ultimate goal. A true guru was the main source to attain God. He alone could show the path

of light to reach the proper destination. A guru could lead the devotee from the material world to the spiritual world.

4. Equality of men or universal brotherhood was another cardinal philosophy of the Bhakti cult. As a matter of fact Bhakti movement had raised its voice against racial discrimination, caste hierarchy and such social differentiations. It was believed that all creations of God were equal and hence, all men should be treated equally.

5. The Bhakti saints strongly denounce image-worship of the Hindus. They condemned ritualism, false practices, blind faiths and dogmas. To them, rituals and sacrifices were meaningless. They believed in a formless and shapeless God which was the Supreme power. Anybody, irrespective of caste, colour and creed, could reach Him and realize Him through the simple method of selfless devotion.

6. The attitude of self-surrender constituted another important tenet of the movement.

Impact of Bhakti Movement

1. Development of Vernacular Literature like Bengali, Marathi , Punjabi, etc.

2. Flexibility in the Caste System and the associated practices.

3. Improvement in the Status of Women.

4. Reconciliation With Islam

Sufi Movement In India-Major Orders or Silsilahs

The 10th century A.D marks the important changes in the realm of ideas and beliefs in the Islamic religion - the rise of the Sufi mystic orders. It is generally believed that Sufism is derived from two Arabic words i.e. 'Saf' and 'Suf. The word 'Saf means a carpet. Since the Sufis meditated upon God on a carpet, Sufism took its birth i.e. pure people who meditated on a carpet. The word 'Sufi' derives its name from another Arabic word 'Suf which means wool. The Muslim saints who wore garments of coarse wool began to be called Sufi saints. However, another version points out that the word 'Sufi' has been derived from the Greek 'Sophia' which means Knowledge and Wisdom. This means that Sufis were the men of wisdom and Knowledge.

Main Features of Sufism:

1. The core concept of Sufi Movement is 'Wahadat- ul-wahjud' meaning "Universal Brotherhood" or the Unity of Being which means that God is present in everything. . It outwardly rejected the religion and emphasized love and devotion to God and compassion towards all fellow human beings.
2. Mystics, who are called Sufis, were persons of deep devotion who were disgusted by the display of wealth and degeneration of morals following the establishment of the Islamic empire.
3. Sufism derives its inspiration from Islam. While the orthodox Muslims depend upon external conduct and blind observance of religious rituals, the Sufi saints seek inner purity.
4. According to Sufi saints, God is the beloved of the lover ("Mashook") i.e. the devotee and the devotee is eager to meet his beloved (God).
5. The Sufis were organized in 12 orders or Silsilahs. A Silsilah was generally led by a prominent mystic who lived in a Khanqah or hospice along with his disciples.
6. The Sufi orders are broadly divided into two: Ba-shara – Those who followed the Islamic Law and Be-shara – Those who were not bound by the Islamic Law.

7. The Sufi saints made themselves popular by adopting musical recitations called “Sama”, to create a mood of nearness to God. Qawwali is the form of sufi devotional music popular in South Asia and ghazal is a form of Qawwali.

8. The Sufis emphasised on the importance on a 'Murshid' or Spiritual guide.

Major Orders or Silsilahs followed in India

The four main Sufi orders – Chisti, Qadiriyya, Suhrawardiyya and Naqshbandi order were practiced in India.

Chisti Order

The Saints of Chisti Order lived in poverty away from the glamour of world. They did not accept State service. This order is primarily followed in Afghanistan and Indian Subcontinent.

The Chisti order in India was established in India by Khwaja Muinuddin Chisti in 1192, shortly after the death of Prithvi Raj Chauhan. He died in 1236 and his tomb in Ajmer was constructed by Ghiasuddin Khalji of Malwa. Mohammed Bin Tuqlaq visited the tomb and later it came under State Management during Mughal Ruler Akbar’s reign.

One of the other notable Sufi saints was Khwaja Qutbuddin Bakhtiyar Kaki who organized work in Delhi and the contemporary Delhi Sultanate Ruler was Illtutmish who was deeply devoted to Chisti Order.

Another famous Sufi saint was Nizamuddin Auliya and he adopted yogic breathing exercises, so much so that the yogis called him sidh or ‘perfect.’

Nizamuddin Auliya’s famous disciple was Amir Khusrow who is called as “father of Qawwali” and “Parrot of India” and introduced the Ghazal Style to India.

After the death of Nasruddin Chiragh-i-Delhi in the 14th century, the chishtis order declined.

Suharwardi Order

Unlike the Chishtis, the suharwardi saints did not believe in leading a life of Poverty. They accepted the service of the state and held important posts mainly under Delhi Sultanate rulers like Iltutmish.

It entered India at the same time as the Chishtis and its activities were confined to the Punjab and Multan. This order was established in India by Bahauddin Zakanya.

The Most well-known saints were Shaikh shihabuddin Suharwadi and Hamid-ud-din Nagori.

Another Saint Shaikh Fakhruddin Ibrahim Iraqi composed a treatise called Hamat which is a commentary on the Unity of Being (Wahdat-al-Wujud) and he was highly respected by the Delhi Sultans from Alauddin Khilji to Muhammad Bin Tughluq.

Qadri Order

This order was established in India by Niyamatullah Qadiri and was introduced in India over Babur period.

A great follower of Qadri Order was Dara Shikoh, who was the eldest son of the Mughal emperor Shah jahan.

Nasqabhandi Order

This order was founded by Baqi Billah and the followers were very orthodox compared to all other orders.

This order was popularized in India by Babur who was deeply devoted to Naqshbandiyya leader Khwaja Ubaidullah Ahrar.

One of the disciples of Khwaja was Shaikh Ahmad Sirhindi who opposed all those practices and beliefs of Akbar and demanded re-imposition of Jizyah. Later he was imprisoned by Jahangir for claiming a status beyond that of the Prophet.

Impact of Sufism:

The Impact of Sufism can be briefly explained as under:

Religious impact:

The efforts of Sufi saints helped to lessen religious fanaticism in India. Hindus in larger numbers became followers of Sufi saints. The tombs built after their death has continued to become places of worship for the Muslims as well as the Hindus. Their belief in unity of God helped to remove mutual differences.

Social Impact

Their stress on social welfare led to the establishment of works of charitable nature i.e. opening of orphanages and women service centres. The efforts of Sufi saints helped to promote equality and lessen the evils of casteism. They also tried to infuse a spirit of piety and morality.

Political Impact

Some of the renowned Sufi saints on account of their virtuous and saintly life motivated some of the Delhi Sultans to follow a liberal policy.

Cultural Impact:

The sacred places built in the memory of the Sufi saints clearly demonstrate the development of a new type of architecture. The Dargah' of Khawaja Muin-ud-Din Chisti at Ajmer and the Tomb of Nizam-ud-Din Aulia at Delhi have a special place in architecture.

Development of Modern Education in India - Macaulay's Minute and Wood's Despatch

Macaulay's Minute, 1835

The British East India Company took no steps initially for the cause of Education in India. Their sole purpose was to make profit through trade and other means. They didn't consider it their responsibility to educate Indians, even though, there were a few steps taken here and there. William Hastings founded the Calcutta Madarassa in 1781 for the purpose of studying Muslim Law. Similarly, Jonathan Duncan established the Sanskrit College at Banaras for studying the Hindu Law and Philosophy. The charter Act of 1813 was an important landmark in the history of Indian education as it heralded first concrete step towards modern education in the country. This Act set a sum of not less than one lakh of rupees in each year for the revival and improvement of literature and encouragement of the learned natives of India and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India. However, after the Charter Act, there was a split among the British regarding the mode of education to be imparted to Indians. While the orientalist believed that Indians should be educated in their own languages and taught their own scriptures and texts, the other group, anglicists, decided that English education was the best kind to be imparted.

It was in the midst of this controversy that Thomas Babington Macaulay landed in India in June 1834, as the President of the General Committee of Public Instruction (GCPI). William Bentinck, the Governor General of India, sought the advice of Macaulay in this regard. Macaulay was a proud Englishman convinced of his own nation's greatness and achievements, which he considered the best whether it was in the sciences or the arts.

Macaulay presented his 'Minute on Indian Education' On 2 February 1835, that sought to establish the need to impart English education to Indian 'natives'. In his minute on education, he justified the use of English as the medium of instruction, and also the teaching of western education to Indians. He criticized Indian knowledge and languages and thought them completely worthless. For instance, he said of Indian literature:

“...a single shelf of a good European library was worth the whole native literature of India and Arabia.”

He also believed that western science was far superior to Indian knowledge. Macaulay wanted the government to spend money only on imparting western education and not on oriental education. He advocated the shutting down of all colleges where only eastern philosophy and subjects were taught. He also advocated that the government try to educate only a few Indians, who would in turn teach the rest of the masses. This is called the ‘downward filtration’ policy. He wanted to create a pool of Indians who would be able to serve British interests and be loyal to them. This class would be “Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect.”

Macaulay’s proposals were promptly accepted by Lord William Bentinck. Macaulay’s proposals were officially sanctioned in March 1835. In 1837, English was made the court language.

Wood's Dispatch , 1854

Charles Wood’s Despatch had an impact on education in British India as it promoted the use of vernacular languages in the primary schools. Charles Wood was the President of the Board of Control (Introduced through Pitt’s India Act, 1784) of English East India Company. He had also been the Secretary of the state of India. He had a great impact on disseminating education in India.

In 1854 he sent a despatch to Lord Dalhousie, the then Governor-General of India. Wood’s despatch suggested that primary schools must Adopt vernacular languages. Through the despatch, he also suggested that high schools use anglo-vernacular medium and that English should be the medium for college-level education. Hence, the Wood’s Despatch is considered as ‘Magna-Carta’ of English Education in India.

Features of Wood’s Despatch

The Wood's Despatch promoted education rejecting the 'downward filtration theory'. The main recommendations of the Woods Despatch were:

Primary Education

Vernacular languages were to be promoted.

Education Department was to set up in every province.

At least one government school was to be opened in every district

Higher Education

Universities on the model of the London university be established in big cities like Bombay, Madras and Calcutta

Systematic method of education be followed

Women's Education

Promoted female education on all levels.

Hierarchy in education

Primary schools in villages (Bottom) to be followed by Anglo-Vernacular High Schools.

Affiliated colleges at district level.

Affiliating universities in the presidency towns.

English Education

English was made the medium of instruction for higher studies

Vernacular Education

Vernacular languages (spoken by the common masses) to be promoted at primary level

Teachers' training

Promotion and stress on teachers' training at all levels.

Moreover, the Wood's Despatch stressed that Secular Education should be promote. Grants-in-aid were recommended to encourage private enterprise.

Impact of Wood's Despatch

Bombay, Madras and Calcutta universities were set up in 1857.

In all provinces, education departments were set up.

Bethune School (founded by J.E.D. Bethune) was started for women education.

Agriculture Institute at Pusa (Bihar) and an Engineering Institute at Roorkee were started.

British India witnessed rapid westernisation of education system with European headmasters and principals in schools and colleges.

Private Indian educators also appeared.