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Archaeological Remains of King Durjanaal

*Dr. Mathura Ram Ustad

Abstract

Chota Nagpur the Southern part of Bihar is known as the land of Mundas and Oraons.

First of all Asura¹ accepted this place as an abode of life. They were followed by Mundas and Oraons² for the First time Munda established a seat of ruling dynasty.

During the early Mediaeval period in between 1098 and 1113 A.D. Bhimkaran established the capital of his kingdom near Bero at Khukhara, Which is situated at the distance about 45K.M. away from Ranchi in the South, West direction of Ranchi in the route of Bero to Lohardaga. It is situated on 23.20 latitude and 88.87 longitudes³ geographically this place is situated at the height of 738 meter 5 above the sea level.

Now a day we find some historical remains at the old fort. It seems this place was well protected area by natural surroundings of Rocks and hillock Nagabandhi ruler Bhimkaran⁴ selected this place and built a fort here for the safety of the ruling dynasty.

During the days of Mughal ruler in India.⁵ This place Khukhara was the famous for its diamonds and white elephants. Diamonds of Khukhara were main attraction for Mughal kings.⁶ That started the misfortunes of Khukhara capital.

Durjansal was a dominant ruler of this dynasty at Khukhara. He was captured by the Mughal Governor of Bihar Ibrahim Khan was imprisoned and sent to Gwalior fort by Fateh-a Jang, brother of Nurjahan. His reign began from 1599 A.D. .⁷ Thus he must be imprisoned in Gwalior Fort in 1615 A.D. He remained in the jail for the period of 12 or 13 years. It is expected that he returned in the year 1627 from Gwalior Jail.⁸

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The reign Durjansal, after the return from the imperial court in 1627 A.D. .These last years of his reign saw an immense outburst of architectural activities on his part.

Durjansal lived in a simple house in spite of the fact; he had been the owner of several diamonds after returning from Gwalior Fort. He started the construction of magnificent palace known as Nawratangarh, which is still standing near Sisai Police Station. This place is known as a Doisa Fort.

Durjansal shifted the capital of Nagbanshi Kingdom from Khukhara to Doisa. This new site of capital was surround hills and rocks, from three sides and one side river South Koel still flowing with sound words. This place was found suitable and protected by the nature. Therefore it was selected for capital.

Today Khukhara has been neglected but we find even today a few archaeological finds of historical importance, among them Bhimsager is a significant one. This great water tank fulfilled the requirement the people of this capital about 15 acres of land has been covered by the lake. Another artificial lake is called Rukamenisagar. It is a proverbe in the locality of Khkhara, that Bawan Ganda Pokhara our Tripan Ganda Bagh. (It means the number of tanks 208 and the number of Garden 212 during the reign of King Durjansal.

At present we find only 13 ponds instead of 208, at Khukhara. The names of tanks justify its utility. Jhuluwa Talab situated in front of the royal Fort, which never remained dry. Perhaps it was used by the queen and princes of the royal palace.

One peculiar thing which was prevalent at that time was the naming of the tanks according to their functions for example - Nai- talab, Bhatt Talab, Prohit Talab. A few tanks are known by these names even today Dhobi- Talab, Bhatin-Talab, Ghora- Talab, Mali- Talab etc.

The walls of fort are 36" thick from all sides. It seems that this palace was not only well protected but it was also very strong in construction, after the expiry of more than eight hundred years, the structure of the palace can be seen even today. The art and architecture of Chotanagpur during early mediaeval period can be analyzed on the basis of this monument.

Now all the remains and structures are unprotected and uncared. It seems like ho man's land.

I would like to suggest that the ruined palace, stones inscriptions of Ibrahim Khan in Chandpahar, all are important from archaeological view on the basis of which one can narrate the functions of Nagbanshi rulers and their architectural design; these should be well protected by the archaeological survey of India. Further I would like to suggest that the art of Chotanagpur should be re-evaluated on the basis or archaeological remains which have been found at Khukhara. This Place has been mentioned in the records of Muslim rulers 9 but uptill now no attempt has been made by any historian or archaeologist in presenting the works done by Nagbanshi rulers Khukhara was ruled by Nagbanshi from 12th century to 17th century A.D.

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2

Maritime Trade and Commerce of India During Ancient Period

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Abstract

During ancient period India played a prominent role through Arabian Sea, Bay of Bengal and the Indian Ocean, a large number of horses were imported both by Restrakuta and Pratihara kings by sea from Arabia. Indian tigers, lions, rhinoceros, elephants and serpents were brought to Rome for circus shows. The Pallavas had an extensive trade with the countries of South-east Asia and also sent a number of embassies to China to develop trade and cultural contacts. The main-sea port for foreign trade in China during this period was Canton or Kanfu as the Arab travelers called it. Buddhist scholars went from India to China by the sea-route. The most significant export of Iran to India was war-horses and military materials. Gujarat was an important port in the medieval period, where the import and export of valuable commodities were carried on through the maritime trade off India.

Key words : *Arabian Sea, Bay of Bengal and the Indian Ocean, Maritime Trade, China*

During Ancient period, India became a great maritime Power. She played a prominent role in the transoceanic Commerce and maritime activities. The Arabian Sea, Bay of Bengal and the Indian Ocean were the main routes over which the maritime trade was going on.

It is known that between 8th and 10th century A.D a large number of horses were imported both by Restrakuta and Pratihara kings by sea from Arabia, west Asia. They had also a commercial relation of India with the Roman World.¹ The articles like drugs, Spices, teakwood of Malasore, Precious stones etc were being exchanged through these posts.² The Arabians sea, Bay of Bengal and the Indian

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Ocean are the main routes over which the pre-European Maritime trade was going on. It is also known that Indian tigers, lions, rhinoceros, elephants and serpents were brought to Rome for circus shows. The Romans liked Indian Parrots, Indian fowls, ivory and tortoise shells which were used for making ornaments and inlaying furniture. The Roman women wore Indian and Persian gun Pearls. Besides this, herbs, spices, pepper, lyceum, costus, delicious, sugar, aguru and Indio formed a very important part of Indian export. Cotton clothes were used as articles of wear, rice and sesame oil were used in their food. Indian lime, peach and some other fruits were also used as medicines. Many kinds of precious stones such as diamond, any, sardonyx, agate, carnelian, crystal, amethyst, apal, cat's eyes, ruby and garnet etc. had very large demand in the Roman market.³ The Chola rulers (9th to 15th Centuries) had powerful navies and made their influence felt on the countries of South-East Asia. The Pallavas had an extensive trade with the countries of South-east. Asia and also sent a number of embassies to China to develop trade and cultural contacts. The Coromondal coast and Malabar were the centre of the India's trade with the countries of South-East – Asia under the ruler Rajendra Chola.⁴ One of his naval exploits was the conquest of the Maldiv Islands. The Sailendra Empire which had arisen in the 8th century extended over the Malay Peninsula, Sumatra, Java and the neighboring islands and controlled the overseas trade-routes to China.⁵ The Chola ruler also sent a number of embassies to China.

The South Indian and Ceylonise shipping came to play an important role in the maritime trade of India. In 1112 A.D. the large ships which came to the Chinese ports of Canton and Zayantan (Chun Chao) were those of the kings.⁶ The Chinese shipping was also familiar in Indonesia by 9th century A.D. There was considerable demand for cotton clothes in China upto 15th century A.D. There were main ports, viz, Bengal, Coromandal and Gujrat the chief exporter of cotton cloth.⁷

The most significant export of India to Iran was war-horses and military materials. The elephants were imported from Pegu (Burma) and Ceylon.⁸ The travelers of Tamilnadu had close trade relations with Braboch. The sea trade was at its Zenith and the shipping on the eastern coast ranged from Tamralipti on the Bay of Bengal and up-to the mouth of India of the Western Coast. The sea merchants of South India carried their goods to Sri Lanka, Suvarnavipa, and East Africa.⁹ The Roman traders were also constantly visiting their South Indian ports and were importing spices and black pepper, valuable muslin, precious stones and pearls.¹⁰

The coast of Muchiri was situated near the Periyar River, and it has been mentioned in the Mahabharat and Periplus. Another poet observes that at Muchiri the paddy was exchanged for fishes and bags of black pepper were brought from houses to markets. On the eastern Sea Coast of India, the port Thondi was situated on the Mausali River and the town has been identified with Palikar village, five miles north of Kilmidi town. After setting the custom duties the articles were sealed with the tiger claw symbol of the Cholas.¹¹ After State goods were stored in the go-downs. The South Indian merchants also imported some foreign wine. It is also evident from the Sangam Literature that the Yavans brought to South India same

ceramic ware and lamps. According to Kanakasali these lamps were decorated with the figures of the geese or they were fashioned like Dipalunmis.

In the 8th century the routes, as described by Kia Tan, were linked through Indochina. Thailand, Burma to North-east Africa and found an outlet past Kamrup at Tamralipti. The sea routes along the Red-Sea and the Persian Gulf linked up with the overland route. The Red sea routes via Juddah had links with the caravan route to Cairo, Alexandria and Suej. In Africa there was a Northern caravan route across the Shahara linking up with the Ashanti Coast via Timboctoo. There was also the sea route across the Arabian Sea ranging from Magadisciu in the north to Safala in the south.¹²

By 1200 A.D. the commodities of the maritime trade were mainly carried in two types of vessels such as "Dhow" and "Junk". The Dhows of the Arabian Sea must have been large compared to Mediterranean and North-European shipping of the period. The flexibility of the rope sewing enabled them to ride the heavy surf of many Indian road-steads.¹³

There are some references to Sanskrit and Prakrit texts on navigation, boat building and literary tracts on terms. Varna literature of the medieval period proves that the Katha Katarika material was available in Bengal.¹⁴ The forthcoming issue of Arcipel may also prove indication as to the new lines of investigation. The Gujarati bats were to the Arab specification and an old practitioner can still describe stitching used to be done.¹⁵ The Indian textile clothed both the rich and poor in South-east Asia and the Indian vessel called regularly at Pidie in North Sumatra and the neighboring port of Paste. Western Sumatra, Gujarat ships visited the four small sea port principalities of Priaman, Tiku, Baros and Singkel, as the Tamil ships had done country earlier.¹⁶

Gujarat was an important port in the medieval period, where the import and export valuable commodities were carried on through the maritime trade off India. The navigation Gujarat was perfect and skilled and they use effective barometers to know the humidity weather. They possessed maps and charts and maintained a category of long books, called Razanama.¹⁷ Oral information indicated usage of compassion the form of a floating fish but no such device has actually been seen. There are different types of models of ships, such as Machhwa, Batelo, Band Kotik were build in Gujarat and this method was extended along the west coast of Keral and Malabar. In south Gujarat both carven and Vadhera are well known. Early European travelers were struck by the absence of the Baulkingin traditional west coast ship-building.¹⁸ The Indian culture and civilization was spread throughout various foreign countries by the expansion of the pre-European maritime trade. By the advance of navigation the Buddhism was propagated. The bearers of Indian Culture are thought to have been India literati who visited the South-east Asia and introduced the Mamuls of rituals and technical treaties there.¹⁹ The expansion of the Muslim maritime influence was process of the encroachment on South Asia of Muslim arms. It was a continuous process of growing momentum, through individual settlement in South Asia suffered se back with the rise of the Hindu

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power of Vijaynagar in the late 14th and 15th centuries. As the expansion of trade by Muslims there was a peaceful spread of Islam in India and some other countries.²³ The Indian fleets, as a whole were quite strong. In 7th century the Indian rulers had their fleets sailing from Sindh to Malabar and from Cape Comorin to Tamralipti. Such a fleet must have faced the Arab fleets on the western coast. We also know how the Pallava king Narasimha Varma dispatched his fleet to help the rulers of Sri Lanka, mentioned in that inscription.²⁰

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3

Origin, Myths, And A Great Past of The Jalandhar District

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Abstract

article focus on the Jalandhar district, which lies between the latitude 30°58' and 31°37' and longitude 75°5' and 76°18'. On the south it is bounded by Satluj, which separates it from the districts of Ludhiana and Ferozepur, Kapurthala district is on its north-west and Hoshiarpur district on its north-east.¹ the district used to be divided into four tehsils namely Jalandhar, Nawashahr, Phillaur and Nakodar with the district headquarters at Jalandhar. It is very well connected by rail and road with Pathankot (116 Km) in the north, Hoshiarpur (44 Km) in the north-east, Nawashahr (68 Km) in the east, Nakodar (32 Km) in the south, Kapurthala (21 Km) in the west and Amritsar (79 Km) in the north-west.² The focus of this article is to trace the origin of the district of Jalandhar and to document the various myths associated with its great past right from mythology origin till the year 1849, i.e. the annexation of the Punjab region.

“According to Padma Purana, the city of Jalandhara was the capital of the great Daitya King Jalandhara, who became so powerful by virtue of his austerities as to be invincible. At last, however, he was overcome by Siva, through a disgraceful fraud, and his body was devoured by the yoginies, or female demons. However, the conclusion of the legend is differently given in local Purana, which states that he was overwhelmed and crushed to death by a mass of mountains, which Siva placed upon him. Flames then sprang out of his mouth, which was under Jwala-Mukhi, his back was under the upper part of the Doab, which is still called Jalandhara-pitha, or Jalandhar pith, by the people; and his feet were under the lower part of the Doab at Multan. Akbar partially adopted this version of the legend

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when he named the different doabs after the enclosing rivers, by calling the land between the Satluj and Beas the Doab-i-Bist Jalandhar, or Bit Jalandhar, instead of the Sab Doab, which it should have been if he had placed the initial of the eastern river first, as he did in the Bari and Chaj Doabs.”³

“Yet another legend, told to Cunningham by General Sauders Abbott, the then Deputy Commissioner of Kangra, makes Jalandhara a demon who would not suffer the Doab to be colonized, and was killed by Vishnu who built the town of Jalandhar on his back.”⁴“The earliest historical mention of Jalandhar occurs in the reign of Kanishka, the Kushana, who ruled from Kabul to the present Uttar Pradesh. There met under his auspices, at Kuvana near Jalandhar about A.D.100 a council of Buddhist teachers, which set itself the task of collecting and arranging the sacred writings of Buddhism.”⁵“Apart from the above quoted isolated event, the earliest fact of importance in the history of Jalandhar, is the establishment of the Rajput kingdom there. The date, however, is vague. The tradition preserved by Cunningham states that after the Mahabharata, Susarma Chandra, a Rajput of Somavanshi descent, who had held the district of Multan (Pakistan) and had fought on the side of Duryodhana against the five Pandava brothers retired with his followers to the Jalandhar Doab and founded there an extensive kingdom, embracing the whole of the plain country between the Beas and Satluj(Satluj) and all the hill country, lying between the Ravi and the frontiers of Mandi and Suket (the then princely states in Himachal Pradesh) to the south of Dhaoladhar mountains. This kingdom was known as that of Jalandhara or Trigartta being the name for the country watered by the three rivers Satluj, Beas and Ravi. The name of Trigartta is found in the Mahabharata and in the Puranas, as well as in Rajatarangini or history of Kashmir (by Kalhana).⁶At the time of Mahabharata, the Malavas were placed in East Panjab. In the account of the conquests of Nakula, they are grouped with the Sibis, Trigarttas, Ambasthas and Panchakarpatas. Thus it is clear that the Malavas were dominant people of Punjab living up to the entrance of the Trigartta in the north”.⁷

According to the ‘Chinese accounts of India’ by Huen Tsang the Chinese translation of Jalandhara is ‘CHE-LAN-T’O-LO’. According to him “This kingdom is about 1000 li from east to west, and about 800 li from north to south. The capital is 12 or 13 li in circuit. The land is favorable for the cultivation of cereals, and it produces much rice. The forests are thick and umbrageous, fruits and flowers abundant. The climate is warm and moist, the people brave and impetuous, but their appearance is common and rustic. The houses are rich and well supplied. There are fifty convents, or so, about 2000 priests. They have students both of the great and little vehicle. There are three temples of devas and about 500 heretics, who all belong to the pasupatas.”⁸

In the 7th century, the Chinese pilgrim, Huen Tsang was entertained for a whole month by Raja U-Ti-To or Idita whom Cunningham identifies with Adima of the genealogical lists. “In an inscription dated A.D. 804, the Raja of Jalandhara is named Jaya Chandra, who is the Jaya Malla Chandra of the lists, the seventh in the descent from Adima. Lastly, Avanta, the King of Kashmir, from A.D. 1028 to

1081, married two daughters of Indu Chandra, Raja of Jalandhar, who is the Indra Chandra of the genealogical lists of Kangra. These instances are sufficient to show that Jalandhar existed as an independent state for many centuries before the Mohammedan conquest.”⁹

According to H.A. Rose “The name Jalandhar, which is found in Kurran and in Kullu as well as in the plains city of that name, appears to preserve the memory of a time when lake formations were much commoner than they are now in North-West India. Various legends are connected with it. In the Pandavas time Jalandhar, who reigned from the Satluj to the Kangra hills founded it, but it was destroyed and refunded by a faqir Jalandharanath, in the days of Vikramaditya. Another account makes Trigartta, Sanskrit for ‘three forts,’ the country between Satluj, Beas and Ravi, while Jalandhara was the portion of the hills over which Siva threw Jalandhara to the daityas and its seat of government was Kangra. Tradition also has it that Jalandhar was overwhelmed by a great flood in A.D.1343.”¹⁰

According to Alexander Cunningham since the occupation of the plains by the Muhammadans, the ancient Kingdom of Jalandhara had been confined almost entirely to its hill territories, which were known by the name of Kangra. The district is also called Katoch the meaning of which is unknown and Trigartta, which is the Sanskrit name found in the Puranas, and in the native chronicle of Kashmir.¹¹

According to Ibbetson, Katoch is “the generic name of the dynasty whose original capital was at Jalandhar but whose territories were subsequently restricted to the Kangra Hills. The kingdom whose capital was at Jalandhar (Jalandhara) was called Trigartta, but the name of the dynasty does not appear to be recorded, and the name of Katoch is confined to the house of Kangra. From it sprang four or five branches, Jaswals or rulers of Jaswandiin in Hoshiarpur, the Goleria, once rulers of Goler or Haripur in Kangra, the Sibaia or Sipaia of Siba in Kangra and the Dadwals of Datarpur on the borders of Kangra in Hoshiarpur. A fifth branch which claims Katoch descent is the Luddu Rajput.”¹²

Jalandhar, according to the Diwan-e-Salaman, was taken by Ibrahim Shah the Ghaznivid. It was certainly a fief of the Delhi kingdom in the reign of Muizz-ud-Din Bahram Shah (A.D. 1240-42). A college was established in the town at an early period in A.D.1246. From this time the plains portion of the old kingdom of Jalandhara appears to have remained under Muhammadan rule, though the former ruling family maintained their authority in the hills.¹³

“When the Mongols plundered the upper Punjab and Delhi, Sultan Ghiyas-ud-din Balban (A.D.1266-87) took firm measures to guard the north-west frontier. He, therefore, established a big cantonment at Jalandhar for the purpose.”¹⁴ Jalandhar remained attached to the Delhi empire upto the seventeenth century. The district was, no doubt, affected by the rebellious and rival claims to the throne which are matters of general history and it can hardly have escaped being disquieted by the disturbances caused by the conflict of the Mughal authorities with the Sikhs in the neighbourhood to the south of the Satluj. With the death of Aurangzeb, in A.D. 1707 the empire began to approach its fall but it may be doubted, whether

there was any marked weakening of authority till the invasion of Nadir Shah, in A.D. 1739. Nadir Shah's invasion culminated in the sack of Delhi, completely destroyed the power of the empire.”¹⁵

In A.D.1708 Banda Bahadur had been commissioned by Guru Gobind Singh from the Deccan to the Punjab to punish those who had persecuted the Sikhs and murdered the Guru's father and innocent children. This news of Banda's return to the Punjab was enough to put heart into the Malwa's peasantry. The most serious rising of the Sikhs occurred in the Jalandhar Doab, where the Sikhs rose as one man to throw off the yoke of Mughals. Shams Khan, the Faujdar of Jalandhar, was defeated at Rahon. He was the first victim of the tactics for which the Sikhs became famous. This was the dhaiphut-hit, run and turn back to hit again. The Sikhs seized Jalandhar and Hoshiarpur and by the autumn of A.D. 1710 liberated the whole of the Jalandhar Doab.¹⁶ The capture and execution of Banda Bahadur and his followers in AD 1716 and the persecution of the Sikhs that followed, completely crushed them and they were scarcely heard in history for a generation.¹⁷

However, by A. D. 1761, the Sikhs were so strong that they began to build forts all over the country. They defeated Khwaja Ubed who was in command at Lahore, and shut him up in that town. In A.D. 1762 Ahmad Shah appeared for the sixth time and falling on the combined Sikh forces near the village Kup (District Sangrur), where they were engaged in hostilities with Zain Khan, inflicted on them the most terrible defeat they had ever experienced. This holocaust of February's, 1762, is known to the Sikhs as the VadaGhallughara (the great massacre). However, when Ahmad Shah had gone back to Kabul, leaving Saadat Khan as Governor of Jalandhar, they came together again, and in December A.D. 1763, defeated and slew Zain Khan near Sirhind. This victory established Sikh independence.¹⁸

“In reality the era of the Sikh confederacies (Misls), which succeeded that of foreign domination, had begun in this Doab in A.D. 1759. The Sardars of Jalandhar all date their acquisition of their estates from B.E. 1816, or A.D. 1759. The confederacies were the Sikh form of the feudal system. The country conquered by the confederacy was parcelled out among the chiefs, for the support of themselves and their armed retainers. The country between the Satluj and the Beas was ceded to the British in 1846. On its annexation in 1856, the Jalandhar Doab was formed into a commissionership, to which Mr John Lawrence (afterwards Lord Lawrence) was appointed”.¹⁹

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4

“Activities of Buddha In Anguttarapa” An Important Region of North Bihar Up To 9th Century A.D.

*Dr. Punam Verma

Abstract

Being a student of History, I have always been fascinated by the regional nomenclature Anguttarapa, mentioned in the Buddhist literature in the ‘Anguttara-Nikaya’. The term Anguttarapa stands as ANGA+UTTARA+APA and it comprises the area north of the Anga Janapada full of water, i.e. the area of North Bihar particularly between north to the Ganga and south-east of the Region of the Mithila, This article deals with the activities of lord Buddha in Anguttarapa up to 9th Century A.D. which is interestingly important.

Key Words : *Anguttarapa, Enlightenment, Jatak Bodhisattava, Wanprasthi, Splendours, Alms-Pilgrimage, Bhaddiya, Mahapadma Nanda, Apan-Nigama, Mendaka.*

After attaining enlightenment Lord Buddha travelled from place to place spreading the religion. He stayed for four months each at 45 places during the rainy seasons. Mostly he travelled by land routes. At times, he followed river routes also.

But in ancient times, journey was not so easy. Roads are the veins of the economic life of a Country, but there were dearth of good roads. Insecurity on the roads also prevailed in ancient times. It was not well protected from thieves and wild animals. The roads were open to good as well as wicked people. Thieves and wild animals infested the roads. It caused loss of life and property to the traders. Some roads were so rough that the vehicles had difficulty in gaining speed. During

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these insecure journeys travelers generally depended on divine guidance and prayed for protection and easy journey. Some time they ran the risk of being misguided by way-layers.

One Jatak has shown Bodhisattva as making roads with the help of many co-workers. The road construction consisted of removing stonebats from the way, cutting the obstructing groves and trees on either side, leveling and widening the road, making causeways. Most of the routes were unsafe and rough and passed through dense forests. The forest routes were not, however, clearly marked out. There was every possibility of losing the right track. The Buddhist Literatures have also thrown some light on the highways of its time. The roads ran along the south and north banks of the Ganga . These roads sometimes met at ferry places and again bifurcated. A few important roads also passed through the region of Anguttarapa in North Bihar. Besides the river Ganga, other rivers of north Bihar were also navigable. From Ramayana We know that the hermitage of Risi Srunga was somewhere on the bank of the Kosi which was probably in Anguttarapa whence the young sage was kidnapped to Champa in a boat, by courtesans of Anga.

The region of Anguttarapa forms a continuation of the great alluvial plain of Tirhut. It was at that time abundantly supplied with river communication and a large part was subject to annual inundation by the flooding of many rivers whose sources lie in the southern ranges of the Himalayas. These northern rivers were inter-connected by numerous channels of considerable depth and width, ancient travellers had to take the course of these rivers while travelling through this area. There was a road which passed through Anguttarapa from Vaishali and at places it touched the river Ganga where people could cross it and move in Anga. And this important road was also connected with the river Ganga opposite the city of Mugdalgiri. Another important centre where it touched the Bank of Ganga was a few miles down the famous Nigam of Apana from where people could move to Bhadaiyagram. Another important point where this road touched the river bank was opposite Champa.

This road was also linked to Mithila. Even king Harsha moved by this road during his Dharmyatras.

Anguttarapa lay north of the Ganges and geographically formed part of Videha, but during the time of which we are speaking here it seems to have come under the rule of Bimbisara, and then under Mahapadma Nanda the king of Magadha.

The Mahavagga and the Majjhima -Nikaya Speak of some four visits of the Lord Buddha to the Anguttarapa Country.

The Blessed one started towards Bhaddiya and reached there along with with his 1250 Bhikshus after staying for a term according to his wishes in Vaishali and stayed in Jatiyavana (Jatika). Mendaka for the first time met Lord Buddha here and became his devotees and invited him on dinner next-day. Next day Mendaka with his full family and daughter-in-law Sunikesa listened to the religious teachings by the Blessed one.

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The Blessed-one when departed from Bhaddiya for Anguttarapa along with his 1250 disciples, without the permission of Grihpati (House-Owner) Mendaka, then Mendaka met him in a Jungle with salt, oil, honey, rice and other edible articles laden on bullock-carts and 1250 milching cows. He served to each member of the Buddha-Sangha the fresh milk of the cows. At that very time the Blessed one introduced, on the request of Mendaka, the system of Panch-Gorasa and for difficult way ‘Pathey-Sanchay’.

Continuing his journey from Jativana the Lord Buddha reached at Apan-Nigama in Anguttarapa. There he went in a part of jungle for his day-walk after doing pindchar and taking meals. There he sat beneath a tree. There pottaliya Grihpati met Him while pottaliya was walking. He stood nearby the Blessed one after addressing him. The Blessed one after wishing, addressed him as a Grihpati, and asked him to sit down. Pottaliya did not appreciate the word Grihpati addressed to him, since he had become wanprasthi after surrendering his all splendours to his son. He was very much proud of his Uchhed-Karma. Then the Blessed one explained him the exact explanation contained in eight fold religious path. Being impressed with the Blessed-one, he became Buddha (believer in Buddhism) and went in the shelter of Sangha.

Once lord Buddha was staying at Bhaddiya. From this place he came to Anguttarapa region with one thousand two hundred and fifty Bhikkhus. Mendaka Grihpati one of the five principal richest person of the Kingdom of Bimbisara entertained the Lord and received him in some desolate tract. Mendaka, the householder heard-”The Lord Buddha they say, has gone on to Anguttarapa with bhikkus, and Mendaka, the householder, gave command to his slaves and servants: Lord then, my men, a quantity of salt and oil, and rice, hard food, and come; and let one thousand two hundred and fifty cow-keepers come with one thousand two hundred and fifty cows. Wherever we find the Lord Buddha there will be supply him with fresh milk”.

And Mandaka, the householder, came up with Lord Buddha in a desert place on the way.

Then the Lord Buddha agreed and rose from his seat and went away.

And the Lord Buddha, in that connection, and on that account, after having delivered a religious discourse.

Now the Lord Buddha proceeded straight on, on his alms-Pilgrimage, to Apana, And Keniya, the ascetic heard the saying, ‘Behold: the Samana Gotama, who has born in the Sakya clan, and who went forth from the Sakya Clan (to adopt the religious life), has arrived at Apana, and is staying at Apana. Now regarding that venerable Gotama, such is the high reputation that has been noised abroad that he is said to be a fully enlightened one, blessed and worthy, abounding in wisdom and goodness, happy, with knowledge of the worlds, unsurpassed, who guides men as a driver stairs a cart, a teacher of Gods and men, a blessed Buddha. He by himself thoroughly, understands, and sees, as it were face to face, this universe, the world with its Devas, and with its Brahmas, and with its Maras, and all creatures,

Samanas and Brachmans, Gods and men, and he then makes hi knowledge known to others. The Truth doth he made known, both in the spirit and in the letter, lovely in its origin, levelly in its progress. lovely its consummation. The higher life doth he proclaim, in all its purity and all its perfectness.

And Keniya, the ascetic, though, they who are the ancient Rishis of the Brahmands, the authors of the sacred verses, the utterers of the Sacred verses whose, ancient from the words, so uttered chanted or composed, the Brahmans of today chant over again and repeat, intoning or reciting exactly as had been intended or recited to wit, Atthaka , Vamaka, Vamadeva, Vassamitta, Yamataggi, Angirasa, Bhardvaga, Vasettha, and Bhagu. They were abstainers from food at night, and abstainers from food at the wrong time, yet they used to receive such things as drinks.

Now the Samana Gotama is also an abstainer from food at night, an abstainer from food at the wrong time. It will be worthy of him too to receive such thing as drinks. And when he had a quantity of drinkables made ready he had them carried on pinges and went up to the place where the Lord Buddha was. And when he had come there, he greeted him; and after exchanging with him the greetings of friendship and civility, he stood by on one side. And so standing Keniya, the ascetic, spoke thus to the Lord Buddha.

‘May the Blessed one accept at my hands these drinkables? Then the Lord Buddha on that occasion, and in that connection, after he had delivered a religious discourse. At that time, a Brahman named sel along with his three hundred disciples used to live with Kaniya-Jatil, teaching Veda, Nighantu, Kalpa, Nirukta, History, Poetry. Grammer, Lokayat Sastra etc.

On the day of aforesaid feast ‘sel’ reached at the place of ‘Kaniya’ and seeing the preparation of feast on such a huge scale enquired, whether any marriage party (Bharat) was scheduled there or the King ‘Bimbisara’ was coming along with his staffs and attendants. In reply, ‘Kenya’ informed him that ‘Buddha’ along with his 1250 disciples was coming at dinner. ‘Sel’ was surprised on the word ‘Budha’ which was used by ‘Kaniya; He then asked the address of the Blessed-one from Keniya and reached there. He saw in the Blessed-one the thirty two symptoms, which were, according to astrology, the symptoms of great-men. He showed his regard towards the Blessed-one, who himself in return, gave his full introduction to sel. ‘Sel’ also, after taking permission from the ‘Blessed-one; immediately obtained ‘Pravajya’ along with his three hundred disciples with heads shaved and became admitted in ‘Buddha –Samgha’.

It is referred in ‘Majjhim-Nikaya’ that when the Brahmin ‘Sel’ questioned the Blessed-one that, when the Blessed-one considered himself of the king of the religion and the man steering the wheel of religion, then who was the commander, of his army? The Blessed-one replied that it was sariputra, the son of ‘Tathagat’ who was properly carrying and managing the religion, and hence, he was the commander of his army. We get the same reference in suttanipat.

Next day when the Blessed-one went to ‘Keniya’s’ residence along with his disciples for dinner, Keniya saw ‘Sel’ also sitting with his 300 desciples in the

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queue with head shaved, Keniya’ was very glad seeing a scholar like ‘sel’ accepting Buddhism. After dinner the Blessed one explained me utility and fruitfulness of donation to Samgha. He said “As Agnihotra in Yajnas. Sun in brightness; king in me; sea in rivers, Moon in planets and Savitri in Chhandas are prime, similarly a donation to Samgha’s prime among all donations for the purpose of Punya. Then after that the Blessed-one departed from there.

The Brahmin ‘Sel ‘ within 7 days only from the day of obtaining pravajjya by dint of his hard labour. Became ‘ chhennastrava after attaining Ahratva. On the 8TH day he met the Blessed-one, who appreciated his success. He started functioning in Anguttarapa after forming his separate Buddha Parisad..

Once the Blessed-one was staying in ‘set’ Kannika’ of suta (a country). There Udai met Him and told him about following the Dharma through religious teaching, being Pravrajit (Baptised) after being homeless. The Blessed-one encouraged him and assured him. It is difficult to say that Udayi of Apan and sel were the one and same person. According to Mahavagga the ‘Blessed-one returned to Kusinara along with his 1250 ‘ Bhikshus’ for Charika after staying in Apann for a period according to his wish.

The Lord Buddha went through the Anguttarapa country with a large number of monks. Once the Lord Buddha was staying at Apan-Nigam, Here he addressed Sariputta thus; “tell me, could a devoted Arya disciple having perfect faith in the Tathagata have any doubt or wavering as to the Tathagata or the Tathagata teachings? Sariputta answered thus; “he could have no doubt, no wavering as to the Tathagata or the Tathagata’s teachings. His energy is the controlling faculty of energy, his mindfulness is the controlling faculty of mindfulness, his concentration is the controlling faculty of concentration and his insight is the controlling faculty of insight.

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5

Some Aspects of Religious Thoughts of The Mahamati Pran Nath - “A Great Saint of South Asia” In Historical Perspective During Mughal Period

***Dr. Vinay Shrivastava**

Abstract

Mahamati Pran Nath of “Pranami Dharma” was undoubtedly the supporter of Hindu Muslim unity and religious liberism. He tried to contact with Aurangzeb through the Mughal Nobles and Ulama for the aim of religious liberism in the religious views of different social Organization, but he failed. Mahamati Pran Nath has actively supported to young, rising Chief Chhatrasal Bundela in Mughal Bundela struggle in Bundelkhand against the religious policy of Aurangzeb. Chhatrasal has sent his religious followers of Pranami Dharma to Nepal for the publicity of liberal and religious views and feelings of his religious Guru Mahamati Pran Nath on the basis of Hindu religion, and feeling of Hinduism. These followers were called Dhamis or Pran Nathis.

Mahamati Pran Nath presents a fascinating personality, whose writing provides a uniquely revealing lens on larger issues of the society of his time. He can be considered as one of the last of the important Sant figures, and his teachings, while sharing many concerns and ideas with the other great devotional leaders, at the same time, presents a unique and remarkable religious consciousness. Mahamati Pran Nath brought together teachings from several different religious traditions with the aim of showing the essential inner-unity of these religions. He was enabled to do so due to his great learning and active efforts to understand the scriptures of the different traditions. His opposition to

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exclusivist and narrow interpretations of various religious traditions indicates his engagement with one of the most prominent social issues of this time.

The 17th century witnessed dramatic social upheaval through the lands of the erstwhile Mughal Empire, with repercussions felt at many layers of society, of particularly among urban-based populations and among the rural communities, to a lesser degree. These changes were the result of numerous occurrences in the spheres of religion, politics and economy. Most prominent among these were the declining fortunes of the Mughal Empire, the appearance of regional rebellions and several semi-independent regional polities, commercialization of society, and rapid urbanization. In this context, when all of his compositions are taken into consideration, Mahamati Pran Nath reveals an exceptional sensitivity to the particular social circumstances of the people to whom he preached. For example, Mahamati Pran Nath would cite and discuss specific religious scriptures, selecting these according to his listeners, particular background knowledge etc.

The present Paper deals the religious thought of Mahamati Pran Nath in historical perspective during Mughal period which helped to enhance the cultural and socio reforms and maintained the Communal harmony in Central India.

I

It is well known that from 15th to 17th century, devotional religious leaders, Saints played an important role in bringing about the immense social and religious changes that swept through the lands of the erstwhile Mughal Empire. Names like Guru Nanak, Kabir, Tulsi das, Mira Bai, Narsi Mehta, Dadu are familiar example in this regards. The present Paper is about one figure who, while being lesser known is yet one, who, in many ways, sheds invaluable light on the history of the period: Mahamati Pran Nath.

Mahamati Pran Nath was born in the family of the east while ‘*Diwan*’ of Jam Nagar in *Gujarat*.¹ His mother Dhanbai belongs to Sindh province and father to a neighbouring province *Kutch*, both with very similar languages.² On seeing the dominating social evils like communalism and untouchability he was upset and opposed the ruler of *Jam Nagar*, a supporter of old conventions and religion based differences. He started preaching the principles of *Vishwa Dharma* (one religion for the entire world) based on the teaching of his Guru Devchandra ji, who belongs to Sindh province.³ To bring equality for all he stood against the existing practices of differentiating among person to person. He put forward the conception of one religion by combining the principles of all religion namely- *Hindu, Muslims, Christian, Sikh, Jain, Buddha, Parsi* etc. who are spread all over the world.⁴

Rise of *Pranami Dharma* in *Bundelkhand*-Towards the close of the seventeenth century there arose in *Bundelkhand* a reformer named ' *Mahamati Pran Nath* ', who called upon the people to prefer the essence to the forms of religion, a living faith to a dead mechanical ritual and the spirit to the letter of their scriptures; he insisted on the unity of the Godhead underlying the multitude of the idols of popular worship, invited earnest believers to his fold without distinction of caste or creed, and tried to form a brotherhood of the elect. The aims of *Mahamati Pran Nath* were abandoned by his sect when his successors in the leadership of the *Hindu* set up temporal dominion for themselves and made military drill take the place of moral self-reform and spiritual growth.⁵*Mahamati Pran Nath* of "Pranami Dharma" was undoubtedly the supporter of Hindu Muslim unity and religious liberalism.⁶ He tried to contact with *Aurangzeb* through the Mughal Nobles and *Ulama* for the aim of religious liberalism in the religious views of different social Organization, but he failed.⁷*Mahamati Pran Nath* has actively supported to young, rising Chief *Chhatrasal Bundela* in Mughal Bundela struggle in *Bundelkhand* against the religious policy of *Aurangzeb*.⁸*Chhatrasal* has sent his religious followers of *Pranami Dharma* to Nepal for the publicity of liberal and religious views and feelings of his religious Guru *Mahamati Pran Nath* on the basis of Hindu religion, and feeling of Hinduism.⁹ These followers were called *Dhamis* or *Pran Nathis*.¹⁰

II

Mahamati Pran Nath presents a fascinating personality, whose writing provides a uniquely revealing lens on larger issues of the society of his time.¹¹ He can be considered as one of the last of the important Sant figures, and his teachings, while sharing many concerns and ideas with the other great devotional leaders, at the same time, presents a unique and remarkable religious consciousness.¹² *Mahamati Pran Nath* brought together teachings from several different religious traditions with the aim of showing the essential inner-unity of these religions.¹³ He was enabled to do so due to his great learning and active efforts to understand the scriptures of the different traditions.¹⁴ His opposition to exclusivist and narrow interpretations of various religious traditions indicates his engagement with one of the most prominent social issues of this time.¹⁵

The 17th century witnessed dramatic social upheaval through the lands of the erstwhile Mughal Empire, with repercussions felt at many layers of society, of particularly among urban-based populations and among the rural communities, to a lesser degree. These changes were the result of numerous occurrences in the spheres of religion, politics and economy. Most prominent among these were the declining fortunes of the Mughal Empire, the appearance of regional rebellions and several semi-independent regional polities, commercialization of society, and rapid urbanization.¹⁶ In this context, when all of his compositions are taken into consideration, *Mahamati Pran Nath* reveals an exceptional sensitivity to the particular social circumstances of the people

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to whom he preached. For example, Mahamati Pran Nath would cite and discuss specific religious scriptures, selecting these according to his listeners, particular background knowledge etc.¹⁷

Thus, for those familiar with Islamic tradition, he would discuss Quranic verses; amongst Hindus, he would discourse upon the Vedas and Puranas; with Kabir panthis he talked of Kabir's Doha's; and so on.¹⁸ Furthermore, Mahamati Pran Nath directly addressed people's concerns regarding their experiences of the dramatic social upheaval that characterized much of late Mughal India.¹⁹ His works reveal the influence of the Sant tradition, Bhakti, (especially the Nirgun tradition), Vaishnavism, Sufism, and even Ismail Shi'ism.²⁰

Mahamati Pran Nath display an intimate familiarity with the practices and beliefs involved in the worship of Krishna, particularly as it existed in Braj-Mathura region, Hence , In Mahamati Pran Nath's ,Shri Ras, one encounters the intense emotionalism of the Viraha motif, as well as references to the Puranic tradition from which the Krishna tradition is in part derived.²¹ In the Kirtana, Mahamati Pran Nath is shown to be conversant with Jain beliefs and their penitential practices.²² Yet in his Sanandh, Mahamati Pran Nath reveals a thorough knowledge of Indian Sufi tradition, with its concepts of Ishq, and Mashuq-love, the lover, and the beloved. In his last work, Mahamati Pran Nath brings in yet another tradition, that of Ismail Shi'ism, with its notion of the Mehdi of Messiah of the end times.²³

Pran Nath's desire to bring together beliefs from both the Vaishnava and Islamic traditions, call to mind the earlier efforts of perhaps the best known Bhakti figure, Kabir, criticizes the exclusivist and orthodox members of three communities-usually in the person of the mullah and the Pundit; for their narrow, superficial view of their respective religions. Both men also emphasized the ultimate sameness of God when viewed from an inner, devotional perspective.²⁴The following Doha of Kabir can be taken as representative of his overall attitude to external, ritualistic religion:

O Allah Ram, present in all living beings.

Have mercy on your servants, O Lord!

Why bump your head on the ground, why bathe your body in water?

You kill and you call yourself 'humble' -

*But your vices you conceal what's the use of ablution, litanies, purifications and prostrations in the mosque?*²⁵

If you pray with a heart full of guile, what's the use of Haj and Kaaba?

Pran Nath based his teaching on the authority of scriptures. A leading expert on Kabir, Charlotte Vaudeville, writes in this regard that, "*Kabir social background as a low caste weaver makes it likely that he was more or less illiterate.*"²⁶Pran Nath Social back ground, on the other hand, allowed him to be a highly educated and that too in several languages. One can see, in Pran Nath's writings, a concern to bring people from different socio-economic and cultural backgrounds into a

unified community.²⁷ While a good many of Pran Nath's followers, who are Sindhi Hindus of Sindh, and they were migrated from Pakistan, of the merchant profession or from families involved in trade, his verses that make use of weaving metaphors indicate that he also had devotees among the weaving community. Furthermore, he is at different times seen to be addressing sadhus of various Panth, Muslims, and even Jain ascetics in his verses, indicating that he was concerned with engaging people of divergent religion and cultural background.²⁸ Mahamati Pran Nath Consciousness of the profound changes, sweeping through India, is reflected in his Choupai His early collections (Ras etc.) deal with various themes that were widely popular among Bhakti movements. These themes have been elaborated by Karine Schumer in an article analyzing the poetic forms used by North Indian Bhaktas and saints, and include such motifs as the importance of the sat guru, Varaha, Maya, man, and faith, references to other earlier Saint figures, among other themes.²⁹ Schumer also emphasizes the importance of understanding the various contexts in which saint poems appear, and writes that, "They cannot be properly understood without taking into account that multiplicity of contexts in which they can occur."³⁰

A Second phase is discernible in Mahamati Pran Nath's engagement with the Sufi tradition. Mahamati Pran Nath also elaborated on mystical cosmology, using both Puranic and Sufi notion of a hierarchy of worlds.³¹

Mahamati had approached the entire social sphere with an open mind and cosmopolitan outlook. In advancing his religious ideals his point of emphasis was marked by a concept of unity and magnanimity. It was a period of great crises and people from all over the world were quarreling with one another without understanding the true meaning of religion and without grasping the fundamental unity underlying all the religious creeds. Mahamati took up the sword of integral knowledge to kill this monster of ignorance.³² Mahamati Pran Nath wanted this message of unity between the teachings of different faiths to reach the world. Impressed by discussion and arguments on scripture, heads of many sects came to Mahamati collectively. He explained to them how their attitude clinging to the ritualistic formalism had tarnished the image of Hinduism in the eye of others.³³

In the heart touching verses Mahamati has pleaded unity with him as the soul is unable to bear the pangs of separation anymore. The anguish of the soul is clearly visible in these verses. In each season the condition of the soul is so pitiable without the Lord that the life in this world is not worth living.³⁴

Mahamati says that anguish of gopis in Vrandavan subsequent to the disappearance of Shri Krishan is similar to the status of the separated soul. As the days pass, the seasons too change in the year, but the longings of the soul do not subside at all. The weather conditions add more fire to the agony, particularly during the festivals and other celebrations.³⁵

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The his verses in Sindhi Wani Mahamati Expressed his views in different aspects-

Aanunhueisdhane je kadamon, tade sang nasaangaaye

Cheyaaunhganibhatiya, pan thiyamnasaanjaaye. Section 5/11

When I was at the feet of the Guru, I did not know about my relations.

He tried to make me understand in many ways, but I remained ignored.³⁶

Ache aanuperelagi, Tademoonkecheyaanunei

Rooh tohejeeroyethee, Aanunpeyaanaras mein keen. Section 5/15

When I sat at the feet of the Lord, The Guru told me (Devchandraji)

Your soul is weeping, How can I have you here and go back to the Abode.³⁷

To IlamChayaolaadpaarindo, Temiensaknakaanye

Je jebhatein moon nhaariyo, Ilameinsabhedineepujaye. Section 7/45

The Spiritual Knowledge (Tartam) given by you will fulfill all my dreams,

I have no doubt about it, I have observed from various angels,

That it has accomplished all the tasks.³⁸

Sarosachsaahebjo, Hit sachohallaneHak

He koodaakaajeeraand mein, Bhaaeiyehinmaafak. Section 7/70

This is the court of my true lord

Here only truth prevails.

In this false world of false judge

Do not pronounce improper judgments.³⁹

Main Lakhon Vidh Dekhiyaa, kahun Khudi KyonAe Na Jaaye

AekyonJaavePedse, Jo DoojiHakenDayiDekhaaye. Section 15/1

Strange is it not, that of the million ways which I endeavor to test through the door of darkness not once the ego crept silently to rest! But how can it be effaced when the Lord has its counterpart made manifest.⁴⁰

Mahamati Pran Nath directly addressed people's concerns regarding their experiences of the dramatic social upheaval that characterized much of late Mughal India. Pran Nath's desire to bring together beliefs from both the Vaishnava and Islamic traditions, call to mind the earlier efforts of perhaps the best known Bhakti figure, Kabir, criticizes the exclusivist and orthodox members of three communities-usually in the person of the mullah and the Pundit; for their narrow, superficial view of their respective religions. Both men also emphasized the ultimate sameness of God when viewed from an inner, devotional perspective. Mahamati Pran Nath Consciousness of the profound changes, sweeping through India, is reflected in his Choupai. Mahamati Pran Nath also elaborated on mystical cosmology, using both Puranic and Sufi notion of a hierarchy of worlds.

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6

Progress of Learning During The Reign of Sultan Sikandar Lodi (1489-1517 A.D.)

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Abstract

*Among the Lodi Sultans it was Sultan Sikandar Lodi who showed unusual interest in the spread of education among his subjects. According to **Maulana Manazir Ahsan Gilani** the period of Sultan Sikandar Lodi (1489- 1517 A.D.) could justly be regarded as an **epoch a great accomplishments of Muslim education**. He transferred his capital from Delhi to Agra and soon this new capital grew into prominence and began to draw towards itself the centre of gravity of the learned world, which had hitherto been at Delhi and Firozabad. Himself a poet, he highly appreciated literary merit and gave encouragement to learning. Men of learning from Arabia, Persia and Bukhara as well as those of India came to Agra induced by the Sultan's munificence. They were provided with lands and other grants by the officials of the Sultan's administration in conformity with his orders or Firmans.*

After the downfall of the Sayyids (1451 A.D.) a new dynasty was founded by Bahlol Lodi which came to be known as Lodi Dynasty (1451-1526 A.D.) in the history of Delhi Sultanate.¹ It was the last ruling dynasty of the sultanate of Delhi. The Lodis were Afghans. They were also called Pathans. There are three significant rulers of this dynasty-Bahlol Lodi, Sikandar Lodi and Ibrahim Lodi.

After the death of Sultan Bahlol Lodi (1489 A.D.) his son **Sikandar Lodi** became the sultan (1489-1517 A.D.) of Delhi Sultanate. Among the Lodi Sultans he was the most significant ruler. He was not only an efficient ruler but also had great interest in arts and literature.² He showed utmost respect and generosity towards

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the ulema and learned men of his time.³ Before ascending the throne he came to Sheikh Samauddin and asked him that he want to study a book on **Ilmi-i-Surf** under his supervision.⁴ This event shows that Sultan had a great fond of education.

He used to read Seventeen divisions of the **Quran** everyday, all the while standing, until the task was finished. To read one of the **Takmilas of Ghaus-us-Saqalin** and the whole of **Hisn-i-Hisnain** was also among his daily duties.⁵ He was himself a poet, highly appreciated literary merit and gave great encouragement to learning. He occasionally composed verses under the pen-name of **Gulrukh**.⁶ He used to submit his verses to Sheikh Jamal, the author of the **Siyarul-Arifin** for his opinion.⁷ His diwan is made up of eight or nine thousand couplets.⁸

A very important event of his reign is the transference of his capital from Delhi to Agra.⁹ This new city began to draw towards itself the centre of gravity of the learned world, which had hitherto been at Delhi and Firozabad. According to **Sheikh Abdul Haq Muhaddis Dehlawi**- “Sikandar Lodi invited learned men from Arabia, Persia, and central Asia to take charge of education and many men of letters came even uninvited and adopted India as their home”.¹⁰

For diffusion of knowledge Sultan established **Madrasahs** in all parts of the Kingdom and invited Qualified teachers from distant places to take charge of the institutions established by him at Agra and other places.¹¹ He also founded Madrasahs at **Mathura**¹² and **Narwar**¹³ which were open to all without any discrimination of cast and creed.¹⁴

It is also clear that both Hindus and Muslims during the reign of Sikandar Lodi were learning each other languages-the Muslims were acquiring a knowledge in Sanskrit and the Hindus in Arabic and Persian.¹⁵ **Ferishta** asserts that-”The Hindus who had hitherto never learned Persian commenced during this reign to study Muhammadan literature.¹⁶ In an article in the ‘Calcutta Review’ entitled, “**A chapter from Muhammadan History**”, **Professor Blochmann** endorses Ferishta-”The Hindus from the Sixteenth century took so zealously to Persian education that before another century had elapsed they had fully come up to the Muhammadans in point of literary acquirements.¹⁷ As a result of these intercourse between Hindu and Muslim a new language named ‘**Urdu**’ or Hindustani came into existence.¹⁸

Sultan Sikandar Lodi was also the first monarch in Medieval India to insist on the compulsory education of his **military officers**. His orders gave a new character to the profession of arms, in which military virtues had to be combined with literary qualifications.¹⁹

Some distinguish Ulema during the reign of Sultan Sikandar Lodi are as follows -

1. **Skeikh Sadullah**²⁰ He was the grandfather of Abdul Haq Muhaddis Dehlavi and the Uncle of Sheikh Rizquallah Mushtaqi.
2. **Sheikh Rizquallah Mushtaqi** - He was the great Scholar and known three languages- Arabic, Persian and Sanskrit. He was the master of Hindu Literature:²¹ He wrote a book **Waqiat-i-Mushtaqi** which is a valuable source of information about later dynasty of Sultanate period. He wrote his sub-title as Rajan in Hindi and Mushtaqi in Persian.

3. **Maulana Alhidad**²² - He was one of the most renowned ulemas of Jaunpur: He wrote so many books on Jurisprudence. Sultan had a great feeling of respect for him. Once he had went to met him at his home.²³
4. **Shah Jalal Shirazi** - He came to India from **Makka Muazzama**. He was known as an expert of **Masnavi Maulana Rum**.²⁴
5. **Sheikh Abdullah Talbani and Maulana Azizullah** - Among those ulema whom Sikandar Lodi invited were two brothers from Multan, Sheikh Abdullah and Sheikh Azizullah, both being specialists in the rational sciences (Maaqulat) Sheikh Azizullah was put in charge of the Madrasah at Sambhal, while Sheikh Abdullah remained in the capital. These two savants were responsible for giving impetus to the Secular learning in Madrasahs. It was through their efforts that the subjects like logic and philosophy were introduced in the nisab for the first time.²⁵ Sikandar Lodi was so enamored of the Sheikh's method of teaching that, whenever he could find time from state business, he would attend his lectures.²⁶ The vast influence of Sheikh Abdullah in the intellectual circles of the capital went a long way in popularizing rational sciences (Maaqulat). He produced forty disciples who were all specialists in the 'Maaqulat'. Among them the names of **Mian Laddan, Jamal Khan Dehlavi, Mian Sheikh of Gwalior and Miyan Syed Jalal of Badayun** may be mentioned.²⁷
6. **Miyan Tah** - He was another renowned personality of that era. He was expert in all branches of knowledge at that time, like Khattati, Naqaashi, Iim-i-Miqraz, music etc. Music experts considered him as their master. He learned 24000 couplets of Iimi- i-Tibb (medicine). Hindus also had come to him for achieving knowledge Sultan Sikandar Lodi considered him as a great scholar and used to say that the personality of Miyan Tah is equal to that of thousand learned men.²⁸
7. **Syed Rafiuddin Safwi**- He was disciple of **Jalaluddin Dawani** in Rational science and disciple of **Sheikh Shamsuddin Sarwati-ul-Hafiz-al-Misri** in Hadith. He came from Makka Madina and resided in Delhi. Sultan Sikandar honoured him and had faith in him. On his request he later resided in Agra.²⁹
8. **Sheikh Hisamuddin AI Mushtehsir** - This Sheikh is famous by the name of Ujhar. Sultan Sikandar Lodi appointed him as the in-charge of Mohakma-i-Ahtisab (Examiner of peopled character) and hand over to him some corrupt ulema and unislamic books. He went in several part of the country and took bond papers from the Mashaikh, Muftis and Qazis that no one would wrote a book against Islamic Law.³⁰
9. **Miyan Bhudh** - Miyan Bhudh was another distinguished scholar of that period. As **Rizqullah Mushtaqi**, the author of the '**Waqiyat-i-Mushtaqi**' inform us, "Miyan Bhudh succeeded to the late Khwas Khan (Wazir) and was confirmed in the dignity. He got together five calligraphists and learned men, and employed them in writing books on every science. He brought books from Khurasan and gave them to learn and good men. Writers were continually engaged in this work. He assembled the physicians of Hind and Khurasan, and collecting books upon the science of medicine, he had a selection made. The book so compiled received the name of **Tibb-i-Sikandari** and there is no work of greater authority

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in India.³¹ However Abdullah's **Tarikh-i-Daudi** asserts that **Tibb-i-Sikandari** was translated from the **Argar Mahabedak** or the science of medicine and treatment of diseases, a standard Sanskrit work of Ancient India.³² Whatever may be the case, **Tibb-i-Sikandari** marks Sikandar Lodi out as a pioneer among the Delhi Sultan in the encouragement of the Science of medicine in medieval India.³³ This book was the foundation of the practice of the physicians of Hind, and was thus brought into general use.³⁴ In the foreword of this book Miyan Bhudh tells us that Sultan's love for learning inspired him to do so great work.³⁵

10. Sheikh Hasan Tahir³⁶ - Sheikh Tahir was a disciple of Razi Hamid Shah. He received his education from Sheikh Budh Haqqani. He was famous for his command over doctrine of **Wahdatul-Wujud**. One of the brothers of Sultan Sikandar had become his disciple. He requested Sheikh to pray for him so that he could become the Sultan of Delhi. Discarding his request Shekh advised him to remain obedient to his brother Sultan Sikandar Lodi. On hearing this news Sultan became pleased with him and called him at Agra. Sheikh visited there but after staying for a short time he moved to Delhi.³⁷

11. Maulana Jamali - Jamali was a disciple of **Sheikh Samauddin Dehlawi** and one of the companions of Sultan Sikandar Lodi. He explored Makka Madina, Khurasan, Arab, Iraq, Ajam, Syria, Egypt and Rum etc. and then arrived at Delhi. At that time Sultan Sikandar was in Badayun. Sultan wrote a letter to him as well as to his teacher sheikh Samauddin Dehlawi for calling upon him to Badayun. According to **Ahmad Yadgar** After being permitted by his teacher Sheikh Jamali moved to Badayun. On his reaching Sultan welcomed him warmly and pleased with his poem³⁸ But after some time Sultan had passed away and Jamali became very sad. He express his grief, by writing a Mersia (Poem of Sorrow) which shows his dedication to the Sultan.³⁹

Except the discussed ulema he met so many ulema and sufi saints during his Bihar campaign and gave them gifts. Some of them are Sheikh Badi Haqqani, Sheikh Badan Muneri, Sheikh Budh Tayyab Sheikh Fakhruddin etc.⁴⁰ Thus the reign of Sultan Sikandar Lodi can be considered as the reign of progress of learning and literature. He was an educated man and patronized various men of letters. He was the first monarch in Medieval India to insist on the compulsory education of his military officers. Secondly, he was also the first among the Muslim Sultans in India to systematically start the writing, translation and compilation of a number of standard authorities on various subjects in Arts and science, thereby making outstanding contribution to our knowledge on them. Sikandar's reign is also remarkable for the origin of the Urdu or Hindustani language.

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7

Means of Agriculture And Production Under Mughal Punjab During 1556-1606

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Abstract

The word Agrarian means pertaining to land or agriculture. It is a fact that Agrarian cultivation was properly understood and encouraged by the Mughal emperor. By virtue of its geographical situation, the Punjab was the first region to be invaded through the north-western part. The system of cultivation in Medieval Punjab was not very different from the present one. The wooden plough, the toothed harrow, the smoothing board, the levelling beam, the sowing drill, spades and sickles were the common implements used in the whole process of production from lad. The crops depended mostly upon rainfall and only partly on wells and canals. During the Mughal period the main source of the wealth of the Punjab was depended on Agrarian system. Natural fertility of the soil, adequate rainfall and the availability of other irrigation facilities combined to distinguish this province from the point of view of Agrarian production. The interest shown by the Mughal emperors in effecting improvement to the means of irrigation and in giving impetus to the adopting better methods of cultivation played no less a part in making Punjab agriculturally self sufficient.

Keywords: Punjab, Ghaggar, Persian Wheel, Rahat and Arhat, Hissar, Doab

The system of cultivation in Medieval Punjab was not very different from the present one. The wooden plough, the toothed harrow, the smoothing board, the levelling beam, the sowing drill, spades and sickles were the common implements used in the whole process of production from lad. The crops depended mostly upon rainfall and only partly on wells and canals. To convey the idea of spiritual

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enlightenment 'Guru Nanak' employs the common vocabulary connected with Agrarian life metaphorically and portrays the system of cultivation as under.

*Let thy mind be the farmer, God deeds the farming
and thy body the farm : And effort (in the way of God)
irrigate thy farm.
Let the Lord's Name be the seed, and contentment
the furrowing, and let the fence be of humility.
And, if thou dost deeds of Love, thy seed will
sprout and Fortunate will then be thy Home. ¹*

This is indicative of the centrality of Agrarian system in the collective consciousness. At another place Guru Nanak writes that:

*The true and wise farmer knows,
That one sows the seed only after one has
tilled the land and furrowed it.²*

Rain is also a resorted method of irrigation Agrarian was the most important industry of Punjab. The richness of soil was remarkable and "rarely equaled". But rain was precarious so the people resorted to artificial method of irrigation; the chief of which was the well system. The interest shown by Mughal emperors in effecting improvements to the means of irrigation and in giving impetus to the adoption of better methods of cultivation played no less a part in making Agrarian system the dominant occupation of the Punjab.³ Although in some parts of Punjab the rainfall was fairly sufficient, other parts did not have this natural support. Thus an important feature of Agrarian system was the use of artificial irrigation. Wells and Tanks were the main sources of such irrigation.

The simplest method of obtaining water was by digging a well owing to the proximity of Sub-soil water, this was probably one means of irrigation which many agriculturists of the region found most convenient. A difference, however, has to be made between the use of well water for household requirements and irrigation of tiny plots on the one hand, and the use of it for large-scale irrigation on the other. The former requirement could be met even in the arid desert areas.⁴

*He's like the pot tied to a styling and goes in and
comes out (of the well) of the skies and the under worlds.⁵*

Surface water was also the richest in underground water resources. The region receiving the greatest amount of rainfall and possessing abundant surface (river and stream) water was also the richest in underground water resources. The seepage from the drainage basins of the rivers and the percolation of rainfall to the ground water body contributed significantly to the underground water reservoirs. It follows therefore, that there would have been a gradual rise in the water-table from the South towards the north and the east.⁶ There are however, some exceptions in the riverine tracts of what was then the Suba-i-Multan and in some parts of Hisai-Firoza near the Ghaggar and the depression around Hansi. In many parts of the

upper Doabs the general depth of Sub soil is from two to three metres, though in some parts there depth is below two meters and in other somewhat more than three metres.⁷ The areas where the water depth ranges from three to nine metres are to be found in the indo-Gangetic divide, the raised banks of the Satluj and the Beas, the foothills that border the northern and north-eastern parts of the Punjab and some portions in the upper Doabs. There are also areas where the water is extremely close to the surface. Some of these are prone to water-logging; such as the territories adjoining the left bank of the Satluj so distance before and after it merges with the river Beas, parts of the Bari Daob lying to the immediate west of the Beas and some of those areas which come under the influence of the Ghaggar.⁸

Agrarian system depended on rainfall much more than it does today. There were wells in some parts of the country and from them water was lifted with a rope tied to a big vessel and worked by a big wooden arm (Dhengkli). Elsewhere, a leather bucket, Charsa or Boka, worked by bullocks drew water from the well.⁹

In most villages buckets (Charsa) were used for raising water. These were worked by (4) men and 2 pairs of bullocks. The bucket was fastened to one end of a rope and the other end of the rope was attached to the yoke of the bullocks. The rope worked over a wooden wheel or pulley raised a little above the well on a forked stick, when the bucket rose to the top, it was emptied into reservoir.¹⁰

Among other methods of irrigation there was the Persian-wheel which drew water from wells by means of chains of earthen pots fastened to a rope. This method of irrigation was very prevalent when Babur Conquered India.¹¹

Guru Nanak refers to such wells as Rahats or Arhats.¹²

Guru Nanak invests the symbol of Rahat or Arhat with deeper meanings by indirectly in those days. In Rag Basant Hindol he writes:

*Make (service with) the hands thy wheel and
also the chain and the buckets, and yoke the Mind,
Like the bullock, to work the well,
And then irrigate thy body with God's Nectar.¹³*

Apart from natural factors like rains and rivers, inundation, artificial irrigation was done by well, Tanks and Canals, Several Imperial and provincial dynasties are known to have constructed or maintained reservoirs of canals for irrigation. In various regions considerable number of canals had been build during this period.

Stretches of cultivated land were also to be found just a little beyond the flood-plains of the major rivers. The Agrarian zone created by the river was not, however, very extensive except in the northern part of the Suba-i-Multan which constituted the second block of extensively cultivated territory. In this block were located the large towns of Multan, Pattan and Dipalpur. Due to the low-lying nature of the land, the rivers water spread over the adjoining areas, overflowing the main rivers Channel and thereby providing irrigation water to large areas. It was particularly in the region lying to the east of the Ravi and to the west of the Satluj that a large number of Mahals were located.¹⁴ Two main areas of extensive Agrarian

system in the Punjab were linked with each other by narrow strips of cultivated land along the rivers.

In the time of Akbar, People had mostly resorted to wells for irrigation and this continued even in the time of Jahangir and Shan Jahan. When Shah Jahan in 1639 came to visit the Punjab, Ali Mardan Khan the Governor of both Punjab and Kashmir, suggested the digging of Canals. The canals was expected to be able to irrigate the land around the Suba-i-lahore. The emperor gave is sanction and provided Ali Mardan Khan with one Lakh rupees. The work was taken in hand and the canals was constructed.¹⁵

An important feature of Punjab Agrarian like other Mughal territories was the multiple food and non-food crops raised by its peasants. The major production of land included the cereals, the two varieties of tall and several small millets; the families pulses; vegetable, oil seeds, the fibres, cotton and hemp, sugarcane and other miscellaneous crops as indigo, Poppy, pan and Singhara. Abul Fazl makes mention of the cultivation of sugarcane.¹⁶ some healthy Sugarcane was stored in cool place and sprinkled daily with water. After some days pieces were cut off and the planted in soft ground and then covered with earth. These required constant irrigation. The cereals were wheat, barley and rice. High grade rice was soon in Lahore province, and also in Multan. The wheat grown was of low quality but it was grown in a large quantity than in the present day.

The Agrarian produce of the country as a whole could not have been very different from what it is today except for the newly introduced cultivation of tobacco, tea, coffee and extension of Jute crop and like. Some of the important products mentioned in Guru Nanak's Bani are Wheat, Rice, Sugarcane, Oilseeds, Cotton and Milk products like Curd, Butter, Ghee (purified butter) and the Sweets made out of milk and coarse sugar.¹⁷ Fruits of various were product in many parts of the country. Some of the fruits appearing in the Bani of Guru Nanak and other saints poets of the Guru Granth Sahib are: amb (mango), angoor (grapes), khajoor (dates), khakhrian (melons).¹⁸

Medicinal herbs, spices and fragrant wood were grown in large quantities and found and marked in and outside. A large number of industries and crafts were fed on the surplus of Agrarian produce of which there was ample to spend and store. The most important manufactures which flourished on Agrarian produce were ropes, baskets, Jaggery (gur). Guru Nanak describes the process of making gur from the sugarcane in the following verses of the Guru Granth Sahib

*See thou how they cut up the sugarcane and bind its
fact.*

*And then, men strong of limb, Crush it in a crush (and
thus the gur is made)¹⁹*

Other main manufactures wee oils by various kinds, perfumes and spirits. Oil was produced through the process of the oil press (ghani) and spirils and liquors manufactured from unrefined sugar, mahwa, barley cake and rice.²⁰

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Indigo and opium was also cultivated in the Punjab. Indigo was in Lahore and opium was in Multan.²¹ It is not certain is Tobacco was cultivated in the Punjab during the seventeenth century. According to Irfan Habib, tobacco is not mentioned anywhere in the Ain-i-Akbari, but within a decade of its compilation pious pilgrims returning from Macca had brought news of the novelty to the court and in 1603 and imperial envoy coming back from Bijapur, where the use of Tobacco had already become common, was able to present to Akbar a Hookah (chium) well and properly made in every respect.²²

At last During the Mughal period the main source of the wealth of the Punjab was depended on Agrarian system. Natural fertility of the soil, adequate rainfall and the availability of other irrigation facilities combined to distinguish this province from the point of view of Agrarian production. The interest shown by the Mughal emperors in effecting improvement to the means of irrigation and in giving impetus to the adopting better methods of cultivation played no less a part in making Punjab agriculturally self sufficient.

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8

The Origin of The Akalis: A Brief Survey

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Abstract

The term Akali is originally derived from Akal, which means the Timeless One. The Akal literally means the timeless, immortal and non-temporal. The Akalis were also addressed by the appellation, the Nihangs to emphasize their martial prowess. The word Nihang signifies fearlessness and recklessness. The order of Akalis or Nihangs was originally formalized by Guru Gobind Singh himself after the siege of Chamkaur. But the title or appellation of Akali was first assumed by Naina Singh, an eighteenth century Nihang warrior and a leader of a junior rank in the Sahid Misal.

Keywords : *Akal- Timeless, immortal and non-temporal, Akali-Immortal, Deathless, Akal Murat- The Eternal Form, Akal Purusha- The Worshipper of Eternal, Akal Ustat- In the Praise of time-less one, Chola- Sikh Uniform, Dumala- Sikh Turban, Gur-Gaddi- Seat of spiritual authority or priesthood, Miri and Piri- Temporal and Spiritual Power, Nihang- Fearlessness and recklessness, Nirlep- Unsmearred and Sinless, Panth- Sikh Community*

The word Akali has always been central to the doctrines enshrined in the Sikh scriptures and Sikh literature and finds a repeated mention therein. It would be interesting to trace the origin of the Akalis, which, however, seems to have been wrapped in a tradition. The term Akali is originally derived from *Akal*, which means the Timeless One. The *Akal* literally means the timeless, immortal and non-temporal. The term is integral to the Sikh tradition and philosophy and the conception of God incorporated in it.¹ Guru Nanak described God as *Akal Murat*, the Eternal Form. Guru Hargobind, who adopted a royal style, also chose to call his seat at

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Amritsar Akal Takht, the Everlasting Throne. The term is extensively used in the Dasam Granth hymns by Guru Gobind Singh, who titled one of his poetic compositions *Akal Ustat*, i.e. In Praise of the Time-less One (*Akal*).² When he instituted, in 1699, the Khalsa, through baptism of the double-edged sword, he gave them the ovation *Bole So Nihal, Sat Sri Akal!* (Blessed shall be he who shouts hail the True and the Timeless One).

The term Akali, or immortal, is said to be derived from *Akal- Purusha*, the worshipper of the Eternal, but probably it is a self assumed title, bearing its obvious meaning.³ The word Akali means devotee of the *Akal* (God) or the immortal—a Khalsa in whom the resplendence of the perfect light shines through—*Puran Jot Jagai Ghat Mahe* (Svaya-I).⁴ Bhai Kahan Singh Nabha defines Akali as a true worshipper of God and a true custodian of religion.⁵ John Malcolm writes in the ‘Sketch of the Sikhs’ about the Akalis, “Acali, derived from Acal, a compound term of Cal, Death and the Sanscrit privative A, means never-dying, or immortal. It is one of the names of the Divinity; and has, probably, been given to this remarkable class of devotees, from their always exclaiming Acal! Acal! in their devotions”.⁶

As Akalis emerge from the Sikhs, it becomes necessary to study how the Sikh religion was founded and evolved in order to understand the evolution of the Akalis. The Sikh religion was founded by Guru Nanak as a crusade against some deeply entrenched evils plaguing the socio-religious structure of the society. Quite failing to appreciate the humanitarian and reformatory value of the work undertaken by the Sikh Gurus, they started feeling threatened by the growing ranks of the Sikhs. They may have seen it as a serious threat to their own religion and justly so, because the Gurus were in fact exposing the orthodoxies and chronic forms of social evils supported by them. The peaceful pursuits were not possible when the government climbed down to a fanatic approach and directly interfered in the religious affairs of the Sikhs.

Guru Arjun Dev had realized this verity before issuing the last command to his son and successor Guru Hargobind, which was ‘to sit fully armed on his throne and maintain an army to the best of his ability’.⁷ Guru Hargobind, the next in line, adopted two swords called *Miri* (signifying temporal power) and *Piri* (signifying spiritual power). He distributed arms among his followers and organized them into six units of hundred each.⁸ There was a temporary hiatus in the military activity of Sikh Gurus during the time of Guru Harkrishan and Guru Tegh Bahadur as they did not face inordinate interference in their religious activities and preaching. Due to the fanatic approach of Aurangzeb, the situation worsened. Thousands were forcibly converted and many more put to sword for their sincerity to their own religion. One such victim was the ninth Guru, Teg Bahadur.

The military activity after Guru Tegh Bahadur’s martyrdom was, thus, revived and after this time it was never punctuated with periods of low or no military preparedness. Guru Gobind Singh gave a rare prominence to the identity of the Sikhs by organizing them as a warrior class with spiritual credentials. The Sikhs resorted to the lifting of arms in self-defence and self-preservation.⁹ By thus

integrating the martial element in the very ethos of Sikhism the Guru meant to root out fear from the hearts of his Sikhs. Shiv Prasad Mishar clearly writes in his book 'Akali Darshan' (Hindi) that Akalis who were immortals, were founded by Guru Gobind Singh to fight against the Muslim oppressors. Guru Gobind Singh paid attention to both spiritual and military aspects of his followers. So where he sent some of his followers to Banaras to study Sanskrit and to give philosophical colouring to the teachings of Nanak, there he also provided all the facilities for the growth of the martial spirit among his Sikhs.

According to The New Encyclopaedia of Britannica, "The Akali suicide squads first appeared about 1690 when the execution of two predecessors and continuing persecution by the Mughals forced the tenth Guru, Gobind Singh to take up arms".¹⁰ Malcolm defines the Akalis, "The Akalis are a class of Sikh devotees; who were first founded by Guru Gobind Singh. They wear blue chequered clothes, and bangles or bracelets of steel, round their wrists, initiate converts, and have almost the sole direction of the religious ceremonies at Amritsar, where they reside, and of which they deem themselves the defenders; and consequently, never desire to quit it unless in cases of great extremity. Akalis, or immortals, who under the double character of fanatic priests and desperate soldiers, have usurped the sole direction of all religious affairs at Amritsar, and are, consequently, leading men, in a council which is held at that sacred place, and which deliberates under all the influence of religious enthusiasm".¹¹

The definition by Malcolm brings out in sharp relief the physical and moral attributes of this class of men, instilled with a rage of enthusiasm and dressed in brilliant raiment, owing allegiance to no earthly frame. These men in combative attire and saintly demeanor answered the call of the Guru and followed him into the profession of arms. According to The Encyclopedia of Religion and Ethics, "The foundation of Akalis is ascribed to Guru Gobind Singh. The Akalis wear blue chequered dresses, with bangles or bracelets of steel round their wrists, and quoits of steel in their lofty conical blue turbans, together with miniature daggers, knives, and an iron chain".¹²

The Akalis were also addressed by the appellation, the *Nihangs* to emphasize their martial prowess. The word *Nihang* signifies fearlessness and recklessness.¹³ The Akalis or *Nihangs* are arguably the most important group which became operational in 17th and 18th centuries. Whatever the name, the immortals (Akalis) or the reckless (*Nihangs*), they were always a heady amalgam of military and ascetic qualities.¹⁴ The Etymology of the term *Nihang* can be traced back to Persian *Nihang* (alligator, sword) or to Sanskrit *Nihanka* (fearless, carefree).¹⁵ The word could also have been derived after considerable linguistic modifications from *Nisang* often used in the Sikh scriptures to mean *Nirlep* (unsmeared, sinless). In Guru Gobind Singh's *Var Sri Bhagauti Ji*, 47, it is used for swordsmen warriors of the vanguard.¹⁶ *Nihangs* originally known as Akalis or Akali Nihangs are privileged with the elevated status of the Guru's Knights or the Guru's beloved. They first appeared on the scene in about 1690 under one Man Singh, in the days of Guru

Gobind Singh as an antecedent to the formation of the Khalsa and became the most ardent and able defenders of the Khalsa.¹⁷

The order of Akalis or *Nihangs* was originally formalized by Guru Gobind Singh himself after the siege of Chamkaur. It is a belief that the Guru himself ordained the blue robes and a typically tall head dress encircled by a quoit for the *Nihangs*. There are different accounts current about the origin of the *Nihangs*. One account goes that Guru Gobind Singh after his escape from Chamkaur thought it pertinent to remain in disguise. For this purpose he donned a blue dress, which he finally discarded and burnt when he reached the village of Dhilvan, near Kot-Kapura, Punjab in December 1705. The vestigial remains of the dress were fondly collected by his attendant Man Singh and stuck atop his turban. This, in no time, turned into a vogue as more and more Sikhs started donning blue garments and wearing a *dumala* on the head in imitation of Man Singh. Bhai Santokh Singh records in 'Gur Partap Suraj Granth' that Guru Gobind Singh blessed Bhai Man Singh for the foundation of *Nihang-Panth*.¹⁸

As per popular perception, the *Nihangs* owe their origin to Sahibzada Fateh Singh, the youngest son of Guru Gobind Singh. It is believed that one day Sahibzada Fateh Singh came in the presence of his father, Guru Gobind Singh, dressed in a blue *chola*, fastened at the waist with linen, girdle, and a large blue turban with a *dumala*. The Guru fondly admired his son's precocious display of martial tendencies and spelled out that one day this dress will be adopted as the formal paraphernalia of the *Nihangs*.¹⁹

But the title or appellation of Akali was first assumed by Naina Singh, an eighteenth century *Nihang* warrior and a leader of a junior rank in the Sahid Misal. Akali Naina Singh is also given the credit for having initiated the tradition of wearing the tall pyramidal turban common among the *Nihangs* of his day. According to a popular account, a Khatri of Delhi expressed a desire to see the Guru in yellow, and Gobind Singh fulfilled his desire. It has become a custom for many Sikhs to wear the yellow turban at the Basant Panchmi. A couplet ascribed to Bhai Gurdas says:

“*Siah, sufed, surkh, zaradae,
Jo pahne, soi Gurbhai.*”

They who wear dark blue (the Akalis), white (the Nirmalas), red (the Udasis), or yellow, are all brothers of the Guru.²⁰ Payne holds “Akalis alone among the Sikhs continued to wear blue chequered robes and steel bracelets ordained by Guru Gobind Singh, by whom their order was founded”.²¹ Macauliffe explains the connection of the Akalis with the blue colour. Blue was the colour which the Guru wore during his days in disguise. At one point of time when the Guru came to Dhilvan, then Kaul, one of Prithi Chand's descendants presented him with new robes. “Upon this Guru threw off and burned the greater part of the blue dress which he had been using for disguise. A piece of his blue clothes which the Guru did not consign to the fire was preserved in memory of his troubles. It is said to have subsequently suggested the blue dress of the Akalis or *Nihangs*.”²²

No extant account dealing with Sikh history in any way indicates that the Guru Gobind Singh wanted the Akalis to be the representatives of the Sikh faith. Even so, it is quite apparent, that the Sikh warriors who fought alongside the Guru and dedicated themselves to his service chose to wear blue uniforms. In their persons they epitomized spartan asceticism and martial aggression; both defining characteristics of the Akalis. These were the attributes which brought about the transformation of the Sikh into an Akali. It is, thus, certain that the origin of the Akalis, a martial section of the Sikhs, can be traced as far back as to the times of Guru Gobind Singh and most probably the Guru himself laid down their foundation. Akalis were a material manifestation of the theoretical aspirations the Guru had for the entire Sikh community—the aspiration of lighting up an incandescent spirit of valour in every Sikh. The institution of the Khalsa in 1699 at Anandpur was the realization, in the most idealistic sense, of the aspirations of the Guru.

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9

Pattanaswami During Medieval Period With Special Reference To Vijayanagara Dynasty

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Abstract

Pattanaswami played an important role during Vijayanagara period in trading business and santhes. Pattanaswami was also a merchant during the said period the office of the pattanaswami was conferred by the government. Pattanaswami's were highly influential with the government. Pattanaswami had to mingle with the common people and help them. Pattaswami's made liberal grants to temples.

Key Words : *Kodage- Gift of Lands, Manya- Grants of Lands, Vaddabhyavahari- Senior Merchant.*

In the organization and regulation of internal trade at various trading centres of Karnataka the office of Pattanaswami appears to have been of great influence. A.V.VenkataRatnam rightly point out, "The office of Pattanaswami, during the Vijayanagara times was acquired in two ways. It could be conferred by the people of the locality or their representatives. Popular consent was taken to make the appointment. Here we can see representative element at work."¹ Pattanaswami was closely connected with santhe and for its maintenance revenue free land grants were given by the local bodies.² In some instances the initiative was taken by the government. Thus in the reign of Kampana Odeyar in A.D. 1362, as related above, by order of the Mahamandalesvara Rachaya Deva Maharaja, who is called "Balumanne Rajulu of his city", all those who belonged to both the sects of the nanadesis in Pakkundra, together with all the farmers and subjects of the great Kayivara-nadu and with the people who composed the

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eighteen castes, established a fair, at Kayivara appointed Marappa Setti's younger brother Periya Nayana, assigning to him land free of all imports.³ This was evidently on the Hoysala lines as can be made out from an inscription dated about A.D. 1316 which relates that, during the times of Ballala Devarasa III, Singaiya Dannayaka's obedient (son) Machaya Nayaka in conjunction with various persons of Hommalinga-nad and all the farmers of Chokkanad established a fair at Golihalu and granted to Pattanaswami Nagappa's son Chokka Setti lands as a Kodage along with various tolls.⁴ The conformity of Vijayanagara practice to Hoysala tradition in this connection is seen in an inscription dated A.D. 1412 of the reign of Deva Raya I. The great champion over the three kings, Junjioji Nayaka's son Hiriya Mudiya Nayaka having established a fair in Somagowdanahalli of Hirasu-nad, the Hirasunad Prabhu and a number of others, including the representatives of the fifty-six countries, granted the office of Pattanaswami to Mari Setti's sons Dandi Setti and Tirumala Setti, together with land as a manya, with freedom from tolls.⁵

That a Pattanaswami could also be a vaddabyavahari or senior merchant can be made out from an inscription dated A.D. 1395 which refers us to the reign of Harihara Raya II. In that year some grant was made in Malur-sthala, the chief place of Kelale-nad, to the chief senior merchant (mahamukhya-vadda-byavahari) of the Horapathanagiri of Vijayadannayaka-pattana, which is Hiriya, of the Sindava-kula, the Pattanaswami Keti Setti's son Kaliyappa Setti by the hand of the eighteen century.⁶ This office was however always associated with a weekly fair. In A.D. 1430, in the reign of Devaraya II, the Salu-Mules of the fifty six countries, with all the cultivators and panchalas, having assembled, established sante (or weekly fair), and in connection with it, granted as a manya for the pattanaswami of the fair, Chiyi Bassi Setti, land.⁷ Sometimes the office of a Pattanaswami was conferred by a government servant on a prominent merchant. Thus in A.D. 1426, in the reign of Deva Raya II, Junja Vodeya Nayak's son Chitivyoya Nayaka gave the office of Pattanaswami to Budapa Setti, together with a manya land.⁸

The extent to which a Pattanaswami was bound to associate himself with the common people is seen in a record dated A.D. 1554 informs us that Vithanna Nayaka, the agent in Bukkambudhi, made some revenue regulations embodying them in a grant which he gave to all the Brahmans, the Pattanaswami, the farmers and the subjects of the village.⁹ There is another record which not only confirms our statement that there existed harmony between the central government and the local units but also informs us the name of another official, or perhaps the same official under another designation, Setti Pattanaswami.¹⁰ This record dated A.D. 1556, also belongs to the reign of Sadasiva Raya. The inscription narrates that by order of the Mahamandalesvara Rama Raya Tirumala Rajayya Deva Maharasu, the Maha-nayakacharya Nidugol Thimmanna Nayaka, and the subjects

of the Nidugol-sime, these and the gaudas and subjects, with the Setti-Pattanaswami, having purchased the Tumukunte village in the Nidugal kingdom, placing Gulli Tirumala Rajayya's seal-bearers (mudremanusyaru) in front of Kenchappa Nayka, granted the village for the services of the god Teruvengolanatha of Peylabande.¹¹

Another high dignitary called the mahaprabhu was associated with internal trade. From the manner in which it is used, it seems that the title of maha-prabhu was also held by a senior merchant. In A.D. 1404, the Maha-Vadda-Byavahari, the Maha-prabhu of both sects of Nana-desis, Yirigi Setti's son Yirigi Setti caused a Sivalaya to be made for the Virabhadra temple.¹²

The following epigraphical evidences further indicate the existence of the office of Pattanaswami in different parts of Karnataka during the said period. The details are given below:

- 1) According to an inscription from Chintamni dated A.D. 1362 when Virabukkanna-Vodeyar's son Kampanna Vodeyar was ruling the kingdom of the world: - Balumanne-Rajalu of his city, - by order of the Mahamandalesvara, guardian of Tumbala, Salarana-Deva Nilakki-Raja's son Rachaya-Deva-Maharaja, with all the farmers and subjects of the great Kayivaranadu, and adorned with all names and titles, all of both (sects of) Nana-desis in Pekkundra, and of the eighteen castes, established a fair at Kayivara, and as Pattana-sami of the fair, appointing Marappa Setti's younger brother Periya-Nayana, made a grant of land for him, free of all imposts.¹³
- 2) According to an inscription from Channapatna dated A.D. 1395, when Vira Harihara Maharaya, and the great minister Gundapa-dannayaka-vodeyar were ruling the kingdom of the world in peace and wisdom: some grant was made in Malaur-sthala, the chief place of Kelale-nad, to the chief senior merchant of the Horapottanagiri of Vijaya-dannayakapattana, which is Hiriyur of the Sindavakula, the Pattanaswami Keti-Setti's son Kaliyappa-Setti, by the hand of the eighteen country.¹⁴
- 3) According to another inscription from Kolar dated A.D. 1404 both sects of Nana-Desis, Yirigi-Setti's son Yirigi-Setti had the Sivalaya of the god Virabhadra made, and for the offerings to the god granted lands. The Virabhadra temple were made over to Adinatha-Vodeyar, and have granted this for those who conduct the worship of that god for as long as sun and moon endure.¹⁵
- 4) Another inscription from Anekal dated A.D. 1412 when Deva Raya Vodeyar was ruling the kingdom of the world: the great champion over the three kings, Junjoji-Nayaka's son Hiriya-Mudiya-Nayaka having established a fair in Somagondanahalli of Hirasunad belonging to our office of Nayaka, the Hirasunad Prabhu and a number of others, including the representatives of the 56 countries, granted to office of Pattana-svami to Mari-Setti's sons Dandi-

Setti and Tirumala-Setti, together with land as a manya, with freedom from tolls.¹⁶

- 5) An inscription from Bowringpet dated A.D. 1426 belonging to the reign of Deva Raya Vodeyar recorded that Junja Vodeya-Nayaka's son Chitivoyya-Nayaka gave the office of Pattana-svami to Budapa-Setti, together with a manya.¹⁷
- 6) According to an inscription from Anekal dated A.D. 1427 belonging to the reign of Pratapa Deva Raya records that the king's servant, the great champion over the three kings, Junju-Vodeya Nayaka's son Chikka Thimmaya Nayaka, with the great Morasu-nad prabhu Chokka Deva, the great senior merchants, and the representatives of both (sects) of Nana-Desis granted the office of Pattana-svami to (rest illegible).¹⁸
- 7) According to an inscription from Bowringpet dated A.D. 1430 belonging to the reign of Devaraya records that Lakkanna Vodeyar's Mulabagil-Tekal-nad, in Maragal belonging to the Janjira-ganas, - the Salu-Mule of the 56 boundries, with all the cultivators and panchalas, having assembled, established a santhe (or weekly fair). In connection with which, as a manya for the Pattana-svami of the fair, Chiyi Bassi Setti, they granted land.¹⁹
For all who belong to the six darsana, whatever they buy.... Bullocks, servants or horses and whatever they sell, they are free from all tolls. Blacksmiths, carpenters, goldsmiths, washermen, barbaras, Holeyas – these are free from all tolls.
- 8) An inscription from Sira dated A.D. 1556 belonging to the reign of Sadasivaraya records that by order of the maha-mandalesvara Rama Raja Tirumale-Rajayya-Deva-Maha-arasus, the mahanaya-kacharyya Nidugal Timmanna-Nayaka and subjects of the Nidugal-Sime, these and other gaudas and subjects, with the Setti Pattana-svami, having purchased the Tumukunte village in the Nidugal kingdom, placing Gutti Tirumale-Rajayya's seal bearers in front of Kenchapa-Nayaka granted the village for the services and festivals of the god, with all the usual rights – in order that merit might be to Gutti Tirumala-Rajayya-Deva-Maharasu.²⁰

Thus, pattanaswami was a powerful person who played an important role in trading santhes and pattanaswami made liberal grants to temples and they will highly respected in the society during the said period.

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10

Land Management System Under Mughal Empire In India

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Abstract

The phase of Mughal power (A.D. 1526-1707 and beyond) occupies an important place in the Indian history. This research paper seeks to focus on the relationship between land and state under Mughal Empire in India. Mughal Empire was essentially an agrarian state. The paper is subdivided broadly into four sub-heads viz., (i) Land cultivation, production and prices (ii) Land revenue; and (iii) Land tenure and agricultural classes. The paper is based on the material drawn from different sources both published and unpublished. It is brought out that the cultivated land under Mughal Empire increased due to clearance of forests and widening of canal network. Agricultural prices showed an upward trend till A.D. 1638 after which the price declined. Land revenue emerged as the major source of central revenue. On the whole the principles of land revenue and machinery associated with it was sound, though it turned lax and exploitative in later Mughal period. Several rural classes like Zamindars, Jagirdars, Kiroris, Chaudhris, peasants, land grantees, workers emerged and village society was not egalitarian. The mobility of the peasants in Mughal India was a dominant feature due to their oppression, natural calamities, famine and regressive land revenue system. The society thus progressed on the basis of conflicts, exploitation and rivalry among different classes of rural society.

Keywords : *Mughal empire, Land Revenue, Land tenure, Ain-i-Akbari, Kharif and Rabi, Amalaguzar, Fauzdar, Ryots, Jagirdars, Revenue free land, Zamindars, Khudkasht, Agrarian reforms, Madad-i-maash*

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Introduction

The phase of Mughal power occupies an important place in the Indian history. The years of Mughal history from A.D. 1526 to A.D. 1707 till the death of Aurangzeb and afterward had not been a smooth affair but were full of vicissitudes. After Aurangzeb, the Empire rapidly shrank in extent, being reduced only to a small district round Delhi throwing the so called Empire on the protection of English. The Imperial dynasty became extinct with Bahadur Shah II, who was deported to Rangoon by the English on suspicion of assisting the sepoy mutineers. He died there in A.D. 1862.

Eventful historical period of Mughal Empire made strong impacts in diverse fields. The focus in this research paper is on the relationship between land and state under Mughal period in India. In the process, for the sake of analysis, the paper is subdivided broadly into four subheads viz., (i) Land cultivation, production and prices (ii) Land revenue, and (iii) Land tenure and agricultural classes.

Research Methodology and Material

Research Methodology is a way to systematically solve the research problem.¹ The research design adopted for preparing this research paper is an historical design. Most of the historic researches come under the category of this design. The research paper is mainly based on documentary evidence arranged from different sources. It is critical analysis of the problem and preservation of evidence, brought on the surface. Published material, in the shape of books, journals, periodicals and unpublished sources, was consulted.

Analysis

As noted earlier, while seeking multifacet relationship between land and state, the analysis is carried out, accordingly, under three sub-heads. These four sub-heads are now analysed critically in greater details.

(i) Land Cultivation, Production and Prices : It is pertinent to mention that hardly any land record existed during Babur and Humayun period. They had no time to exact new laws which continued to retain its medieval feudal nature with all the defects. They were always engrossed with conflicts with Afghans and other enemies. The rich land statistics for the first time were provided by Abul-Fazl in his *Ain-i-Akbari* in A.D. 1595-8, which has been aptly credited with providing the 'base-line' for the economic history of India.² After Humayun, Sher Shah formulated some timehonoured customs and procedures later inherited by Akbar. Raja Todar Mall was instrumental in framing these land rules under both Sher Shah and Akbar. The chief features of these reforms were: (i) survey and measurement of land, (ii) classification of land, and (iii) fixation of land rates. Land was classified into four classes: (i) *Polaj* or land capable of being annually cultivated (ii) *Parauti* or land kept fallow for some time to recover productive capacity (iii) *Chachar* or land that had lain fallow for three or four years, and (iv)

Banjar or land uncultivated for five years or longer.³ The *Ain-i-Akbari* provides measured area figures for each province, total number of villages in each province and a break-up of measured and unmeasured villages. In order to ascertain the average produce of land belonging to each class, the mean of the three grades into which it was divided was taken into consideration.⁴

Over the period, the cultivated expense seems to have expanded by a little less than 18 percent in all the four regions together (Uttar Pradesh, West Punjab, East Punjab and Gujarat), giving a compound rate of expansion of 0.23 percent for A.D. 1595-1665.⁵ Cultivable waste was 10 percent of the measured area. The cultivated area between the end of the 16th century and the beginning of the 20th century almost doubled largely due to the clearance of forest. In Punjab and Sind the spread of canal network also contributed to the extension of cultivation.

The agricultural crops of the time were very much the same as those of today. The main crops were rice and wheat in *kharif* and *rabi* seasons respectively in North India. In South, two rice crops were major ones. Pulses were grown extensively in Bihar and the regions of present Madhya Pradesh. *Makka* (maize) was grown in Rajasthan and Maharashtra probably introduced in India during 17th century. The major cash crops which occupied the fields almost the whole year were sugarcane, cotton, indigo and opium. Horticulture seems to have reached new heights during the Mughal period. A number of fruits available today were introduced in India during 16th and 17th centuries.

On the whole, there was no major change in the productivity of food crops between the two periods. However, in case of cash crops, a definite increase in the productivity in the 19th century is noted. The average yield of crops like wheat, *Bajra*, sugarcane, barley, *Jawar*, mustard, gram, cotton and sesame was in the tune of 13.49, 5.02, 11.75, 12.93, 7.57, 5.13, 9.71, 5.75, 4.00 maund per bigha in A.D. 1595-96.⁶ As to the means of cultivation and irrigation, tillage was performed by harnessing a pair of oxen to the plough. The latter was made of wood with an iron ploughshare unlike in Europe neither horse nor bullock-drawn wheeled plough nor mould board were ever used in India. The prices of wheat flour, gram, *ghi*, and *moth* when compared with those with 1595 prices as base = 100, were higher in 1637, 1638 and 1670. The rise in the prices of sugar was negligible till 1615, it rose to 140 percent by 1630 and remained high till 1650's.⁷

(ii) Land Revenue : Land revenue was the major source of central revenue. Land revenue was not properly organized during Babur and Humayun times. It was Sher Shah who introduced a more scientific policy of land revenue. Akbar inherited Sher Shah's system of land revenue under the supervision of able financier Raja Todar Mall who had earlier formulated many new benevolent policies under Sher Shah. Akbar's successors, however, deviated from the true path marked out by Todar Mall but was again adopted by British Government in India in 1926.⁸ The demand of the state regarding land revenue was fixed at onethird of the actual produce, which the *ryots* could pay either in cash or in kind. The rates varied according to crops. This revenue system, as applied to Northern India, Gujarat,

and with some modifications to the Deccan, was *rayatwari*, “The actual cultivators of the soil were the persons responsible for the annual payment of the fixed revenue.”⁹ On the whole, principles of land revenue and machinery associated with it was sound. The *ryots* got a certain amount of security and were not evicted from their holdings for default of payment. Special reports were to be sent up of any special calamities, hail, flood, or drought. However since the revenue was imposed per unit of area ‘uniformly’ irrespective of the nature of holding, it was regressive in nature – those who possessed large holdings felt the burden less than those who possessed small holdings. It may be concluded that the land policy of Akbar was essentially sound economic policy borrowed from Sher Shah and applied in his Empire by Todar Mall irrespective of caste, colour or creed. Jahangir did not disturb Akbar’s land policy much.

However Shah Jahan’s time state grew weaker and the revenue administration was growing lax. During his time, there was a series of famines which took a heavy toll of life and property inspite of the famine measures taken by him. Money record was lavishly spent on buildings, forts, palaces, mosques, the throne, and the *Taj*. During 1630 and 1633, famines caused untold miseries to the people and had unfavorable effect on cultivation and the land revenue. “Life was offered for a loaf, but none would buy, rank was to be sold for a cake, but none cared for it. For a long time dog’s flesh was sold for goat’s flesh and pounded bones of the dead were mixed with flour and sold. Those lands which have been famous for their fertility and plenty now retained no trace of productiveness.”¹⁰

The policy during Aurangzeb was the same as initiated by Akbar, but changed in the application of the rules. Summary settlements were freely permitted. The machinery of land revenue collection was going out of gear in Aurangzeb’s reign. The instances of extortion were glare. Fifty percent of the gross produce was forcibly

taken from cultivators as against $\frac{1}{3}$ percent in the time of his predecessors.

Aurangzeb’s new *Kharaj-i-Muazzaf* system placed the peasants under the merciless tyranny of the unscrupulous officials.¹¹ Aurangzeb also reduced the *Krori*’s Commission from 10 percent to 4 percent. The *Kirori* naturally made up the loss by extorting the difference and sometimes more from the peasants. The exactions on the land were so great that the Hindu peasants were so cruelly treated that revolts in different parts of the Empire were ordinary occurrences. The increased land revenue of Aurgangzeb was not the result of a benevolent policy benevolently followed. It was due to his expansion of land territory in South and Assam.

Revenue Free Land : There was a class of people who were given grants for their subsistence. These grants given to religious men patronized by the state were known as *Suyurghal* or *madad-i-maash*. The assignment of *madad-i-maash* grants to the needy and pious and to intellectual persons was a religious requirement of the state under Islamic law.¹² These grants did not invest the grantee with any right over land but were entitled to the prescribed revenue from its produce. Akbar

streamlined the procedure and put the ceiling of such grants of land to 100 *bighas* per person. The policy of Akbar was to grant half-cultivable and halfwaste land to improve agriculture. Jahangir confirmed all the grants made by Akbar while Shah Jahan began to examine all grants given during the previous reigns. He allowed 30 *bighas* to be inherited, Aurangzeb reduced it to 20 *bighas*. After his death the grantees started enjoying the right to sell or transfer the land, which then acquired the characteristics of *Zamindari*. It may be noted that during Akbar times, revenue of such grants would not be over 5.84 percent of the total *jama*. The *madad-i-maash* grants were intended to create pockets of influence and to develop waste land. Generally, these were given to *Shaikhs* and *Sayyids* and other men of learning. But later there was a tendency, on the part of the grantees, to acquire *Zamindari* rights in the area and elsewhere. Thus some of them transformed themselves into small *Zamindars*. By the first-half of the 18th century, these grants were treated as *Zamindari* land in all transactions. And the *madad-i-maash* holders in due course became a powerful group both socially and politically in their respective areas.

(iii) Land Tenure and Agricultural Classes : Agricultural land was apportioned to different categories of people such as *Zagirdars*, *Zamindars*, *Chaudhris*, peasants and other intermediaries. The *Zamindars* occupied an important place in the agrarian structure of Mughal India and were present in every part of the Mughal Empire. They were generally of three categories viz., primary *zamindars*, secondary *zamindars* and autonomous chiefs. Notably, some of these *zamindars* were designated as Chaudhri for the purpose of collection of revenue. Generally, one of the prominent *zamindars* of a *pargana* was appointed *chaudhri*. The *chaudhri* was supposed to collect the revenue from other *zamindars* of the *pargana*. There *chaudhris* were entitled to another share in land revenue collected by them.

The main agrarian class, directly involved with the agricultural production was the peasantry. The peasants constituted the primary class in rural society and the revenue collected from them sustained the whole state apparatus. The peasantry was not a homogenous class. The mobility of the peasants was quite prevalent in Mughal India due to their oppression in the region or natural calamities like flood and famines. Below the class of peasants existed in rural India a large population of menial workers, who served as cheap source of labour for the peasants and *Zamindars*. More often they were exploited and suppressed, and for this, the state, the *zamindars* and peasants were equally responsible. The village *panchayat* used to decide village affairs regarding their land and other disputes. The *mahajans* in villages acted as middleman between the state and peasants and had considerable control over the rural society and economy. The village had also artisans providing varied services to the peasants and others.

While seeking interrelationships among different village classes, it is obvious that *zamindars* and *jagirdars* were fed upon the surplus produce of the peasants and both combinedly exploited peasantry, had no regard for their welfare. The division within the peasantry and their conflicts with agricultural workers could not adequately confront the medieval despotic states. Undoubtedly, sometime peasants revolt led by

zamindars against the *Jagirdars* had been quite strong. Land grantees also fought with each other but became united whenever any other social group attempted to create problems for them.¹³ Their relations with *zamindars* and village officials, more often, had been strained. Such conflicts led to breakdown of the state control in rural areas.

Conclusion

This research study unfolds interesting information and details regarding land and state under Mughal Empire. Mughal Empire was essentially agrarian in nature. Statistics relating to agricultural land and its varied aspects were for the first time furnished in *Ain-i-Akbari* in A.D. 1595-8 which provided the base-line for the economic history of India. It is brought out that the cultivated land area under Mughal Empire increased due to clearance of forests and spread of canal network. However, productivity of food crops remained almost stagnant. Consequently the agricultural prices showed an upward trend till A.D. 1638, after which the prices declined. Land revenue emerged as the major source of central revenue. On the whole, principles of land revenue and machinery associated with it was sound, though it turned lax and exploitative in later Mughal period. The classes of *Zamindars* and *Jagirdars* who received state sub-assignments in the village generated demand for urban products giving a push to urbanization and certain industries. The mobility of peasants in Mughal India was quite prevalent due to their oppression and natural calamities. Conflicts among different rural classes due to vested interest were also evident during this period. The whole revenue system led to intensifying pressure on the peasantry and Mughal state was quite extractive particularly in later years of their regime.

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11

The Royal Tombs- Adil Shahis of Bijapur

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Abstract

Bijapur the well-known city of Deccan was the capital of Adilshahi's dynasty. It was ruled by 9 different sultanates between 1489 to 1686 AD. This article has been written on the five world famous tombs - Tomb of Ali Adilshahi I, Ibrahim Rauz (Ibrahim Adilshahi II), GolGumbaz (MahammadAdilshahi), The Tomb of Ali Adilshahi II (Bara Kaman), Tomb of Sikandar AdilShahi, which were respectively built in the year 1580, 1630, 1656, 1672, 1686. From the technical and architectural view, Bijapur has been written in the golden words in the World Heritage list. The importance of these structures is that the Ibrahim Rauz is decorated with minarets whereas GolGumbaz is built with the Dome on the head of the structures.

Key Words Unadorned: without any decoration; **Harem :** Wives belonging to rich man, especially in some Muslim societies; **Octagonal :** a plane figure with eight straight sides and eight angles; **Mausoleum:** A special building made to hold the dead body of an important person; **Sepulchral:** Looking or sounding sad and serious; **Uninterrupted :** Blocked by anything; **Hemispherical:** Shape like hemisphere; **Counterfeit :** Money and goods for sale; **Wrist :** The joint between the hand and the arm ; **Acoustic :** Related to sound or to the sense of hearing; **Crypt :** A room under the floor of a church, used especially in the past as a burying people.

Introduction : Bijapur well known as queen of Deccan was the capital of Adilshahi's dynasty. It was ruled by 9 different sultanates between 1489 to 1686 AD.

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The structures were built in Indo-Islamic, Deccan and Turkish style, stucco architecture, stone, wooden and iron was also used in the well known structures of this era

The architecture of the palaces, tombs and forts of Bijapur are the richest in South India. At this place there are 5 royal tombs. This article has been written on the world famous tombs Gol Gumbaz and Ibrahim Rauz, which are respectively related to Mohammad Adilshahi and Ibrahim Adilshahi II.

Tomb of Ali Adilshahi I :The earliest royal tomb to be constructed in Bijapur was that of Ali Adilshahi I. It is situated in the fields in the south-west quarter of city.¹Each facade presents five unadorned arches, the wider end arches corresponding to the vaulted corridor which runs around the sepulchral chamber. It is roofed unusually with three small domes carried on broad transverse arches.²It is a low, almost square structure, there is very little about the building that calls for remarks save its severe plainness. The outside walls, from the ground line to the chhajja or cornice, does not appear to have been plastered, and the dressing and size of the masonry precludes the idea of their having been any intention to cover it; but the two lines of upper walling are of rougher finish and smaller masonry, and was no doubt plastered. The beautifully carved and dressed greenstone tomb, upon a high basement, is by its shape, seen to be that of a man.³

Tomb of Ibrahim Adil Shahi II (Ibrahim Rauz):It has been written and said that this structure has been constructed by Ibrahim Adil Shahi II for the sake of his queen Taj Sultan. But as the king died before the structure was completed, the queen Taj Sultan continued and built the structure in 1627 AD. Malik Sandal was the Architect who built the structure. Within this structure there are 6 graves. The stones used for the graves are mixed with the color green. The graves are the Ibrahim Adil Shah II, Tajsultan, his queen, Haji Badi Sahiba (mother), Zauhra Sultan (daughter), Darvesh Padshah Sultan (son), Sulaiman⁴ (son). The men's tombs are distinguished from those of the women by the arched ridge stone along with the top. The women's tombs being quite flat. The tombs are arranged in a row from East to West. As stated in an inscription fixed on the top of the southern door, Tajsultan died in 1634, eight years after Ibrahim Adil Shah's death.⁵ The total expenditure for the construction was 1,50,900 hamas. Another inscription on the Northern door is all price for the monument.⁶

Ibrahim Rauz is a complex of two monuments; a masjid and a mausoleum. On a platform of 4000 sq. feet is the complex occupying an area of 1200 (360m) of which the mausoleum is about 500 sq. ft. The entire monument is made attractive with ornate geometrical designs of rare beauty on the ceiling and walls.⁷

When Ibrahim Rauza monument rose up on this earth "the heaven stood astonished at the elevation of this building and it might be said when its head rose from the earth that another heaven was created".⁸6,533 workmen were employed for the completion of this building which lasted for 36 years, 11 months and 11

days.⁹ Double arcades surrounded the sepulchral chamber in the tomb, which is about 40 feet square. In the middle of each of its four sides is a doorway. On either side of the doors is three light shattered windows with an arched fan like above.¹⁰ The fine carving of the moments are indeed pleasantly graceful to the eyes looking at them. The masjid on the other side of the platform is magnificent as the Rouza. Though not very imposing the monuments of the black stone, are indeed unexcelled in the construction, technique and decoration.¹¹

The exterior walls of the sepulchral chamber are most elaborately decorated with shallow surface tracery of arabesque and interlaced verses from the Quran. The whole text of which is said to be inscribed upon the four walls. The walls have been painted and at some places gilded. The span of about 24 feet of the ceiling is flat and it is an unusual feature of the Rauz. It is practically hanging ceiling. It has all round margin of 7 feet 7 inches. Wide and is covered downwards to meet the walls. The flat ceiling of nine bays is composed of slabs of stone set edge to edge. With no apparent support, the slabs of the ceiling of the corridors are supported in the same way.¹²

Tomb of Mohammad Adil Shahi (GolGumbaz)

The great GolGumbaz or tomb of Sultan Mohammad Adil Shahi, stands alone for size, few other building in India can be compared with it. It is the largest domical roof in the world. An inscription on the main doorway, in three sections reads in Persian "The end of Muhammad has become Mohammad Sultan whose abode is in paradise the abode of peace become Muhammad shah". On computing the values of the Persian letters, gives the date of Muhammad Shah's death as 1656. Malik Sandal was the Architect who built the structure. The total covered area uninterrupted by supports of any kind, is 18,109,35 square feet; this is largest single dome in the world.¹³ There are five graves in GolGumbaz, among them, a Sultan, two queens a daughter and a son is present. The graves of the female are flat and the males doom at the top.¹⁴

The tomb building is one of the items of the complex of architectural scheme which comprises a mosque, a naggar-khana now houses the museum; a gateway, a rest house and other structures of amenities, all contained within a walled enclosure. The tomb is over a basement of the 158 feet square. The interior height, from the level of the floor, around the tomb platform, to the top of the dome is 178 feet. A broad gallery of 11 feet wide is within the base of the dome and it hangs out in to the interior of the building. 109 feet 6 inches above the floor. In the corners of the building at the junction of the towers are narrow staircases which lead to the top of the towers. The tower have seven storeys arched opening all around.¹⁵

In the center of the hall, on a high platform, are counterfeit tombs. The real graves are in the vault underneath. Tall pointed arches forming the sides are the special architectural features of this grand vaulted hall. These arches give support to a circular platform above, provided to receive the base of the dome. The dome is

a plain plastered vault with six small openings through the drum and a flat section at its crown, but without any central pendant, The projection is about eleven feet six inches from the face of the walls and 90 feet above the ground. The bracket beneath the slabs are 7.50 feet in the height, and consists of four corners of different heights. Access to it is from terraced roof around the base of the dome by eight small doorways through it.¹⁶

Even a small whispering i.e. the tick, tick of a wrist watch in the gallery can clearly be listened to across at the opposite side of the gallery. Every single sound is echoed seven times invariably. This acoustic property of the monument is indeed a unique engineering feat.¹⁷ Elphinstone wrote that it was largest than Humayun's tomb, simpler, inspiring and remarkable. The whispering gallery is 105 feet about the pavement and 123 feet in diameter.¹⁸

The Tomb of Ali Adilshahi II (Bara Kaman) : The tomb of Ali Adilshahi II at Bijapur, left unfinished at the death of the sultan in 1672, is the last major building project of the Adilshahis. It stands on a high plinth larger in area than that of the Gol Gumbad. The finished portions present an imposing line of gently pointed arches.¹⁹ The plan was conceived on a magnificent scale and if completed, would perhaps have been grander than Ibrahim Rauza. The area is three times that of the Rauza. The arches of the tomb, which still exist, do indicate the excellence of the material used.²⁰ The platform is 20 feet high. The great elevated basement, on which the arches of this unfinished structure stand, is 215 feet square, while that of the Gol Gumbad is 158 feet square. The building is well maintained with a beautiful garden around the monument. It is called Bara Kaman by the people.²¹

Tomb of Sikandar Adil Shahi : Sikandar Adil Shah, the last of the Bijapur dynasty, does not appear to have attempted to build a mausoleum for himself. He was but five years of age when he ascended the throne and not more than twenty when he was dispossessed. He was buried in a simple grave, in the open air, situated in the bazaar.²² The green stones used are highly polished and beautifully carved. The platform is a splendid work of art.²³

Conclusion : The research concludes with a finding that there are many similarities found in all those tombs present in the vicinity of Bijapur. The tombs built in Adil Shahi Era had the Arches built in an Octagonal Shape. The best difference found among the tombs is that the Ibrahim Rauza has the mixed Architecture including Hindu architecture influenced by the Vijayanagar Empire within it. The architecture of the tombs of Bijapur is equally comparable with that of Humayun Tomb, Delhi.

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Bhakti And Sufi Movement In India***Dr. Tabassum Sheikh****Abstract**

India in the medieval ages saw a silent revolution brought about by a vibrant and radical group of socio-religious reformers, and from the period of 10th century onwards, religion took a turn with a burst of spirituality via these reformers. These reformers had a deep devotion to God^l, and belonged to two very different faiths: Islam and Hinduism, Sufi mystics were born out of Islam, and the Bhakti mystics born out of Hinduism. Although these mystics plunged into contemplation and meditation, they had a strong influence and rapport with the common man. Though the two religions were far apart in terms of their doctrine, they had much in common. They were not a part of their respective orthodox groups. Both the orthodox Brahmins of the Hindu faith and the orthodox ulema of the Islamic tenets, although they learnt each word of the scriptures – the Vedas, Upanishads and the Quran- it seemed they lacked the appreciation of the core essence of its message. However the mystics of both these religions touched the hearts and souls of the common man, emphasizing the importance of ‘Knowledge’, which was impacted by their messengers (Gurus and Pirs), and as such, the Bhakti and Sufi saints have contributed to the making of a particularly charismatic religious history.

The teaching of the Bhakti and Sufi saints had much in common which can be traced back from different ages in various regions, and though both movements were not of the same period, they were for some time contemporary. Introduction of Sufism in India began around the eleventh century, though it had been active outside India from the tenth century. Sufi saints such as Muinuddin Chishti were responsible for bringing Sufism to India around the same period as the Muslim

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conquest. The Bhakti movement, which was highly influenced by Buddhism, was a combination of Hinduism and Buddhism, and the birth of Bhakti can be attributed to Sankaracharya melding the best of both faiths in the eighth century in south India, spreading to north India during the twelfth century after the decline of Buddhism in this area.

Most of the Bhakti and Sufi saints had one ultimate goal, realization of God for individual. Bhakti gurus and Sufi pirs had a strong dislike of 'blind faith' in sacred scriptures, and did not believe in the discriminatory restrictions of caste and creed. For both, rituals and ceremonies were not important, rather the individual's relationship with the True Master (gurus and pirs) who could give them the right Knowledge to realize God through their personal devotion to Him: Condemning polytheism, both movements were monotheistic, believing in one God who was the Supreme Being and the Creator. The concept of Bhakti (devotion) is as old as Hinduism itself. It is one of the three approaches that the Bhagvat Gita recommends, the other two being Knowledge and action. It became a powerful theory to combat the cold logical theories of the Jains and Buddhists.

The main principle of Bhakti faith was 'selfless love' or 'devotion' Rather than supplicating to God for materialistic needs or desire, the saints of this movement stressed that the only means of salvation was selfless love of devotion. This was uninterrupted, single-minded, extreme devotion to God without any material motive. This love for God is best described as similar to the unconditional love a mother has for her child. God's love was the source of bliss, thus He was at times worshipped by a devotees as his Supreme Beloved. The Bhakti saints, like the Sufis, believed that one need not go to places of worship to realize God, that He resided within the heart of each individual. Each human should thus be respected as a temple of God. There was no pilgrimage better than the heart, as it was the place where the Supreme Being Himself resided.

The Sufi saints believed in oneness with God, and that union with God was the highest stage of Enlightenment, which could be achieved through love of God. To attain such a state, one was required to go through certain stages Muqama and the changing psychological conditions, or states (hal). Sufi saints asserted that for an individual to attain closeness with God, which paves the way to salvation, one should do so through service to humanity. Nizamuddin Auliya discussed this theme in one of his discourses, and retold the story of the Prophet Abraham, who would only eat in the company of guests, till one day he found himself in the presence of a single polytheist. Abraham, when he saw that he was alone with a polytheist, did not give him anything to eat. The command then came forth from God, "O Abraham how is it that we can confer life on him {the polytheist} yet you cannot give him bread?" This shows that Nizamuddin emphasized the presence of the Absolute Being within each human being, as every individual is the son and daughter of God, then all are equal.²

As with Bhakti gurus, Sufis believed that closeness with God was made more possible when one had a spiritual master who could channel the 'Knowledge' and

guide the individual towards the path of self surrender to God. Hence importance was given to the acquisition of a pir or the guru. From here came the pir-mureed³ and the guru-shishya parampara (Guru-Chela tradition of Bhakti). It was considered that the Sufi or Bhakti path required the strict guidance of a spiritual master, who had himself clearly understood the Knowledge and had reached the stage where he had direct communion with God. In the pir-mureed relation, the mureed or the disciple had to progress on the path of practicing self-modification (mujaheda), reciting and recollecting God's name, either through knowledge (jnana), or by concentrating on God's name (zikr), contemplation and meditation. In the guru shishya-parampara, the shishya had to first make himself ready to accept Knowledge. They had to be committed to be on the path of Bhakti for the rest of their life. Guru's word for them is the word of God. And in order to thank the guru for knowledge, the shishya is ready to do seva (service), satsang (be in company of holy men) and bhajan (to meditate and recite the True Name regularly).

Since these saints wanted to reach the masses who were not accepted by the ulema and Brahmins, the Sufis and the Bhakti saints both used local dialects as a means of communication, preached in the form of couplets rather than traditional prose.

The mystics of the two movements were not appreciated by the orthodox ulema or Brahmins, as they defied them. Most of the Sufi and Bhakti saints criticized the ulema and Brahmin, who kept people in darkness, and misinterpreted the religious scriptures. Both movements discarded idol worship, blind faith in scriptures, performing namaz without understanding the relevance of it, and discriminations of individuals in the name of gender, caste and creed. As rituals were not considered important, service to human beings had much higher spiritual significance than mere formal adherence to rituals and practices. Nizamuddin Auliya said that "Devotion to God is of two kinds: lazmi (obligatory) and mutaaddi (supererogatory). In lazmi, the benefit goes to the devotee alone. This type of devotion includes prayers, fasting, pilgrimage to Mecca, recitation of religious formulae, and turning over the beads of the rosary. The mutaaddi, by contrast, centred on other's needs, and is performed by spending money on others, showing affection to people, and generally being considerate. The reward mutaaddi is incalculable".⁴ They tried to bridge the gap between the two religions (Hinduism and Islam) by teaching that God was one and the same, even if he was called by different names. Respect of fellow human beings and service to humanity was held in high esteem by both, as Sufism and Bhakti considered individuals as a temple of God.

Music was central to both movements⁵ It was considered to imbibe a mystical state of ecstasy, when one could feel the presence of God. This music was the inner which is constantly there till the human is 'alive'. No one plays any instrument but the music is on and when one meditates, he just needs to concentrate on it in order to reach the state of union with God. Sufi and Bhakti saints organized musical recitals (sama or kirtan) and this was a manifestation of Knowledge.

Sufis were organized into different silsilas or orders, based on their views and practices. There were many silsilas, such as Suhrawardi, Chishti, Oadariya,

and Firdousi. Those saints who were leading figures lent a name to the silsils. It consisted of people who had become disciples of certain Sufis and would follow the path shown by him.

Similarly, the Bhakti movement of this eight century onwards, started by Sankaracharya in South India. It was revived by Ramanuja in the twelfth century and spread all over north India during the fourteenth and fifteenth centuries. The most prominent Bhakti saints during this period were Namdev, Gyandev, Ramanandev, Vallabhacharya, Ektnath, Chaitanya, Kabir, Ravidas, Raidas and Nanak. These holy men belonged to the Nirguna School.

The impact of the sufi and Bhakti movement on vernacular languages

During this period, literary works of high quality were produced in many regional languages. The Nath Panthi siddhas had used the “correct languages” (apabhramsha) as also local languages for their works in preference to Sanskrit. Amir Khusro, a disciple of Nizamuddin Auliya, had noted the existence of regional languages. He says that these languages have from ancient times applied in every way to the common purposes of life.

The rise to the maturity of many of these languages and their use as means for literary works may be considered a striking feature of the medieval India. With the loss of prestige by the Brahmans, Sanskrit also lost some of its protégé. The use of the common language by the Bhakti saints was, undoubtedly, an important factor in the rise of these languages.⁶ In fact, in many parts of the country, the early saints fashioned these languages for literary purposes. In eastern Uttar Pradesh sufi saints, such as Mulla Daud, the author of ‘Chandayan’, Malik Muhammad Jaisi, the author of ‘Padamavati’ wrote in Hindi and put forward sufi concepts in a form which could be easily understood by the common man. They popularized many Persian forms, such as the masnavi.

Many Urdu works appear in the works of Amir Khusro. He made a liberal use of Hindi words in his works, particularly in his couplets. Amir Khusro called the language used by him, Hindawi or Dehlavi, He composed ghazals in mixed language with alternate hemistiches in Persian and Hindi, which went a long way in the development of the Urdu language. The fashion of writing mixed poetry was followed by other scholars too.

The Sufi and Bhakti saints played an important part in the evolution of the Urdu Language. The Sufis realized that it was futile to preach Islam through Persian, which was not understood by the Indian masses. So, these saints made use of large number of Hindavi words in their conversation with their disciples and common people. A feature common to all the Bhakti saints was that they composed their verses in the language best understood by the people whom they taught. This led to an interest not only in Bhakti literature but also in translations of some of the earlier scriptures previously available only in Sanskrit and as such inaccessible to the majority of people. The themes of the new literature were often of common interest to more than one region, and literary innovation travelled quickly and widely throughout India.

Amongst the eastern group of languages. Bengali was used by Chaitanya and by the poet Candidas, who wrote extensively on the theme of the love of Radha and Krishna. Ballads on events of contemporary interest composed by wandering ministers were equally popular. It was also a Bhakti leader Shankaradeva, who popularized the use of Assamese in the Brahmaputra valley in the 15th century. He used an entirely new medium to spread his ideas. he wrote a number of short one-act plays, of the nature of morality plays, incorporating themes from the Puranas. Marathi reached its apogee at the hands of Eknath and Tukaram. Asserting the importance of Marathi, Eknath exclaims. "If Sanskrit was made by God, was Prakrit born thieves and Knaves? God is no partisan of tongues". This undoubtedly expresses the sentiments of all those writing in local languages. It also shows the confidence and status carried by these languages. Due to the writing of the Sikh Gurus, Panjabi received a new life.

Hindi was languages spoken in the region around Delhi, and modern Uttar Pradesh. It first developed with the historical epics composed by local bards at the courts of the Rajput kings – Prithviraja – raso, Vishaladeva – raso etc. Later it was used by the Bhakti movement. Kabir, Nanak, Surdas and Mirabai, gave it an important status. Amir Khursro also used it in his poetry. The saints of Sufi and Bhakti movements infused vernacular languages with the ideas of equality, liberty, freedom of choice of worship and the importance of being a human, an individual. This influenced life and thought of the people immensely.

In the khanqahs (hospices) of Sufi saints everybody was treated equally without the distinction of the high and the low, the rich and the poor, the learned and the illiterate, man and women, villagers and town fold. In fact all the visitors met and rubbed there shoulder together, leaving all class destinations outside the gate of Khanqah.⁷ The Sufi saints mingled freely with people of the lower classes, including the Hindus. They led on austere, simple life and conversed wit people in their dialect. It is well known that the religious ideas and policies of Akbar reflected in a remarkable manner the fundamental teachings of Sufi and Bhakti saints.

Conclusion

The Bhakti movement in India was not the work of a single person or class, but of saints who sprang more often from the lower orders of the society, such as tailors, gardeners, potters, goldsmiths, shopkeepers and even mahars, than from Brahmins. These sons of soil struggled against the exclusive spirit of caste denomination and asserted the dignity of the human soul as being independent of the accidents of birth and social rank. They emphasized that faith and devotional love or bhakti were superior to other forms of worship, such as performance of rites and ceremonies, self-mortification and fasts, penances and pilgrimages. They also upheld the sanctity of family life against the traditions of celibacy and asceticism. It started in the South of India (1800-1700. A.D.) and slowly spread to the central and north India (1300-1800. A.D.). The real essence of Bhakti is found in the great Hindu epics known as Mahabharata and Ramayana.

Like Bhakti, Sufism took roots in both rural and urban areas and exercised a deep social, political and cultural influence on the masses. It rejected all forms of religious formulism, orthodoxy, falsehood and hypocrisy and aimed at creating a new world order in which spiritual bliss was the only and the ultimate goal. At a time when struggle for political power was the prevailing madness, the Sufi saints reminded men of their moral obligations. To a world torn by strife and conflict they tried to bring peace and harmony. The most important contribution of Sufism is that it helped to blunt the edge of Hindu-Muslim prejudices by forging of solidarity and brotherhood between these two religious communities.

The Hindu saints of the Bhakti Movement and the Muslim saints of the Sufi Movement, both, became more liberal in their outlook. They wanted to get rid of the evils which had crept into their religions. The Bhakti movement and the Sufi movement brought the Hindus and the Muslims closer to each other. The equality concept preached by the leaders reduced the rigidity of the caste system to a certain extent. The suppressed people attained a feeling of self-respect. The reformers' preaching in local languages was easily understandable and therefore, was more effective. They composed hymns and songs in the languages spoken by the masses. It led to a bonus in the development of Indian regional languages. Therefore there was a remarkable growth of literature in all these languages. A new language Urdu, a mixture of Persian and Hindi, also was born.

The Bhakti and Sufi movements encouraged the spirit of toleration. The gap between the Hindus and the Muslims was reduced. They began to live amicably together. The movements emphasized the value of a pure life of charity and devotion. To top it all, it improved the moral fabric and the spiritual ways of life of the medieval Indian society inasmuch as it exhorted the coming generations to live in peace and harmony with the spirit of toleration.

In spite of such sincere religious movements which worked to blind both communities, today people in India and the world are fighting in the name of religion. Perhaps it is because we fail to understand the importance of each human being and each breath we take. We should use the wisdom of the Bhakti and Sufi teachings and apply them to our contemporary problems.

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13

Jaipur City : A Historical Background

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Abstract

Jaipur, the Pink City, is one of the most charming cities of India. The area of Jaipur in early times was referred to as Dhoondhar. The region was held by Badgujars, Rajputs and Meenas till the 11th century. After which it came increasingly under the power of the Kachchwahadynasty. The Kachchwaha Rajputs trace their descent through the dynasty to Kush. One of the rulers of this clan laid the foundation of the Dhoondhar kingdom in 967AD and made Dausa his capital. The capital of Dhoondhar was shifted from Dausa to Amber between 1179 and 1216AD. From the thirteenth to sixteenth centuries, a number of rulers held sway in this region

Sawai Jai Singh II (1700 – 1743) established the city of Jaipur. Initially his capital was Amber, which lay at a distance of 11kms from Jaipur. Jai Singh felt the need of shifting his capital city with the increase in population and growing scarcity of water. Under the architectural guidance of Vidyadhar Bhattacharya, Jaipur came into existence. The construction of the city started in 1727 and was built following the principles of ShilpaShastra, the science of Indian architecture. The city was divided into nine blocks, denoting the nine planets, reflecting the Maharaja's love for astronomy, this entire set up was enclosed within walls with seven huge gates that were opened between sunrise and sunset. Jai Singh's vision of the new capital was a strong political statement placing it at par with Mughal cities and as a thriving trade and commercial hub for the region. Many rich merchants settled down here in the early years of its growth. Jaipur was not only a flourishing market place, it had also many industries and handicrafts.

Jaipur, the Pink City, is one of the most charming cities of India. It has a living vital quality that arises from a coexistence of diverse factors- aristocratic

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elegance and vibrant folk traditions, a growing, spacious city and crowded old bazaars, industries and craftsmen carrying on the skill of generations, plush, streamlined houses and palaces and forts that seem to belong more to the world of fairy tales, camel carts and ekkas and speeding sports cars, the polo playing elite and the simple peasants from the desert.¹ The present paper attempts to trace the origin of the city and a brief history of its early development up to 1800.

Jaipur, Capital of the Indian State of Rajasthan, and also head-quarters of Sawai Jaipur nizamat, lies on latitude 26, 55 N and longitude 75, 50 E, on the Rajputana-Malwa Railway and the Agra-Ajmer trunk road, being by rail 84 miles north-east of Ajmer, 150 miles west of Agra, 191 miles south-west of Delhi and 699 miles north-east of Bombay. Jaipur is the largest City in Rajputana, Its area including suburbs, being 3 square miles.²The area of Jaipur in early times was referred to as Dhoondhar. From the 10th century onward, in the epics, Dhoondhar region was called Matsyadesh and was the shortest trade route between North India and the rich port cities of Gujrat and Malabar. The region was held by Badgujars, Rajputs and Meenas till the 11th century, after which it came increasingly under the power of the Kachchwaha dynasty.³ The *Rajputana Gazetteer*, vol II (1879) informs us that the ruling dynasty of Jaipur is of the Kachwaha clan of Rajputs, one of the thirty-six royal races of India. The kachwaha claim descent from Kush, the second son of Rama, King of Kaushula, and their destinations are still known as Khohs as Banskoh, Kalikhoh etc.⁴ According to local tradition and popular bardic chronicles Dulha Rai is accepted as being the ruler from 1006 to 1036AD by most historians. One of the rulers of this clan laid had the foundation of the Dhoondhar kingdom in 967AD and made Dausa his capital.⁵ Kakil Dev (1036- 1038) who succeeded his father Dulha Rai in 1036. He continued the expansionist policy of that great conqueror, the capital of Dhoondhar was shifted from Dausa to Amber between 1179 and 1216A.D. From the thirteenth to sixteenth centuries, a number of rulers held sway in this region.⁶ By the seventeenth century, the Kachchwaha Rajput clan became known for its political clout and importance within the Mughal administration. Raja Man Singh (1590 -1614) and Mirza Raja Jai Singh (1622 – 1667) contributed to the financial and cultural wealth of Dhoondhar through political alliances with the Mughals.. The period beginning from Man Singh's joining the Mughal court at the tender age of 12 years in 1562A.D. Man Singh has been described as a great commander, warrior and statesman. He was a great builder also. The fort and temple of Shila Devi and Jagatshiromani at Amber, Man mandir at Banaras, Govindeva temple at Vrindavan, fort and palaces at Rohtas and Attak in addition to so many buildings at Bairath and other palaces in his home state speak of his love for architecture in Rajput style blended with suitable Mughal motifs. He held the highest rank of Mansabdar of 7000. Mansingh died at Ellichpur 1614. He had twelve sons and but all of them except Bhav Singh had died before him. After his death son of his eldest son Jagat Singh was rightful claimant to the *gaddi* of Amber but Jahangir the emperor by then gave Amber to his companion and friend Bhavsingh, who reigned for six years only. He died in 1621 A.D. living

his nephew 11 years old Jai Singh son of Maha Singh to succeed.

The next chief of note was Jai Singh I, commonly known by his imperia, title of Mirza Raja. His name appears in all the wars of Aurangzeb in Deccan. He was the commander of 6000 horses, and he captured Shivaji. Eventually, it is said, Aurangzeb becoming jealous of Jai Singh, caused his death by poison in 1667 or 1668. Passing over two chiefs (Ram Singh and Bishan Singh), we come to Jai Singh II, commonly known as Sawai Jai Singh. He succeeded *togaddi* in 1699 and died in 1743. He was the founder of the Jaipur City Sawai Jai Singh II shifted the capital of Kachwahas to Jaipur, 11km south of Amber in the plains and the historic town was practically abandoned.

During the British rule, no major construction work was done in Amber. As Kachwahas were in a subsidiary alliance with the British in 1818, this era marks the beginning of tourism in Amber and many European travellers visited this area. After independence, Dhoondhar kingdom was merged with the state of Rajasthan and Amber became a part of Jaipur district.⁷ Sawai Jai Singh II (1700-1743) was the founder of the city. Jai Singh felt the need of shifting his capital city with the increase in population and growing scarcity of water, Sawai Raja Jai Singh's vision of the new capital was a strong political statement placing it at par with Mughal cities and as a thriving trade and commercial hub for the region. The population and prosperity of Jaipur appears to have grown at a rapid pace since its foundation.⁸ Under the architectural guidance of Vidyadhar Bhattacharya, Jaipur came into existence. The construction of the city started in 1727 and was built following the principles of ShilpaShastra, the science of Indian architecture. By 1729 a major part of the capital, including the temples, market, the huge mansions of rich and the smaller houses of the common men were ready. The city was officially recognised in 1733 by the Mughal emperor Muhammad Shah. The plan of the new city was prepared keeping certain existing features in mind. The construction of the observatory in Jaipur had already started in 1718. The Talkatora lake in the north and Rajamalka Talab in the east of the palace existed before the official foundation of the city was laid. Sawai Jai Singh wished to keep the already existing Jai Niwas garden within the city. The site of the new city includes six villages namely Talkatora, Nahargarh, Santosh Sagar, Kishan Pole and Moti Katla.

The original name of Jaipur was Sawai Jaipur. Jaipur was also known by the name of Jainagar and Raja Sawai Jaipur. With the coming of the British in India the name of city was spelt in different ways. From Jeypore it became Jaypur until it was spelt as Jaipur late in the 19th century. The city was divided into nine sectors, and rectangular in plan, the two sectors on the north were reserved for the palaces, other royal buildings and the observatory. The central avenue, about 2 miles long and 120 feet wide, which joined Suraj pol (sun gate) in the east to Chand pol (moon gate) in the west, and was intersected at right angles by three other roads running from north to south, thus dividing the city into eight sectors. The main road running east to west and go to form open squares, commonly known as *chauptars*. The main roads were exceptionally broad.⁹ These nine sectors denoting the nine planets, reflecting the

Maharaja's love for astronomy, as a protective measure against Maratha invasion, this entire set up was enclosed within wall about 20 feet high and 9 feet thick. The area of the walled city is about 6sq.Kms. There are seven fortified gateways in all the directions that were opened between sun rise and sunset.¹⁰

Originally only four bazars had been planned for the city, these were Johri Bazar, Sireh Deori Bazar, Kishanpole and Gangori Bazar.¹¹ The city, originally, had all buildings coloured in light pale, since this colour was the pet colour of Sawai Jai Singh who was assisted by Vidyadhar Bhattacharya in all his architectural projects.¹²

The period between the foundation of the Jaipur city and the death of Sawai Pratap Singh in 1803 is marked by an all-round progress and prosperity of the city. Many rich merchants settled down here in the early years of its growth. Businessmen were invited to settle down in the new city and they were given trade facilities and concessions. The poet has described that Jaipur with thousands of Shoppes on *Chopar* had become a place of extensive business for traders from many different places. Jaipur became one of the biggest centres of banking and exchange. Transactions of *hundis* of a very large amount became very common. With banking transactions reaching high levels, jewellery and other industries also prospered. About 32 kinds of weights were prevalent in Jaipur at that time. Elephants, horses, camels, bullocks etc. were bought and sold out in the market. Jaipur's prosperity continued almost up to the end of the eighteenth century. Sawai Pratap Singh, one of the successors of Sawai Jai Singh II, made a city of Temples. After the death of Sawai Pratap Singh, in the period between 1800 -1835 a decay was seen due to the Maratha and Pindari invasion. The Hawa Mahal at Jaipur built by Pratap Singh in 1799 marks the end of the prosperity of the city.

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The Origin of Nadu's In The Cauvery River of Karnataka

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Abstract

The Nadu word has been analyzed to know deeply the role of Nadu. In Kannada sahithya parishat Dictionary "Nadu" means an inhabited area which is not forest. Shambajoshi explains that the farmers initially where they started to live be called padigalu, gopaadigalu, hattigalu, wherever people started staying by constructing houses that places are called Nadugalu. Agriculture, Animal husbandry are the main base, for the formation of Nadu. We can see more number of Nadus where fertile land for agriculture and good water, source are available in plenty. Because of this reason, Cauvery basin area is more suitable for the study of Nadu.

There is no proper reference available to justify that the forest area slowly converted into nadu because of the development of agriculture. But we find references in Vedapurana, 'arthasastra' etc. Political guidelines book, tradition of folklore, inscriptions and the tradition of cutting the forest and using that area for agriculture from the beginning etc. from all these references we can imagine the origin of nadu. There is a reference in Mahabharata that Arjuna buried Khandava vana and formed a town called Indraprasta wherein people started doing agriculture work and started living. This is a historical reference available in the background of yoga and in the name of Khandava dahana, burning the forest, sacrificing the animals and creatures lived in the forest.¹ The wealth of the state increase when they use the non agricultural land for agricultural purpose. That was the duty of the king. The king has to provide agricultural land to the people and establish villages in the area of non-agricultural area. They have to understand the quality of soil which is

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suitable for agriculture. They have to help the farmers by providing food grains for agriculture, providing cattle and by providing financial help. Until the land is most suitable for agriculture they should not collect the tax from farmers, it is states in arthasastra.²

There is a reference in Mayuravarnas Talagunda inscription which states that Mayuravarma was a tribe by origin and he lived in forest. When he went to Kanchi Ghatika with Brahmin guru viirasharma, there he was insulted, he got angry by this treatment, Mayuravarma came back to his settlement, he organized all the people there and from Banavasi upto Sriparvata he extended his rule and he got control over Banas who was feudatory to Pallavas, then Pallavas treated Mayuravarma as feudatory kind and they made him as king of the place which was under his control.³ There are reference in skandapurana sahyadri khanda, and details about Mayurasharma brough Brahmins from north, gave them gift and helped them to settle in his state.⁴ It is clearly mentioned that Mayuravarma from tribal background was influenced by Brahmin culture and he provided facilities to them he formed a kingdom.⁵ because of this surroundings forest area of Banavasi became agricultural and economic development area and improved. It is clearly mentioned in the tribal songs, practice, beliefs of Karnataka that from the beginning cutting the forest and doing agriculture was the practice in karnataka. There is interesting information in Erava folklore that how their predecessors got into agriculture step by step.⁶ Two sisters were land owners at Tundanaadu village. They decided to form a flower garden by cutting the forests kaadumule, tundalemule, shanbhanaaki and belli loodi area; they called their servants like muupamaara of 3 village head, theyattadi of 4 village head, they ordered them to cut the forest from the kaadumuule of Tondanadu to Belliloodi and make it plain and grow flower garden in that place. To fulfill the order of the owners, the Eravas cut the forest and in a auspicious day they went to forest, cut and fired the trees, wood etc. they cleaned a place to perform puuja, they thanked east, west, north, south directions, they buried the forest, they performed puuja to the fire also, they sacrificed rice, sheep and offered to deity. They cleared the forest and tied the fenze around the land. Another auspicious day they brought 'kaare' and 'belli' oxes worshipped, they make lines from east to west and north to south and started agricultural work. And another auspicious day they carried 7 basket of flower seeds, they sow the seeds immediately after first rain. For the rain water the seeds germinate like pearls and sprout grown like gold. The time the owners came to see the flower garden plants were with buds and flowers blossomed. Before plucking the flowers that sisters performed puuja to the flower garden.

After the death of Tippu Sultan during 1800 A.D. Buchanan studied the geographical features of Mysore state and about agricultural industries. He states that Soligas living around Biligiriranga hills and Mahadeshwara hills, were doing kumri agriculture or koccu and burning agriculture.⁷ Soligas were generally living in the hilly areas of Biligiriranga hill and Yelandur taluk, They were following the agricultural system which is often changed. The Soligas who are living in these

hilly area calling the forest people agriculture system as give and take system. This system is comparable with the jamiya system which is followed in Bengal. During summer they use to cut the herbs in forest, they choose the fertile forest land in between two hills. When the herbs dried up they use to burn them, the remaining work will be taken care by women. Then during rainy season they prepare three inch pit in the ground, they remove unwanted plants around that. The next day on that land they spread raagi, dal, sesame, jowar or kumbala seeds then they cover the seeds with soft soil. A lady can till 10 mola place per day. That will be ready to place seeds in the next day. To make the land suitable for agriculture will normally take two months. In a year a lady can put the seed 1/6 portion of land. The actual practice is all the people of that village join and plant seeds for the land belong to a family. Then they will take up another land belongs to another family. In one village generally four to five families live. Bucknon describes in detail that the ladies will take care of harvest work. In many inscriptions, the details about cutting the forest, preparing agricultural land, setting up villages are appeared. In an inscription found at Kolar, the details about hunting people who involved in kumri agriculture are available.⁸ There is an inscription which belongs to 1183 A.D. found in Belur taluk⁹ which states that as per the desire of Kondali Agrahara people Adigavuda with the help of his brothers constructed a water tank and by cutting forest he established a village. In another inscription of Belur taluk it is mentioned that Hoysala King Viradandanayaka cut the forest and formed a village called Viraballapura and constructed many water tanks for using the water for irrigation. He granted land tax exemption for 12 years to all the farmers.¹⁰ In an inscription found in Madikeri taluk during 1001 A.D. another information is available that Hanchama Shetty established a village.¹¹ Another inscription found in Kollegal which belongs to 1163 A.D. which states that when new land is acquired for agriculture, the farmers who are going to do agricultural work in that land has to follow some procedure¹². In another inscription found in Nanjangud taluk which belongs to 1292A.D. states that Bhimakkagowda, Mallanagowda, Sanguvagowda, Sanbhugowda, Keethagowda, Bicchagowda established a village called Bankihalli and stayed there. They constructed a new water tank and temple and they established an oil mill for supplying oil for temple lamp (nandadivige). One inscription which found in Hassan district explains the method of preparing the land for agriculture. In that place they have cut all shrubs, thorn plants etc. and they have construct a fence around the land. They have to cut all the trees and burn them, they have to plough and supply water, plant seeds.¹³

The discussion about nadu appear in the inscriptions of Gangas during 7-8th century in the area of Cauvery plain area. In an copper inscription found in Basavapura of Nanjangud taluk, there is a discussion about Edatorenadu and Punnadu.¹⁴ This inscription states that the king of Punnadu Skandavarma gifted Muttalaviyuru village which is near Kapini river of Edatorenadu to Brahmins. Muudahalli inscription which was prepared during the period of Shivaskandavarma rule at Nanjangud taluk is in the state of flabbiness.¹⁵ In this we find the description

of about gifting at Edathorenadu area. There is a mention about 49 nadu in 35 inscriptions belongs to the period of Gangas administration. In 13 inscriptions which discusses about kalnadu, four inscriptions are in Arakalagudu.¹⁶ Two inscriptions are in Heggadadevanakote region¹⁷ and in Somavarapet¹⁸, Viirajapete¹⁹, Mysore²⁰, T. Narasipura²¹, Krishnaraja nagara²², Periyapattana ²³ and Madduru²⁴ taluk we find one inscription in each taluk.

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15

**‘Harijan’ Or ‘Scheduled Caste’ :
A Solution to the Problem of Untouchability
After Poona Pact**

*Arun Kumar H.R.

Abstract

In this paper an attempt has made to explain the two alternative terms placed before untouchables ‘Harijan’ and ‘Scheduled caste’ after Poona pact, to escape themselves from the degrading term ‘untouchable’. The concepts of “Harijan” and “Scheduled castes” conflicted chiefly in the realm of politics. Impatient as Ambedkar was with Gandhi’s view of the path toward the removal of untouchability, he was in bitter conflict only when that view obstructed his political plans. At the time of the round table conferences and during the ensuing negotiations, he came face to face with Gandhi’s refusal to allow the separate electorate he then felt was necessary for untouchable’s political advancement. When that conflict had been resolved, he worked within the structure devised by Poona pact and tried, for a brief period and without success, to function in Gandhi’s organization, the Harijan Sevak Sangh.

Shortly after Poona pact at a discussion of “reforms in India and the depressed classes” in London, John Coatman noted:

“I think we may accept Dr. Ambedkar as the most important leader and accredited spokesman of the depressed classes. None of the local leaders have his education, forensic ability, or pugnacity, and his recent conduct during Mr. Gandhi’s fast, and the extraordinary favourable agreement which he exacted from Hindu negotiators, reveal him as a political tactician of equality”.

Ambedkar shared the view that N.V. Sistani has stated as characteristics of Maharastrian elite: “Gandhian orientation of Nationalist movement in the 20th

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of the century was pronouncedly Hindu, anti-intellectual, and more backward-looking than that of the generation that had gone before. In this paper an attempt has been made to explain the two alternative terms placed before untouchables 'Harijan' and 'Scheduled caste' after Poona pact, to escape themselves from the degrading term 'untouchable'. Between 1890 and 1956, the Mahar caste of Maharashtra experienced a political awakening, a development of unity, and a push towards equal rights with higher castes, which mark it out as unique among untouchable groups. The political awakening not only involved the Mahars in political processes, but also produced a series of political parties and a leader of all-India fame. The development of unity tied the village Mahar to his town brother, so that mass action unprecedented among untouchables was possible. The push for rights was not an effort to move up a notch in the social system, but a leap for the top, an attempt aided not by traditional methods of social betterment but by modern means.

'Harijan' or 'Scheduled Caste'

After Poona pact, from 1935 on, untouchables had a choice of two alternative terms for themselves in place of the degrading term untouchable: Harijan and Scheduled Castes. Each word stood for a concept of the solution to the problem of untouchability.

The concept of "Harijan"

The word Harijan, borrowed by Gandhi from a Gujarati saint and meaning "People of God", was in use by Gandhi and the Congress and a number of untouchables from 1933 on. The stress was on paternal concern for the untouchables and the removal of the practice of untouchability within the framework of Chaturvarnya, the 4 great caste divisions of Brahman, Vaishya, Kshatriya and Sudra.¹ Repentance and duty were the keywords in this concept. Improvement in education and sanitation for the untouchable and propaganda for the removal of untouchability directed at the caste Hindu were the methods used. The "rights" of the untouchables, the development of untouchable leadership and participation in politics were not part of the "Harijan" concept.

The concept of "Scheduled Caste"

"Scheduled Caste" was a term derived from the listing by Government of certain castes which could be defined as untouchable in a schedule in 1935. These castes qualified for reserve seats in legislatures and for the educational benefits and the reservation in Government jobs now accepted as part of Governmental policy. The concept behind the word was the special attention to these castes in the social and political sphere was necessary to raise their level to that of the "clean castes". Integration in modern Indian life without reference to caste or Varna was to be the end product of this method. The Mahars under Ambedkar's leadership chose the

second term rather than the first, although he did not come into common use until a political party for the scheduled castes was founded by Ambedkar in 1942. The choice, given their political orientation, was inevitable. Some Mahars attended Harijan Sevak Sangh or hostels or schools; a few were helped personally by Gandhi or given college fellowships under David Scheme;² the vast majority, however, looked to Ambedkar not for Gandhi, for direction.

The conflict between the concept of "Harijan" and "Scheduled Caste"

The concepts of "Harijan" and "Scheduled castes" conflicted chiefly in the realm of politics. Impatient as Ambedkar was with Gandhi's view of the path toward the removal of untouchability, he was in bitter conflict only when that view obstructed his political plans. At the time of the round table conferences and during the ensuing negotiations, he came face to face with Gandhi's refusal to allow the separate electorate he then felt was necessary for untouchables' political advancement. When that conflict had been resolved, he worked within the structure devised by Poona pact and tried, for a brief period and without success, to function in Gandhi's organization, the Harijan Sevak Sangh.³ But in the years immediately before independence, Ambedkar conducted an even more vitriolic campaign against the Gandhian method to try to secure the right of separate electorate from the British before they left the Indian Government in the hands of the Congress. Between 1932 and 1942, however, Ambedkar pursued his aims of modernizing, educating and politicizing the untouchables with little reference to Gandhi.

By mid-1930's, Ambedkar was highly regarded by 3 groups :

1. His own caste and some educated untouchables in other areas.
2. English officials aware of struggles other than the major one between the Congress and the Government.
3. Some members of Maharastrian elite.

The most poignant vignette of the Mahar attitude toward Ambedkar comes from a report of Gandhi's Harijan tour of 1933. Gandhi's secretary details the questioning of a Mahar, a Mr. Kandare from Akola, regarding Gandhi's social and political actions, and then states that Kandare asked: "People have pictures of Lokamanya Tilak with four hands. They worship it. Do you have any objection if we had a picture of Dr. Ambedkar with four hands and worshipped it? We believe he has done us good." Gandhi replied, "No, You have a right to do that."⁴

Although Ambedkar had no close friends in British circles, he was gaining a reputation as an Untouchable leader. Shortly after the Poona Pact at a discussion of "Reforms in India and the Depressed Classes" in London, John Coatman noted:

I think we may accept Dr Ambedkar as the most important leader and accredited spokesman of the Depressed Classes. None of the local leaders have either his education, forensic ability, or pugnacity, and his recent conduct during Mr Gandhi's fast, and the extraordinary favourable agreement which he exacted from Hindu negotiators, reveal him as a political tactician of quality.⁵

The third group, the caste Hindus Ambedkar had gathered around him in Bombay, encouraged him in his independent political direction. Ambedkar's disbelief in the Gandhian method—his disassociation with the Congress itself – was no bar to his acceptance in at least some circles of the elite. After Tilak's death in 1920, no Maharashtrian of stature was involved in the Congress leadership at the national level until after independence. Not only did the below the surface struggle of the Marathas and Brahmans for power keep political energies occupied on the local level, but also the ideology developed by Gandhi was not acceptable to many of the Maharashtrian elite. Two modern evaluations of the Maharashtrian attitude reveal the atmosphere in which Ambedkar worked. Ram Joshi writes that the Maharashtrian urban intelligentsia “had no interest in a philosophy couched in religio-ethical terms or a drab reform program which could neither stimulate their intellect nor excite them to revolutionary action.”⁶ Ambedkar shared the view that N.V.Sovani has stated as characteristic of the Maharashtrian elite. “Gandhian orientation of the nationalist movement in the twenties of this century was pronouncedly Hindu, anti-intellectual, and more backward-looking than that of the generation that had gone before....”⁷

Epilogue

We can conclude this paper by saying that the Mahars under Ambedkar's leadership, choose the term “Schedule caste” rather than “Harijan”. Vast majority looked to Ambedkar not Gandhi for direction. In mid-1930's Ambedkar saw no reason to turn aside from the political movement and to trust to the cleansing power of Gandhian reform within Hinduism. In spite of some disaffection among other untouchable leaders, particularly in Nagpur, it was clear that Ambedkar's place of leadership among the Mahars was secure, and that they were ready to follow him on the political path to greater equality.

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16

***Ekki* Movement :**
Path to The National Mainstream For
The Bhil And Girassia Tribes

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Abstract

India has many primitive tribes as its inhabitants apart from the people living in the mainstream. The Bhils and Girassias were the two major tribes which were residing in many parts of India from ancient times. These tribes were leading isolated life in the terms that their social, economic and political structure differed from the rest of the people. Later, with the advent of the British colonial rule in India, the administration by the colonial rule adversely affected India. The Bhil and Girassia tribes, residing in the southern Rajputana States of Mewar and Sirohi suffered due to the dual tyranny of the Princely administration and British colonial policies. Thus in 1921, these tribes started the Ekki movement for the redressal of their grievances. In this research paper the origin of these tribes, difficulties faced by them, the Ekki movement and the consequence of the movement has been discussed.

Key words : Tribes, Colonial, Bhomats, ethnicity, inhabitants, non-cooperation movement, monetization, agrarian.

The Colonial regime of the British began in India from later eighteenth century. Thus the British Imperial power acquired the position of the central power in India. The vastness and other diversities in India and the far sighted approach of the British rule divided India into two parts for administration. The native Princely States were not taken into direct control by the British power. These Princely States were governed by their rulers on their own but they were not sovereigns. Another part of India was under the direct control of the British power as British India.¹

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The British colonial rule in India was challenged by the people of India from the mid of nineteenth century. Gradually the flourishing feeling of nationalism in Indians made it difficult for the foreign power to rule India. With the advent of Mahatma Gandhi on the political scene of India, the masses took active participation in the struggle to make the country free from the clutches of the Imperial rule. On other hand, the condition in the native Princely States were not the same as Mahatma Gandhi himself had withheld the idea of engaging the people of the native states in the struggle for freedom as he did not considered it right to fight with the own native Princes.² On the contrary Gandhi opined that the Indian Princes would do welfare of their people.

Ironically, the truth was contrary to this approach of Gandhi. The people residing in the Princely States of India were suffering under the dual tyranny as not only their rulers but also the policies of the British colonial rule, which were implemented in the Princely States also and were aimed basically for the safety and financial benefits of the imperial power, were creating great difficulties for the people. Apart from the common people of the States, the tribes living in these States became the greatest sufferers.³ The two major tribes, Bhil and Girassia, residing in the Southern Rajputana Princely States, namely Mewar and Sirohi arise against the suppression by the state in 1921 which culminated in granting them space in the national stream.

Apparently tribals were the peace loving people. The origin of the Bhil and Girassia tribes was ambiguous. According to the Puranas, ancient literature and the epics, there are various versions of their origin.⁴ Some clans of Bhils claim that they originated from the Rajputs. Their ethnological origin has also been a controversial issue as some scholars believe them to be of Dravidian stock whereas other set of scholars claim that they entered India from north-west.⁵ The Bhils believe they share affinity with the Rajputs.⁶ The Girassia tribe had been described in the Gazetteer of Sirohi by Erskine as allies of the Bhils but ranking just above them. They also claimed their association with the Rajputs.⁷

Despite the controversies related to their origin, the scholars unanimously stands for the fact that these tribes were living in the areas of Rajputana, Madhya Pradesh, Gujarat and Maharashtra “at the time of the advent of Aryans”. These aboriginals were driven into the interiors of the forests by Aryans and began “leading a secluded life in inaccessible areas thereby redefining its own world view.”⁸ Later on, they came out of the seclusion and established control on the land. During the time of the advent of the Rajputs, these tribes assisted them. With the strengthening of the Rajput power, the Bhils lost their areas but in Mewar for instance, where the areas were geographically divided into three parts- the plains, the foothills and the highlands which were called *bhomats*, the Bhils exercised independent sway on *bhomat* areas.⁹

Initially the Bhils were depended upon the forest gatherings, hunting and cattle grazing rather than the settled agriculture. Later by the end of the nineteenth century, the Bhils moved towards settled or semi-settled life. They became

agriculturists through shifting cultivation (slash and burn known as walar, dajia). While the Girassias held the *bhum* rights in the area of Bhakar on the land which was either free of rent or reduced rates in the lieu of providing watch and ward services in their villages, the Bhils of the Mewar hilly tracts paid tributes to the Mewar state. The holdings of the Bhils were patchy and marginal in comparison to the land of the peasants of the Princely states.¹⁰ The tribes enjoyed some considerations by the state while exacting the agrarian taxes in respect of different services rendered by them as *dewali-band* or the protectors of the villages.¹¹ Still the Bhils depended on the forests prominently for cutting of wood and grass, collection of fruit, roots and leaves of mahua trees.¹²

Though these tribes were the inhabitants of the Mewar state and made contribution in their capacity to the state but stood apart from the rest of the people due to their ethnicity and culture. They resided majorly in the forests and the hilly tracts. The Bhils and Girassias were animists. They maintained their indigenous form of worship and “the objects of the worship intact.”¹³ Thus despite being out of the main stream, they maintained their cordial relations with the Rajputs balancing their ethnicity.

The tribes were encountering problems from the state authorities which exploited them on various pretext. The Bhils revolted against the Southern Rajputana states more than once during the nineteenth century. Though the tribal movements occurred before 1920 had ethnic character but by the settlement of the Bhils and Girassias as agrarian community, they shared the identical grievances with the non-tribal peasantry. These problems became severe due to the monetization of the agrarian economy which was “the outcome of the colonial hegemony on the Indian states.”¹⁴ Due to the impact of the British colonial power on the economy and social structure, the otherwise unaffected by the regional or national politics, the Bhils and Girassias became responsive to the movements on national line. The Ekki movement of 1921 by Bhils and Girassias in the states of Mewar and Sirohi presents an appropriate example of this phenomenon.

Mahatma Gandhi began the Non-Cooperation movement in 1920 against the British colonial government. During the same time, the Bhils and Girassias had got a dynamic leader in Motilal Tejawat who was a *bania* of *Jhadol thikana* in the *bhomat* of Mewar State. Motilal was motivating the Bhils for their social mobility. He was preaching among the Bhils those teachings regarding leading a respectful life by giving up non-vegetarianism, non-violence and protection of cows. Motilal claimed himself a disciple of Gandhi¹⁵ and the Bhils and the Girassias considered him as the emissary of Gandhi.¹⁶

Owing inspiration from the Non-Cooperation movement, Motilal launched the no-rent campaign by the Bhils and Girassias in *thikana* of *Jhadol* of Mewar State in July 1921. The tribals demanded the abolition of forced labour or *begar*, reduction of the land revenue and to prevent the tribals from the corruption of the state officials. Though it began as a no-rent campaign but got popularised as *Ekki* movement due to the unity of the Bhils and Girassia tribes for the cause. The

movement spread swiftly and the Mewar darbar declared the reward of Rs. 500/- for the arrest of Motilal.¹⁷

The severity of the *Ekki* movement due to its violent nature paralyzed the state administration which found it difficult to control it. Though the *Ekki* movement began as being inspired by the Non-Cooperation movement of Gandhi but it was in total contradiction of that due to its violence. Gandhi sent messages and his representatives to Motilal to give up the violent ways. Gandhi advised him for the social reforms among the tribes. After receiving no concrete adherence to his advices, Gandhi disowned Motilal.¹⁸

This strengthened the State of Mewar and the British authorities which were doubtful regarding the role of Gandhi in the movement. The forces of Princely states attacked the Bhil *pals*. Motilal absconded to avoid the arrest. Subsequently the state of Mewar ended the movement by granting some nominal concessions to the Bhils. In Sirohi, the authorities suppressed the movement by the use of force.¹⁹ Thus the *Ekki* movement ended by the mid of 1922.

Though the *Ekki* movement was aimed to get the grievance of the Bhils and Girassia address by the authorities, the movement itself brought the pathetic condition of these tribes on national front. Gandhi had disowned the *Ekki* movement due to its violent character but he had advised Motilal to bring social reforms among them. These tribes were very poor and were exploited by the state authorities as well as the money lenders, *zamindars* etc.²⁰ The tribals were not educated and there were some salient features of their society as they drank a lot which resulted adversely for them.

Advice by Gandhi of the social reforms among the tribes was taken seriously by some followers of Gandhi. These Gandhian workers taught the Bhils and Girassias temperance, vegetarianism and non-violence through the constructive programme of Gandhi. Consequently the establishment of the *vanvasi sewa sangh* in Udaipur²¹ was an example of these efforts made by the followers of Gandhi. They made their sincere endeavour to bring these tribes in the national mainstream and achieved success as would be obvious by the words of the Prime Minister of Mewar in 1941-42. He stated that:

*“The Bhils have ceased to be a primitive tribe. They have now passed from the pastoral stage into the agricultural stage. Many of them are domestic servants in the towns, particularly in Udaipur and they are certainly not lacking in mental shrewdness or alertness.”*²²

Conclusion

The Bhil and Girassia tribes had been mentioned in the ancient Indian literature which affirms their presence from the ancient times. These tribes, residing in the territory of southern Rajputana states remained out of the mainstream of the society and hence, from the national mainstream too. Though they had the control on some territories of these areas before the advent of the Rajputs but later lost it to them and retreated in the deeper forests. With the passage of time and the advent of

British colonial power in India, which affected the administration of the Princely states also, these tribes also became the sufferers of the various administrative atrocities. The *Ekki* movement, which was aimed to bring their grievances before the government and to get solution for them, turned out to be a path to the national mainstream of the society and nation for the Bhil and Girassia tribes. The attention which the *Ekki* movement attracted from even Gandhi as it got the inspiration from the non-cooperation movement led by Gandhi made the followers of Gandhi who not only noticed the problems of these tribes but through the idea of constructive programme of Gandhi brought the social reforms among them which helped them come in national mainstream.

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17

Legacies of Partition***Babaljit Singh Sandhu****Abstract**

Indian National Movement in British India generated two results one is independence and second is partition i.e. success and failure respectively. The partition or the establishment of the sovereign state of Pakistan was considered by some writers as success of All India Muslim League as well as it was considered by some other historians as a victory of communal politics over Indian National Movement.

Marc Ferro in his book 'The use and abuse of History' writes, "The conflicts between Moslems and Hindus are only mentioned as a great misfortune. They never analyzed, and nor is the partition of 1947 which is also seen as a regrettable event."¹ As generally recognized, the Hindu-Muslim divide has existed in India for about a thousand years. "The partition of India into India-Pakistan in 1947 was the latest installment in this longstanding dispute."² said Amrik Singh. In this statement two points of notice are 'latest' and 'longstanding'. Certainly it was biggest but not latest because in free India there are so many events of communal riots. On second point historians fail to measure the length of longstanding dispute. Perhaps it is true that if historians have sometimes lost their objectivity, for simply rejected the notion of objectivity, in their quarrels with one another, politicians who use history have an even less enviable record.³ The historiography of various historians on this issue show that the historian must have a point of view in selecting his material, a point of view that determines what is important and what is unimportant in the confusing maze of human events.⁴ For example the Cabinet Mission, for Partha Sarathi Gupta and Anita Inder Singh, served the British strategic interests better but oppositely, for R.J. Moore, the Mission tried to get agreement on unity only when it became clear that Indian parties would not agree upon the limits of Pakistan.⁵ So that is why 'error never lies in the fact but only in claim or idea that accompanies the fact'.⁶

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After the 68 years, can Indians question that whether the India they had constructed in their own image may not be a fantasy or has Indian governmental system wiped out the 'false consciousnesses or secular wing after the partition, is still weak, or is there no serious danger to Indian secularism? Indian democratic regimes allow room not only for the expression of dissent but also for the organization and articulation of divergent social interests.⁷ But one saw this more clearly than Dr B.R. Ambedkar who had said in the Constituent Assembly: 'Democracy in India is only a topdressing on an Indian soil, which essentially undemocratic'.⁸ Paul R. Brass writes,⁹

Moreover the political leaders of India have not been able to resolve as satisfactorily as in the case of the major language groups the political demands and the political status of non-Hindu and tribal minority groups. States reorganization has either failed or been a far more prolonged and violent process before satisfying the political aspirations of the Sikhs in the Punjab and the tribal peoples in the northeastern region. Outright secessionist movements accompanied by bitter, prolonged and bloody confrontations between insurrectionary groups and government security forces marked the politics of Punjab, Assam, and the Muslim-majority state of Kashmir as well in the late 1980s and early 1990s. Finally, forty-five years after the partition, Indian state leaders had failed to resolve satisfactorily the persistence of Hindu-Muslim communal division, which continued to find expression in vicious killing in cities and towns in many parts of the country

On the other side, did M.A. Jinnah provide the safeguards to all Indian Muslims? And also for on those issues, on minority and identity questions, they criticized the Congress did they provide political security to minority cultures in Pakistan? Conversion of Eastern Pakistan into Bangladesh showed the great failure of Jinnah's Pakistan. Tanweer Fazal in his article Minorities and their nationalism(s):the terms of a discourse in south Asia writes,¹⁰

In Pakistan, while the official discourse tried to build 'Pakistani nationhood' on the edifice of Islam and the language, Urdu, G.M. Syed the 'grand old man of sindhi nationalism' refuted it in no uncertain terms, "Sindh has always been there, Pakistan is a passing show. Sindh is a fact, Pakistan is a faction. Sindhis are a nation, but Muslims are not a nation. Sindhi language is 2000years old, Urdu is 250 years old,..... The enslavement of Sindh by the Punjab in the name of 'Pakistan' and 'Islam' is a fraud..... The Sindhis have been long fooled in the name of Islam".

In March 1949 Constituent Assembly of Pakistan was passed a Resolution, "Wherein the principle of democracy, freedom, equality, tolerance as enunciated by Islam shall be fully observed;".¹¹ But the problem of Pashtun secular nationalism which turned into fundamentalism,¹² Baluch insurrection, incompetent political leadership, burden of foreign debt, internal unrest and regional conflicts, absence

of affable relationship with neighbor and the possibility of armed conflicts¹³ etc. are the serious problems for the existence of Pakistan and also these are the secessionist worries with which Pakistan burdened.¹⁴

Both in India and Pakistan Golden jubilee Year were celebrated on 14-15 August 1998. Unfortunately, the Golden Jubilee Year will be remembered in history as inaugurating an era of armed nuclear hostility in the region, as both India and Pakistan tested nuclear weapons with several explosions which were carried out in May 1998. As a result, the prospects of peace and stability in the region have been dramatically altered and, yet again, it has been demonstrated that the bitter legacies of partition continue.¹⁵ The common denominator of rivalry between India and Pakistan is issue of Kashmir the so-called 'unfinished business of Partition'. It swallows the lion's share of both countries budgets. It became an issue as well in superpower politics for many years and a factor in the triangular conflicts among India, Pakistan and China.¹⁶ Although Punjab, unlike Jammu and Kashmir, has never been a disputed territory, the demands of the Sikhs have posed different challenge to dominant beliefs about Indian nationhood and state borders.¹⁷ Punjab posed a trickier problem to handle. Here, the language Punjabi was also closely tied to the identity of a 'religious' community, the Sikhs.¹⁸ In a truncated Punjab within India in which the Sikhs now formed a sizeable minority, the old fears of Muslim dominance were replaced by concerns about Hindu majority control.¹⁹ Indian academics who argue that events in the Punjab demonstrate that India can no longer "be run on an unitary basis" and that the federal system must be transformed to "give greater autonomy to the states"²⁰ From the early 1970s, however, during Mrs. Gandhi's political dominance, the central leaders have intervened incessantly in state politics to preserve their dominance at the Center, the boundaries between central and state politics have disappeared in critical north Indian states.²¹ Claude Markovitz in his book 'A History Of Modern India 1480-1950' raises the question, "Did religious division necessarily have to lead to territorial partition?" and said that The intransigence of the Congress towards the league had its roots also in a certain conception of the state. In this respect, the divorce between Gandhi and his two main lieutenants, Nehru and Patel, was becoming increasingly obvious. Abandoning the vision of Gandhi, who envisaged independent India as a federation of village communities, the Congress leaders declared themselves in favour of the construction of a strong and centralized state.²² In 1928 Pt. Nehru, in context of communalism, said: 'It may be a giant today, but it has feet of clay.....It is really the creation of our educated classes in search of office and employment'²³ But in 1958, when Andre Malraux asked to him that what his greatest problem had been during his years of power. Nehru replied that creating a secular state in a religious society.²⁴

'In Indian writings the status of Partition is often that of footnote to the triumphant onward march of the nation-state, while in Pakistan it remains enveloped in the theme of valorous sacrifice with which the nation's birth is associated'.²⁵ In India one direct consequence of the Partition was to reinforce the pressure for a

highly centralized polity.²⁶ The strong centre and garb of secularism relegated the demands of minorities based on religion. In the north-eastern states, Indian nation and state building has always been bitterly contested since Partition.²⁷ The Farakka barrage on Ganges is a grave concern for the 400 million people living in the Ganges and Brahmaputra basins in Bangladesh.²⁸ In Pakistan the Muhajir issue poses a major challenge to nation-building. The Muhajir issue and birth of Bangladesh show the failure of religion to provide the basis for forging a new nation. The focal basis of the Partition was non-linear character of nationalism which emerged in colonial period. As Anderson asserts that 'nationality or nationness as well as nationalism are cultural artefacts: that once created, they become modular, capable of being transplanted, with varying degrees of self-consciousness, to a great variety of social terrains, to merge and be merged with a correspondingly wide variety of political and ideological constellations'²⁹ If big threat of Hindu righteousness to Indian state is attested the Jinnah's anxiety on partition then also the fears of Pakistan disintegration is proved true the Congress' apprehension about new states' existence.

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18

Namdhari Movement And Social Changes In Punjab During Nineteenth Century

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Abstract

Namdhari movement originated with the initiative taken by Bhai Balak Singh. Baba Ram Singh was one of the three most prominent disciples of Baba Balak Singh and chosen to succeed him. Baba Ram Singh himself gave the nomenclature of Namdhari, as he enjoined upon his people to practise Nam. Namdhari's also known as Kukas because in a state of ecstasy they started shouting. Baba Ram Singh preached against use of intoxicants, female infanticide, child marriage, sale and exchange of girls, practice of dowry, prostitution and sati. He also made efforts to give women totally equality withy men in spiritual matters.

Keywords : *Baba Balak Singh, Baba Ram Singh, Namdhari, Kuka, Gurmukhi, Bhang, Amrit and Subas.*

Namdhari movement originated by the initiative taken up by *Bhai Balak Singh* son of *Dayal Singh* of *Hazro* in the district of *Attock*, now in Pakistan. He was devoted to Sikh doctrines and preached against the social evils prevailing in the society of his time. Baba Ram Singh was one of the three most prominent disciples of *Baba Balak Singh* and chosen to succeed him. Baba Ram Singh was born in 1816 A.D. at village *Bhaini Arayian* in Ludhiana district. He had served as a soldier in Prince *Naunihal Singh's* regiment of the Sikh army. He left the army in 1845-46 and came back to his parental home *Bhaini*. Baba Ram Singh himself gave the nomenclature of Namdhari because he enjoined upon his people to practice Nam. *Namdhari's* also known as *Kukas* because in a state of ecstasy they started shouting.

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Baba Ram Singh took upon his shoulders the heavy responsibility of preaching against the social evils. The society of those days depicts a painful human situation. Almost all such social evils against which Sikh Guru struggled hard had crept in the social order of that time. The people of low castes were facing harassment. They considered untouchable. Baba Ram Singh was against caste discrimination among his followers. The caste discrimination in marriage also abolished. In 1863, on *Anand* marriage system at village *Khote* the daughter of a carpenter was married in the family of the *Aroras*. On this aspect *Fauja Singh* remarks, "Rigours of the caste system were an anathema to Baba Ram Singh. He refuses to have any regard for the artificial caste barriers. His mission was for all castes and all religions."¹

The majority of the Sikhs had taken to drinking, which had resulted in the degeneration and decay of the Sikhs. In this habit, they had left even the English for behind. "They are much given, however, to use of intoxicating liquors, and can resist 'potations bottle deep', for a fiery spirit, a very small dose of which would overthrow an Englishman... This habit, added to others of a revolting character, places the Sikh very low in the scale of humanity..."² Big Sardar had their own private distilleries. Surveying the regions of the province in this regard, Bingley adds that, "*Malwa* Sikhs are larger consumers of opium and post (poppy) while those of the *Manjha* have a great partiality for *Bhang*."³ Baba Ram Singh started convening the congregations and undertaking preaching tours where it had become a custom to attract the attention of the attendants towards the said social evils and to convince them to cast off the same.

The social compulsion of performing some obsolete and superfluous rites was also bound to render the weak section of the society weaker. The poor man was not able to extricate himself from the clutches of the callous moneylender who was used to charging very exorbitant rates of interest. A Punjabi adage reveals that one and a half seer of grains was taken in the harvesting season for every seer loaned to the poor in the period of scarcity or prior to the harvest.⁴ Besides, the common belief in superstitions, leading to the worshipping of the graves etc. was also one reason contributed to the backwardness of the people.

Baba Ram Singh preached about the foolishness in worshipping the tombs and graves as well as their belief in the superstitions. The people followed him. Many graves consequently demolished. His followers too took active part in that campaign and the case registered against some of them for the same.⁵

Illiteracy had been the other form of curse in the society. The women, particularly, barred from gaining knowledge in three R's. But after the establishment of the new rule, the new masters had adopted policy keeping the Punjabi's ignorant. J.C. *Marshman*, had revealed on 15th June 1853 that, "For a considerable time after the British Government had been established in India, there was great opposition to any system of instruction for the natives."⁶ In 1792, there had been a proposal for privileged India's education in the new Charter Act for the East India Company. "On that occasion", added *Marshman*, "One of the Directors stated that we had just lost America from our folly, in having allowed the establishment of

schools and colleges and that it would not do for us to repeat the same act of folly in regard to India.”⁷

The question of illiteracy also considered with deep concern in *Namdhari* movement. Under his non-cooperation movement, all of Baba Ram Singh’s followers prohibited from sending their children to the British schools that by then established to some extent. He had established some *Ashramas* with the same motive in view. Everybody irrespective of age and sex ordered to learn how to read *Gurmukhi* or Punjabi.

Baba Ram Singh also stressed the social development of womenfolk. Female infanticide was common among the Sikhs at that time especially in *Khatri*, *Bedis*, *Sodhis* and *Jats*.⁸ Among *Jats*, *Sandhu*’s of *Sarhali* in Amritsar district and *Grewal*’s of *Qila Raipur* in Ludhiana district especially known for female infanticide.⁹ In his letters, Baba Ram Singh instructed his followers not to indulge in female infanticide. He said, “If in future somebody will kill the girl or sell the girl, he will be punished. Girls have great qualities. They give comforts of varied nature and I cannot explain their qualities. Girl killing is a greater sin in my eyes than cow killing.”¹⁰

Sale and exchange of girl were also prevalent during that time. G.S. Chhabra informed, “On the frontiers of Punjab, there was an open trade in women where they were measured and sold under different standards”.¹¹ Baba Ram Singh also opposed this evil by declaring, “not to indulge in female infanticide, female sale and female exchange. Those who do not follow these instructions they should be ex-communicated from *Sangat*.”¹² He further states, “If somebody is marrying girls in exchange or taking money for the marriage of the girl, he should be boycotted by the society.”¹³ In another letter, he recounts the drawbacks of the sale and exchange of girl that through the practice she does not get suitable groom, she remains unhappy and sometimes she engages in adultery. Her parents held responsible for her sufferings.¹⁴

Child marriage had become a common feature of the social life at the time. Baba Ram Singh had forbidden his followers to marry their daughters at an early age. He wrote in his letters, “The girls should be married after attaining the age of fifteen and sixteen.”¹⁵ In another letter, he extended the marriageable age, “this is my order and should be told to everyone that none except the girl of eighteen and boy of twenty should be married.”¹⁶ It should be noted a remarkable step in the light as according to 1860 British Govt. law 10 years of age is legally considered marriageable age for a girl. After independence Govt. of India made amendment in *Sharda* act in 1949 according to which marriageable age for girl and boy made respectively fifteen and eighteen years. In 1978 another amendment made according to which at the time of marriage a boy should be of twenty one and a girl should be of eighteen years old. After examining all facts it becomes clear that what Govt. have made in 1978 that done by Baba Ram Singh much earlier, a century before.

Practice of dowry was widely prevalent. He initiated *Anand* marriage system in 1863 at village *Khote* in district Firozpur.¹⁷ It was a simple ritual, in which no significant involvement of the priest was there. It was a practice of taking four *lavan* around the *vedi*. It called *Anand* Marriage. Some details about the marriages performed according to this practice deserve mention. According to it on the day of the marriage early in the morning after *kirtan of Asa-di-var*, *havan* was started in the *vedi* and five Singh's used to recite the *bani* of *Jap, Jaap, Chaupai, Chandi Charitar* and *Akal Ustat*. Then *lavan* was recited from Guru Granth and pair used to circumscribe the *havan*. Bride used to sit without covering the face. It meant denouncing the *purdah* system. This was against the dominance of Brahmins on the marriage ceremonies and a concrete step by the *Namdhari's*. It must be noted that *Namdharis* could not do away with the *vedi* or pyre. In matter of details of the practices at the time of marriage the *Namdharis* differed from the *Nirankaris* who claim to have initiated *Anand* Marriage as early as 1855. Though, *Namdhari's* also take the credit of being the pioneers in this field but historically and chronologically it was performed first by the *Nirankari's*. However, the *Namdharis* emphasised more on making marriages inexpensive. Generally, the expenditure on their each marriage used to be in current terms Rs. 1.25 *paise* as fee for baptizing, Rs. 1.25 *paise* for tying the knot of the cloth of bride and groom and Rs. 2.50 *paise* for *Karah Parshad*. Such marriages performed in big gatherings. This programme of making marriages simple and inexpensive must have attracted more and more people into paternity of *Namdharis*. It is confirmed by the official record which says, "It is stated that the attractions the sect presents which induce men to come forward and join it are the moderate expenditure at marriage ceremonies and the immunity enjoyed from Brahmanical oppression and exaction."¹⁸ According to Dr. Fauja Singh, "a simple and inexpensive form of marriage was substituted for the old one which was so notorious for complexity and extravagance... This reform was not merely as social necessity to save the parents from tantalizing life, long mental agony and to stamp out the root cause of all female degradation but also an economic urgency to prevent the unfortunate among the people from falling precipitately into the iron-clutches of the moneylenders."¹⁹

The evil practice of prostitution was also there. According to an early nineteenth century document, 'Ludhiana has the reputation of furnishing women to all the British regiments stationed there. In a population of not more than 20,000 there are 3,000 prostitutes-that is nearly half of the female population are engaged in this occupation.'²⁰ Baba Ram Singh raised his voice against this evil. He directed his followers, 'to avoid the company of prostitution.'²¹ He further writes, those who enter in relation with prostitute are subjected to physical and monetary sufferings, moral and religious degradation and criticised by the public."²²

Thus viewed in the context of the nineteenth century society Baba Ram Singh's contribution to bring reforms in society is notable. Kapur Singh rightly says, "After the Sikh Gurus, Nanak and Gobind Singh, Baba Ram Singh was a very great reformer and leader of thought who worked for a complete equality of the sexes in

the society and achieved notable success in his efforts. Even if his other great achievements are left out of consideration this alone the preaching that man and women are entitled to equal rights in the society will rank him with the leading most reformer's of the world.”²³

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19

Reconstruction of Roads Under The British

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Abstract

The present study attempts to make an analysis of the reconstruction of roads under the British. The objective of this kind of analysis is to assess the level of progress under a colonial regime. The paper is delimited to Ambala Division. The paper tries to interrogate whether, under the British rule a comprehensive policy to facilitate and promote trade and commerce and military activity through the medium of roads was followed. The paper has its focus on the following routes: Grand Trunk Road, The Saharanpur Road, Ambala-Kalka, Jagadhri-Ambala, Jagadhri-Bilaspur, Narayangarh, Pinjore, Mullana-Bilaspur, Narayangarh Pinjore, Mullana-Bilaspur-Khizrabad-Kaleser, Ambala-Sadhaura and Ambala- Narayangarh- Kala Amb. The paper tries to prove that with the opening of railways which were primarily designed to earn large revenues, the development of roads was neglected.

Keyword : *Roads, British, Ambala division, Transport, Rail*

The establishment of the British rule in the Ambala Division supplied the much needed security of life and property through the development of trade. The roads and the railways built by the British, improved the means of communication which, in their turn opened up the routes for trade. The construction of roads fell under the Public Works Department located in the Ambala Division.

One of the principal routes in ancient India as indicated by the old Pali texts was, “the old Grand Trunk road leading from Rajagriha through Banaras, Saketa and Saravasti towards Taxila and the North-West thus linking India with central and western Asia.”¹ The course of this route indicates that it possibly passed through the territory of Ambala Division. The existence of this route leading from the North-

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West Frontier up to Patliputra during the Mauryan period is also testified by Megasthenes.² It seems to have been reduced to a mere track when Sher Shah Suri (A.D 1540-45) set about improving it. He is also said to have established *Serais* at different stages along the course of the old road which came to be known as *Badshahi Sarak*. "*Kos Minars*" can be traced to the north and south of Ambala one of which is just outside the Ambala city railway station. The remains of a serai were also found at village kot Kachchawa (Ambala tehsil) 8 kilometers south of Ambala cantonment.³ With a few variations, the course of the modern Grand Trunk Road follows the route of the old road. Nothing is known about any other old routes or tracks in Ambala district.⁴ The mountainous characters and beds of torrents at short intervals in the Ambala made the construction of roads and their maintenance very difficult. In 1853, W. Wynyard, the settlement officer, Cis-Satluj states, reported that the roads in the region of Ambala Division were in an impossible state due to their disrepair.⁵ About the Grand Trunk road, he said that it was unsafe both for a wheeled carriage, or a traveler on horse back, during the day as well as night. He further states that all the roads in the region were full of water in wet weather and the traffic was more easily carried through the fields along these roads, than the roads, themselves. Roads were classified as : 1st-military roads 2nd-roads for external commerce 3rd-roads for Internal commerce.

The classification was not very rigid and roads could be used for dual purposes also. Pointing to the Punjab (Ambala Division) government's priorities, the government specified that, in this classification of roads the primary object was that the lines designed directly for military purpose could incidentally serve the ends of commerce; and many commercial roads could occasionally be used for the transit of troops, stores and munitions.⁶ From a political and military point of view the consequence of the Grand Trunk Road for binding together and maintaining communication with Peshawar was immense. As far as the Ambala Division was concerned it conferred another great benefit by forming a great highway, passing through the upper districts. It was a useful outlet for import and export trade between India, Central Asia and the West.⁷

The total length of G.T. road as initially proposed was 568 miles (between Delhi and Peshawar), and as it was primarily for military purposes, it had to be an all-seasons road.⁸ In Ambala Division, G.T road extended from the Sutlej to Delhi via Ferozepur, Ludhiana and Karnal.⁹ Karnal and Delhi were already connected, for the British had been entrenched in Delhi for a few decades. The G.T. road was the most ambitious road project in Ambala Division under British rule.

There were three metalled roads passing through Ambala

1. Grand Trunk Road
2. The Saharanpur Road
3. The Ambala – Kalka Road (for Simla).¹⁰

In 1853, the other roads besides the Grand trunk road were, Ambala-Kalka, Jagadhri-Ambala, Jagadhri-Bilaspur, Narayangarh-Pinjore, Mullana-Billaspur, Mullana-Billaspur-Khizrabad-Kaleser, Ambala-Sadhaura and Ambala- Narayangarh-

Kala-amb. No improvement was effected till 1878-79 except that the Grand Trunk road, Ambala–Jagadhri road and Ambala-Kalka road were metalled. ¹¹ Grand Trunk Road connected Delhi and Ambala via Panipat, Karnal, Shahabad etc. and its branches took it for short distances from Delhi to Gurgaon, Murthal to Rohtak, Thanesar to Pehowa, Ambala to Kalka and from Ambala to Patiala and Sangrur.¹² Between Delhi and Ambala 26 miles of the road was remetalled for better traffic and rest was maintained properly by repair.¹³ There were no adequate roads in the interior. The main ‘roads’ were numerous unmetalled ‘rastas’ which traversed the country-side in all directions.¹⁴

Increasing military activity on the frontier from the 1870s saw the mileage of roads nearly double from 1,036 miles in 1872-3 to 2,142 miles in 1892-3.¹⁵ By 1870 Delhi to Sirsa road was constructed.¹⁶ 120 miles of the G.T. Road from Delhi to Ambala was given a new coat of metal in the year 1867-68.¹⁷

The comparative study of the data shows that Ambala Division area was lagging far behind in means of transportation and network of roads as compared to the Punjab which had total metalled roads extending to 1757 miles and unmetalled roads covering 23,000 miles.¹⁸ Thus, the people of Ambala Division Area had lesser mobility both in goods and persons from one place to another. In Karnal, some good unmetalled roads were paved but they needed improvement. In Gurgaon, an attempt was made to improve the district roads. In Karnal, more attention was paid to the survey of the roads prior to their construction.¹⁹

Unmetalled Roads

- Ambala City- Pehowa (Kurukshetra District)
- Jagadhri – Khizrabad – Kalesar
- Khizrbad – Bilaspur-Sadhaura-Narayangarh
- Narayangarh- Mani Majra (Chandigarh- U.T)
- Ambala – Kala-amb were connecting important localities with one another.
- METALLED ROADS

Roads in Ambala Division 1870-1900 (in miles)¹⁸

District	1870		1880		1890		1900	
	Metalled	Unmetalled	Metalled	Unmetalled	Metalled	Unmetalled	Metalled	Unmetalled
Delhi	71	370	115	378	140	402	155	407
Gurgaon	31	678	58	572	79	540	108	535
Karnal	58	154	69	439	77	647	96	559
Hissar	29	471	47	790	62	890	73	839
Rohtak	44	516	58	531	66	683	89	695
Ambala	121	426	155	454	170	512	196	547

- Grand Trunk Road
- The Saharanpur Road
- The Ambala – Kalka Road

Apart from the roads mentioned, before the close of the 19th century the Sindh, Punjab and Delhi railway from Saharanpur to Ludhiana passing through Jagadhri and Ambala and the Delhi – Ambala – Kalka railway connected the district with some parts in the country. With the opening of railways which were primarily designed to earn large revenues, the development of roads was neglected.²⁰

Prior to the British, the paved roads were mainly devised to serve not economic but military ends. Under the British these roads with their increasing mileage became the great channels for the import and export trade.²¹ The expansion of metalled and unmetalled roads linked the agricultural regions in the interior of this region with cities and towns, extended large markets for agricultural commodities and made it possible to move the surplus produce to different parts of the country.²²

**Mileage of metalled and unmetalled roads in Punjab
(including Ambala Division), 1890-1912**

Year	Punjab East	Punjab West	Total	Punjab East	Punjab West	Total
1890	1,1986	632	2,618	17,862	6,388	24,250
1895	1,999	648	2,647	17,840	6,319	24,154
1900	1,932	668	2,600	17,663	6,386	24,049
1905	2,101	1,132	3,233	17,196	8,077	25,273
1910	2,599	1,240	3,839	17,724	7,812	25,536
1912	2,697	1,221	3,918	17,500	8,083	25,583

Source: Calculate from the RERP1, vol III, pp.474-7

Throughout the nineteenth Century the British had hardly shown any interest in the construction and development of roads for certain reasons. First, interest of government was vested in the expansion and prosperity of the railways as it was a political and commercially oriented transport system. Secondly, the British were indifferent to the expansion of roads because they realised that it was impossible for the roads to yield direct profits. Thirdly, economic advantage of roads was not as clear as was that of railways or canals and they thought that it would fail to serve the purposes of the British particularly in monetary affairs. It can be said that the alien rulers were very disregardful and apathetic towards the development of the roads. Due to their excessive focus on the railways they had been carrying out a systematic campaign of neglect of roads.

However, the advent of motor transport after world war-I necessitated more attention to the roads with the result that many feeder roads and metalled highways were constructed to connect the district with the railway stations. Even in 1923-24, there were only the following metalled roads in the Ambala District:-²³

1. Grand Trunk Road.
2. Ambala - Kalka
3. Barara - Sadhoura – Kala Amb.
4. Jagadhri- Buria.
5. Jagadhri- Chhachhrauli- Kalesar .
6. Jagadhri- Radaur (Kurukshetra District)
7. Jagadhri- Sharanpur (U.P)

It can be concluded that before independence, during the British period, the means of communication and transportation were not satisfactory. With the opening of the railways designed to earn large revenues, the development of roads was relegated to a less important place. Before 1947 the Ambala District had 243 kilometers of metalled roads.²⁴

Conclusion : Thus, it can be said that due to multiplicity of factors like disinterest of commercially ruthless colonial rule, very little relevance was given to roads apart from their utility for military and defense purposes while a great priority was extended to the expansion and development of railways. The roads of Ambala Division did not receive much attention of the policy makers and rulers.

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20

The Urban Metal Industrial Production of Western Rajasthan During the 18th Century

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Abstract

Western Rajasthan of our period under review comprised Bikaner, Jaisalmer and Jodhpur independent Rajput principalities, which were better known after their special urban handicrafts production. The urban handicrafts industries comprised armaments, utensils, wood-work, bangles, ivory, leather goods, woolen textile, dying, printing, and ornaments manufacturing. During this time, the urban industry went under considerable transformation both in terms of quality as well as in quantity of production. Therefore, it all contributed to the steady growth in the period under study.

Keywords : *Bikaner, Jaisalmer, Jodhpur, Jalor, Nagor, Surajgarh, Craft, industry, Armaments, Utensils, household, Luhar, Karkhanas, Bahi, iron.*

As we know trade and industries related with each other. The Rajput rulers encouraged various types of industries in their states. With the rise of regional court during the period under study the consumer demand also increased. For instance the *Karkhans Jat Kharch* (expenses on the royal workshops) of Bikaner state since 1699 A.D. increased alarmingly and went to more than hundred times (106.32%) by 1809 A.D.¹ But there were no factories in the modern sense. During this time, three forms of industrial production were existed in western Rajasthan:

1. That was represented by a combination of handicraft production for market in peasants' household with practicing agriculture work.
2. That was carried on by the professional artisans- the commodity producers in towns without practicing the agriculture.
3. And lastly, they worked in the state workshop (*Kharkhanas*) on contract or regular salary basis as the skilled artisans to satisfy the need of the royal household.²

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The main industries which flourished in western Rajasthan during the eighteenth century were as follows:-

Iron Industry

During the 118th century, the iron industry was an important and well developed industry in western Rajasthan. Particular castes named *Luhars* were chiefly engaged in this industry. They were specially engaged in making of iron items for agriculture and domestic use. During the 18th century *Rajgarh* (Bikaner) was very famous for its agricultural implements. From the *SawaBahi Rajgarh* of the year 1781 A.D. we get information that agricultural implements like spades, sickles, weeding hoes, sickles, pitch forks and axes were manufactured at *Rajgarh*.³

Beside agricultural items, iron utensils for domestic use were also manufactured almost in every village and town of western Rajasthan. The iron utensils of daily use were manufactured by the local *Luhars* on the demand of consumers as well as for open market.⁴ During the 18th century, *Nagor* and *Pali* (Jodhpur) earned fame for their iron utensils. The documents of eighteenth century western Rajasthan provide ample information about the iron utensils of domestic use which were casted such as iron *Katarni* (scissors), *Dol* (Bucket), *Sui* (needles), *Tar* (iron wires), *Kudchi* (ladle), *Chhaleni* (sieve), *Tawa* (griddle), *Taala* (lock), *Tateri* (Jar), *Handiya*, *Ham-am-Dasta*, *Lorda*, *taita*, *Kuncha*, *Datia*, *Daat*, etc.⁵ Generally these iron items were manufactured on order, but these were also available in open market.

There were some other implements prepared mainly for masonry work like *Sabal*, *Karni*, *Sandasi* and *Sikanje*.⁶ Iron boxes of good quality were manufactured at *Nagor* and *Pali* in Jodhpur.⁷ Beside these items, we find in the 18th century document some delicate items were also manufactured such as *Neckchundi* and *Kalamandan*.⁸ *Noels* (chain to tie camels) were manufactured at *Nagor*. Iron wires of *Gitar*s were also manufactured at *Nagor*.⁹

Weapons and Military Product: After the decline of Mughal Empire, all Rajput States were consolidating their position and for that they more concentrated on reorganization of their military. Beside, freebooters and adventurers were also emerging on the political scene, which compelled to need of weapons and ammunition. All these circumstances stimulated to weapon production.

Bikaner was famous for the manufacturing of fine quality of war weapons like match-locks, swords, iron lances, daggers and blades.¹⁰ The industry in sword handles had reached at a high state of proficiency and the items were in the great demand for local use and also for export to other parts of India.¹¹ Gun powder was also prepared in many towns of western Rajasthan. In western Rajasthan *Jalor* was the chief centre of its production. The workers who manufactured gun-powder were known as *Shorgirs* and the place where it was prepared known as *Shorkhana*. From the *Kotwali Chuabutra Jamabandi Bahi* of *Jalor* we get information that in 1776 A.D. 816 maund of gunpowder was prepared for the use of army in the royal *Shorkhana* of *Jalor*.¹²

Beside Bikaner, Jodhpur was also known for manufacturing centre of war weapon. From *Sanad Parwana Bahi* of Jodhpur we get information that in 1776 A.D. Jodhpur *Darbar* issued an order for 125 guns with long neck to manufacture.¹³ Beside guns, other weapons such as *Khanda*, *Katari*, *Talwar* and *Javeline* were also manufactured. The cannons with long neck pipe and lances were prepared in large number in the eighteenth century western Rajasthan. Swords, *Khanda* and lances were used in large number by the Rajput in battles. The augmented for weapons making is attested by the Tod statement, who write “the artisans manufactured with proficiency in their own shops, dagger, swords, match-lock, blades etc. The *Nagaur ki Ghazel* and many other documents also provide ample information about the special localities where large number of skilled blacksmiths lived to manufacture sharp headed spear and sword.¹⁴

Along with attacking items, defense items are also mentioned in the documents such as iron *posshak* and dhal for the self defense of the soldiers. *Talwar* (sword) was the most important weapon which was used in the all localities of Rajasthan. Its sizes and shapes were different from region to region.

Another war item which was prepared in eighteenth century western Rajasthan was the canon-balls (*gola*). The cannon balls were manufactured at Jodhpur, *Jalor* and *Pali*. From *Sanad ParwanBahi Jodhpur* of the year 1769 A.D. we get information that *Tilok* and *Moji Ram* were noted canon Ball Maker in Jodhpur.¹⁵ From the same *Bahi* we know that Jodhpur *Darbar* wrote a letter to *Moti Ram* asking to send 1 and ½ *maund* of cannonballs made of hammer.¹⁶ One another war item which was prepared in eighteenth century western Rajasthan was the cartridge of guns. They were made of different varieties.¹⁷ *Kilkahanas* was an important department where these items were made.¹⁸

Brass Industry : Next important metal which register its presence in 18th century western Rajasthan documents is *pital* (brass). The items of brass appear to have been manufactured at a large scale because of their big demand in market. The artisans engaged in manufacturing the items of brass were known as *Thatheras*(brazier). Particularly, they lived in town. From the Jodhpur District Archives of 1777 A.D we learn that *Narsingh*, *Rughnath*, *Jagannath* and *Hema Singh* were some of the famous *thatheras* of *qasba Jalor*.¹⁹ Similarly, *Pitadiyawas* a prominent *thethera* of Bikaner.²⁰ The specific items of brass were usually made only on demand of customers. In that case, customer had to furnish the size and weight specification. From the eighteenth century documents we come to know that a large number of brass items were manufactured such as-²¹

Katora (bowls), *Degchi* (pot), *Doharia* (large spoon), *Parat* (a large plate with raised edge), *Deg* (a big water canister), *Thali* (small plate), *Dabra* (a kind of pot to keep water), *Dhakkan* (covers of utensils), *Kudhchi* (ladle), *Chalni* (sieve), *Matali* (a large pot), *Lota* (a small round pot), *DukdiyaChariya* (varied size).

Besides size of items, order for a specific look, were also placed. **For example:** from *Sanad parwana Bahi*No. 9 of Jodhpur we get information that a *matali*for cooking of food from two and half *ser* to five *Sers* and a *Patila*for cooking pulses

in a large quantity were ordered.²² Similarly from *Sanad ParwanBahi* No.25 of the year 1781 we come to know that 2 *Matali* (big Jars) of brass for keeping ghee were made at *Nagor* for the royal house.²³

Bronze Industry : Beside iron and brass, utensils of bronze and were also manufactured in villages and towns by the local craftsman known as *Kaseras*. The main centers of this industry in western Rajasthan were *Pali*, *Nagor* and *Biakner*. In the *Sanad Parwana Bahi* of Jodhpur, mention has been made of the following bronze utensils which were made in *Nagor*:²⁴

Jhaler (small cymbal), *Vatka Thal Thal* (tray), *Dukadiya Dabra* (small tank), *Katori* (small bowels), *Katora* (little big bowels)

Copper industry : The *Kalash* or *Matka* (water pitchers) were the commonest utensils of copper and were designed in the *rajasthani* style. They contained small mouth and narrow neck. Beside *Kalash*, other copper utensils such as *thalthali*, *parat*, *dukadiya*, *Kalash* were also manufactured at *Nagor*.²⁵ From *Sanad Parwana Bahi* of the year 1777 A.D. we get information that a local *Keshera* named *Pital Singh* of *Pali* manufactured 30 Jars of copper for use in the royal gardens.²⁶

Jewellery Work : The region of western Rajasthan was famous throughout India for its good jewellery work.²⁷ From the contemporary records, we know that a good variety of ornaments manufactured throughout western Rajasthan. *Sunars*, people of a special professional class, were engaged in the manufacturing of gold and silver ornaments. From the *Jawahar Khana Bahi* No. 324, we know that different kinds of silver and gold ornaments were extensively manufactured in the various towns of Jodhpur.²⁸ These ornaments can be classified into eight classes as per the name of the part of body on which it was worn.

Table: A list of ornaments which prevalent in 18th century western Rajasthan.²⁹

S. No.	Class of Ornament	Name of Ornament
01.	Ornaments of head	<i>Rakhdi, Bor, Tika and Shees –phool (on entire skull)</i>
02.	Ornaments of ear	<i>Chandrama, Loong, Phini(nose pin)</i>
03.	Ornaments of nose	<i>Papal-patta, Jhootna, Totiya, Jhoomara, Karn-phool, Bali.</i>
04.	Ornaments of neck	<i>Add, Kanthi, Tevta, Moonth, Timaniya, Tussi, Maadlia, Dora, Kanthla, Tukhit, Savia, Chokhada, Mala Cheed, Hansli, Chandra Haar, Champakali, Ramnavmi etc.</i>
05.	Ornaments of hands	<i>Chura, Bhujband, Maadalia, Kaalariya, Bilia, Bangles, Gokhru, Nagaria, Gajra, Punchi, Hathsankla, Moothia, Kankan etc.</i> <i>In Hand Fingers- Bitti, Davna, Mundri, Angoothi, Angulthan.</i>
06.	Ornaments of waist	<i>Kandora</i>
07.	Ornaments for fingers of feet	<i>Bitia, Challa, Angotyia, Bichudia, Anaavatand Polar.</i>
08.	Ornaments of ankles	<i>Kadiya, Kadla, BediSaankla, Saatta, Nevari, Chudra, Jhanjhar, Toda, Payaland Chadaa.</i>

From *Sanad Parwana Bahi* No.2 of the year 1765 A.D. we know that in *Merta, HeeraNand and Manak Chand* was very famous *Sunars*. They were given as a mark of patronage, a *Haveli* for residence and some land in *Merta* for shop.³⁰ From *Khas Rukka Parwana Bahi* of Jodhpur we get information that *Khusal Chand* was a famous *Sunar* of Jodhpur. In 1772 A.D., he presented an enameled Jar to Prince *Fateh Singh* of Jodhpur.³¹ Beside Jodhpur, Bikaner was also very famous for its excellent jewellery work. From the *SawaBahī Bikaner Mandi* No. 4, of the year 1750 A.D., we know that *Devichand, Ramji, Anupa, Madho Savroopand Kishnawere* noted *Saraafs* of Bikaner who regularly attended their shop in the market.³² From *Byav ri Bahi* of 1770 A.D. we get information that on the occasion of marriage of Princess *Suraj Kunwar* of Bikaner, some very fine ornaments of gold like ring, one pair of *Kangan, Nath, Binti, Kara, Tora, Satlaro, Veno, Polari* and some domestic wares of silver like *plate, lotaand glass* were made by *Parbhu and GumanoSunars*.³³

Thus we can observe that, during the 18th century in the region under study, the town handicrafts were more in nature of commercial production. Because, they had a wider clientele as ruling classes and elites were living in town. Because of this reason, their output had to be larger and more improved. Skilled craftsmen and artisans migrated to towns and contributed to steady growth in the production. The process of change in isolation of craft and agriculture and from community craft to commodity craft especially throughout seventeenth and eighteenth century India is noticeably from historical point of view.³⁴ However, it is very difficult to know the degree of isolation of cottage industry from agriculture.³⁵ But one thing is very sure that it got intensified during the eighteenth century, resulting into offering seasonal employment to the artisans. Consequently, it replaced the community maintenance system i.e. *Jajmani*.³⁶ Therefore, the presence of industries at small or large level and nature of urban craft indicate that there was ample ground for the involvement of merchants in the business of commodities.

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Crime Among The Peasants In The Colonial Punjab (1849-1947)

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Abstract

For a comprehensive study of crime it is not only the number of crimes committed or the criminals arrested that matter but also a host of other subsidiary factors, which have a bearing over the crime. The paper is dealing with long list of reasons responsible for crime.

According to the Oxford Universal dictionary 'Crime' "is an act punishable by law, as being forbidden by statute or injurious to the public welfare".¹ The Eminent French Sociologist Emile Durkheim stated:

"Crime is present not only in the majority of societies of one particular species but in all societies of all types. There is no society that is not confronted with the problem of criminality and there have been men who have behaved in such a way as to draw upon themselves penal repression....."²

A society without crime is probable, but it is unrealistic to hope for one. Crime exists in almost all the countries of the world, off course in varying degrees and it is a social reality.³ The crime is inevitable in any human society since some violation or the other of any code of conduct prescribed for the members of a society is bound to occur. Mankind since its existence, despite herculean efforts made from era to era and generation to generation, has significantly failed to face and solve the problem of crime which is surging skyward.⁴

Crime in Punjab is strongly influenced by the economic situation, the favourable factors for the increase in crime being feeble monsoons, bad harvests and rising prices.⁵ William Bonger, the famous Dutch Criminologist, firmly believed that the part played by the economic conditions in criminality is 'preponderant' even decisive.⁶

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In India, crime has been prevalent since times immemorial. In Arthashastra, written around 300 B.C., we find a long list of offences and penalties there for. The crimes committed against person, property, institution of marriage and administration of justice, were regarded heinous.⁷ During medieval times, the crimes were divided into three groups namely offences against God, state and the private classes.⁸

The Punjab region held a strategic position in the history of the sub-continent. The frequent raids from the West led to the chaos and lawlessness in the region. Under the stewardship of Maharaja Ranjit Singh there was some improvement in law and order over the eighteenth century turmoil.⁹ Though he did not give much thought to the welfare of his subjects as Thorburn explained 'that he never made a single work of public utility¹⁰ yet Punjab enjoyed peace, prosperity and freedom from religious bigotry and persecution for the first time since Akbar the Great'.¹¹ His judicial system though, crude, vague and lacking in elements of stability, had two merits which attract special attention, namely simplicity and expediency.

After his death, neither his wisdom nor masterly spirit was in any measure possessed by his successors. On the loss of his strong hand, the Punjab was thus torn asunder by dissensions between rival princes, ministers, queens and sardars, and rapidly declined.¹²

When the British took over the administration of the Punjab, a new era in the sphere of law and order was started.¹³ The British not only had the time, but also the talent for innovation. The crimes such as *thuggee*, dacoity, adultery, and cattle-lifting were quite rampant throughout the province and the frequent suspects were the tribesmen and the peasantry.¹⁴

In 1850s, Punjab was not entirely free from the brutal crime of *thuggee*. The word '*thuggee*' comes from the '*Thug*' meaning 'cheat, swindler, robber.'¹⁵ Initially it was a crime confined to Central India gradually it found a home corner in the province as well. The *thug*stracks were instantly followed up, and a separate department was instituted by the government. But the *thugs* of the province of Punjab were less dangerous as compared to the other parts of India.¹⁶

The years from 1901-1905 were marked by a very high rate of crime. Numerous factors such as unfavourable agricultural conditions, severe and widespread plague,¹⁷ withdrawal of a large contingent of police from their ordinary duties (on account of Delhi Durbar) lack of cooperation in many districts on the part of *zaildars*, *lamberdars*, and the members of the village community were responsible for this increase.¹⁸

During the years 1905-1912, the wave of the crime in the province was steadily increased. The number of cognizable cases dealt with the police increased by 11 percent, and this increase was more in the central range i.e. in the districts of Sialkot, Amritsar, Gujranwala and Lyallpur. Though there was a decrease in the number of murders from 421 in 1909 to 409 in 1910 yet several of these cases were marked by severe brutality and mutilation.¹⁹ In the same year serious offences against property were increased from 309 in 1910 to 476 in 1911. Dacoities rose from 48 in 1910 to 100 in 1911. There was also an increase in burglaries, cattle

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lifting and railway theft. These figures go a long way to strengthen the popular impression that the police was quite incompetent to deal with the crime.²⁰ No satisfactory explanation can be found to this increase in crime as the harvests were good and there was no scarcity.²¹

The Inspector-General of Police remarked that the increase in crime and the poor results of the police working could be attributed to the police being over-worked. But the Lieutenant Governor did not agreed with his view.²² Thus he remarked that during the past five or six years a very considerable addition had been made to the outlay on the police force in Punjab.²³

In 1914-15, the Ghadar activities created anarchy in the province.²⁴ However, effective and cordial cooperation of the people with the police helped the Government in maintaining peace in the province.²⁵

The removal of restraint, both moral and physical imposed by the four years of war conditions from 1914-1918, produced a reaction which inevitably led to the increase in crime.²⁶ The poor crops, unsettling effect of demobilization, release of a large number of bad characters, acute political unrest, developing at one period into an open rebellion and invoking the declaration of martial law, were some of the reasons for the increase in the rate of the crime.²⁷

Further in 1922, there was a noticeable increase in serious crimes throughout the province, the figures for cognizable cases being highest since, 1915 and if the figures of the petty crimes were overlooked, the total is highest since 1912.²⁸ Consequently the Government of India sought from the Punjab Government the figures of the crimes in the province for the previous years.²⁹ From the reports collected by the Government of India it was found that there was an improvement in the situation of crime in Punjab as compared to the other provinces of the British India.³⁰

Record of Decrease Cases of Crime from 1922-1924 in Punjab³¹

Year	Rioting or unlaw full Assembly	Murder	Attempt at Murder	Culpable Homocide	Dacoity	Robbery	House breaking	Belonging to gangs of thugs, robbers and thieves	Total No. Of Cases
1922	1391	708	123	341	376	713	18,975	7	22,634
1923	1284	706	118	316	368	627	17,564	13	21,056
1924	960	653	106	333	211	434	16,870	8	19,575

In 1936, in a village of Hoshiarpur district, the villagers made an attempt to capture a gang of four robbers armed with guns. Though they escaped, a villager succeeded in wresting a rifle from one of the dacoits.³² However, the menace of dacoits and robbers went on increasing after 1930.³³

In 1939 there was an alarming increase in crimes. The murders established a new record, increasing from 1041 in 1938 to 1133 in 1939. Dacoity figures (149 cases) too were higher since 1932. The cases of burglary (674) were highest in the last ten years.³⁴

At the end it can be concluded that with the passage of the time, the criminals developed their methods and means to commit crimes by using modern weapons.³⁵In July, 1942, the Government of Punjab wrote to the Government of India for the supply of the automatic weapons for the police to face the armed dacoits.³⁶ But the later expressed its inability to meet this demand.³⁷In 1945, the lawlessness in the province further increased which forced the provincial government to reiterate its previous demands for supply of modern automatic weapons and wireless sets for the police to cope with the increased crime and lawlessness.³⁸After a detailed and prolonged correspondence, most of the requirements of the Punjab Government were met with by the Government of India by the end of 1946.³⁹

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The Anglo Indian Memories of The Railway Colonies During The Colonial Period

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Abstract

The British colonial rule in India led to the establishment of railways for British commercial and administrative convenience in the mid nineteenth century. The mammoth task of railway establishment and expansion to various parts of the India led to the recruitment of many people by the railway companies which constituted Europeans, Indians and a majority of a mixed race born and bred in India who were called the Anglo Indians. The railways led to the establishment of railway colonies in different cities and mostly suburban towns of India. These were modelled upon the English villages where the Anglo Indians resided from the last quarter of the nineteenth century till 1960. These colonies with the passage of time became centers of Anglo Indian identity.

During the post-independence period we find Anglo Indian Railway Memoirs mainly written by Anglo Indians which are significant as they accord visibility and space to the community so long largely denied in the pages of history. The memories of the colonies like Liluah, Kharagpur, Jamalpur, Khurda, Kanchrapara, Asansol and many more brings before the reader an account of their involvement and contribution in the different facets of the public life of the various regions which helped them carve out a niche for themselves. The British colonial rule in India led to the establishment of railways for British commercial and administrative convenience in the mid nineteenth century. The railways led to the establishment

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of railway colonies in different cities and mostly suburban towns of India. These were modelled upon the English villages where the Anglo Indians resided from the last quarter of the nineteenth century till 1960. These colonies with the passage of time became centers of Anglo Indian identity.

During the post-independence period we find Anglo Indian Railway Memoirs mainly written by Anglo Indians which are significant as they accord visibility and space to the community so long largely denied in the pages of history. The memories of the colonies like Liluah, Kharagpur, Jamalpur, Khurda, Kanchrapara, Asansol and many more brings before the reader an account of their involvement and contribution in the different facets of the public life of the various regions which helped them carve out a niche for themselves. 'Liluah Revisted' written by Denis K. Withworth,¹ Noel Thomas's account of Khurda² and Shane Calvert's 'Memories of Kharagpur'³ reveal that the colonies of the East Indian Railway and the Bengal Nagpur Railway Company were the hub of Anglo Indian life during the period of 1930 and 1960. Denis engaged in the Liluah Railway Workshop during this period gives a list of about hundred and fifty names of Anglo Indian families during the period.⁴ These Anglo Indian "labour aristocrat" residents of the different colonies occupied the lower and the subordinate railway posts as mail drivers, station masters fireman, foreman, ticket collectors, permanent way inspectors, shunters or Khalasis (referred as jacks by the Anglo Indians). In the cartographic description of the colonies by the writers a similarity is evident. The plan of the roads and the houses of the colony strictly adhered to the rules of class hierarchy of the colonial period. Within the colony at Liluah the three roads that ran parallel to one another Gardiner, Pearce and Jenyns had three different types of houses on either side of the avenue lined with trees.⁵ Similar imagery comes alive in Noel Thomas's description of Khurda. He writes "The railway colony consisted of bungalows, monkey blocks, and kholies (servant quarters) or out houses. Running staff, guards and drivers were housed close to the station in bungalow type quarters. Foremen and Inspectors had larger bungalows. Kholies were allotted to residents of bungalows/ monkey blocks according to their designation. Higher ups, officers and senior subordinates would have three or four Kholies for their servants, other staff getting two or at least one for their servants..... The monkey blocks were different. They were older versions of railway apartments with full length Jaffrey shutters in front and spiral staircase at the rear for servants"⁶ The European plan of Kharagpur colony remained true to the tradition of class distinction with different sizes of houses lined along the six avenues of road.⁷ Photographs of the railway colony of 1930's posted at the website titled Kharagpur Diaspora United by one Bill Morden of his grandfather A.E. Morden's time (a draftsman for Bengal Nagpur Railway) gives a clear idea of the colony during colonial times.⁸ My recent field trip to Asansol railway colony also revealed the same plan of the Officers, Traffic and the Durand Railway Colony. Peter Moss in his memoir Bye Bye Blackbird mentions about the serenely quiet and the charmingly secluded colony of Kanchrapara. He also mentions that a stranger would not imagine that those who lived there would

be connected with anything so brutal and mechanically industrial like the Railway Workshop.⁹ Within the colonies the men lived very well having well-kept homes and had plenty on the table. They kept three to four servants and sent their children to good schools in the hills and the plains. Their only aim and passion was “to keep those puffing monsters moving efficiently, uninterruptedly and swiftly.” The owners of the railway companies wanted to fashion artificial English islands where the Anglo Indian would remain disassociated from the polluting influence of the native Indians- “cleaned up and put under a glass case” and “filled with a holy calm”.¹⁰ The owners however failed in their enterprise to do so and with time these colonies became sites of acculturation and hybridity.

Within these colonies the Anglo Indians had a distinct pattern of socio-cultural life which developed among them a shared identity. The focus of their socio-cultural lives were the Railway Institutes called the “Inster” or the various clubs in different locations. Charles Allen wrote “*The club was peculiarly an Anglo Indian institution*”¹¹ Denis Whitworth referred to the Liluah Institute as “*heart of the colony*” and narrated about the multitude of events and activities held there throughout the year in his poem “*The Railway Institute*”¹². These included gathering at the Inster for a ‘burra peg’ or “beetle drives” in the evenings, or gossip on the day’s events, music and dance like the waltz and jive, indoor and outdoor games like bingo, bridge, billiards, golf and tennis or the bigger annual events like celebration of Christmas, New Year, Goose Club or the May Queen Ball. Through the years this place became a “*rendezvous for age and youth*” and developed among the railway folk a spirit of warmth and camaraderie. Denis with pride recalls the 1942 All India Old Waltz Competition held at the Liluah Institute where he and his partner Kitty were successful in defeating participants from the clubs of Calcutta and the local districts especially the most acknowledged dance champion of Calcutta, a gentleman of Italian origin named Castellani.¹³ Peter Moss recalls attending birthday parties during his childhood years at the institute of Jamalpur where the central feature of the party was the ceremonial bursting of the *khoia* (puffed rice) bag (colorful paper bags tailor made to resemble forms of birds, animals, ships, locomotives and aeroplanes) a ritual resembling what the Mexicans call the *Pinata*¹⁴-an event which brought a lot of merriment and joy to the children. The clubs had reputed dance and music bands like the CDA band of Khurda, Frank David and Check Mates of Asansol and were home to some famous musicians. Noel Thomas mentions amidst the fun and frolic of the Institute the Anglo Indian’s duty was priority. An accident hooter sounded even during a dance would immediately draw the Accident Relief Train Personnel, Loco Foreman, Head Fitter to the Relief Train in record time ready to speed out in his overalls.¹⁵

Another important cultural site for the Anglo Indians were the Sacred Heart Churches in the railway colonies which remained packed on Sundays and feast days. There were Churches of other denominations but the Catholic majority generally flocked to the Sacred Heart. Noel Thomas recalls the musical qualities of the church choir singers- the booming soprano and the base voice and the

instrumentalists like the organ player and the violinist¹⁶– a distinguishing quality of the Anglo Indians. From birth to death the churches encompassed an integral part of the Anglo Indian life. The missionaries and the railways built railway and missionary schools in the colonies which imparted western education to the railway children and helped in developing everyday middle class *'habits of life'* which would supposedly saved them from the corrupting influence of the Indians life.¹⁷ Brigadier Desmond Hyde in his autobiography¹⁸ mentions about the fee concessions given at the missionary school at St Vincent School in Asansol to Anglo Indian students and the disciplined and orderly training imparted to face the challenges of later life. Such reminiscences can also be found in the memoir of Stanley Blackford a retired Anglo Indian of the Indian army.¹⁹

The memoirs also mention about the Anglo Indian experience and participation during the Second World War on the British side which the Anglo Indians shouldered without hesitation. Denis mentions about his conscription in 1940 at the East Indian Armoured Train Detachment for active service along the vast stretches of railway tracks that ran through deserted areas north and south of Liluah. The task shouldered by the group was to patrol hundred miles of tracks through designated areas against hundreds of anti-British protesters who often removed sections of tracks and discarded them. The Armoured Train also arrived at deserted wayside station to rescue the non-Indian station master and staff under siege and station equipment destroyed. Dennis wrote that conscription "gave us a practical experience of living under the canvas and performing tasks in the suppressive summer heat. It taught us how to accept discipline and to remain calm under conditions of hostility."²⁰ The Liluah 47th W/S Group, D of I Rlys formed during the Second World War rendered all-out effort to supply adequate means of war time transport.²¹ Stanley Blackford also recounts similar experiences of serving the British during the War as a part of the Auxiliary Forces during his tenure at the Burnpur Indian Standard Wagon Company.²²

Colleen Gantzer in her memoir "A Colony Called Home"²³ mentions that the colony was a protected outpost of a unique civilization that had no worries for the future since they felt the railways would take care of them. They lived for generations in the protected environment with no aspirations outside their "contentedly circumscribed lives" The days of protection began to wither with the nationalist demand of indianization of public services. The Anglo Indians who were not considered a pure race were now debarred from entering the railways. The Association claimed to have branches far and wide in almost all railway colonies. However the memoirs do not mention about its role or the participation of its residents or the representatives in association meetings, deliberations and activities. Didn't the Railway Institutes become centres of Anglo Indian Association meetings? Was there no visit to the colonies by the central leadership of the Association during the heady days of nationalist movement? The pages of the memoirs are silent about all such issues though uncertainties and insecurities of the community's existence with the transfer of power find rare expressions. Perhaps

many contemplated of migrating to greener pastures of the west with the British withdrawal which became a reality after 1947.

The railway colonies which were once model centres of socio-cultural interaction, community service and harmonious living for the Anglo Indian Community which they called home come alive in the nostalgic memoirs of the Anglo Indians and brings before the reader a slice of history of a bygone era – a community which has “relative invisibility in the narratives of the empire” and the pages of Indian history.

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23

The Khunt Gauntia And Its Identity In Agaria Community of Western Odisha In Pre-Independence Era

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Abstract

The Agarias, a dominating caste of industrious agriculturists are mostly found in western Odisha. The Agariagauntias have played a crucial role in integrating and transforming a tribal, segmentary or a cephalous society into a peasant society. They had idea of kingship on the village level and enabled to fulfil their state functions by setting up ' Khunt' (wooden post) as headman during the period under review.

Key Words : Agaria, Laria, Ardha-Magadhi, Mahabharata, Kshatriya, Rajputs, Muhammadan, Gajapati, Chauhan, Gauntias, Khunt, Baba, Jagannath, Yama, Raj, Rakhi, Puni, Kalo, Gramasri Puja, Bihuda Puja, Gand, Na AnkaDurviksha, Demul

Introduction

Odisha, the land of Lord Jagannath, invited many races and castes to take shelter on her soil. Among all the castes the Agariacaste is one of them. The Agarias, a dominating caste of industrious agriculturists are mostly found in Western Odisha. It comprises present Bolangir, Jharsuguda, Sambalpur and Sundargarh districts. They speak a local dialect called *Laria*, which is akin to *Ardha-Magadhi* language.¹ They are the descendants of Bidura of the *Mahabharata*² They claim to have belonged to originally to *Kshatriya* caste.³ According to the local traditions the forefathers of the Agarias were *Rajputs* who lived around Agra in Uttar Pradesh about 400 years ago.⁴ But later on they adopted agriculture as their profession and

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were regarded as a cultivating caste.⁵ Being oppressed by *Muhammadan* ruler like Adil Shah, the sultan of Delhi and others they left Agra and settled in Odisha during *Gajapati* Mukunda Dev.⁶ They are called *Agarias* as they came to Odisha from the Agra region. The *Agarias* continued to immigrate in considerable numbers till 1901.⁷ The *Agarias* of the districts of Sambalpur and Sundargarh have formed a caste assembly since 1904, which is a well-knit organisation looking into all caste matters and the general welfare of the community.⁸ They settled in the Sambalpur kingdom during the rule of *Raja* Madhukar Sai, the fourth *Chauhan* *Raja* of Sambalpur. They made their first settlement in the village Laira (Laida) and later spread over other parts of Sambalpur, and the ex-States of Gangpur, Bamra, and the neighbouring regions of Madhya Pradesh.⁹

The *Agarias* gradually developed in the field of cultivation and became skilled agriculturists. They usually liked to settle in the villages. They selected a headman, generally called as '*Gauntias*' as 'Village Kings' for sound and smooth administration at village level.¹⁰ These 'Village Kings' have been influential in establishing state-like structures on a tribal frontier- structure of a little kingdom or pre-modern state rather than a modern, western bureaucratic state. The *Agaria* *Gauntias* have played a crucial role in integrating and transforming a tribal, segmentary or acephalous society into a peasant society. The peasants-turned-village kings have been influenced by tribal ideas. It is an attempt like to investigate here about the idea of kingship on the village level, and how the *Agarias* village kings were enabled to fulfil their state functions by setting up '*Khunt*' (wooden post).

Khunt Gauntia- A Wooden Post As Headman

In some cases, when village headman or landlords died, were without issue, were poor, or had any other problem, they used to erect wooden posts. These are called '*Khunt* *Gauntia*' by the *Agarias*. There after the *Gauntia* ruled on behalf of the *Khunt* *Gauntia* as a kind of 'acting *Gauntia*'. The *Khunt* would be erected in the mostly tribally dominated villages and this may further exemplify a transaction towards state structures.¹¹ These posts, in form, essentially represent tribal gods or spirits. One may find an element of tribalization here on the part of immigrant Hindus.¹² However, rulership and control seem to be equally important-as ancient Hindu texts. Some elder *Agaria* remembered that, particularly in the British period, people respected the authority of the *Khunt* *Gauntia*. If they had any wish, they first offered garlands to the *Khunt*, before doing the same to the acting *Gauntia*. Therefore the *Khunt* may also be related to a rather ancient royal customs.

There are many cases found about the worship as well as importance of *Khunt* *Gauntia*. In Kusumi village under Mahulpali police limit of Sambalpur district, where an *Agaria* *Gauntia* erected the post about eighty or ninety years ago. Because of his first wife had died without children and all the children from the second wife of the *gauntia* had either been miscarriages or died shortly after birth. The son of the *gauntia* was advised by a *baba* (a Krishna devotee) that if his father transfers the headmanship to a *khunt* in order to get rid of any negative effect. If he would worship the *khunt* as a

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Gauntia, he would be blessed. The *Gauntia* followed that advice and the *khunt* was seated as the real *Gauntia*, as a living being but not as a God. The post was carved out of a *Sal* tree and a special hut was constructed next to the *Jagannath* temple to enshrine it. The *Khunt* was worshipped with lamps and incense on all major rituals and festivals. On *Rakhi Bandha* a *rakhi* was bound around the *khunt* by the former *Gauntia* because of his and the villagers' protection in many respects. Later, a third wife gave birth to six healthy children.¹³ After the father's death the *khuntGauntia* became a part of the property of the third son of the *Gauntia* who had erected it.

Another *KhuntGauntia* was erected in Betjanan village under Mahulpali police limit of Sambalpur district in 1936. The *khunt* stands in a separate mud house about 20 meters from the *Gauntia's* house, but still on his property. Apart from the *khunt* the mud shrine is completely empty. People claim that the acting *Gauntia* is protected by the wooden post, because *Yama* is unable to harm it. It is also believed that the king Sudhal Dev- most likely the twenty-seventh *raja* of Bamra- recommended erecting the posts in times of trouble. Of the first four *Gauntia*- a *Teli*, a *Gaud* and two *Agarias*- three died of unnatural causes or became mad. The *Gaud*, in fact, died on the way to Deogarh to get the *gauntipata* (headmanship record). After erecting the *khunt* problems disappeared. Villagers as well as the *Gauntia's* family visited the *khunt* for special wishes and to offer sacrifices, through no animals, if the wish was fulfilled. Women are allowed to participate in the rituals in contrast to the *Gram Sri Puja* (ritual for the village goddess). On the days of the *Gram Sri Puja* and *Bihuda Puja*, the *khunt* is worshipped as well, and soil brought from the *khunt's* location for wedding altars. In the village, the first *khunt* is still standing, yet to be replaced.¹⁴ In the village Khandabolonda under Mahulpali police limit of Sambalpur district, where the *AgariaGauntia* claimed that his father was the first *Gauntia* ever to stay permanently in the village. Before that, another *AgariaGauntia* had attempted this but managed to stay for only a few years, and before him several other *Gauntia*, probably *Gand* had died. King Sudhal Dev then recommended the construction of a wooden post to free himself of the evil eye. According to the *Gauntia*, the *khunt* has existed in the village for 200 years already. Further the *Gauntia* told about a long and severe drought in 1866 (*NaAnkaDurviksha*) that continued for nine years. Therefore the king was interested in bringing more *Agaria* into his kingdom because they were well known as good peasants and were able to act as headmen. According to the *Gauntia*, the *Gand* forming the majority in the village were not fit to rule in the same manner as the *Agaria*. In August, on *Rakhi Puni* the *Gauntia* binds a thread around the *khuntGauntia* to ask for its help and protection. The *khunt* was carved out of *Sal* wood in this case as well. From time to time the *khunt* is renewed, but there is no name for this process.¹⁵ The renewal is celebrated with a ritual for the king Sudhal Dev. Apart from *Rakhi Puni* the *gauntia's* family also attends celebrations of the birth of children or weddings, taking soil for the wedding altar from the shrine of the village goddess in other villages. The place of the *khuntGauntia* is known as the *Demul* or as a sacred grove and its divine character thus highlighted.¹⁶

In all cases the element of protection is obvious, that is the protection of life and procreation. Apart from this very apparent motif there may be another more hidden aspect: a wooden post, as the ruler may be more acceptable to a tribal population than an outsider as the new headman. The collection of revenue could not have been easy in tribal dominated areas, in which the *Agaria Gauntia* was the only non-*Gand* family to perform the grand task. Thus, the *Agaria* immigrants may have adopted.¹⁷

Conclusion

The *Agaria Gauntia* erected or took over wooden posts in times of danger to their lives or their lineage. In any case, incorporating the idea of the *khunt*, which also symbolizes wilderness and its domination (the *khunt* is a culturally transformed tree), also helped them to establish themselves as rulers in a tribal area and avoid conflict between immigrating peasants and original tribal settlers. Now-a-days however, the worship of *Khunt Gauntia*, and the *Gauntia* system as such appears to be in a significant process of decline.

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11. U. Skoda, *The Aghria*, 2005, P.193.
12. *Ibid.*
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15. *Ibid.*
16. At the *khunt* another ritual for the village goddess is performed known as *naraichidapujanarai*= straw; *chida*= to fall after cutting or *khal puja* (*khal*= straw) which corresponds to the *Nisa- Puja* performed in other villages.
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24

The Impact of Congress Policy In Princely Mysore : First Stage Upto 1928

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Abstract

An attempt is made in this paper to explain about the Impact of Congress Policy in Princely Mysore. The territories of the Indian Princes which was called as Native States comprised of 45% of the total area of pre partitioned India and accounted for % of its total population. Conditions obtaining in these states such as Mysore throw a valuable light on the stages on nationalist struggles in these areas. The rules were so strict and conditions did not entertain the beginning of such a task as big as nationalism.

Keywords : Nationalism, Bureaucratic, Gandhian, Elixir

The problems were such as these:

1. It had varying levels of administration.
2. The subjects were deprived of many elementary civil rights.
3. Any agitation for reforms was interpreted as treason.¹
4. Any demand for improvement in the method of governance was considered as treachery against the prince.²
5. This naturally let loose the iron hand of the administration on those who dared to raise their voice.³
6. Freedom struggle was nurtured mainly in the British Indian territory. But whenever the movement gained momentum in those areas the neighboring states were also invariably affected.⁴
7. If the administration in British India was bureaucratic, in the princedoms it was archaic and anit-democratic.⁵
8. The people here has a sub several life with no freedom expression at all.⁶

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9. The subjects were eager to join the freedom movement but congress leaders kept a distance through the insistence of Mahatma Gandhi.
10. In a way Indian princedoms provided a perfect buffer between British India and Congress Associations. The British Government through of Princely states as so many clusters planted by a foreign government.⁷
11. Freedom meant a death knell of their privileges and prerogatives to the princes.
12. British government meant to them⁸
 - a) A perpetual guarantee of power
 - b) Safety to their possessions
 - c) Continuity of governance
 - d) Security to their dynastic rule
13. It is for this reason that no history of India's freedom struggle can be said to be complete or exhaustive without taking into account the connected story of the struggle waged in princely territories.

Gandhian Impact on Press in Mysore State

Mahatma Gandhi's ascendancy in Indian politics and his assumption of leadership of the Indian National Movement acted as an Elixir to Indian press. The Indian press was filled with Gandhian messages and it was like an army marching under the command of the liberator. The press 'acted as a vanguard of the congress.'⁹

1. It was entirely guided by Mahatma Gandhiji, Vallabhai Patel, Jawaharlal Nehru and PattabhiSeetharamaiah assisted him informing a policy towards princely states in general.¹⁰
2. Gandhiji wrote letters and memorandums to princes requesting them to allow their subjects to express their opinions freely.
3. Gandhiji was sympathetic to the problems of the people of Mysore.¹¹
4. Gandhiji did not interfere in the internal problems of the Mysore state and he considered it wise and sound.
5. It was his concoction that any attempt on the part of the congress at interference in to the local mattes would only damage the cause of the states people.¹²
6. He advised princes to grant autonomy to their subjects.
7. He was of the opinion that he was keen on converting them to his views by slow persuasion.

The Stages of Policy Mechanism

First State or Pre Satyagraha Period

1. The attitude of the congress towards the princes was that of admiration and respectful support.¹³
2. In 1894 it congress had adopted a resolution on the demise of the Mysore ruler raising his wisdom and many qualified of head and heart.¹⁴
3. In 1896 it came to the rescue of the princes by passing a resolution that no Indian price should be deposed on the grounds of mal administration.¹⁵

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4. In 1918 Nagpur Session India was divided into 21 congress provinces and the states were incorporated in adjoining provinces.
5. The states people could become members of the All India Congress Committee and District Congress Committee. They allowed to enroll themselves as congress members.¹⁶
6. The Simon Commission of 1927 and the Nehru Report of 1928 were also beneficial.¹⁷
7. At the congress session of 1928 deleted the clause relating to the non interference in the states subjects matter.
8. This was the Magna Carta of the congress.
9. This gave birth to the All India States People's Conference.
10. First fully representative conference of the states subjects was held in 1927 in Bombay.¹⁸ Thus the congress policy towards the princes was that of admiration and respectful support. India was divided into 21 congress provinces. The congress leaders like Mahatma Gandhi, Nehru and other leaders were playing an important role in making the congress policy.

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25

Non Co-Operation Movement In Karnataka

*Dr. Komala K.M

Abstract

An attempt is made in this paper to explain the Non-co-operation Movement in Karnataka. The freedom Movement in India. The freedom movement in India has passed through several stages approach. Swadeshi Movement, Non-Co-operation Movement and Belgaum Session of the Indian National Congress are the most significant epoch in the History of Freedom Movement in India, as well as Karnataka. These movements galvonised the struggle for freedom and promoted people's participation in great numbers. The nature of these movements was such that it they did not fail in attracting the involvement of women folk in these movements.

Key Words: *Swadeshi, Patriotic poems, Non-Violent*

An attempt is made in this paper to explain the Non-co-operation Movement in Karnataka. The freedom Movement in India. The freedom movement in India has passed through several stages approach. Swadeshi Movement, Non-Co-operation Movement and Belgaum Session of the Indian National Congress are the most significant epoch in the History of Freedom Movement in India, as well as Karnataka. These movements galvonised the struggle for freedom and promoted people's participation in great numbers. The nature of these movements was such that it they did not fail in attracting the involvement of women folk in these movements.

Swadeshi Movement

Indeed to the world at large SwamyVivekanand showed that spiritualism and self-dignity are the main requirements for better life. This means be Indian and buy

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Indian, which became a slogan after independence. The movement aimed at using only Indian made goods which will help to provide employment and much more than that wanted no detraction from foreign elements on their existing life style. This was a seedling for the entire freedom movement and had spread to different parts of the country. The women though staying at home insisted that there should be prohibition of foreign goods into their house. The other shape of Swadeshi Movement, which is a starting point for freedom, is hatredness towards foreign goods. The swadeshi spirit developed before and during the freedom struggle had a devastating effect on the British trade in come from India. It made significant contribution in building up traditional industries, which is turn helped in the improvement of economy of India.

Karnataka had become a part of the main stream of the national upsurge. The dynamic personality of Tilak, who fastbecoming the leader of Maharashtra, had a further enlivening effect upon the people. The British now favoured the Muslims as against the Hindus and this made Tilak think of organizing Hindu festivals in order to revive the martial spirit of the Hindus. The result was the revival of the Ganapati and Dasara celebrations and Shivaji festival.¹

AlurVenkatarao dealt with the importance of swadeshi movement in his autobiography. Places like Karwar, Kottur, kundapur, Mangalore and Ranibennur are popular in this movement. The large number of women opposed the foreign goods by going door to door of different houses and also in Dharwad and Belgaum, this movement attained momentum. In Bagalkot, Swadeshi shops were started to purchase only Swadeshi goods to give up foreign goods. During 1905-1910, the 4 border districts of Karnataka belonging to Maharastra, were inspired by Tilak and in this movement people actively involved.²

Though Gandhi was aware of the fact that the Swadeshi Movement was to hate the foreign goods, however, he was very much concerned with the development of the production of goods in the village and by the villagers would help greatly in upliftment of the masses. In order to make Swadeshi more influential, he wanted that there should be weaving of Charaka as a starting point.

Women Participants in Swadeshi Movement

SugunaKarnad Desai from South Kanara rejected all foreign edible goods and felt very happy to wear Swadeshi clothes by all at home. This introduced a sense of patriotism.³

The patriotic poems of the late master Tippayya inspired BhavaniBaiKangod to take an active part in the freedom movement she belonged to Siddapur. In 1920-21 she used to go from house to house to persuade people to boycott foreign goods and to buy Indian hand-woven cloth and join the congress party. She used to be extremely careful, as police kept a watch on her.⁴

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goods and to buy Indian hand-woven cloth and join the congress party. She used to be extremely careful, as police kept a watch on her.⁵

Smt. UmabaiKundapur was one of the important woman freedom fighters. She took part in Ahmedabad congress 1921. She along with her friends conducted a Drama (SwadeshiVrita) showing the importance of Swadeshi goods. This had a great influence on people and made them to take an oath against using foreign goods.⁶

Shantabai D. Karmarkar belonging to Dharwad and KrishnabaiPanjikar together worked for Swadeshi Movement. Under the leadership of Panjikar they picketed before liquor shops.⁷

NaikBommaBommaiah (Bommakka) was from kanagail village from Ankolataluk. She was a great freedom fighter; she took very serious part in 1921 in the Swadeshi Movement and made her name she boycott British goods and made her name.⁸ There is another woman namely T. Sunandamma from Mysore who took part in Swadeshi Movement. She belonged to a family with political awareness.⁹ As a result she was encouraged by her brother to regularly participate in picketing before the shops selling foreign goods.¹⁰ Similarly at Belgaum ShantabaiVenkateshMatad organized college girls to participate in Swadeshi movement. Along with 30 girls she burnt the foreign goods and consequently taken into custody.¹¹

Non Co-operation Movement

Mahatma Gandhi returned to India in January, 1915 from South Africa, where he had acquired a name for himself as a social worker. He was the founder of the new technique of non-violent civil dis-obedience, which was employed by him against the Government of South Africa, to dissuade it, from the policy of racial discrimination against Indians and at the natives of the land. Gokhale was mostly responsible for persuading Mahatma Gandhi to return to India and to take part in her public life. Gokhale died in 1915. After his death Mahatma Gandhi began to follow in his foot-steps. When Mahatma Gandhi arrived in India, the War as on, and India had already been declared a belligerent country. in those days, Mahatma Gandhi was a professed loyalist. He once proudly spoke of his loyalty to the British Empire. He was a great admirer of the British traditions and culture. He valued British connections with India. He offered full co-operation without conditions. Gandhiji was not in favour of even pressing the British Government for making a declaration that they would introduce responsible Government in India after the War. He was even awarded the Kaiser-I-Hind gold medal for his great help in War. The year 1919 marked a definite stage in the history of India's struggle for freedom. The most outstanding event was the emergence of Gandhi in blazing colourwhom was to shape the political destiny of India. ¹² The historic resolution of Non co-operation was moved by Gandhiji in humble but forceful voice at the Calcutta session of the Indian National Congress in September, 1920.

The actual programme of the Non-violent Non Co-operation movement consisted of the boycott of titles of schools, of courts, of foreign cloth, eschewal of liquor, removal of unsociability and propagation of Khadi. But unfortunately because of its loose roots it did not touch the very large sections of women. Gandhi had the great view that women are best suited for participation in Non-Cooperation Movement and mentally gave them a welcome to Non-Cooperation movement. In the year 1920 in which he started Non Co-operation movement, visited with Ali Brothers to Mangalore in August 1920. Very large number of women took part in his meeting and abundantly encouraged Gandhi morally, mentally and financially.

He was welcomed by two young girls. SugunaKarnad Desai and her sister whom Gandhi affectionately lifted them. They on the spot removed their gold ornaments and presented to Gandhi in support of financing his freedom struggle first and Non Co-operation movement the next. Smt. NagavvaShivnaikRajnaikar of Bailhongaltaluk who was participated in Non Co-operation movement in 1930. She was inspired by Gandhi, Nehru and her husband Shivnaik took part in freedom movement. Thus, The non-cooperation movement is a movement in which unfortunately women participants have been side lined.

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26

A Unique Woman : Madam Bhikhaji Cama

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Abstract

Madam Bhikhaji Rustom K.R. Cama was a great Indian patriot who devoted her whole life for emancipation of India from the British Rule. She was an extraordinary unique woman, a true nationalist, a journalist, a pioneer, an internationalist, a revolutionary, a socialist, in that she combined in herself leadership against the Colonialism. She was so great writer and an orator that the audience could not remain uninfluenced by listening to her speeches. She never felt disheartened in the face of any obstacle that came her way. Whatever she did, she did for the cause of motherland India.

Keywords : *British Rule, BandeMatram, Indian Freedom Struggle, Madam Bhikhaji Cama, Revolutionary Movement*

Madam Cama was born on September 24, 1861 at Bombay in the family of a middle class Parsi merchant Sorabji Framji Patel and Shrimati Janji. She received her education from Alexandra Parsi Girls School, Bombay. Later on, she acquired knowledge and fluency in several foreign languages. At the age of 24, she was married to Rustom K.R. Cama, a social worker and lawyer. She started working against British rule at a time when even men were afraid to associate themselves openly with revolutionary movement as punishment was swift and severe.¹

Cama was straight-forward lady with well-defined social outlook and clear cut political views. She intended to see the end of British rule in India at any cost. She was against all types of exploitation.² She had dreamed of a new independent and prosperous India. In 1896-97, Western India (Bombay) witnessed terrible famines which were accompanied by diseases like cholera, dysentery and plague.

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Bhikhaji Cama was in the forefront of voluntary team. She was assisted by the provincial organizations like Poona Sarvajanik Sabha and the Deccan Sabha in submitting petitions to the authorities appealing for remedial measures, help and financial assistance to the unfortunate victims.³ She remained in England from 1902 to 1907 and served as a private secretary to Dada Bhai Noraji, a great Indian leader in the forefront of National movement for some time in England.⁴ She came into contact with Indians like Shyamaji Krishna Varma, S.R. Rana, V.D. Savarkar, Virendranath Chhotopadyaya, Har Dayal, M.P.T. At that time, the Britain has the fertile ground for spreading their revolutionary operations as large number of revolutionaries of several countries had also taken refuge in England.⁵ The *Indian Sociologist*, a revolutionary paper, was started in January 1905 to demand complete Home Rule for India by Shyamaji Krishna Varma. The objectives of the society were to secure Home Rule for India; to carry on a propaganda in the United Kingdom by all practicable means with a view to attain the same; to spread among the people of India a knowledge of the advantages of freedom and national unity.⁶ Madam Cama linked and directed Indian revolutionaries living in other countries – United States of America, France, Germany, Switzerland, Russia, Japan, China, Afghanistan etc. to form association on similar principles so as to seek support of World leaders against the British exploitation of the Indian masses.⁷

Madam Cama was a great socialist. She attended international Socialist Congress held at Stuttgart (Germany) in August, 1907 where she met the world socialist leaders like Lenin (Russia), Jean Jaures (France), August Bebel, Karl Liebknecht and Rosa Luxemburg (Germany), H.M. Hyndman (England) Farid Bey (Egypt) etc. She delivered fiery speeches, “for the dump millions of Hindustan” who were undergoing terrible tyranny under the British rule.”⁸ She moved the following resolution too: The continuation of the British Rule is positively disastrous and extremely injurious to the best interests of India and lovers of freedom all over the world ought to cooperate in freeing from slavery the ‘fifth’ of the whole human races inhabiting that oppressed territory since the perfect socialist state demands that no people should be subjects of any despotic or tyrannical form of government.⁹ At the end of her speech she unfolded the Indian National Flag, a tricolor in green, yellow and red with the words ‘Bande Matram’ on the middle band. Bhikhaji Cama was the first Indian who unfurled the Indian National flag with flags of the other countries at the Congress. On this occasion, she said:

*“This flag is of Indian Independence. Behold, it is born already, it is sanctified by the blood of martyred Indian youths. I call upon you, gentlemen, to rise and solute this flag.”*¹⁰ Madam Bhikhaji left for America in October 1907 with an aim to launch a vigorous campaign to win the sympathy of the people of that great republic for her just and sacred cause. While addressing the members of Minerva Club at Waldorf Astoria hotel, New York on 28th October 1907, she asked their help for the political enfranchisement of India. She said the American knew much about the Russian but had no idea about India under British tutelage India intended to achieve everything through peacefully ways, but we want to teach the people

their rights and throw off despotism.¹¹ She was interviewed by press correspondent at New York; she boldly replied that “Swaraj and Self Government” was her goal. She told, “We are peaceful people and unarmed. We could not rise and battle if we could. We are preparing our people for concentrated resistance.”¹² Madam Cama came back to London in November 1908. A big celebration was held in India House to mark fifty years of India’s First War of Independence under the leadership of Madam Cama, V.D. Savarkar and S.R. Rana. As a tribute to their hero’s memories, they distributed a pamphlet: **Oh! Martyrs** in thousands in England and in India.¹³ She appealed to youth, “March on! March forward, Friends and lead our helpless, dying, downtrodden children of motherland to the goal of Swaraj in its right sense. Let our motto be – We are all for India and for the Indians.”¹⁴ The detectives were set to follow her like a shadow. She secretly escaped across the English Channel to France in May 1909.¹⁵

Madam Bhikhaji Cama started the **Bande Matram**, an English weekly journal, in Paris on 10 September 1909. This journal was supported by voluntary contribution and there was no fixed subscription. In her journal, she gave instances of many world heroes who were either assassinated or sacrificed their lives or were engaged in the onerous task of salvation of their countries. It covered all important aspects which could attract the attention of the World Powers towards British atrocities in India.¹⁶ All the issues of paper were published at Geneva till 1910 then shifted to Rotterdam (Holland). Madam Cama was ably assisted by HarDyal and M.P.T. Acharya in conducting the newspapers.¹⁷ Madam Cama started the National Fund Scheme in Paris to provide financial aid for the revolutionary movement. This Society was started by V.D. Sarvarkar in India and in London which was responsible for the murder of Jackson at Nasik and later through V.V.S. Aiyer in Pondicherry of Ashe in the Tinnevely District.¹⁸ The British Government was alarmed and requested to the French government to send her back to India. The French authorities did not oblige the British Government as Madam Cama had considerable French public support, especially in the Socialist Circles.¹⁹ The British Government thought of another device to put a check on her activities in 1910 by depriving of her material resources. She was declared an absconder from justice under Section 88 Criminal Procedure Code on non-execution of warrants. Her property worth one lakh of rupees was attached.²⁰ Madam Bhikhaji Cama started another revolutionary paper ‘**Talvar**’ from Berlin with the help of Varinder Nath Chattopadhyay and HarDyal. This paper was published in memory of great Indian patriot, Madan Lal Dhillon.²¹

Madam Cama’s activities were not only confined to the publication of revolutionary literature, sending arms, ammunition to India, association with French Socialist but also financed four young Indian patriots for shooting training in European countries.²² She was also in charge to make arrangement for learning the art of manufacture of explosive. On her request Russian terrorist were agreed to give bomb making training to Indians.²³ Through her articles she appealed to the Indians in Europe to make the best of their stay in West, by taking all kinds of

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physical training. She asked them to “learn to shoot straight because the day is not for when coming into inheritance of Swaraj and Swadeshi, you will be called upon to shoot the English out of the land which we all love to passionately.²⁴ Madam Bhikhaji Cama changed her communication address in the name of Madam Dubois due to interception of her letters and correspondence under Section 26 of the Post Office from India at Paris.²⁵ A thorough check was made on all the sea ports. But Madam Cama was not defeated by these moves. After that British Government proposed its Ambassador to keep a close vigil on the revolutionary activities in Paris. Madam Cama, S.R. Rana and others in Paris were considered dangerous. During that time S.R. Rana was arrested and deported. Madam Cama tried her best to obtain permission for Rana’s return to Paris through the Socialist Deputy Jean Longueuet.²⁶

Madam Cama took anti British stand and visited those theatres of the war where Indian troops were engaged in the combat operation. She also tried to exhort India troops through her journal, *BandeMatram*, “My brave children! You are going to fight on the behalf of a country which has imprisoned Mother India. Don’t fight for those who have enslaved your Motherland.”²⁷ According to the report of Director, Criminal Intelligence, she went to Marseilles to meet the Indian army contingents. The British Foreign Office made strong representations to the French Government for the urgent removal of Madam Cama’s Communications with Indian troops.²⁸ Her revolutionary activities were circumscribed. After the outbreak of War, no foreigner was allowed to remain in Paris without license. When Madam Cama received her license in which she was described as British subject, she was indignant, and exclaimed that she was not so but was a free Hindu.²⁹ Under the pressure of British Government, the French Government interned Madam Cama to Vichy. She was kept under detention for four years and had to suffer many inconveniences.³⁰

Madam Cama wished that every women should be awaken and work for their own countries. Hey! Sons of Egypt, where are the daughter of Egypt, where are your mothers, sisters and wives? Don’t neglect the powerful hand.”³¹ Indian ladies at the instance of Madam Cama introduced a lectureship of the value of one thousand rupees for Indian women in connection with the society of political missionaries. The only condition was that the candidate had to be in sympathy with the objectives of the society.³² Actually she wanted to mobilized Indian women, so that they could massively take part in India’s liberation movement. Madam Cama espoused the cause of those countries which were struggling for their liberation. She showed particular interest in the Russian Revolution of 1905 and 1917. She contacted Russian leaders like Maximum Gorky, M.P. Pavlovich and congratulated them for awakening the slumbering masses of Russia. She developed contacts with leaders of Russian Social Democratic Revolutionary Party. She was aspired and impressed by the Marxist Theory of Social Change.³³

For 35 years, this brave daughter of India had led the life of an exile. Due to her ill health all her well-wisher advised her to go back to India they all made

efforts and she was finally permitted to leave for India.³⁴She was directly taken to a hospital where she struggled with death for eight months and breathe end her last on 13 August, 1936 at Bombay.

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27

A Peep Into Society of The Punjab Through Historical Literature of 19th Century

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Abstract

Literature is a mirror of the society. It is a term used to describe written and sometimes spoken material. It is an expression of individual thought and feelings achieved through the creative process. It is written in the society and for the society and has major impact on it. From 1750 to 1850 volume of Punjabi literature increased. Although the writers of the 18th century came from all parts of the Punjab, but one fourth of the writers came from the core area in the dominion of Maharaja Ranjit Singh. Literature of 19th century was fabricated both in Persian and Punjabi languages. Renowned writers like Warish Shah and Ahmad Yar considered themselves as Punjabi writers. With the emergence of the Punjab as a sovereign state under Maharaja Ranjit Singh, evidences of direct patronage were shown for consolidating and unifying the existing literary trends. Literature of 19th century can be classified according to its subjects as secular, heroic, romantic, religious and historical. Historical literature of Lahore Darbar not only described different phases or periods of history but also contained valuable evidences for the social, economic and cultural life of the people. Present paper is tending to depict the importance of historical literature on Punjabi society during 19th century.

Keywords : *Watna- turmeric paste applies on bride and bridegroom on marriage. Tambol-gift of clothes. Khat-dowry. Samadh-mausoleum. Ardas- prayer.*

Umdat-ut-Tawarikh in five volumes by Sohan Lal Suri is an important historical document of nineteenth century. He was first diarist and then a chronicler of

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Ranjit Singh. He throws light on the life and times of Maharaja Ranjit Singh, his predecessors and successors. *Umdat* covers the period from 1469 to 1849. From 1771, Sohan Lal's father, Ganpat Rai had recorded the events connected with Sardar Charat Singh, his son Mahan Singh and his grandson Ranjit Singh. Sohan Lal started his record in 1812 and continued to keep it till the annexation of the Punjab in 1849.¹ He was closely associated with the court of Maharaja Ranjit Singh. He could verify the records from the personages of the period and also had direct access to official reports and records. His chronicle, therefore, is considered as an authoritative, comprehensive and coherent among all the extant indigenous sources of history of the early nineteenth century Punjab. Sohan Lal records every important event of Lahore Darbar in detail. For a proper understanding of the political process of Ranjit Singh's career, *Umdat* proves as very important source. Besides providing political and administrative information, Suri has much to offer on many other aspects which proved very vital for socio-cultural history of the Punjab. As Sohan Lal concentrates on the political history of Lahore Darbar, he also provides interesting information about social structure of the Punjabi society. The author provides some fascinating insights into the life style of the ruling class of Lahore Darbar, who frequently used *pashmina*, Brocade, Silk and Muslin as their dress material. Yellow or Green was court colour of Lahore Darbar. Yellow dresses were especially worn on special occasions like *basant* and *baisakhi* by the Maharaja and his court. Even the platoons were ordered to attire yellow dresses. Various types of pieces of stones and jewels were also used by them.²

Suri's descriptions related to wedding rituals are extremely interesting. Rituals like *shagan*, *watna*, *tel*, *tambol*, *barat*, *lavan* and *khat* are narrated in detail. He portrays *tambol* ceremony and *barat* of Nau Nihal Singh in a very fascinating manner.³ Similarly rituals related to death are depicted in detail. Death of Maharaja Ranjit Singh, Kharak Singh and Nau Nihal Singh are illustrated with grief along with all rites and rituals.⁴ Administrative celebrations such as coronation of new ruler and celebrations after new conquest are discussed in detail. Coronation of Kharak Singh, Sher Singh and Dalip Singh are depicted in a grand manner with their specific rites.⁵ *Umdat* is full with frequent references of celebrations of festivals like *dussehra*, *holi*, *basant*, *baisakhi*, *diwali*, *lohri*, *maghi* and *nauroj*. Suri mentions *dussehra* was celebrated with great pomp and show in Lahore Darbar. Ceremonial rituals like worshipping of horse, cannon and sword were executed by the Maharaja according to the advice of the Brahmans.⁶ On the day of *dussehra*, *lanka* was also erected⁷ and mock battles were fought there for the entertainment of Maharaja, his guests and masses.⁸ It is interesting to know that people celebrated *Basant* with great éclat at the mausoleum of Madho Lal Husain as well as at *samadh* of Haqiqat Rai. *Umdat* refers that preparations for *holi* were started many days before. Royal orders were given to prepare all the requisites of *holi* like syringes of gold and silver and other things.⁹ Maharaja Ranjit Singh riding on an elephant also visited the interior of Lahore or of Amritsar

where ever the case may be. He also played *holi* with the common people.¹⁰ At the night of *Diwali*, illuminations and display of fireworks were undertaken with great glory and the surface of the earth began to reflect the sky. The royal orders were issued to the *kardars* to supply the earthen lamps, oil, cotton wicks and sweetmeats. From *Umdat*, references of *sankranti* (*sangrand*, the first day of the month according to *bikrami* era) and *amavas* or *masya* (moonless night) are found. It was considered ritually significant by people of the Punjab to visit Harmandir Sahib or other local shrines, took sacred bath and made an *ardas* on these occasions. Suri also provided information on festivals of Muslims such as *muharram*, *id-ul-fitr*, *id-ul-zuha* and *shab-i-barat* which were also observed with ceremonious display during 19th century. Source of entertainment such as hunting, dance, mock battles, horsemanship and swordsmanship are described in detail by Suri in *Umdat*.

The *Char Bagh-i Punjab* of Ganesh Das Badhera is important source of information for the social and cultural history of the Punjab before its annexation to British India in 1849. The chief characteristic of Punjab as signified in the title is that it had all sort of fruits and flowers similarly it provide different types of information- viz political, social and cultural.¹¹ Its close examination reveals a social and cultural configuration that is both interesting and significant. Badhera Khattris were found in many towns and villages of the Punjab, as administrators, professional persons, traders and *zamindars*, providing wide information about social structure of the 19th century Punjab. He talks about the five *doabs* (interfluves) of the Punjab, metaphorically called the land of five rivers. Ganesh Das takes up each *doab* to mention its administrative and revenue units and, wherever possible, the names of *nazims*, *faujdars*, *qazis*, *muftis*, *sardars*, *hakims*, *kardars*, *chaudharis*, *qanungos* and *muqaddams*, associated with specific places in the Mughal and Sikh times. Within each *Doab*, Ganesh Das takes notice of cities, towns and villages known for one or another kind of their significant aspect, whether political, social, economic and culture. His bits and pieces information regarded various aspects of society have to put together for a meaningful configuration in socio-cultural terms. Ganesh Das paid his best attention to the one class of the people of the Punjab, the Khattris who occupied very important position among the people of Punjab. According to him, the local administrators, traders, *sahukars*, *sarrafs*, *zamindars* and men of letters and learning figure most prominently. In addition to these, the craftsmen are mentioned in connection with manufactures of various kinds, mostly in towns and cities.¹²

Ganesh Das makes a clear distinction between a rural and an urban habitation. About Sambrial in the *Rachna Doab* he says: 'it is a large village, like a town'. About Lakhnawal in the *Doaba Chaubihat* (*Chaj*) he says: 'it is a large village like a small town'. He talks also of large town (*qasbah-i kalan*). The term *baldah* is reserved for a metropolis, like Lahore or Amritsar. What distinguishes a village from a town is clear: the former is predominantly agricultural, and the latter has a visible component of trade and manufacture. Ganesh Das takes notice of a number

of temples dedicated to goddesses *Sitala Devi* and *Kalka Devi*.¹³ Ganesh Das takes notice of the women who became *satis* after the death of Maharaja Ranjit Singh. Ganesh Das does not conceal his appreciation in his account for the royal *satis*. He refers common practice of *karewa* or *chadar-andazi* for marrying a widow in the Punjab. Ganesh Das talks of women in several situations, both secular and religious: the familial context, the realm of literature, the field of religious devotion, and personal love.

For the religious life of the people in both the urban and rural habitations, Ganesh Das includes the three major communities of the region: the Hindus, the Muslims, and the Sikhs. Among the Hindus, he talks of the *Vaishnavas*, the *Shaivas*, and the *Shaktas*. They have their respective religious scriptures referred to as *Shastras*, and they have their own temples with various modes of worship. Among the Muslims of the Punjab, Ganesh Das does not notice any sectarian divisions and the main lines of difference are between the orthodox tradition upheld by the *'ulema* and the Sufi tradition popularized by the *mashaikh* and *pirs*. For the Sikhs, Ganesh Das dwells largely on the *Khalsa*, or the Singhs of Guru Gobind Singh, who had a distinct identity of their own, with a written code of life. A large number of places associated with the Sikh Gurus had become centers of Sikh pilgrimage. The most important was the Golden Temple at Amritsar. Then there were forms of popular worship: the shrine of *Sultan Sakhi Sarvar* who was a Muslim gnostic; the *Chaubara of Chhaju Bhagat* who did not belong to any known denomination; and the place of *Madho Lal Husain* at which the difference between a Hindu and a Muslim is dissolved in spiritual unity. Legends like *Sohni Mahiwal*, *Heer Ranjha* and *Mirza Sahiba* are discussed in detail.¹⁴

Zafarnama-i-Ranjit Singh by Diwan Amar Nath, is a contemporary Persian source of the reign of Maharaja Ranjit Singh. He starts his account from the year 1780 and gives a narration of events till 1836-37. The writer was commissioned by the Maharaja to write *Zafarnama* in 1832-33 as it had been stated by the author himself. The purpose of writing *Zafarnama* was to celebrate the victory of Lahore Darbar over Peshawar in 1834.¹⁵ It traced the historical events of forty years of Maharaja Ranjit Singh with a rare beauty. Amar Nath's approach however was selective. Only those events had been chosen by him which had been left out by Sohan Lal Suri. He had selected most important events and wrote about them in his own peculiar literary style. For instance he gave detailed account of the coronation ceremony of Maharaja Ranjit Singh,¹⁶ his marriage with a Muslim dancing girl Gul Bahar Begum¹⁷ and Moran's beauty.¹⁸ He refers that people consult astrologer for various occasions like birth, marriage and death. Amar Nath description of Nau Nihal Singh's wedding is very fascinating. He wrote that with chanting of hymns from the Hindu and Sikh scriptures, the couple was made cirambulation round the burning fire at midnight. The appropriate hour had been selected by the astrologers.¹⁹

Sri Fateh Singh Partap Prabhakar by Ram Sukh Rao was written in Gurmukhi script which was fairly used in the late eighteenth and early nineteenth century

Punjab. Ram Sukh Rao's work was perhaps the only contemporary historical work which provided interesting and refreshing information about Fateh Singh Ahluwalia. Beside the political history, Ram Sukh Rao also throws light on the existing social structure of the society. The common people in his work were referred as *aam*, *khilkat* and *kamam*.²⁰ He mentioned that every caste or professional group (*qaum*) lived in separate quarters (*muhallas*). He gave impression that the astrologers (*jyotishis*) were holding an important place in all the ceremonies and social occasions, particularly related to birth, marriage and death.²¹

Ram Sukh Rao provided interesting information about the nobility of Lahore Darbar which was drawn from various social classes, communities and nationalities.²² He provided some fascinating insights into the life style of the ruling class. According to him, nobles lived in forts like *havelis* or mansions. He commented on the houses of Sahib Singh Bhangi, the Ramgharhias and the other Sardars as houses of the poor (*gharibon-ke-kothe*). Big *zamindars* constructed their houses along with underground chambers (*tah-khanas*) or (*sard-khanas*).²³ Regarding the dresses of the nobles, he gave the impression that they were generally dressed in the Mughal style. In fact, different stones were worn during different seasons and occasions.²⁴ Hunting and horse riding were their source of entertainment.²⁵

Ram Sukh Rao's detailed description of the stages and ceremonies involved in the weddings of Fateh Singh and Kunwar Nihal Singh is extremely interesting. Numbers of ceremonies like *maiyan*, *sehra bandi*, *barat* and *lawan* were also discussed by him.²⁶ His account of the rites preceding and following death is equally comprehensive.²⁷ He provided a graphic description of the festivals such as *holi*, *basant*, *dussehra* and *janamashtami*. The detail given by him not only throws light on the way in which these festivals were celebrated but also on the manners of the ruling classes and their relations with the sovereign.²⁸ His information regarding the participation of women in politics was very interesting. He gave number of references of such women like *mai* Anokhi, widow of Jassa Singh Ahluwalia, *mai* Raj Kaur, mother-in-law of Mohar Singh and Murar Singh, Sada Kaur, mother-in-law of Ranjit Singh, Ram Kaur and Raj Kaur, widows of Baghel Singh.²⁹ It shows that the Sikh women who belonged to the ruling classes enjoyed certain privileges.

In retrospect, we can say that the literature produced during late eighteenth and early nineteenth was very remarkable from the political as well as from the socio-cultural point of view. It provides vital evidences on Punjabi society of 19th century. It indicates a better mutual understanding among the communities of the Punjab. It may also be treated as reflections of the active participation of the members of all the three communities in the affairs of the state.

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28

Agricultural Superstitions And Rural Punjab

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Abstract

The present paper 'Agricultural superstitions and rural Punjab' deals with prevalent practices regarding agriculture among rural society especially in the 19th and 20th centuries Punjab. The present paper is divided into two parts, first part deals with beliefs and observances regarding sowing and reaping of crops. The second part looks at the sacrifices and offerings to gods and Brahmans.

I

In Punjab, The main occupation of the people was of course agriculture.¹ In the rural Punjab, it was rare to find character without religion.² Here good and bad omens were innumerable.³ The people especially the Hindus, who placed much reliance on astrology, were exceeding superstitious. In fact, for the peasantry, there were countless beliefs and observances regarding crops for which no reason could be assigned. Regarding week day, some agricultural superstitions were to be needed special attention as the measurement of the grain was restricted on Sunday. It was pertinent that the agriculturists in Punjab observed different types of rituals by offerings to god, Brahmans and Pirs on different occasions by area in Punjab.

The present paper 'Agricultural Superstitions and Rural Punjab' deals with prevalent practices regarding agriculture among rural society especially in the 19th and 20th centuries Punjab. The present paper is divided into two parts, first part deals with beliefs and observances regarding sowing and reaping of crops. The second part looks at the sacrifices and offerings to gods and Brahmans.

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In Punjab, The main occupation of the people was of course agriculture.¹ In the rural Punjab, it was rare to find character without religion.² Here good and bad omens were innumerable.³The people especially the Hindus, who placed much reliance on astrology, were exceeding superstitious. In fact, for the peasantry, there were countless beliefs and observances regarding crops for which no reason could be assigned. Some days were thought to be luckier than the rest-as for instance; a Zamindar would not commence ploughing on Tuesday, Thursday or Saturday.⁴ On contrary, the belief of Gaddi was that ploughing, sowing and reaping should be begin on lucky days as Sunday, Tuesday and Thursday.⁵ In Ludhiana district, the belief was that the farmer must begin to sow any crop or harvest on Wednesday and to cut it on Tuesday and these rules were never departed from them.⁶In general, the year's ploughing or sowing was considered best to begin on Wednesday. It must not begun on a Sunday or on a Saturday; on the 1st or 11th of any month" on the 15th of each month, the cattle must rest from work.

Weeding should be done once, twice, thrice or five times. It was unlucky to weed four times. Reaping must be begun on a Tuesday and finished on Wednesday, the last bet of crop being left standing till then.⁷ Moreover, one could not measure grain without all kinds of precautions; it was not measured at all on a new or full moon day. Regarding,

week day, some agricultural superstitions were to be needed special attention as the measurement of the grain was restricted on Sunday. Moreover, sugar-press must be started and a well should be begun on Sunday. On Saturday night, little bowls of water were set out round the proposed site and the one which dried up last marked the exact spot for the well. ⁸ Another important tradition among rural society was that there were different lucky days to buy animals, by area in Punjab. In Ludhiana district, certain sorts of cattle must not bought on a certain days of the week- a buffalo on Tuesday, a cow or ox on Wednesday and the prejudice against these days was not peculiar to the Hindus, as the Muslims appeared to act on it.⁹ In Punjab, it was generally held that no horned cattle or anything appertaining to them such as butter or leather must be bought or sold on Saturday or Sunday.¹⁰So, the agricultural superstitions connected with the cattle were endless. It was subjected to change according to area as well as economic spheres of society.

Interestingly, there were varied local customs and use of charms with the sowing of crops. As, in Karnal, the observances regarding, sowing of sugarcane was that then sweetened rice was brought to the field and with it women smeared outside of the vessel. It was then given to the labourers. Next morning, when sugarcane was planted, a woman put on a necklace and walked rounds the fields, winding thread on to a spindle. Later on, this custom was started to fall into disuse.¹¹ Similarly, there were many types of superstitions regarding cotton crops. When the women began to pick the cotton, they went round the field eating rice-milk, the first mouthful of which spit on to the field towards the west, and the first cotton picked exchanged at the village shop for its weight in salt, and it was kept in the house till picking.¹²

In Punjab, there was also the custom to sing songs, when the field was being sown. They sang-

‘A share of the birds and fowls, a share for wayfarers and travellers;
A share for the passer-by, a share for the poor and mendicant.’

On the 9th of the light half of kartik, both men and women walked round a town early in the morning, re-entered it by the same gate that they left it by. During this circumambulation, they sang hymns, while the women scattered *satnaja* by the way saying: -

‘Friend husbandman, take thy share,
our share we write down to god.’

In Kangra district, the belief was that to protect grain for lightning, it should be sown with wheat at least this was believed to be the case in Kangra apart from the benefits of a mixed crop.¹³

There was varied choice in the matters of charms offered to the Punjab peasants for crop’s diseases. In Bahawalpur, agricultural superstition was like this that disease was personified and trees become anthropomorphized. If a crop of wheat, gram or maize be attacked by insects like *Kungi* or *Tela*, a *Kalam* as a charm was recited to avert injury or a camel’ bone burnt so that the smoke might drift over the crop, a kalma being also read. The following charm were in use-

Kungi, Kira, Mula, Bakhra, Chare Bhain, Bhira
 Hukm Khuda de Nal as Hawa ate Gas Uda’

It means *Kungi, Kira, Mula, Bakhra* were brothers and sisters of the same family by the command of god, and a wind blew and drove them all away. This was spoken over sand, which was then sprinkled over the crop. The following verse was recited and blown over the diseased crops-

Kungi, Kira, Bakhra, Tariye Bhain Bhira
 Roti Be Nimaz Di Gai Wa Uda

It means *Kungi, Kira, and Bakhra* were all three brothers and sisters. The bread of one who did not prav or nimaz was carried away by the wind.¹⁴

There were many types of precautions, when grain was ready, when the ready grain was to be divided, the most extraordinary precaution were observed to prevent the evil eye from reducing the field. Time and seasons were observed carefully.¹⁵ It should be begun at dawn, midday, sunset or midnight, when the spirits were busy. According to it, the four men should go inside an enclosing line with an earthen vessel facing towards north and no one else till they had finished. They kept silence during the measuring and avoided counting the number aloud, tallies being kept by putting down small heaps of grain called *bohali*, once the grain was measured; it was safe from the evil eye. The measuring was made systematically doubtless to avoid confusion, cheating or quarrelling.¹⁶

The threshing floor was naturally of considerable important in folk religion. In Montgomery or in other parts of south-west, special care had to be taken, when the winnowing began. Friday being the goblin’s holiday should be avoided or the

grain will be vanished. Moreover, during winnowing, at a fit time, the workers went to the spot and a couple of men were posted to prevent any living thing from approaching. Winnowing was carried on in silence. If by evening, it was not finished, the charm was left. On one heap and other was pressed down with the winnowing basket. Of course, Gobbling slept at night, but a somnambulist could do harm, if this plan was not adopted. The same precautions were observed in dividing the produce.¹⁷ It was also held that from the time, the grain was cut until it was formally weighed it was exposed to the rapacity of demons and bhuts. It was necessary to draw a magic by circling round the heap and placed a sickle on top of it to keep them off.

In Montgomery and other parts of the south west, the village mullana and a holy man wrote a charm, which was stuck in a cleft stick in the heap. For this a fixed fee called *Rasul- wahi* was paid.¹⁸ These types of observances were in one way or the other associated with agriculture and its fertility. It was opened to all in irrespective of any religion. These were not only merely traditions but also trend to participate in magical activities among the rural society in rural Punjab.

I

It was pertinent that the agriculturists in Punjab observed different types of rituals by offerings to god, Brahmans and Pirs on different occasions by area in Punjab. They conceived these practices compulsory for prosperity. As, in Ludhiana district, a Jat must consulted with the Brahman before he began to prepare his field by ploughing for any harvest. He wanted to know from the Brahman, whether the land was awake or asleep. If it was told by Brahman that it was asleep, he must waited six days till it awakened. Then he might go on ploughing it whenever he liked.¹⁹ It attributed the real influence of Brahmans with the rural society of the Punjab.

The customs of the other areas were not different from those of the Ludhiana district. As, when new land was to be broken up, the purohit must be asked to name the day and a he-goat sacrificed before the plough was put to it. But instead of this sacrifice, some people took four young girls to the spot and there washed their feet, marked their forehead with red and gave them *gur* to eat before they began to plough. Similarly when the wheat did not grow on a terraced field, the plough was not put on it again that year until a goat had been sacrificed there and neglect of this rule will result in a death in the family.²⁰

Similarly, some agricultural superstitions were of special interest as before the start of sugar-press, the circumference was then marked, and they began to dig, leaving the central lump of earth intact. They cut out this clod, called it *Khawaja ji* and worshipped it and fed Brahmans. If it broke, it was a bad omen and a new site would be chosen a week later.²¹

It is noted that during the first festival of ripening grain, no one was allowed to cut grass or any green thing with a sickle made of iron before worship. If it happened, the fields God become angry and sent frost to destroy the harvest.

Therefore, if a Lahauli wanted grass before the harvest sacrifice, he must cut it with a sickle made of horn of an ox or sheep, or teared it off with the hand. The iron sickle was used as soon as the harvest had been declared to be commenced by the performance of the sacrifice. All misfortune sickness was attributed to the malice of some local deity or saint and priest was consulted as was the Bhagat in the plain. ²²It was often remarked that one of surest thing for goodness was to observe deity worship. The first fruit of such land were always offered to the *deota* before being used. The godlings associated with Chinia, maize, wheat, pulse and barley were *Devi, Chaund, Kailung, Kathura Nag and Sandholu Nag* respectively.²³Similarly, in Karnal, when sugarcane was planted, its first fruit were offered on an altar called *Makal*, built close to the press, and scared to the sugarcane god, whose name was unknown, unless it too be *Makal* and then gave to Brahmins.²⁴

About Kulu, it was admitted that in matters of everyday importance, such as cattle, disease, health and good crops means in all worldly affairs, the people of Kulu went the old deodar trees (the divine trees) in the middle of the forest, where there was often no temple at all and presented a piece of iron to propitiate the deity, such trees were common in Kulu and the number of iron nails driven into them showed that this form of worship was not dying out.²⁵

Similarly, when the digging of the well was commenced, the observances regarding the construction of a new well were elaborate as in Ludhiana district. On this occasion, then the *Chak* or wooden frame was put on the ground. The Brahman tied a string to the *Chak* and said some prayers and then gur was distributed to the on-looked. When the well was ready, the Brahmins were again called and fed as well as any stray faqirs. ²⁶ So, Brahmins were of course received as of right the alms and offerings of their clients Brahmins, who had settled as cultivator or otherwise in villages, where they had no hereditary clients. No agriculture operation of importance of importance began or harvest gathered in, without the Brahmins, being fed, a portion of all the produce of the field was apart for their use, Ibbetson asserted that they possessed the real influence with the people of the Punjab. A considerable portion of the wealth of the province was diverted into their useless pockets. However, the Hindus, in the plains, the great mass of the peasantry did not even pretended to have guru, but they were commonly contented to pay him his stipend without troubling themselves about his teaching.²⁷

It might supposed that among the people of all religions, saints and the man of sanctity appropriated much of their religious devotion, The Muslims have their pirs, the Hindus have their purohits and sadhus and the Sikhs having their gurus, and to their offerings of money or grains were periodically made. It was admitted that offering to Deotas, Brahmins or Pirs were seen as a medium of expressing one's devotion to the deity or to save their crops from their wrath.

To conclude, the Punjab peasant was provided with mullahs and priests for charms in the 19th and 20th century rural Punjab. Superstitions were even more numerous and deep rooted among Muslims of the west was no less common than among Hindus of the east. Charms were in even greater request and omens even more regarded. But the superstitions differed little in their general character somewhat with the locality, but were in no way affected by the difference of religion.

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29

Post Independence Muslim Women's Movement

*Kahkashan

Abstract

Female of Muslim communities are still facing considerable challenges as citizens of India and as member of India's largest minority. We note that they are also fighting for their rights in parallel to majority community. Women are entitled to their individuality, identity and status in the family. Society and the nation. So much so that even now the freedom of thought, action and belief is refused to women in many places. This article highlights Post Independence Muslim Women's Movement.

Key words : *Patriarchal, Islamic Feminism, Grass-roots movement, Personal law, Passive victims, discrimination.*

Even after six decade of independence, the condition of Muslim women of India including Bihar is one the worst, they are mostly illiterate, economically impoverished an politically marginalized. Further, like women of other communities of Bihar, Muslim women are also differentiated on the basis of their social standing, caste and are facing the same social barrier in gender, social, political & economic empowerment. The recent data revealed the fact that Muslim women in terms of religious group suffered the most.¹

Muslim women in India are also fighting for their right in parallel to majority community. Numerous research scholars however, put the Indian Muslim women movement in two distinct category, one is being called Islamic feminism, where the Muslim women is fighting for reinterpretation of Quran as they insist that the present Islamic personal law is based on mis-interpretation of Quran to suit the patriarchal society and the second one is fighting for internationally accepted human rights for all based on all the progressive elements of Muslim, Christian, Hindu,

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Parsi law & etc. Confronted with enormous political, social and economic challenges, such as education, the political representation and above all the legal and social status of Muslim women, there was a desire among the Muslim for reform. ² This desire and effort is not confined to a tiny minority of Muslim intellectuals, but also amongst the newly emerging Muslim middle class in India and this led to many grass-roots movements of Indian Muslim all over the country. These movements can be seen as an answer to the perceived collective failure of religious and political leadership to address the modern challenges being faced by the Indian Muslim in general and Indian Muslim women in particular. The emerging Muslim women's rights movement in India that came to life in the aftermath of the heated controversy on the religion-based personal laws for Muslims in India in the 1980s in context of famous Shah Bano case is also result of the religious & political leadership deficiency. ³ The Islamic feminism claimed that reform of gender related unjust laws within Muslim Personal Law is not necessarily based on the Indian constitution or the universal principle of human rights, but first and foremost on the authority of the Koran. Educated Muslim men as well as women constantly strive for changes, redefinition of women's rights from the 2nd half of the 19th century. There were many eminent women writers such as Ismat Chughtai, Qurratulain Hyder, Zakia Mashhadi and Jilani Bano who regularly espoused the cause of women's rights in their writing & discourses. E.g. Ismat Chughtai – *Lifting the veil*. Selected writings of Ismat Chughtai. Selected and translated by Mohammed Asaduddin, New Delhi: Penguin, and idem (1990). *The guilt & other stories*. Translated by Tahira Naqvi. Qurratulain Hyder – *My temples, too*. New Delhi, Jilani Bano (2004). *The alien home & other stories*. Translated by Zakhia Mashhadi. New Delhi: National Book Trust. In the present times Tamil author and poet Salma, Telugu poet Shahjahana and Urdu poet and social activist Jamila Nishat are through their poetic voices and socio political actions are furthering the cause of reforms in Muslim women's rights. e.g. Salma (2009). *The Hours Past Midnight*. Translated by Lakshmi Holmstrom. New Delhi: Zubaan Books. Shahjahana in *Just Between Us – Women Speak About Their Writing*, ed. by Ammu Joseph, Vasanth Kannabiran and Ritu Menon (2004). New Delhi, Jamila Nishat (2008). *My life-giving Ganges*, poems of Jamila Nishat, translated by Hoshang Merchant. New Delhi: Sahitya Akademi.⁴

Nigar Ataulla, editor of India's largest-selling English-language Islamic magazine *Islamic Voice* (Bangalore), is also very active in this sphere, she however has an opinion that in the Indian context, whenever one talks of the status of Muslim women, the focus invariably falls on the notorious form of repudiation known as "triple talaq", the question of polygamy and the veil. She calls this essentialist perception of Muslim women a "dangerous triangle" (Ataulla 2006) and her observation is confirmed by a study on the perception of the Muslim minority in India. Especially when compared to women of other denominations, Muslim women are perceived as "submissive", "gragile" and "too weak to fight for their rights."⁵

In the post colonial India especially after the Shah Bano Case, the emerging Muslim women's rights movements as already mentioned above are having its

own distinctions. Some are fighting for changes within the frameworks of Quran & Sunna by insisting for re-interpretation of Quran by the modern thinkers, while others are for changes as espoused by the feminist group of India and abroad. Many local Muslim women's rights groups and initiatives were established all over India in the late 1980s. Goa Muslim Women's Association & Awaaz-e-Niswan in Mumbai are prominent of them. ⁶ Though many of these organizations have been active for more than 20 years, the English-language press & media in India, has only started to cover their activities and agenda to a significant extent from the late 1990s onwards, before that the media used to cover the Muslim related issues through the Urdu press and were having the thought that everything related Indian Muslims emanate from the Urdu media. In many of these discourses, an opinion also emerged out that Islam as a religion does not discriminate or oppress women but rather the patriarchal system that has been established & propagated on the basis of a highly selective interpretation of the Quran and Sunna. Many of research scholars opined that increasing visibility of progressive Muslim women surprised the media and masses in view of stereo typing of Muslim women as "passive victims" of violence and discrimination within their religious community.⁷

While going through the activities of Muslim women's organization, it is clear that not many of them were founded to pursue the legal reforms or to hog more publicity, rather they are founded to initiate local grass root level works as is the case of typical other civil society working in the area. The main activities of the largest and best known organization in Mumbai led by Muslim women Awaaz-e-Niswan (AeN), concentrate around the professional education of poor women with the goal of enabling them to make a living for themselves and their children. In addition to that, Awaaz-e-Niswan (AeN) offers marriage counseling on a weekly basis. Other prominent Muslim women organization with nationwide networking recently come out is The All-India Muslim Women's Rights Network (MWRN), which was founded in 1999 by activists from Mumbai based Awaaz-e-Niswan and from the another Mumbai-based Women's Research and Action Group (WRAG). The All-India Muslim Women's Rights Network (MWRN) organized a conference in every year or in two years, where the every organization active in the Muslim women's cause meet and chalk out their strategy to further their cause. In 2005, about 300 delegates attended the All India Muslim women's right Network meet at Lucknow and discussed questions such as the role of the State with respect to women's rights, the effects of communal violence on Muslim women and the challenges that Muslim women's rights activists are facing in India right now. Similarly Mumbai-based Women's Research and Action Group (WRAG) during 1994-98, conducted an extensive study titled "Women & Law in the Muslim Community", with the declared aim of collecting, documenting and analyzing the diverse civil or family laws that are applied to Muslims in India. These discourses and meetings are creating awareness among the Muslim women for their rights guaranteed by the Quran and Sunna as well as wrong interpretation of Quran and Sunna to suit the patriarchal model of society. To further the cause of Muslim

women and change of Muslim Personal law, a new Muslim women organization named as Bhartiya Muslim Mahila Andolan was also established in the year 2006. These Muslim women organization see them as part of the national women's movement in India. Interestingly a well known south Indian Women's organization (STEPS) established by Daud Sharifa Khanam in Pudukottai in Tamil Nadu in 1987 was not founded for Muslim women only as displayed on its web page where descriptions of the organization, its origin, motives and goals are uploaded. According to this account, STEPS was originally founded to fight against the discrimination of and violence against young girls and women. In the year 2003 STEPS announced the monthly assembly (Jamaat) for Muslim women in order to give them an opportunity and space to articulate and informed the patriarchal interpretation of Muslim law. Many of the scholars viewed it as a reaction to the frustration developed amongst the Muslim women due to unwillingness of reform and adherence to the old patriarchal system by Muslim organization dominated by the Muslim men in relation of marriage, divorce, dowry, domestic violence & custody of child abuse. The Muslim Jamaat most often delivered the judgment without listening to the Muslim women and even access to these Muslim organizations to the Muslim women are restricted and most of the judgment passed by them are biased and one sided. The intention of the STEPS to establish its own Jamaat clearly challenged the question of authority of the traditional Jamaat and its legitimacy of its claim to exert control the affairs of Muslim community.⁸

This trend is not restricted to a few pockets of South India or Western India & Northern India but it also spread in North East India. Following the role model of Sharifa Khanum, similar attempts are being made to build the mosque exclusively for women elsewhere. Recently a new mosque for women was opened in August 2008 in Shillong in the Northeast and as per press reports, 150 women took part in prayer on the opening day.⁹ Many of the scholars argued that these Muslim women's right movement are clearly moving in tandem with the global changes taking place in the progressive Muslim world but this does not mean that they are not an integral part of the national women's movement nor it demonstrate that they are no longer an actor at local or regional level. They argued that the concept of movement may refer to very different setting, framework, form of organization and communication in each case its own way. Other prominent women who are active for rights of Muslim women are Haseena Hashina, Sona Khan, Sughra Mehdi, Terry Rogers and Suraiya Tabassum in New Delhi, Hasnath Mansur in Bangalore, Flavia Agnes, Neelofar Akhtar, Farhat, Nasreen Fazalbhoj, Hasina Khan, Khatun Begum, Uzma Naheed, Naseem, Noorjehan Safia Niaz, and Yasmin in Mumbai, Noorjahan Begum and Rehana Sultana in Hyderabad and Badr Sayeed in Chennai.

The establishment of foundation of the All-India Muslim Women's Personal Law Board (AIMWPLB) in February 2005, which also attracted a lot of media attention in India and beyond, clearly shows that Muslim women in India have an increasingly audible voice in the newly emerging Muslim public sphere.

Some of the Research scholars argued that there that there is an interesting

development and arguments with regard to changes in Muslim Personal Law in the 1980s, which was, among others, supported by extremist Hindu nationalist organizations such as the Shiv Sena in Maharashtra, the Rashtriya Swayamsevak Sangh (RSS), and parts of the Indian women's movement. The issue of change in Muslim Personal Law after Shah Bano issue was seized by the Hindu communal forces who had no claim of anything for the development of Muslim women created a counter reaction amongst the Muslim women movement and hampered their cause and created doubts and fears in their mind that changes of Muslim Personal Law or Uniform Civil Code would be based on the Hindu Code of law instead of gender equality. In nutshell, by increasingly going public and questioning established religious authorities and their knowledge production, these new Muslim women's organizations are generally facing a lot of opposition and hostility in the Muslim community and even some times they are also accused of being "disloyal" to their "community".

Though there are Muslim women who got elected for the Assembly or Lok Sabha and have represented the constituency as a whole successfully, however, as these Muslim women have generally come from the political families or upper classes, their elevation did not percolate or have any impact at the grass root level. The reservation for women in Panchayat and other primary elected bodies however create a social paradigm shift in Bihar in general and Muslim women also get affected by it. Today a number of Muslim women have got elected in Panchayat & Zila Parishad. Initially they were getting direction from their men folk as observed in case of other communities, but now after passing of a decade, they are now more assertive, independent and decision makers. These elected Muslim women have given a positive effect to the rights of Muslim women at grass root level.

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30

Benoy Kumar Sarkar In An Age of Spread of Right Wing Thoughts In Bengal And Europe

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Abstract

Between the later nineteenth and the Second World War the dominant section of most of the European country and the politicians represent them found them to be very helpless situation due to the advent of mass politics and left wing revolution. The liberal democracy in Europe failed to solve the rising problems like unemployment, price hike etc. As a result at one level an organized radical popular movement based on socialism and anti-state ideologies like syndicalism or anarchism began to develop and at other side a nationalist chauvinistic and authoritarian system was preferred to solve this question. The new rights emerged from this latter section. Just like Europe India was facing the problems of unemployment, war debt, spread of workers' and Communist movements in the post First World War period. The situation in Bengal was not different from rest of India. As a result Hindu bhadralok of Bengal was grown increasingly disillusioned with the parliamentary system of government in the beginning of the twentieth century. There fore a section among the Bengali Politicians and intellectuals were attracted towards a new kind of right wing thoughts. In the light of this we shall try to judge Professor Benoy Kumar Sarkar.

Key Words : *New Rights, Class collaboration, National unity, Economic autarchy Mixed Economy, Young India, Young Bengal*

During the late nineteenth and the first half of the twentieth century the fumbling and failure of liberal democracy in Europe to solve the rising problems like

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unemployment, price hike, and retrenchment created a sense of frustration among different section of population about this government. As a result at one level an organized radical popular movement based on socialism and anti-state ideologies like syndicalism or anarchism began to develop and at other side a nationalist chauvinistic and authoritarian system was preferred to solve this question. The new rights emerged from this latter section. Just like Europe India was facing the problems of unemployment, war debt, spread of workers' and Communist movements in the post First World War period. In addition to that the colonial rule and its indifference to Indians' demands created frustration among a section of the Indians.

Situation In Bengal In The First Half of The Twentieth Century : There was a tendency among the British to underestimate the Hindu bhadrak character as effete and weak.. This theory classified the Indians among manly Marathas, Rajputs and Sikh and the effete unmanly and cowardly Bengalis and excluded the Bengalis from the Indian Army.¹ Even this characterization was limited to only Bengali Hindus. Muslims were to some extent remained outside the limit of this characterization.² In the context of limited employment opportunities, the need to transform the effeminate self-image became an absolute necessity. This task was undertaken by various writers and the Hindu Mela during the nineteenth century. An emphasis was put on the physical education and body building.³ It was claimed that Hindus were the descendant of the Aryans and in this they were equal to the Europeans who belonged to the same lineage.⁴ But the progress of the Hindus were deterred due to the presence of the colonial masters who denied the opportunities of the Hindus and deflated their morale.⁵

The "Divide and Rule" policy of the British government, racial discrimination and arrogance of the colonial masters, the partition of Bengal and the University bill of Lord Curzon made the Hindu bhadrak angry.⁶ The partiality of the British government towards the Muslim community as a part of their imperial policy and the gradual decreasing rate of job opportunities of the Hindu bhadrak also made them despondent..The failure of the parliamentary system and consequently its inability to solve India's knotty problems of communalism and factionalism in the political system led to disenchantment among the Hindu bhadrak towards constitutional form of government.⁷ The situation was further aggravated by the fact that the Indian National Congress, which, although from its inception in 1885 relied mainly on the support of the Hindu Bhadrak, failed to protect their interests.⁸ On the contrary, the Congress's effort to accommodate the Muslim Community perturbed them.⁹ Consequently the Hindu Bhadrak began to look for alternative political solution.

Situation In Europe : Between the later nineteenth and the Second World War the dominant section of most of the European country and the politicians represent them found them to be very helpless situation due to the advent of mass politics and left wing revolution. Its pace was varied from country to country. The liberal parliamentary system, which failed to cope with the situation, lost its value

to them.¹⁰ As a result they took under an authoritarian right wing system. They followed the twin goals of defending the socio economic interests of the established system and to pursuit a ‘modernizing developmental politics within a ‘system of order’ in which their own control could be guaranteed and perpetuated.’¹¹In this sense they were new from the earlier rightists.

Ideas of Dr. Sarkar:-Dr. Benoy Kumar Sarkar (1887-1949), a professor of economics of the Calcutta University, was a propagator of ‘aggressive nationalism’.¹² In his *Futurism of Young Asia* he claimed an equality between East and West as regard to optimism, aggressive imperialism’.¹³ But in the same book he said that after the First World War European democracy was of no use and the liberal and radicals of the ‘New Orient have to be militarists perforce’.¹⁴ The Soviet Russia on the other hand could be a source of inspiration for the subjugated nation. But in the present situation when the Asia was under foreign subjugation ‘the socialists and labour leaders of Asia must have to advocate the tenets of nationalism, backed by indigenous capitalism if need be’.¹⁵ Further he believed that Lenin’s theory of anti-property democracy and proletariat dictatorship had no universal appeal.¹⁶

As a result of this he welcomed Lenin’s policy of New Economic policy in 1921 which mediated between Communism and capitalism. He used to refer Russia after 1921 as ‘Leninism No-2, which was more pragmatic than the previous one. Taking the examples of the Soviet Russia, Nazi Germany and Fascist Italy Dr Sarkar maintained that although there were differences in the political systems, the level of industrial and technological development, the cultures of the people, political and military histories, they were essentially pursuing the same path of national development.¹⁷ In his view Stalin, Mussolini and Hitler were all nationalists, spokesmen of class co-ordination and collaboration, national unity and upholders of national prestige and glory.¹⁸ The way that ‘the meanest and the poorest’ people had participated in the practice of these three new ideologies and the way in which these dictators had confirmed the sovereignty of the people identified as ‘neo democracy’ and ‘neo despotism’ by Dr Sarkar. In Dr Sarkar’s view understanding the new political philosophies of that time required the abandonment of the conventional political ideologies such as the 18th century and the 19th century liberalism and all other ideologies prior to 1914.¹⁹ Dr Sarkar was of the opinion that, in sharp contrast with the nations mentioned above the freedom or sovereignty of the colonies like India and the dominions of the democratic countries of Euro – America were limited.²⁰

He found that some of the elements of economy and politics of Fascist Italy and Nazi Germany were suitable for Young Bengal. Fascism was in fact a combinations of conservative, rightist, syndicalist elements and the right wing element was predominant in it.²¹ Similarly Nazi Germany was a combination of the new rightist elements of the middle class of Germany.²² So we can say that Dr. Sarkar found the new right wing elements of this two countries suitable for Young Bengal. Particularly class harmony instead of class conflict, national unity, adulation

of nationalism in Fascist Italy impressed him most²³ and in view of Italy's favourable prospects for the next thirty years, the association with Italy was specially necessary for Young India which was striving for progress.²⁴ Moreover, Italy's experiment to earn economic autarchy²⁵ to protect national economy and rejuvenation of industrial development appeared to Dr Sarkar as an element of modernity which he compared with the Swadeshi movement of Bengal.²⁶ Therefore Dr Sarkar thought that, it would be better for the comparatively backward countries like India and China to pursue the 'mixed economy' of Fascist Italy.²⁷ It was his advise that each provinces of India should try to make herself autarchic first and then look for All-Indian co-ordination, centralization or federalization according to requirements.²⁸ Nazi Germany, which discarded international class-struggle in favour of national solidarity,²⁹ too can be according to Dr Sarkar, a suitable example for India to emulate.³⁰ Although Dr Sarkar rejected the overall German model for economic development as unsuitable for India, he considered the 'Winter Relief' scheme of Nazi Germany as a part of Social service. Countries like India, where there was no system of social insurance and the poor relief system was abysmal, Hitler's 'Winter Relief' scheme would serve as an ideal model in the post-depression era.³¹

From this discussion it can be said that, some ideas were zeitgeist which were common to both India and Europe and Dr. Sarkar expressed such ideas through his writings. Dr Benoy Kumar Sarkar desired to present before Bengal as well as India the example of a powerful, authoritarian administrative and economic system which would uphold class cooperation instead of class conflict, raise international prestige of the country, give stability to country's economy, and propagate a nationalist ideology instead of the internationalist ideology of Marxism. Underlying such goals was his anti-British feelings and his indifference to the class conflict theory of Marxism.

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31

Role of Congress Leadership : A Study of Communal politics In Bengal After 1937

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Abstract

In the general election of 1937, no party was in a position to form the Ministry in Bengal due to lack of their absolute majority. According to the instruction of the Congress High Command, the Bengal Congress leaders refrained themselves to form the Coalition Government, headed by Abul Kashem Fazlul Huq. At last Huq took the support of Muslim League to form his Ministry and subsequently successfully used by Muslim League leader M. A. Jinnah through the moving of "Pakistan Resolution" by Huq, the most popular and widely acceptable leader in both i.e. Hindu and Muslim communities in Bengal, that widened the communal mentality which ultimately led to the partition of Bengal as well as India.

Key words : *Culture, Harmony, Inclined, "Crisis of Existence" Yavan, "Pakistan Resolution".*

In spite of a common language of which every Bengalee is proud, a shared culture and lifestyle and a common history for at least a thousand years, no Bengalee wanted the partition from the core of their heart, yet the partition happened due to the deterioration of communal harmony and there upon undivided Bengal disappeared from the atlas on 15th August 1947. In fact the groundwork of the disappearance of the united Bengal widened after the election of 1937, when no party was in a position to form the Government due to lack of absolute majority. This time Congress high command committed a political mistake that cost Bengal dear, when it is decided that the congress would form Ministries

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only in those provinces where it had an absolute majority in the Assembly and would not join hands with any other parties. Though Fazlul Huq, leader of Krishak Proja Party requested Kiran Sankar Roy of the Congress to join him in a coalition government under his leadership, Sarat Bose was inclined and requested Abul Kalam Azad, the then All India Congress president for permission to join hands with Huq, taking into account the special situation in Bengal, but the Congress high command turned it down despite repeated requests. History would have been different if the Congress agreed to Huq's offer at this juncture. Lastly Huq turned to the Muslim League, which promptly seized the initiative and agreed to join the coalition under Huq's leadership. As a result of the formation of Huq- League ministry, the support base of the Muslim League among the Bengalee Muslims increased many times which gradually paved the way for the partition of Bengal as well as India. In that context Amalesh Tripathy thought that if Congress would have supported Fazlul Huq's ministry from outside, then he would not have to go to the Muslim League and Bengal would not have divided.¹ However, cutting across the party line Fazlul Huq selected the ministers from both the Hindu and Muslim communities those who were the very best man, the very ablest man, man of steering character and integrity. In that case his first problem was to satisfy the members of League and Proja party and to accommodate minister from Hindu community. At last, Fazlul Huq formed his ministry with 5 Muslim and 5 Hindu ministers. The Muslim ministers were 1. Sir, Khaja Nazimuddin 2. Nawab Habibullah of Dhaka 3. H. S. Suharawardy 4. Sayyid Nauser Ali and 5. Nawab Mosharaf Hussain. The Hindu ministers were 1. Nalini Ranjan Sarkar 2. Maharaja Srishchandra Nandi of Kashimbazar 3. Bijay Prasad Singha Roy 4. Mukunda Bihari Mallick and 5. Prasannya Dev Roykat. Huq himself took the chair of Prime Minister of Bengal.²

The newly formed ministry faced uneasy times from the beginning. Huq pressed his most important agenda of abolishing the Zamindari system. This met with sharp opposition from the League ministers, one of whom, Nawab Musharraf Husain, declared that he was willing to spend all his money to get Huq removed from the Cabinet.³ Many members of the K P P were very much dissatisfied regarding the selection of ministry by Fazlul Huq and his failure to abolish the Zamindari system which was main election pledges, there upon 20 M L A of KPP under the leadership of Shamsuddin Ahmed accused Fazlul Huq for this failure.⁴ In order to control the internal fray Fazlul Huq expelled 17 MLA from the KPP which prompted more members to leave the party and as a result Fazlul Huq soon became a minority within the ministry. In that situation, with the facing severe opposition from his coalition partner i.e., Muslim League and the Congress (mostly party of zaminder class), Fazlul Huq realized that without understanding with the communal policy of Muslim League it is almost impossible for him to save his ministry and to counter the opposition in Bengal.⁵ Though, there was no pre-election alliance with Muslim League as well as Jinnah,

in spite of that in order to overcome his "Crisis of Existence" and save his ministry he prepared to join hand with Jinnah as because Huq clearly realized that he could save his ministry only with Jinnah's support, that is why he joined the Muslim League at its annual session at Lucknow in October 1939 along with Siquander Hayat Khan of Punjab.⁶

In the meanwhile, by a series of administrative and legislative measures such as –the Bengal Tenancy (Amendment) Act of 1938, the Debt Settlement Boards and the Money –lenders Act of 1940, Fazlul Huq enhanced his popularity among the Muslim peasants. Though he was not be able to become completely successful due to strong opposition of the Zamindar Class of both Congress and Muslim League, but people specially the rural Muslim people realized that this government always trying to save their interests from the exploitation of Zamindars and Money-lenders etc.⁷ Two other contemplated legislations of the Huq ministry ran into serious controversies, namely the Secondary Education Bill and the Communal Ratio Bill. This move was interpreted by the Hindu intelligent like Kiran Sankar Roy, Shyama Prasad Mookherjee etc. as a politically motivated move to communalise school education. Rabindra Nath Tagore and Acharya Profullya Chandra Roy were very much astonished and pained after see the communal character of the proposed Bill.⁸ The various efforts of the Huq ministry about long standing demand of the Muslim community to ensure higher percentage of Government job for the Muslims, were being tried to materialize through Communal Ratio Act, by which it was decided that at least 50% government jobs will be reserved for Muslim community and in the subsequent period of about six month government would apprise the House about the Ratio of getting government service of different communities and in order to execute this decision a Communal Ratio Officer was appointed.⁹

Hindu-Muslim relation in Bengal thus deteriorated on the controversy centering the communal Ratio Act, then Muslim demand for the removal of the 'Lotus Flower' and the word 'Shree' from the Calcutta University's logo on the ground that these were Hindu symbols – also more embittered. Indecently after the establishment of the Calcutta University - there was only one Muslim Vice-Chancellor H. S. Shuharawardy ,and Muslim employee were only 02 in number out of 180 clerical posts. Besides these, there were only 02 Professor belongs to Muslim community out of 88 Professors.¹⁰ The communal mentality was spread so widely that even the theme of the Poem 'BICHAROK' and 'PUJARINI' of Rabindra Nath Tagore became subject to criticize. In the Poem 'Bicharok' Tagore wrote:

*Kahe Raghunath
Amar Path Rudhile Hathat
Chalechhi korite Yavan Nipat
Jogate jomer Khadya .¹¹*

In the poem 'Pujarini' the poet again wrote:

*Bed Brahman Raja Chhara Aar
Kichhu Nahi Bhabe Puja Koribar
Eai Kati Katha Jeni Mone Saar
Bhulile Bipad Habe*"¹²

In spite of showing adequate respect to Rabindranath Tagore, Mustagawwal Haque, MLA from Bagerhat stated :- But, we, who constitute Muslim Bengal will not tolerate any poem which definitely shocks Muslim sentiments and which outrages Muslim feelings.¹³

Fazlul Huq was successfully utilized by Muslim League after his joining to the League to enhance the support base among the Bengalee Muslims as because Fazlul Huq was very much popular among them. This time, Lahore Session of the Muslim League (1940) started and 400 delegates from Bengal joined the Session under the leadership of Fazlul Huq. Jinnah never trusted Fazlul Huq, but, he was aware that Huq was very much popular in Bengal and he had immense influence over the both i, e, Hindu and Muslim communities, that was why, M. A. Jinnah, in order to dissociate him from the Hindus he inspired Fazlul Huq to move the "Pakistan Resolution" (23rd March -1940) which claimed that "the Mussalmans are a nation by any definition, not a minority" and asked the British to divide the sub-continent into autonomous national states." Though, later time Fazlul Huq was able to realize the limitation of 'Pakistan Resolution' and rectifying his mistake on 20th June 1942, he stated that, 'The Hindus and Muslims have to realize the fact that they had got to live together, sink or swim together and if need be, lay down their lives together for the good of their common motherland.'¹⁴

However, after Huq's move to 'Pakistan Resolution' (23rd March, 1940) M. A. Jinnah gradually wanted to defame and isolate Huq among Muslim masses. Making Huq a Strong proponent of Hindu - Muslim unity move the 'Resolution for Pakistan' was a great achievement of Jinnah; but, the two shared a mutual distrust which came to the surface very soon. Jinnah wanted from his associates' complete subordination. Huq with his strong views could not put up with it. This time, the Muslim League, instructed its followers to observe '23rd March' as "Pakistan Day". As the communal situation of Bengal was getting overheated, Fazlul Huq with Suharawardy's support, issued instruction to all the League branches in Bengal in 1941 to put off this public celebration. But, the Calcutta District Muslim League as per the instruction of Jinnah, held a public meeting at Mohammad Ali park by completely ignoring the Huq's instruction.¹⁵ Naturally, Huq protested against the attitude of all India League leaders towards Bengal and proclaimed that:- 'I will never allow the interests of 33 millions of the Muslims of Bengal to be put under the domination of any outside authority however eminent it may be. At the present moment I have a feeling that Bengal does not count much in the councils of political leaders outside our province, although we constitute more than one-third of the total Muslim population in India.'¹⁶

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In the meantime, Jinnah issued a directive in 1941 to the three League Premiers, namely Fazlul Huq, Sikandar Hayat Khan and Mohammad Shadullah of Assam, whom the viceroy Lord Linlithgow had nominated to his "National Defense Council" that they must resign from the Council. He resented the League members' appointment by the Viceroy without his clearance. Though, Sikandar Hayat Khan of Punjab and Mohammad Shadullah of Assam resigned promptly, but Fazlul Huq, was not a man to be cowed down by swashbuckling, refused to resign. Jinnah gave him ten days time and threatened disciplinary action. In that situation, Fazlul Huq resigned under a lot of pressure, but at the same time he showed his anger by resigning from the League working committee simultaneously and accused Jinnah for using arbitrary powers and being 'wholly unconstitutional'. In this way due to Huq-Jinnah differences the pro Jinnah Muslim League leaders in Bengal became most powerful with communal propaganda and Huq became very weak in Bengal politics which ultimately led to the partition of Bengal.

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Situating Indentured Laborers In Mauritius : Abuses And Resistance (1856 – 1870)

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Abstract

The paper attempts to focus on the condition of the indentured labourers who were transported from India to Mauritius during the period of 15 years from 1856 to 1870. Historians have debated over the actual condition of the labourers at the plantation estates in different colonies over the world. Having a close look at some of the cases of the archival documents can actually reveal that the Indian laborers had no different experience that the age old slave system practiced in the colonies. However, although apparently the indentured system can be compared with the slave system following the footsteps of historians like Hugh Tinker, yet the system itself comprised of a certain set of regulations that made the laborers aware of the path to freedom. Sometimes this freedom was achieved through armed resistance, while for some the hardship drove them to the brink of suicides.

Oh grandfather, my grandfather,
your dhoti is become a shroud
your straight hair a curse
in this land where
rice no longer fills the belly
or the empty placelessness
of your soul .
Shana Yardan¹

The word abuse can cover a vast area covering from ill-treatments, inducement by applying force or false promise, improper food and medicines provided to the

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laborers on board emigrant vessels, high mortality of the laborers on account of the negligence of the British officers at the depots or at sea, to sexual abuses. At the same time the word 'abuse' can invite debates if one argues on the context over which the sexual role of the women in the colonial plantation estates are considered. Indentured system had always replicated the actual conditions of slavery², and the laborers were helpless migrants who were either kidnapped, or forced or lured in to the sugar plantations. Marina Carter strongly disagrees in this point. Enlistment of the names of the laborers was sometimes based on deception and fraud but that its extent had been exaggerated. So the context is one of social mobility and the pervasive themes are agency, participation and choice by the subjects themselves.

Indian migrants of the later stage were as ignorant about their destination and types of occupation in the colonies as they had been twenty years before.³ However, first hand documentation of the natives in the beginning of the Indian indentured system revealed that the coolies were 'either unaware of their real destinations⁴ or unable to reach the colony of their choice.⁵ As the coolies became more aware of contractual emigration and their legal rights, they began to change the situations according to their conveyance. There had been instances of protests on board vessels and at colonies, where laborers made organized resistance either demanding payment of wages, or protesting against molestation of coolie women⁶

The natives, in reality, had very little idea about their destination, time of voyage, type of future work, etc., except for the information provided to them by the recruiters, so much so that even the colonial government wondered whether enough information was provided to them before embarkation on ship. Many of the natives, who were picked up at the Grand Trunk Road by the recruiters during this time, were often under the impression that they were heading towards "naya marich ka kotee", (Mauritian depot) but in reality they were taken West Indian depots. Enquiry made by government officials revealed that the natives were clueless about which depots or colonies they were heading except for the belief that they were joining their friends or families at Mauritius⁷

Abuses: In many cases, the condition of the women did not supersede that of the native men at Mauritius. In one such situation, a native woman was held forcibly at a certain estate against her will; to be released later on the interference of a local advocate of Mauritius. In another case, an Indian woman, Ingamah, was seen dragged through the road. On enquiry made by the above mentioned advocate, it was found out that the woman once touched a pen belonging to a gentleman Mr. Gilot without permission, as a punishment she was separated from her husband and moved to the Mont Choisy Estate where no work was ever offered to her, for two years she had neither received any wages nor food, and was kept at Mont Choisy Estate, with many other Indian women for the purpose of attracting men. When she heard that her husband was in town, she escaped one night and went to see him, but was almost immediately apprehended by the magistrate.⁸ The situation where the woman was kept can amount to public prostitution, which, if heard by the natives, can cause damage to the indentured system, and hence was declared as

‘fictitious.’⁹ While forcing the women to work in disagreeable situations, the planter justified their action by deliberately branding the female as ‘the one with slipping morality’¹⁰ and ‘fallen’ nature, who could maintain relationship with multiple men.

Unlike the West Indian colonies, where the suicide rates among Indian males as well as the murder of Indian women attracted government attention back in India, the statistics of suicides among Indian laborers in Mauritius created a different situation. The Mauritian administration had a peculiar feature. Following the French system of law, there were neither coroners nor any inquests at the island, hence the cases of suspicious deaths among the Indian laborers were meager. The report supplied by the Office of the Acting Inspector General of Police does not correspond with that supplied by the Civil Status or the Registrar General, while the former recorded 642 suicides in ten years, the later recorded 577. Out of the 642 suicides reported by the police, only 83 are attributed to jealousy, 26 to revenge, 28 to poverty, 189 to sickness, 82 to temporary insanity, 17 to ill-treatment, and 217 to unknown causes. Only 17 suicides of women have occurred out of a total of 642 deaths, according to police, or 29 out of a total of 577, according to the Civil Status.¹¹ The passion of jealousy, as the term is interpreted, cannot have much implication on the death male labourers in Mauritius, since if a female refuses the approach of one male for another, the first male is likely to kill the woman rather than himself out of jealousy or anger, and not the opposite. On the contrary, suicides among male labourers caused a steady increase in the percentage of Indian indentured female in Mauritius from 40 percent in 1864, to 50 percent in 1869.¹²

Those who are regarded as ‘voluntary’ migrants are to some extent unfree as their movements are confined and restricted by the owners. The laborers were not allowed to leave the plantation without a pass of permission,¹³ absence from work was a punishable offence, escaped laborers, if caught, were treated harshly, group activity in the leisure times were discouraged to prevent any kind of organized protest.¹⁴ Wages remained in a perpetual state of arrears, so much so that in the districts of Pamplemousses, unofficial documents recorded wages in arrears for the years 1855 – 57, amounting to upwards of sixty thousands rupees. If the labourers protested by refusing to work, magistrates compelled them to work through negotiations, threats of imprisonment and wage reduction (on the ground that labourers absented from their work to bring complain), but never did he compel the masters to pay them their dues? Because he is not independent; and he is, by his interest, antagonist of his suitors.¹⁵

The administrative regulation of the indentured system did not have any effect on the treatment of these laborers back in the Mauritius by the planters.¹⁶ Along with the treatment of the labourers as slaves, the continuous flow of Indians into the island, and presence of the former Indian convicts and the time-expired labourers, created an atmosphere of suspicion where the control of labourers through harsh law became a necessity. The main aim of the planters was to contain the coolies within the areas of plantation and at the same time prevent them from integrating with the main population of the island as well as with laborers working in other

plantations and 'keep them subjugated to white dominance in addition to maintain a cheap and servile labor force.'¹⁷

Resistance: The coolies were abused in the sugar plantations but on the other hand the coolies manipulated their situation in their own benefit 'through the techniques of physical and psychological resistance.'¹⁸ The coolie resistance was directed through their actions which were 'ordinary' yet 'not blatant'; they were 'symbolic' and 'ideological.'¹⁹ Coolie resistance were common in the plantation in the 19th centuries- burning of cane fields, beating the overseers, fighting the authority were some of the instances, and in some cases women played an active role in instigating the laborers. But to the British astonishment the African ex-slave population took the side of the colonial authority instead of the Asian workers.²⁰

The incidence of the Six Islands can be taken into consideration to support this view. The group of six islands, 1140 miles off the coast the Mauritius was the property of the family of Duparrel of the Mauritius, where 40 Indian indentured labourers, under the leadership of a Malabar Mopla, Moideen Cooty, rose in rebellion and murdered the Head Overseer in protest of ill-treatment. The labourers took hold of the estate and on arrival of a ship from India, they captured the ship's captain and the mate, forced them to take the batch to Indian coast, and escaped. The incident occurred in 1856, more than ten years after the abolition of the illegal transportation of Indian laborers to foreign colonies. Men and women alike were provided with less amount of food while disobey meant merciless flogging. Statements given by one particular woman, Ochita, reveals the amount of ill-treatment that these men had to bear, even the women were not spared from beating. The African slaves present at the island remained loyal to their ex-masters throughout the incidence.²¹ This treatment towards the indentured labourers was a symbolic representation of the imperial power over the weaker races, towards a system that was considered similar to the previous system of slavery. Those who re-emigrated did not consider the working condition of the sugar plantation as harsh or oppressive; rather it revealed that the system was also 'semi-free' which provided opportunities for personal, familial and community reconstruction, adaptation and above all advancement.²² Many planters sent their laborers to India as private recruiters to collect men from their native villages. The planters were aware that the economic condition of natives would act as a compulsion against their will to migrate. Famine, poverty and unequal caste distinctions prevalent in the Indian society pushed the low caste Indians from their native villages and the possible opportunity of earning wage and freedom was placed as a choice before them that 'pulled them' towards the colonial islands.²³ Indeed the money that was supplied to these men as advance wage by the recruiters was more than any of them could earn at a short time. The recruiters built a dream of comfort and wealth to the emigrants which were hard for them to shake off.

As the treatment of the planters towards the Indian labourers blurred the images between the slaves and the indentured labourers, the treatment of these men prior to their embarkation on ship blurred the image between a convict and a free labourer. The coolies, like any normal criminal proceedings, had to appear

before the magistrate, for registration, before embarking. Once registered for dispatch, the laborers were made to stay at the depots zealously guarded by the authority to prevent any escape. Such situations 'had the effect of blurring the boundaries between the legal status of the convicts and migrants'.²⁴ Thus, starting from their recruitment, these men and women were first treated as convicts in India, once embarked they were treated as hoards of livestock, fervently protected from disease and meticulously provided with food and amenities to keep their health, and once disembarked and brought to the plantation, their status transformed to those of the African slaves. Disregarding the time period mentioned above, the position of the indentured laborers remained precarious throughout, that of a convict, a commodity, a slave, a rebel, a murderer, a series of tags that these people had to carry not only during their indentured period but even after expiry of contracts. But it was the subtle hope for a better life that drove these men to hardship and toughened them through endurance.

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33

Problems And Policies of Ludhiana Municipal Corporation

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Abstract

Ludhiana City's population is growing at rapid pace from 7.79 per cent (1951) to 16.92 per cent (2001). Industrialization and urban growth has brought enormous problems to urban citizens causing degradation of the environment. A number of slums has increased in Ludhiana. Acute shortage of space for housing, lack of sewage facilities, polluted water are the serious problems of Ludhiana city. Present paper deals with the housing problem of Ludhiana city and the policies made by the center and state Governments to solves these problems.

Key words: *Urban population, slums, metropolitan, Government Policies.*

Ludhiana is a South-Eastern district of the Punjab State with the Haryana State on the east, Ferozepur (District) on the west, Jalandhar on the North and Patiala and Sangrur on the South. At the time of independence in 1947 the country was partitioned, the changed circumstances affected the town's traditional habitation pattern. Masses of uprooted humanity—the displaced persons from Pakistan-poured into the town for safety and shelter. So cheap tenements, mud hut colonies and other improvised living places came up. Residential areas cropped up here and there through private efforts also. All these new developments after 1947 were not conceived as part of any comprehensive plan for Ludhiana town, nor were these efforts meant to serve all communities irrespective of their socio-economic status. The settlement pattern that emerged immediately after the displaced persons influx was one of improvisation – a piece-meal and necessarily adhoc approach to an emergent problem.¹ In the process, the town grew spatially as well as demographically.² All the evils of unregulated urbanization raised their ugly heads.

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There were temporary or permanent encroachments on roads, buildings came up on low lying lands subjected to seasonal flooding. Industry and residential places were mixed up and suburban developments took place without public services. Ludhiana thus came to represent an urban area in complete disarray where everything served topsy-turvy.

Demographically Ludhiana is a fast growing city. The growth has been consistently high. During two decades of 1951-71, Ludhiana grew 2½ times in population³ (from 1.54 Lakh to 4.01 Lakh) but more than 5 times in physical size (from 12.92 to 64.21 acres) with sharp decline in density from 119 to 62 persons per acres. Population density in 1981 in Ludhiana city was on lower side as there was tremendous increase in Municipal area i.e. 41.7 Sq. km in 1971 to 110 sq. km in 1981.⁴

In the old city area, the occupancy pattern is much higher, compared to the newly developed areas which are planned and provided with roads, sewerage and adequate water supply, contrarily, the old parts of the city were highly congested with narrow lanes, open drains and terraced latrines. Most of the city growth was haphazard and unplanned resulting in highly uneconomical use of agricultural land for urban purpose. To meet the increasing demand of land for urban use, the municipal limit has been extended from time to time and correspondingly the built-up area has also increased. The ratio between built up area and population over the last five census decades is as follows:

Population of Ludhiana and Built up Area⁵

Year	Population	Built up area in acres
1951	153795	1292
1961	244032	3618
1971	401124	6421
1981	607052	11534
2001	1398467	29702

To check the unplanned growth and to regulate the city's development plan, the Ludhiana Master plan preparation started in 1963 and an interim general plan was made. In the recent years, the city's growth has been so rapid that the objectives of planned growth envisaged in the interim general plan were rendered obsolete.⁶ Under Fifth Five Year Plan, the city of Ludhiana was selected as one of a number of growing urban areas where link-up was proposed between urban planning and national planning.⁷ Planning for Ludhiana was suggested in 1972 along the following lines: Drawing up a long term prospective plan, evolving a suitable administrative set-up to deal with the various problems of urban growth, undertaking emergency measures to improve specific urban services by ensuring certain immediate standards and mobilization of financial resources with a view to funding various schemes in the plan proposals, putting a ceiling on population at one million.⁸

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Ludhiana's plan should constitute an integral part of the national plan exercise for urban development. A special organization was set up to prepare the plan in the city which came to be called 'Environmental Research Planning and Design Organization' (ERPDO).⁹ So, the federal initiative gave impetus to Ludhiana plan exercise and ultimately the integrated city development plan for Ludhiana was considered for finalization in September 1974.¹⁰

The Draft Report has since been formally submitted to the Central Government. The project report consist of two sections: first section contains schemes for acquisition and development of new areas for urban use, and second contains a number of schemes for the improvement of services and amenities in existing municipal areas. In the first section acquisition and development of land have been proposed for residential use. Under the second section major schemes include those of water supply, sewerage, storm water drainage, development and improvement schemes, removal and disposal of refuse, mechanical composting and other miscellaneous schemes including land for public parks, swimming pool, stadium, crematoria, removal of encroachments and unauthorized constructions, shops and other amenities such as public toilets and urinals.¹¹ A number of policies dedicated to creating affordable housing has been framed at the national and state level.

The housing situation in Ludhiana is far from satisfactory. The urban development policies and practices of the city show grim picture. In 1951 there was no reliable data available for a scientific assessment of the housing needs in the city. It was only 1961¹² censuses that, for the first time, the collection and collation of certain essential data were arranged which proved very helpful in a realistic appraisal of the situation. In the First Five year Plan, the housing programme was directed towards housing for industrial workers and low income groups. A Separate ministry of Works and Housing was established and National Building Organization (NBO) was created.¹³ It was expanded during the Second Five Year Plan period with the introduction of a scheme for slum clearance and slum improvement. During the Second Plan, Life Insurance Corporation began to provide funds for house building. State Government provided funds for undertaking rental housing for their low paid employees.¹⁴ During the Third Five Year Plan (1961-66) state housing Board's resources were increased. In the Fourth Five Year Plan (1969-74). The government decided to encourage private and co-operative housing schemes by providing financial assistance and also setup the Housing and Urban Development Corporation (HUDCO) in 1970.¹⁵ In the Fifth Five Year Plan (1974-79) the Urban Land Ceiling and Regulation Act (ULCRA) was adopted. ULCRA sought to prevent concentration of Land holding in urban areas and to make more land available for equitable disbursal. In 1977 Housing Development Finance Corporation (HDFC) was setup. HDFC sought to provide assistance to individuals, groups and cooperative societies as well as to companies for staff housing.¹⁶

According to the 1971 census the city had 65,545 households and 62,460 residential houses.¹⁷ The city planners visualized a minimum accommodation for a family as not less than two rooms, but the actual situation is far from the standard.

Integrated city Development planning for Ludhiana was suggested in 1972 to put a ceiling on population at one million.¹⁸ During 1971-81, the population of Ludhiana urban area was expected to increase by 3.25 lakhs. This means that within this period, the growth in population would lead to the increase of nearly 60,000 household, 5.45 being the average size.¹⁹ The integrated plan ends up with the pious hope that the state Housing Board will formulate a comprehensive programme for the construction of houses for various categories of population. Besides individuals, many parastatal agencies have also contributed to the household stock of the Ludhiana Metropolis. A large number of schemes have been framed by the Department of Housing and Urban Development, PUDA (Punjab Urban Development Authority), Improvement Trust, House fed and Municipal Corporation, Ludhiana. These agencies have not only created built up houses but also have provided developed plots by framing schemes in and around Ludhiana. Improvement Trust Ludhiana has so far promoted 23 Developed schemes besides built-up houses in the city. Municipal Corporation has contributed by framing 87 Town Planning Schemes offering residential plots to the people.²⁰

Department of Housing and Urban Development has developed 12 Residential Estates in Ludhiana and has offered 11,134 developed plots of various sizes for building houses. In addition, private developers have also taken up large number of colonies, licensed under the Punjab Apartment and Property Regulation Act, 1995. During the last two decades (1971 to 1991), the number of households have increased by more than 250%²¹ with the largest growth recorded during the decade 1981-1991.²² During this period, the growth rate recorded was 77.8% as against the 72.3% recorded for the residential houses. Similarly the growth during the last decade was found to be 37.6%, which is also higher than the growth of residential houses. During this period, it has been found that the household size has also recorded a decline as against a household size of 5.5 in the year 1981, came down to 5.3 in 1991 and 5.2 in the year 2001.²³

This shows that with the growth of economic status, awareness among the people for better housing and trend towards nuclear families have led to the lowering of the household size in the city. Table indicates the growth pattern of houses and households²⁴ during the last two decades.

Urbanization has been found to have a degree of positive co-relation with the processes of industrialization and globalization. Urban poverty and slums have largely emerged as a corollary of urbanization. With the industrialization, slums and slum population have multiplied in the city. They made temporary shelters on government or private land. These settlements do not have any basic civic amenities and people live under unhygienic and unsanitary conditions.

Government of India made 'slum clearance policy' under Second Five Year Plan. Through this policy, Government of India gave grants, direct subsidies and low interest loans to the State Governments.²⁵ The Slum clearance scheme came into operation in May 1956.²⁶ The Environmental Improvement Scheme was enforced in 1961. This scheme upgraded the living conditions of slum dwellers in city.

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Out of 209 slum pockets identified in the city, 57 have already been provided with the basic amenities including-water supply through house taps, sewerage, individual toilets and road street lights. There are 68 partially upgraded slum pockets in the city. Rest of the 84 slum pockets are to be considered for provision of services. A total amount of Rs.222 crores (5.6% of total investment) has been proposed for urban poor housing and services.²⁷

The municipal bodies under the present structure are not properly equipped for the planning work and development as their jurisdiction is limited and areas beyond their limits cannot be planned. The municipal boards are not in a position due to their limited resources and shortage of technical experts. The various agencies connected with urban planning work in isolation and lack of coordination, which leads to a chaotic growth of the city.

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34

Asceticism In Egypt And Syria : Some Observations

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Abstract

The areas of Egypt and Syria were very important places of the world in Ancient times. They were giving way to communicate between Eastern and Western world. Here we are taking asceticism in Egypt and Syria as a Established mode of life followed by hermits and ascetics for the final goal of life. Here we are trying to understand that what were the conditions of the ascetic in both the provinces in Egypt and in Syria and what was there rule and regulations which were main features of ascetic life in both the countries of the ancient world.) There were only two Jewish groups - the Essenes and Therapeutic- engaged in any form of organized asceticism In Egypt in pre Christian and early Christian times.

Key Words: *Ascetic, Manichism, Essenes, Therapeutea, Mani, Stylites, Hermin, Cenobitic*

The Essenes (150 B.C.) offer all the principal characteristics of the cenobitic life-community of goods, practice of poverty and mortification, prayer and work, meals and religious exercise in common, silence, celibacy, etc.¹ But the majority of Essenes were townsmen rather than monks, though all of them observed strict canons of piety, especially as regards the Sabbath. Apparently some of them, though not all, renounced marriage.² The Qumran monastery was destroyed during the Roman-Jewish war of 66-70 A.D., and the fate of the Essenes thereafter is uncertain. It is unlikely that they had any impact upon Christian monasticism, which began only in the late 3rd century.³

The Therapeutae were contemporary with the Essenes They abandoned families and possessions in order to live in ascetic seclusion far from the noise and commotion of cities.⁴ Philon of Alexandria is our sole witness to their very existence.

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He describes them as possessed by desire for the mystic vision⁵ and as cenobites, leading a life almost identical with that of the Christian cenobite.⁶ They resided in a monastic community near Lake Muriatic in Egypt, where each of them lived alone in a makeshift, unembellished hut placed some distance from all the others.⁷ Renunciation of the world, prayer, life in common in real monasteries, vigils, chants carried out by alternate choirs, the practice of fasting and other mortification- such are the chief characteristics of the life of Therapeutae.

Pachomius (C.290-346), an Egyptian monk, wrote a rule of life for monks in which he emphasized organization and the rule of elder monks over the newly professed. The rule became popular, and the movement toward communal life was ensured.

In fact, hermits could be found in Egypt prior to the Anchoritic life of St. Antony. Upon hearing the gospel of Matthew, “if you would be perfect, go, sell what you possess and give to the poor and you will have treasure in heaven,” Antony was convinced to sell his parents’ estate, recently bequeathed to him upon their death, place his sister into a convent, and settle among the hermits already living on the outskirts of his village.⁸ Antony was the first great manifesto of the ascetic ideal—a classic of the spiritual life which was Exerting its influence over the Christian world within a very few years of its writing.”⁹ St. Antony’s long periods of solitude, withdrawing “to the tombs, Situated some distance from the village,” followed by twenty years inside a deserted Roman fortress, set the supreme example of the anchorite; he was so revered by contemporaries and future ascetics alike that “even his death had become something imitable.”¹⁰ Surviving in the harsh Egyptian desert conditions, Egyptian ascetics lived out their existence in a cell, whether in solitude, far Removed from others, or alone within a community, as in coenobitic monasteries Modeled after Pachomius in Upper Egypt.¹¹ From the union of the common life with personal solitude is derived the name cenobite (Greek *Koinos bios*, “Common life”) by which a certain class of monks is distinguished.¹² As mentioned earlier, two manifestations of asceticism arose in Egypt in the course of the third and fourth centuries, divided roughly between Upper and Lower Egypt: in the former, the coenobitic tradition founded by Pachomius (A.D. 290 - 347) at Tabennisi in the Thebaid was most common, and in the latter, the anchoritic custom of Antony.¹³ The region around Nitria and Scetis, about forty miles to the south, could be classified as a subset of Lower Egyptian anchoritic asceticism.¹⁴ This region is more or less characteristic of groups of ascetics, where several hermits lived together, often as disciples of an older and experienced ascetic known as an Abba. The cell in all three regions provided shelter and protection, not only from the elements, but from wild animals roaming the desert. It took many forms, ranging from ancient tombs lying deserted in the middle of the desert, to caves, in which the ascetic often competed with the animal kingdom for solitude.¹⁵ But a cell need not have been a pre-existing or natural structure; often a hermit would construct his cell out of materials available in the desert, such as lean-tos made of local Nile thrushes and wood from small desert trees, as well as recycling stone from ancient structures lying vacant in the desert. Furthermore, there is evidence that ascetics

sometimes pooled their efforts, hastily constructing a cell in a matter of a single day, using mud-brick, the quintessential building material for the coenobitic monasteries founded by Pachomius in the Thebaid.¹⁶ In Lower Egypt, for example, simple, monotonous work was most common, including “working with his hands, weaving palm leaves” into baskets, ropes, and palm-mats.¹⁷ In the regions around Nitria and Scetis, hermits worked with flax to make linen, apart from the normal ascetic tradition of rope-making.¹⁸ But, evidence for ascetics working as seasonal Laborers, regardless of their particular interpretation of askhisi”, is not Uncommon.¹⁹ Antony was always remembered as the supreme ascetic, who had accomplished the goals ascetics set out to conquer—to appear “as from some inmost shrine, initiate into the mysteries and God-Borne;” he had achieved the gospel vocation of becoming *teveleo*” – ‘perfect.’²⁰

Syria

Syrian asceticism was in forms of Manichaeism, Stylites or Pillar Saints ,angelic life, holy fools living in solitude, idea of martyrdom, athlete or ascetic, etc. They were doing practice of self inflicted pain, living in solitude, fasting, praying , living in different postures.

In the Persian Empire of the Sassanids, Manichaeism was born. Its founder, Mani, was born in A.D. 215 on Babylonian territory and promulgated a creed which was a blend of Zoroastrian dogmas and Gnostic teaching. It held up an ascetic ideal of celibacy, poverty, and fasting.²¹ It emphasized the Antagonism of the two principles of light and darkness. Dr. S. Radhakrishnan states that “Manichaeism spread among all the Christian subjects in Persia who spoke Aramaic. Mani gave a large place to the teachings of Jesus, which caused him to be accepted as a Christian heresiarch. His creed, however, forbade the worship of images, disapproved the killing of animals for sacrifice, and so provoked the wrath of the Roman emperors. It became Buddhist in China and Christian in Europe.”²² During the Roman Empire, Manichaeism got a strong position in North Africa- St. Augustine was a Manichaean for 9 years before his conversion to Christianity. The Manichaean hymns vividly express this conception (here the soul speaks, for example):

- Who will willingly save me from the pit of destruction, and from the dark valley where all is harshness?
- Where all is anguish and the stab of death. Never to eternity is there safety there. It is all full of darkness and fume-filled fog.²³

Who will take me up to that happy realm, so that joy shall be mine in union with all (its) inhabitants.²⁴

As a logical consequence of this attitude, the Manichaean Elect were expected to have no interest in what Mani called “the four enterprises, on account of which men kill each other,” namely (i) eating, (ii) sex, (iii) property, and (iv) war.²⁵

Salvation, as taught by Mani, requires liberating the seed of light, the soul, from the material darkness in which it is trapped. This is achieved by strict celibacy and ascetic practices.²⁶

Their ascetic “chapels” took on a wide range of forms, From holes in the ground, or sealed within wooden containers, often smaller in length than the ascetic who inhabited it, to living their entire lives wandering the mountains and wilderness, exposed to all weather extremes.²⁷ Their way of life, as visible eccentrics, living an other-worldly life in the midst of civilized cities, earned them the name “holy fools.” These ascetics found biblical motivations for their vocations: “Let no one deceive himself. If anyone among you thinks that he is wise in this age, let him become a fool that he may become wise. For the wisdom of this world is folly With God.”²⁸ The “holy fool” is always defined by his relationship to a particular Community, leaving the ascetic life of the deserts and wilderness to play the fool In the wider community of the cities of the Eastern Empire, “aiming at the Mortification of one’s social being,” by living in society, yet not of society itself, as The ascetics in the desert were in the world, yet not of it.²⁹ These ascetics were pillar saints ,called Stylites , who spent most of their Time on the top of the pillars in order to separate themselves from the world and to mortify the flesh. St. Daniel the Stylite, for example, was not original in his endeavour, but took up the Stylite life after meeting St. Simeon face-to-face atop his Antiochine column.³⁰ Simeon urged Daniel to climb up the ladder perched against the column, and “kissed him with a holy kiss and said ‘stand firm and play the man . . . you must mount onto a pillar and take up my mode of life and be supported by the angels.’”³¹ It was in Constantinople in A.D. 460 that Daniel, clad in Simeon’s animal skin tunic, climbed his column and spent the next thirty-three years completely exposed to the elements, until his death at the age of eighty-four.³² The city-dwelling holy man often functioned as mediator and judge, and it was by their intervention into the patrons’ lives that the village sought a sense of communal identity with the holy fool.³³ These ascetics played a visible role in society during Late Antiquity, but their role as living solely for God as an ascetic was never subordinated.

For example, in the Prologue of the *Historia Religiosa*, Theodoret describes all ascetics as “athletes, putting on the breastplate of righteousness, taking up the shield of faith, and receiving the helmet of salvation and the sword of the Spirit;” all of these objects were attributes that an athlete in the fourth century would have, as he risked his life on the floor of the city’s colosseum.³⁴ He spoke of martyrs in this way: Let us come to an end of those ancient examples of jealous persecution, and come to the athletes of most recent times; let us take the noble examples of our generation. Through envy and jealousy the greatest and most righteous ‘pillars’ were persecuted and engaged in the contest unto death.³⁵ Athanasius spoke of Antony’s anchoritic life as “withdrawing to the cell, and was there daily being martyred by his conscience and doing battle in the contests of faith.”³⁶

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35

Status of Women In India

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Abstract

Womanhood is a symbol of eternal virtues of humanity expressed in compassion, selfless love caring for others. The Indian philosophers considered the seeds of divinity grow and blossom in a truly cultured society where women are given due respect and equal opportunities. The human development index identifies three basic parameters, literacy, and expectation of life at birth and materials of well being. These critical indicators contribute to the vulnerability of women leading to numerous and exploitation possibilities.

The status of women in India has been subject to many great changes over the past millennia.¹ From the equal status with men in ancient times through the low points of the medieval period² to the promotion of equal rights by many reformers. The history of women in India has been eventful. Statuses of women belong to position of women in the family and society status denotes a position in terms of rights and obligations. We can observe the status of women on the basis that control enjoyed by women over their own lives and their decision making process in position of power and authority. The status of women is also shaped by norms and values which our society lays down with regard to women's behaviour.

Historical Background**Ancient Period:**

Vedic Period : The social structure in the Vedic Period admitted the equality of woman. Throughout the Vedic Period was given a status equal to man. Women are educated in Vedic period.³ She could fight wars, join in festivals, take part in philosophical discussion or remain even unmarried if she desired.

Gautam the Law Maker : Law maker Gautam described eight kinds of marriages. The inter caste marriages and widow re-marriage was permitted.

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Smriti Period : With the passage of time, there was a gradual degradation in women's status. During this period the law maker was Manu. Manu clamped down woman's freedom. A son was required to continue the line of his father and inherit his property. Yajanvalkya did not favour the free movement of a wife. The child marriage became the rule rather than an exception.

Medieval period : Indian women's position in society further deteriorated during medieval period. ^{4 5} when child marriages and a ban on re marriage by widows become part of social life. Polygamy was practised among Hindu Kshatriya rulers for some political reasons.⁶

Muslim Period : Situation changed worse in Muslim Period. Women were forcibly taken away. The consequent insecurity and instability further narrowed down a woman's social liberties.

Historical Practices : Traditions such as Sati, Juhar, Purdah, Devdasi were practiced in India.

British Rule : At the dawn of British rule, the position of women in India was in a sorry state. Legal sanctions were given. In spite of legal sanctions for their removal, many of the old practices continued.

Role of Social Reform Movements : The social reform movements raised the question of the unequal status of women. Raja Ram Mohan Ray, Ishwar Chandra Vidysagar, Jyotiba Phule, Dayanand Saraswati and many others got quite concerned with woman's low position of the society.

Following the Bhakti movements, Guru Nanak, the first guru of Sikhs preached the equality between men & women. Other Sikh gurus also preached the same.

Present Status of Women

Laws Regarding Improving the Status of Women : After independence the constitution of India promises to secure to all its citizens. There are so many laws in favour of women to improve their status like:

- Minimum wages Act -1948
- Hindu Marriage Act – 1955
- Suppression of Immoral Traffic in Women Girls Act, 1956
- Prohibition of Dowry Act (1961, 1986)
- Maternity Benefit Act, 1961
- Medical Termination of Pregnancy Act 1969
- Domestic Violence Act, 2005 etc.

Various Development Programmes have also been implemented by the Government like DWACRA, IRDP, JRY, STEP, WDCs, BETI BACHO scheme etc.

But the persistent problem of inequality and discrimination is still reflected in the society. We can access these problems in these indicators.

Demographic Profile Gender imbalances – (Sex Ratio) : It is the powerful indicator to show the status of women.

Table No. 1 Sex Ratio in India

Year	Females per 100 males
1901	972
1911	964
1921	955
1931	950
1941	945
1951	946
1961	941
1971	930
1981	930
1999	927
2001	933
2011	940

(Source census of India 2001 series I paper I 7)

Tables shows that sex ratio stood at 927 females per, 1000 males and 2001 it was 933 in 2011 it was 940. In-spite of improvements in the economy health services and general living conditions the sex ratio is deteriorating from decade to decade of the present century.

Women Political Participation : Women have a large vote bank. At the time of elections political parties go to woo the women voters. But if we see the political sene, political parties also do not have women candidates, despite the fact that they raise solgans for reservation for women in all jobs.

Child Marriage : Child marriage has been traditionally prevalent in India continues to this day. Although child marriage was outlawed in 1860, It is still a common practice. According to UNICEFs “State of the World’s children-2009| report 47% of India’s women aged 20-24 were married before the legal age of 18, rising to 56% in rural areas.⁸ the report also showed that 40% of the world’s child marriage occur in India.⁹

Infant Mortality : It is noteworthy that every year, about 15 millions girls are born and despite being biologically stronger than boys, almost one quarter of them do not live to see their 15th birthday. ¹⁰

Female Foeticide : The act of aborting a foetus while it is still in the womb, because it is female. India has an age old fascination with the boy child.

The table shows the sex ratio of Kerala alone shows a higher proportion of sex ration 1058 per 1000 males. The anti female bias is limited not only to poor states. Punjab and Haryana two of the richest states in terms of per capital income are among the lowest having female to male sex ratio. Such a picture clearly indicates that there is a positive bias towards the male child, the birth of boys are considered more worthy of reporting than those of girls.¹¹

Health Status : The nutritional and medical neglect of the females is obvious from the higher rates of female mortality than that for males. A girl’s diet is inferior to that of boys both in quality and quantity. ¹²

Table No. 2 Sex Ratio in States of India

State	2001	1991	1981	1961	1931
Kerala	1058	1040	1032	1022	1022
Himachal Pradesh	970	996	973	938	897
Andhra Pradesh	978	972	975	981	987
Tamil Nadu	986	972	977	992	1027
Orissa	972	972	981	1001	1067
Karnataka	964	960	963	959	965
Maharashtra	922	936	942	940	945
Gujrat	921	932	941	953	973
India	933	927	934	941	950
Assam	932	925	910	869	874
West Bengal	934	917	911	878	890

(Sources- Census of India 2001, series 1, Paper-I of 2001¹²)

The heavy manual labour, the shocking working conditions, malnutrition, repeated pregnancies, poor quality of health services, lack of maternity benefits in the unorganized sector take a heavy toll on the health of the women.¹³ Families spend less on the medication of the girls.

Education : The quality of population can be judged from life expectancy, the level of literacy. Though it is gradually increasing, the female literacy rate in India is less than the male literacy rate.¹⁴ For fewer girls than boys are enrolled in the school and many girls drop out.¹⁵ In urban girls are nearly on a par with the boys in terms of education. However in rural India girls continue to be less well educated than boys.¹⁶

Acc. to 2011 census literacy rate of female is 65.46% and the male literacy rate is 82.14%. As per census 2001 & 2011 female literacy rate has shown improvement, but the large gap continues to exist between two genders¹⁷. In higher education the rate between the boys and girls going to the college, universities and other high technical and professional courses the women have been educationally neglected. This built a great barrier to any improvement in position of women in employment, health, and in exercise of legal and constitutional rights, equality of status.

Land and Property rights : In most Indian families women do not own any property of their own names, and do not get a share of parental property.^{15,16} Due to weak enforcement of laws protecting them women continue to have little access to land and property.¹⁸ (In fact some of the laws discriminate against women where it comes to land and property rights¹⁹).

Domestic Violence : The number of incidents of domestic violence is higher in lower socio economic classes. But it exists in all classes in the shape of isolation, psychological and emotional bases. In view of its nature of patriarchal culture, woman becomes the target in the process of oppression. The victims are unwilling to go to the court to seek legal remedies. They also don't leave the violent spouse entirely because of the lack of alternative social support system.

Crime Against Women : Profile records in India show a high incidence of crimes against women. The national crime records bureau reported in 1998 that by 2010 growth in the rates of crimes against women would exceed the population growth rate.²⁰ earlier many crimes against women were not reported to police due to the social stigma attached to rape and molestation. Official statistics show a dramatic increase in the number of reported crimes against women.²¹

Prostitution : Social sanctions, low status and economic reasons lead to many girls being forced into prostitution. The institution of prostitution is entirely a product of male domination, sexual violence against women. There is only one law the suppression of immoral traffic in women (1956) which has not been very effective.

Dowry : In 1961, the government of India passed the dowry prohibition Act 1965 making dowry demands illegal. However many cases of dowry related domestic violence, suicides murders have been reported. In 1980's numerous such cases were reported.²²

Acid Throwing : Acid is a cheap, quickest way to destroy a women's life. The number of acid attacks has been rising.²³ A Thomas Reuters Foundation survey²⁴ says that India is the fourth most dangerous place in the world for women to live in.²⁵

Conclusion : Throughout history and in many societies including India gender inequality was part and parcel of an male dominate culture. Atrocities and dominated cultures are the two major problems which the woman face in the contemporary India. The Sati Pratha Pardha Pratha, Child marriage, Devdasi system etc. have been form of atrocities and discriminatory attitudes against women. The constitution not only grants equality to women, but also empowers the state to adopt measures of positive discrimination in favour of women. The 73rd and 74th amendment provided reservation of seats of women in Panchyats and Municipalities.

However, despite these rigorous to take the shortcuts from the slogan of "women emancipation" to "gender equality", Indian women are still facing severe developments problems. Moreover the far empowerment of women becomes even more intense in a developing country like India. Women of India deprived of their fundamental rights to life, health, education, thinking and action. In other states of the country the dimensions of deals deprivations may varied.

A review of the various programmes suggests that notwithstanding various schemes of social up-liftmen, educational advancement and involvement of women in economic activity fact remains that these programmes and legislation have not been able to make any visible dent in the women's situation. The neglect and exploitation of women continue in its characteristics fashions crime against women in the country has doubles in the past decades and has reached an alarming position.

Although government is open to suggestions for change and amendment in law concerning for woman's rights, yet many things have to be changes and formulated in order to translated policies into reality. Despite having laws for preserving women's right have not been implemented in practice, women's issues should be given due to attention.

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Drinking Water Facilities Among Dhanak Caste In Rural Haryana A Regional Analysis

*Dr. Renu Arya

Abstract

Scheduled Castes are the castes/races, which have been or may in future be specified in a list in accordance with article 341 of our constitution. The people of these castes are contemplating as untouchables. These people are socially depressed, exploited, and distinguish by the upper section of the society. The Indian Hindu society is divided in to two groups the upper castes and the lower castes. This is based on the birth (Singh, 2009). Water is a natural resource which is essential to support life. It plays an important role in sustainable development of human dwellings.

Study Area

As per census 2001, total rural population is 15029260 persons in Haryana, which comprises 3210917 (21.37 %) Scheduled Castes population and 370011(11.52 %) is Dhanak caste population. The districts like Yamunanagar, Ambala, Fatehabad, Sirsa, Hisar, Kurukshetra, Karnal and Kaithal, have more than average (21.37 %) Scheduled Castes population while Jind, Rohtak Bhiwani, Rewari, Panipat, Panchkula, Sonipat, Faridabad Jhajjar, Mahendergarh and Gurgaon districts have less than average Scheduled Castes population of Haryana state.

Sources of Data and Research Methodology : The study is based upon primary source of data. Data has been collected from head of the family by using structured questionnaire of sample villages from selected districts. The concentration of Dhanak caste population based on location quotient method has been divided into five concentration zones. The district having highest concentration value in each

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zone has been selected namely Rohtak, Jhajjar, Rewari, Gurgaon, and Sirsa for further micro level study. After that three villages have been selected from each district randomly.

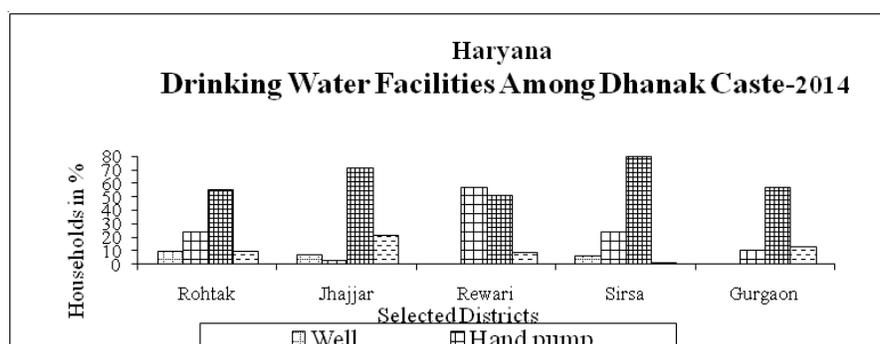
As per field survey, there are four sources of drinking water in rural Haryana. These are: - (i) Wells, (ii) Hand pumps, (iii) Water-supply and (iv) Tube Wells. Out of total households, 203 households (63.44%) use water-supply water as drinking water, 71 households (22.19%) hand pump water for drinking and 36 households (11.25%) used water from tube well 18 households (5.63%) wells water, for drinking in the study area. Most of households (80.33%) belong to Sirsa district depend on water supply for drinking water and 24.59% households depend on hand pump and 6.56% households on wells and only 1.64% depend upon Tube Wells. 71.43 % households of Jhajjar district use water from supply as shown in the table 1 and diagram- 1.

Table No.1 : Drinking Water Facilities Among Dhanak Caste, 2014

Selected Districts	H.H	Drinking Water Facilities							
		Well	%	Hand pump	%	Piped Water	%	Tube Well	%
Rohtak	90	9	10.00	22	24.44	50	55.56	9	10.00
Jhajjar	70	5	7.14	2	2.86	50	71.43	15	21.43
Rewari	45	0	0.00	26	57.78	23	51.11	4	8.89
Sirsa	61	4	6.56	15	24.59	49	80.33	1	1.64
Gurgaon	54	0	0.00	6	11.11	31	57.41	7	12.96
Rural Haryana	320	18	5.63	71	22.19	203	63.44	36	11.25

Source: Field Survey, 2013-14.Compiled by Author.

Diagram- 1



Sanitation Facilities -Sanitation facilities are important for health. Sanitation usually related with the provision of facilities and services for the safe disposal human excreta. It includes flush or pure flush from piped sewer system, septic tank, pit toilet and composing toilet. As per field survey pit toilet and flush toilets are available in rural Haryana in the houses of Dhanak caste. Out of total households

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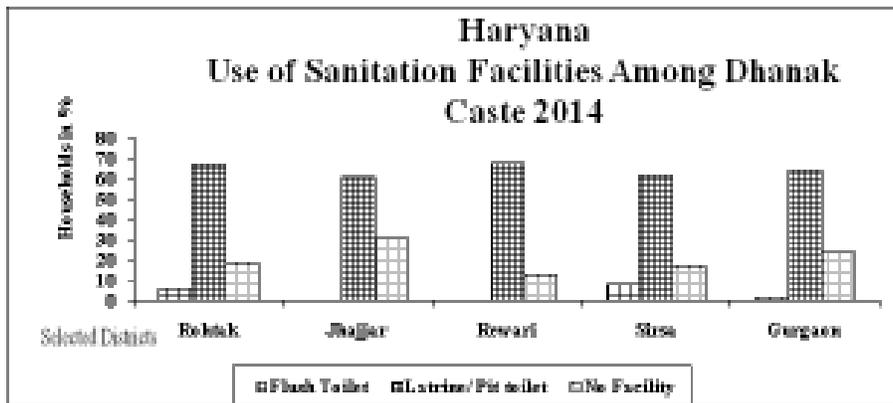
65 per cent households of Dhanak caste use latrine / pit toilet, and only 3.75 % use flush toilets in rural Haryana. Near about 21 per cent households have no facility of sanitations. It is recorded that out of total households, 12 households (3.75%) use in Flush Toilets in Rohtak, Sirsa and Gurgaon districts. 208 households (65%) use Pit Toilet of Dhanak caste in rural Haryana. Out of total households 69 (21.56%) households have no sanitation facilities. It is shown in the Table- 2 and diagram- 2.

Table No. 2 : Sanitation Facilities in Dhanak Caste, 2014

Selected Districts	Hholds	Flush Toilet	%	Latrine/ Pit toilet	%	No Facility	%
Rohtak	90	6	6.67	61	67.78	17	18.89
Jhajjar	70	0	0.00	43	61.43	22	31.43
Rewari	45	0	0.00	31	68.89	6	13.33
Sirsa	61	5	8.20	38	62.30	11	18.03
Gurgaon	54	1	1.85	35	64.81	13	24.07
Rural Haryana	320	12	3.75	208	65.00	69	21.56

Source: Field Survey, 2013-14. Compiled by Author.

Diagram-2



Conclusion : It is obvious that the economy of Dhanak caste in the rural Haryana is low middle class. The economic conditions of Dhanak caste depend on the occupational structure. It is recorded that 63.44 % use water-supply water as drinking water, 22.19 % hand pump 11.25 % tube well and 5.63 % wells water among Dhanak caste in the study area. About 65 per cent households of Dhanak caste use latrine / pit toilet, and only 3.75 % use flush toilets in rural Haryana. Near about 21 per cent households have no facility of sanitations.

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वैदिक कालीन 'नृत्य'

*डॉ जितेंद्र कौर

सारांश

वैदिक काल के इतिहास पर दृष्टिपात करें तो हम देखेंगे कि तत्कालीन समाज ने संगीत को अपने जीवन के साथ इस प्रकार गुम्फित कर लिया था कि उसके अभाव में उनका जीवन नीरस था। वैदिक कालीन समाज ने संगीत कला को विकसित करने में पूरा सहयोग दिया। आर्यों ने भारतीय नृत्यों को मनोरंजन के पिछले स्तर तक ही नहीं रखा वरन् वे नृत्य को मानव जीवन में इतनी दूर तक ले गए थे कि जहां तक हम आज भी इस प्रगतिशील एवं वैज्ञानिक युग में नहीं पहुँच पाए हैं। वैदिक युग के नृत्यों में हमें मानव जीवन की सच्चाई और ईमानदारी मिलती है। गायन वादन की भांति नृत्य भी अपनी चरम सीमा पर था एवं संगीत में तीनों अपना-अपना महत्वपूर्ण स्थान बना चुके थे

यदि हम प्राचीन कालीन लोगों की ऐतिहासिक जानकारी का अध्ययन करें तो हमें पता चलता है कि अति प्राचीन काल में नृत्य का मनुष्य समाज में महत्वपूर्ण स्थान था। प्राचीन काल में दो प्रकार का नृत्य प्रचलित था। ताण्डव नृत्य जो कि पुरुषों के लिए होता था तथा वीर रस पूर्ण होता था, दूसरा लास्य नृत्य जोकि स्त्रियों के लिए और श्रृंगार रस पूर्ण होता था।¹

इससे हम इस निष्कर्ष पर पहुँचते हैं कि भारतीय नृत्यों का जन्म वैदिक काल से भी पूर्व सिन्धु घाटी की सभ्यता में हो चुका था, ऐसा अब ऐतिहासिक रूप से प्रमाणित हो चुका है। क्योंकि मोहन जोदड़ो और हड़प्पा की खुदाई में ईसा. से 5000-6000 वर्ष पूर्व की नृत्य करती हुई एक नारी मूर्ति पाई गई है। इस मूर्ति को देखने से पता चलता है कि उस वक्त भी कलाकारों को कला की आत्मिक सौन्दर्य तथा आन्तरिक पृष्ठ भूमि को मुद्राओ द्वारा उभारने का अपूर्व ज्ञान प्राप्त था। उस भाव मुद्रा में हमें द्रविड़ों की आध्यात्मिक शक्ति का अद्वितीय सौन्दर्य भी मिलता है और मिलती है उनकी नृत्य कला के प्रति अटूट साधना।

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श्री उमेश जोशी अपनी पुस्तक में लिखते हैं कि वैदिक युग के भारतीय नृत्यों ने एक नवीन अंगड़ाई ली, उसमें नवीन भावनाएँ और नवीन रंग भरा जाने लगा। हालाँकि आर्यों ने नृत्य की अनेक प्रशास्त प्रवृत्तियों को अपने चिन्तन एवं मनन के साँचे में डाल कर एक अनिमय रूप दिया।²

भारतीय जीवन में शायद वेदों से अधिक पूज्य एवं सर्वमान्य और कुछ नहीं। उनकी परमसिद्धि एवं प्रतिष्ठा यही है कि मानव ज्ञान की समग्रता विविध वेदांगों के रूप में उन्हीं में सन्निहित है। वैदिक युग में नृत्यों की रूपरेखा मानव जीवन के पावन एवं उच्च सिद्धान्तों पर आधारित थी, समाज में नृत्यों की पूर्ण प्रतिष्ठा थी। सार्वजनिक रूप में नृत्यों का प्रचलन हो चुका था आम जनता नृत्यों के उत्सवों में विशेष रूप से भाग लेती थी।। प्रज्ञानन्द स्वामी में शब्दों में “in the vedic period, the dancing was so common among the girls, even the servant girls would attain a high stage of proficiency in the art!”³

उनके संघर्षमय जीवन की पुरलुत्फ कहानी भी हमें उनके उन नृत्यों की पृष्ठ में मिलती हैं।

नृत्यों के विकास में आर्यों का जो सर्वाधिक योगदान था वो यह कि जो नृत्य पहले केवल मनोरंजन के लिए किए जाते थे, आर्यों ने उन्हीं नृत्यों को धार्मिक रूप दिया। इतना ही नहीं बल्कि उनको दार्शनिक, आध्यात्मिक, सौन्दर्यात्मिक, कथात्मक, वर्णात्मक, भावात्मक एवं मनोवैज्ञानिक रूप भी दिया और उनमें एक नवीन वैज्ञानिक एवं सामाजिक चेतना भी डाली।

वैदिक युग में भारतीय नृत्यों का रूप हमें बड़ा ही उच्च मिलता है। पुरुष और नारी सभी नृत्य किया करते थे। आर्यों ने नृत्य के प्रयोग के बारे में बड़े ही सुन्दर नियम बनाए थे। वे नृत्यों के द्वारा आत्मा की शुद्धि भी किया करते थे, वे नृत्यों के द्वारा शरीर को स्वस्थ बनाते थे और वे इनका प्रयोग मन को एकाग्र बनाने में करते थे। उनका ऐसा विश्वास था कि चंचल मन को नृत्य के द्वारा एकाग्र किया जा सकता है। वास्तव में वे नृत्य को मानव जीवन में इतनी दूर तक ले गए थे कि जहाँ तक हम आज भी इस प्रगतिशील एवं वैज्ञानिक युग में नहीं पहुँच पाए हैं। उनकी सूझबूझ बड़ी दूरगामी एवं श्रेष्ठ थी। उन्होंने नृत्य की आत्मा को विकासशील बनाया तथा नृत्य का आत्मिक रूप चमक सका।⁴

नृत्य कला के प्रचलन का प्रमाण ऋग्वेद के (5/33/6) में आया है। “नृत्यामनो अमृता”। इसके अतिरिक्त ऋग्वेद में और भी अनेक स्थानों में नृत्य का विवरण आया है। जिससे यह सिद्ध होता है कि इस काल में नृत्य अपनी चरम पराकाष्ठा पर था। नृत्य के अनेक रूप समाज में प्रचलित थे। नारियाँ जब नृत्य का प्रदर्शन करने आती थी तो वे स्वयं को नृत्य के अलंकारों से सुसज्जित करती थी। पैरो में घुघरूँ आदि बाँधती थी।⁵

वैदिक युग में नृत्य मानव जीवन पर छाया हुआ था, जीवन का कोई भी अंग ऐसा नहीं था जहाँ नृत्य प्रवेश न किया हो इस युग में, ‘नाट्य नृत्य’, ‘गीत नृत्य’, ‘रूप नृत्य’, ‘भाव नृत्य’, ‘विकास नृत्य’ का जन्म हो चुका था।⁵

वैदिक युग के नृत्यों में हमें मानव जीवन की सच्चाई और ईमानदारी मिलती है। वैदिक युग के नृत्यों में कलाकारों का संकीर्ण, दृष्टिकोण नहीं होता था उन्होंने अपनी कला को संकीर्णता में

आबद्ध नहीं किया था क्योंकि वे समझते थे कि कला के लिए संकीर्णता चाहे वह किसी भी तरह की हो विष का कार्य करती है। इसलिए वे सदैव सभी प्रकार की संकीर्णताओं से ऊपर उठ रहे।

वैदिक युग के नृत्यों का वातावरण जितना पवित्र और सुन्दर रहा फिर आगे चलकर न रह सका। आर्यों के सम्पूर्ण विधि और विधान संगीत के माध्यम से हुआ करते थे। आर्यों ने संगीत को दिव्य लोक पहुँचाने का सुन्दर पाथेय माना था और संगीत में भी नृत्यों पर विशेष जोर दिया गया। आर्य नारी भी नारीत्व के विकास के लिए नृत्य का ही प्रक्षय लेती थी। वैदिक युग में अनेक सुन्दर नारियाँ नृत्य विशारद होती थी। नृत्य जानना नारियों का एक विशेष गुण माना गया। वे नृत्यों के लिए अधिकांश समय निकालती थी। नर्तकियों का वैदिक काल में बड़ा ही उच्च स्थान था। राजा लोग भी उनका आदर सत्कार करते थे।

वैदिक युग के साहित्य का अध्ययन करने से पता चलता है कि उस काल में नृत्य अपना एक महत्वपूर्ण स्थान बना चुका था। इसके उल्लेख वैदिक साहित्य में यंत्र-तंत्र मिलते हैं। सर्वप्रथम ऋग्वेद में गीत तथा वाद्य के साथ नृत्य कला का प्रचुर अस्तित्व पाया जाता है। नवोदित ऊषा की स्वर्णिम आभा को देखकर वैदिक ऋषि को सुसज्जित नर्तकी के विभ्रम का स्मरण हो आता है 'अह्नि पेशा' सि वपते तृतुखि। नृत्यकला को कुशल तथा यौवन सम्पन्न नारी की भांति ऊषा का आगा-भिनय मुग्धकारी बताया गया है। नृत्य का कार्यक्रम खुले प्रांगण में तथा जिसमें नर तथा नारी दोनों भाग लेते थे होता था। सामूहिक नृत्य से उत्थित होने वाली धूलि का उल्लेख ऋग्वेद के 10/7/6/6 में पाया जाता है। ऋग्वेद के एक अन्य मन्त्र में विविध गति क्रमों से युक्त लोक नृत्य का उल्लेख पाया जाता है 'प्रान्थौअगाम नृत्ये हसाय।'।

महाव्रत नामक सोमयाग में दासियों का समूह नृत्य आयोजित होता था, जिसमें कम से कम तीन और अधिकाधिक छह नर्तकियाँ होती थी। प्रत्येक नृतकी मस्तक पर जल भरी गगरी धारण किए बाएं से दाएं की ओर वर्तुलाकार गति से नृत्य करती थी।⁶ जिसका पदक्रम गीत के लयानुकूल हुआ करता था ये गीत गाथा नामक लोक गीत हुआ करते थे सूत्र वाङ्मय में इन गाथाओं के निम्न अभिधान पाए जाते हैं हिल्लका, हिम्बिना, हस्तखाहा, सम्वत्सरगाथा भिल्लुका इत्यादि।

स्वामी प्रज्ञानन्द वैदिक कालीन महाव्रत के लिए लिखते हैं "In the mahavrata ceremony, there was a large variety of both songs and dances while girls would dance all around the sacrificial grounds. Before their dance was completed, married women too would join in a dance!"⁷

इन नृत्यों के समय प्रत्येक गीत का गान युग्म के द्वारा होता था और सभी गाथाओं के अन्त में 'है महाइदं मधुहिल्लहिल्ले' इस पंक्ति का एक स्वर से सामूहिक गान किया जाता था।⁸

ऋग्वेद में एक ऐसे वाद्य का उल्लेख है जो विशेषतया नृत्यों के लिए प्रयोग किया जाता था जिसे 'आघाटि' कहते थे। स्वामी प्रज्ञानन्दा ने भी इसका उल्लेख इस प्रकार किया है "In the rigveda, a musical instrument like mandira was in use in dancing and it is said that this musical instrument was known at that time as 'aghati'. In the purushamedha - yajna the drummers were engaged and they were known as - 'adambaraghat!'"⁹

वैदिक काल में गीत, वाद्य तथा नृत्य की सामूहिक ध्वनि का संकेत निम्न मन्त्र में हुआ है

'यस्यां गायति नृत्यन्ति, भूभ्यांमत्यां व्यैलवाः।

युद्धन्ते यस्यामाक्रन्दौ यस्यां वदति वुन्दुभिः।'¹⁰

वैदिक काल में विवाह के साथ चार से लेकर आठ सुहागिनों को सुरा पिलाकर चतुर्वार नृत्य करने के लिए प्रेरित किया जाता था। विख्यात इतिहासकार मीवलों ग्रीन ने "The music reflections on the early history of India" नामक पुस्तक में लिखा है वैदिक युग में पुरुष और नारियाँ सोमरस पीकर नृत्य करते थे वे नृत्य करते-करते इतने मस्त हो जाते थे कि घण्टों उसी वातावरण में झूमते रहते थे। इस युग में 'रज्जु नृत्य', 'सलिल नृत्य', 'अरुण नृत्य' 'प्रकृति नृत्य', 'पुष्प नृत्य', वसन्त नृत्य आदि प्रचलित थे।

वैदिक काल में नर्तकों का भी स्वतन्त्र वर्ग था जिन्हें बलि प्राणियों की तालिका में समाविष्ट किया जाता था। इनके लिए 'शैलूष' संज्ञा भी प्राप्त होती है। वाजसनेयी संहिता में इनके लिए सूत संज्ञा भी प्राप्त होती है। परन्तु ब्राह्मण और परवर्ती साहित्यों में 'शैलूष' ही प्राप्त होती है।

गायन का व्यवसाय सूत तथा शैलूष जातियों के द्वारा किया जाता था। यद्यपि जन्मतः यह जातियाँ कुत्सित मानी जाती हैं। तथापि कला कौशल के कारण इनको समादर की सृष्टि से देखा जाता था। वाजसनेयी संहिता में 'वंशवर्तिन्' अथवा वंश पर नृत्य करने वाले वर्ग का उल्लेख है। अर्थात् बांस पर नृत्य करने वाला। इसके अवशेष अब भी नटों में मिल सकते हैं। सूत का अन्तर्भाव रजकर्ता तथा 'अहर्त्य' (अहन्य) के रूप में किया गया पाया जाता है।

वैदिक कालीन नृत्य के क्षेत्र में 'समन' नामक एक मेला अपना एक अलग ही महत्वपूर्ण स्थान रखता है। इस मेले में युवक युवतियाँ अपनी-अपनी नृत्य प्रतिभाओं को दर्शाते थे और जिनका नृत्य सर्वश्रेष्ठ होता था उनका विवाह कर दिया जाता था। सुप्रसिद्ध विद्वान् एवं साहित्यकार श्री 'भगवतशरण उपाध्याय' ने 'समन' को इस प्रकार वर्णित किया है "ऋग्वेद आदि ग्रंथ में उत्सवों और त्योहारों से मिलते जुलते एक प्रकार के मेले का उल्लेख हुआ है जिसे 'समन' कहते हैं। स्त्रियाँ विशेषकर कुमारियाँ वर की खोज में वहाँ जाती थीं। उसमें घुड़दौड़ और रथ धावन बड़ी तत्परता से होते थे। मेला रात में होता था। चमकते मशालों के उजाले में कुमारियाँ मुस्कराती हुई वहाँ जाती थीं। ऋग्वेदिक कवि अग्नि के प्रकाश में युवतियों के समुज्ज्वल बदन को स्मित हास्य से प्रफुल्लित देखता है। इन समनों में यौन सम्बन्धि देवी इन्द्राणी की विशेष पूजा प्राचीन प्रथा के अनुसार हुआ करती थी। ऋषि कहता है कि 'सनातन' काल से नारी (इन्द्राणी) समन और यज्ञोत्सव को जाती है।"

जर्मनविज्ञान केजी ने अपनी पुस्तक ऋग्वेद पृष्ठ 19 में समन के उत्सव का सुन्दर संक्षिप्त उदाहरण दिया है। "पत्नियाँ और कुमारियाँ प्रसन्न वसनों से अलंकृत समन की ओर चल पड़ती हैं। जब वन प्रान्तर और खेत हरियाली से ढंक जाते हैं, तब युवा और युवतियाँ सहनृत्य करते हुए फैले मैदानों की ओर दौड़ चलते हैं। मृदंग धमक उठते हैं तरुण तरुणियाँ एक-दूसरे का हाथ पकड़ कर नाचते लगते हैं और तब तक नाचते रहते हैं जब तक उनके साथ भूमि और दिशाएं नहीं चक्कर खाने लगती और नाचते समुदाय को जब तक धूल के बादल घेर नहीं लेते।"¹¹

स्पष्ट है कि समनों का सामूहिक नृत्य और गायन संगीत का एक आवश्यक अंग था। इन सामूहिक नृत्यों के लिए स्वामी प्रज्ञानन्द लिखते हैं। “In the vedic time, the samasans were sung before the blazing fire of the sacrificial alters, and it has been mentioned in the samhita and the brahmana literature that the devoted wives of the saman singers used to dance around the alters. During that time by clapping their hands and sometimes by playing the picchora veena. Their rhythms of dances were kept by the beating of drums. But unfortunately no definite form of their dances has come to us”¹²

वैदिक इन्डेक्स के प्रणेताओ ने इस प्रसंग में पिषेल को उद्धृत किया है। पिषेल का कहना है कि “समन एक प्रकार को संगीतिक मेला था, जहां आमोद प्रमोद के लिए नारियां जाती थी, युवतियां और प्रोढाएं पति की खोज में, और वेश्याएं मौके से लाभ उठाने।”¹³

इस प्रकार हम देख सकते हैं कि समन ने वैदिक कालीन नृत्यों को विकसित करने में विशेष क्रियात्मक योगदान दिया। सुप्रसिद्ध इतिहासकार गाविआलव अपनी पुस्तक The Music of Rigveda में लिखते हैं। “ऋग्वेद काल का समन बड़ा प्रभावशाली था। समन में नृत्य और गायन एवं वादन तीनों ही सुन्दर ढंग से चलते थे। युवक युवतियां इस सुन्दर संगीत समारोह में विशेष दिलचस्पी लिया करते थे। इस संगीत समारोह में सभी प्रकार के पुरुष और नारियां सम्मिलित होते थे। नारियां खूब सजधज के आती थीं। समन ने समाज के अन्दर संगीतमय वातावरण को खूब फैलाया। समन के अन्दर नारियां कई प्रकार के नृत्य प्रदर्शित किया करती थी पुरुष वर्ग कण्ठ संगीत का सुन्दर ढंग से प्रदर्शन करते थे।”¹⁴

इतिहास विशेषज्ञ श्री आर्चलविग्स ने “Music History of vedic period” नामक पुस्तक में लिखा है वैदिक काल का संगीतमय आयोजन ‘समन’ के रूप में होता था। इस संगीतिक उत्सव में कुमारियों की संगीतिक प्रतिभा की जांच होती थी और जो कुमारियां अपनी सांगीतिक प्रतिभा की उच्चतता को प्रमाणित करने में सफल होती थी उसका चुनाव विवाह के लिए कर लिया जाता था। वास्तव में संगीत के इस अद्वितीय आयोजन में उत्तीर्ण होने के लिए तरुण और तरुणियां महीनों पहले से प्रयास करते थे। यही समन आगे चलकर “समज्जा” के नाम से प्रस्फुटित हुआ।

इस प्रकार हम इस निष्कर्ष पर पहुंचते हैं कि वैदिक काल में नृत्य भी गायन और वादन की तरह विकास के पथ पर था और शास्त्रीय संगीत का एक अंग बन चुका था। इसे न केवल मनोरंजन का साधन ही बल्कि धर्मादि कार्यों को पूर्ण करने के लिए प्रयोग में लाया जाने लगा। वैदिक कालीन नृत्य का जितना स्थान वैदिक संगीत में था उससे भी कहीं अधिक लौकिक संगीत में था। गायन वादन और नृत्य तीनों ही लौकिक संगीत में अपना-अपना महत्वपूर्ण स्थान बना चुके थे। सामाजिक कार्य ही संगीत के द्वारा पूर्ण होते थे।

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गुप्त काल में स्त्रियों की दशा

*डॉ. मनोज कुमार

सारांश

गुप्तकालीन साहित्य व कला में नारी का आदर्शमय चित्रण है। परन्तु व्यवहारिक रूप में पहले की अपेक्षा कुछ परिवर्तन हो गया था। साहित्य में नारी की मर्यादा और सम्मान का वर्णन है। महाभारत में पत्नी के बिना जीवन शून्य माना गया है। पत्नी पुरुष की सहधर्मिणी मानी जाती थी। स्त्रियों की सामाजिक मर्यादा को लेकर इस काल में कुछ ऐसी बातें विकसित हुईं, जो बाद में शताब्दियों में उनकी विशेषता बन गईं। अल्पायु में विवाह^१ सती प्रथा^२ आदि प्रथायें इसी काल में सामने आईं। जन्म से मृत्यु तक स्त्री पुरुष के नियन्त्रण में रखने के लिए निर्देशित की गईं, यद्यपि ये बन्धन उसकी पवित्रता और सुरक्षा के लिए था।

वात्स्यायन के अनुसार गुप्तकालीन आदर्श पत्नी का स्वरूप यह था, कि वह अपने पति की देवता के समान सेवा करें, उसके घर आने पर उसकी देखभाल करे और उसके खाने-पीने की समुचित व्यवस्था करे। व्रत, उपवासों में पति का साथ दें। उत्सवों, सामाजिक कृत्यों और धार्मिक जुलूसों में पति की आज्ञा प्राप्त करके ही जाएं उन्हीं आमोद - प्रमोद में भाग ले सके, जो उसके पति को पसंद हो। पति अपनी पत्नी में कोई दोष न देखे, इसलिए वह संदिग्ध चरित्र की स्त्रियों के संसर्ग में न रहे, द्वार पर खड़ी न हो अधिक देर तक एकांत में न रहे, अपने धन का अभिमान न करे, पति की आज्ञा के बिना किसी को दान न दे, अपने पति के मित्रों का माला, सुगन्धि आदि से यथोचित सम्मान करे, सास - ससुर की सेवा करे और उनकी आज्ञा का पालन करे, उनकी उपस्थिति में उत्तर न दे, मृदुवचन कहे, जोर से हँसे नहीं, नौकरों से समुचित काम ले और उत्सवों पर उनका यथोचित मान भी रखे।^३ पत्नी के लिए यह भी उचित था, कि पति के विदेश जाने पर वह संन्यासी सा जीवन व्यतीत करे, धर्म - चिहनों के अतिरिक्त कोई अन्य आभूषण धारण न

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करे, धर्म कार्य और व्रत उपवास में लगी रहे, बड़े जो कहें, वही करे, सुख-दुःख के अवसरों के छोड़कर अन्य अवसरों पर अपने सगे - सम्बंधियों के यहां भी न जाए, पति के वापिस आने पर शालीन वस्त्रों में उससे मिले।⁶ इस प्रकार का वैयक्तिक आचरण करते हुए पत्नी पर सम्पूर्ण गृह व्यवस्था का उत्तरदायित्व था।⁷ वह पति, उसके माता-पिता, सगे सम्बंधियों की देखभाल करती थी। घर को स्वच्छ, फर्श को चिकना रखना, गृहदेवता की पूजा करना उसका काम था। उसका यह भी काम था, कि अपने बगीचे में तरकारी, फूल, फल, जड़ी - बूटी के पेड़ - पौधे लगायें, उनके बीजों को समय पर एकत्र करते समय घर में अन्न की व्यवस्था पूरी रखे। खेती तथा दुधारु पशुओं की देखभाल करे, परिवार का आर्थिक बजट बनाकर उसके अनुसार खर्च करे, नित्य - प्रति का हिसाब रखें।⁸

धार्मिक, आर्थिक और व्यक्तिगत सभी स्थितियों में स्त्रियों पर प्रतिबन्ध लगाये गए? उन्हें ऐसी सम्पत्ति कहा गया, जो किसी को भी दी जा सकती थी या गिरवी रखी जा सकती थी। उनकी निरन्तर अधीनता पर विशेष बल दिया गया।⁹ गुप्त काल में पर्दे की प्रथा का अधिक विकास नहीं हुआ था। फाहयान व ह्वेगसांग जैसे चीनी लेखकों ने अपने यात्रा व तांत में स्त्री के पर्दे का कहीं उल्लेख नहीं किया है, परन्तु साहित्य से उच्च वर्ग की स्त्रियों में पर्दे की प्रथा की जानकारी प्राप्त होती है। जब शकुन्तला राजा दुष्यन्त के दरबार में गई, तो उसने अपने मुख को अवगुंठन से ढंक लिया।¹⁰

विधवा पति की मृत्यु के उपरान्त सामान्यतः स्त्रियां वैधव्य जीवन व्यतीत करती थी।¹¹ विधवा स्त्रियों के लिए स्मृतिकारों ने आत्मसंयम और सतीत्व के साथ रहने और सादा जीवन व्यतीत करने का विधान किया है।¹² वे न तो आभूषण धारण करती थी और न केस संवार सकती थी। वे उबटन भी नहीं लगा सकती थी। वे सात्विक जीवन बिता सके, इसलिए कुछ स्मृतिकारों ने उन्हें पति की सम्पत्ति में उत्तराधिकार प्रदान किया था। गुप्त काल में विधवा एवं स्त्रियों के पुनर्विवाह के प्रचलन की भी बात ज्ञात होती है। यद्यपि वह बहुप्रचलित न था। नारद और पाराशर ने पाँच विशिष्ट अवस्थाओं में स्त्रियों को पुनर्विवाह कर लेने की अनुमति दे दी है।¹³ उनमें एक पति की मृत्यु भी है, किन्तु इस प्रकार का विवाह अपने देवर के साथ ही उचित ठहराया गया है।¹⁴ अमर कोष में पुनर्विवाहित के अर्थ में न केवल पुर्नभः शब्द का उल्लेख किया है, वरन् पुर्नभूः पत्नी वाले द्विज पति के लिए विशेष शब्द और उसके पर्याय भी दिए हैं।

कात्यायन स्मृति में व्यस्क और सन्तान रहते हुए दूसरा पति करने वाली स्त्रियों की चर्चा की गई है। दाय भाग और उत्तराधिकार के अन्तर्गत उन्होंने ऐसी स्त्री के पुत्र में दाय पर विचार किया है।¹⁵ जिसने पति के नपुंसक होने के कारण त्याग दिया हो, किन्तु वात्स्यायन के कामसूत्र से ऐसा प्रतीत होता है, कि विधवाओं का विधिवत् पुनर्विवाह नहीं होता था। वे स्वेच्छित पुरुष के साथ दाम्पत्य जीवन व्यतीत कर सकती थी और समाज उसे मान्य करता था।¹⁶ किन्तु वात्स्यायन के कथन से यह भी स्पष्ट होता है, कि पुनर्भू पत्नियों को विवाहित पत्नी के समान सामाजिक स्थिति प्राप्त न थी। उनकी स्थिति को उन्होंने कुमारी और सुरैतिन (रखैल) तथा देवी और गणिका के बीच बताई है। उनके इस कथन में कितना सार है, कहना कठिन है। द्वितीय चन्द्रगुप्त ने अपने भाई की पत्नी ध्रुवस्वामिनी के साथ पुनर्विवाह किया था, किन्तु ध्रुवस्वामिनी

की स्थिति किसी विवाहित पत्नी से कम प्रतीत नहीं होती।¹⁷ इस बात के भी संकेत मिलते हैं, कि गुप्त काल में सती - प्रथा प्रचलित हो गई थी।¹⁸ परन्तु सम्भवतः उसे समाज में बहुत ज्यादा मान्यता प्राप्त नहीं थी। केवल बृहस्पति¹⁹ और विष्णु²⁰ ने मृत पति के साथ विधवा के सती हो जाने का विधान किया है। सती का उल्लेख कालिदास वात्स्यायन आदि ने भी किया है और एरण के एक अभिलेख में सती हो जाने का उल्लेख हुआ है²¹। सती प्रथा का महत्वपूर्ण साक्षी 510 ई. का एरण शिलालेख है, जिसमें गोपराज नामक सेनापति की पत्नी के सती होने का वर्णन है²² उत्तर भारत की कुछ सैनिक जातियों में बड़े पैमाने पर विधवाओं के जलकर मर जाने की प्रथा थी। जब सैनिक पति युद्ध करते हुए मर जाते, तो तब अपने सम्मान की रक्षा के लिए स्त्रियाँ सती हो जाती थीं।²³ बाद में यह प्रथा मध्य भारत और पूर्वी भारत व नेपाल के उच्च घरानों में पहुंची। हर्षवर्धन की माता यशोमति अपने पति की मृत्यु की संभावना मात्र पर ही 604 ई. में सती हो गई थी। यद्यपि जनसाधारण में तो सती होने का प्रचलन नहीं था, परन्तु विधवाओं की स्थिति अत्यन्त शोचनीय थी। उच्च वर्ग की विधवाओं और ब्राह्मण वर्ण की विधवाओं की स्थिति अत्यन्त शोचनीय थी। उच्च वर्ग की विधवाओं और ब्राह्मण वर्ण की विधवाओं का जीवन कष्ट पूर्ण था। उन्हें श्वेत वस्त्र धारण करने होते थे और जीवन भर ब्रह्मचर्य का पालन करना होता था।²⁴ गुप्त युग में पति के मरने पर जो पतिव्रता साधवी निष्ठा का पालन करती थी, वह सब पापों को छोड़कर स्वर्ग लोक को प्राप्त करती थी। नित्य व्रत उपवास में निरत ब्रह्मचर्य में व्यवस्थित दम और दान रत सती अपुत्रवती होते हुए भी स्वर्ग की और प्रस्थान करती है।

स्त्री संग्रहण के विषय में गुप्त काल में पर-स्त्री और पर-पुरुष सम्बंध प्रचलित था और समाज इससे भली-भाँति परिचित था। वात्स्यायन ने इस प्रकार के प्रेमी-प्रेमिकाओं के मिलन की विस्तारपूर्वक चर्चा की है। स्मृतिकार भी इससे भली-भाँति परिचित थे। कदाचित् इसी कारण उनकी परिभाषा के अन्तर्गत न केवल स्त्री-पुरुष का एक ही शैया पर बैठना, सोना, आलिंगनबद्ध होना आदि ही संग्रहण न था, वरन् स्त्री के साथ खाना, उसके कपड़े पकड़ना, उसके आभूषण को छूना, उससे मजाक करना और सुगन्धि और पुष्पहार भेंट करना भी उनकी दृष्टि में संग्रहण था। यही नहीं उन्होंने एकान्त, अरण्य, पनघट, ग्राम से बाहर नदी के संगम आदि पर पर-पत्नी से वार्तालाप को भी संग्रहण निम्नवर्ण की स्त्री की अपेक्षा अधिक गम्भीर अपराध था। इसी प्रकार उन्होंने ब्राह्मण अपराधी के लिए कम और शूद्र अपराधी के लिए अधिक दण्ड का विधान किया है।²⁵ विष्णु, याज्ञवल्क्य, नारद और बृहस्पति स्मृति ने समान वर्ण की स्त्री संग्रहण के लिए अधिकतम आर्थिक दण्ड, निम्न वर्ण की स्त्री संग्रहण के लिए मृत्युदण्ड का विधान किया है।²⁶ शूद्र को प्रत्येक अवस्थाओं में मृत्युदण्ड का अधिकारी माना है। संग्रहण के सम्बंध में उन्होंने कुछ अपवाद भी प्रस्तुत किए थे। यथा-वैश्या तथा ऐसी दासी का संग्रहण अपराध न था, जो स्वामी द्वारा नियंत्रित न हो।²⁷ ब्राह्मण वर्ण के अतिरिक्त अन्य वर्ण की कुलटा स्त्री के साथ, यदि वह किसी की रखैल न हो, सहवास भी अपराध न था।²⁸ भिक्षुणी के संग्रहण को स्मृतिकारों ने कोई महत्व नहीं दिया। उसके लिए उन्होंने नाममात्र का अर्थ दण्ड ही माना है।²⁹ पति की उपेक्षा करने वाली स्त्री के लिए कौटिल्य और याज्ञवल्क्य ने नाम-कान काट देने का विधान किया था।³⁰ मनु,

बृहस्पति, विष्णु और कात्यायन ने उसके लिए मृत्यु दण्ड का विधान किया है।³¹ मनु ने तो यह भी कहा है कि उसे खूँखार कुत्तों से नुचवाना चाहिए।³² संग्रहणकृत स्त्री प्रायश्चित मात्र से अथवा कुछ स्मृतियों के अनुसार मासिक स्त्राव होने के पश्चात् स्वयं पवित्र हो जाती है। वशिष्ठ और याज्ञवल्क्य का कहना था कि अन्य वर्ण के संसर्ग से गर्भवती स्त्री प्रसवःकाल तक और वदनन्तर मासिक स्त्राव आरम्भ होने तक ही अपवित्र रहती है। तदनन्तर वह पवित्र हो जाती है। यदि स्त्री शूद्र अथवा निम्न वर्ण के साथ सहगमन करे और उससे गर्भवती हो या पुत्र उत्पन्न करें तो उस अवस्था में उसे त्याग देना चाहिए।³³ इन बातों से ऐसा ज्ञात होता है कि गुप्तकालीन समाज, संग्रहण के सम्बन्ध में पुरुष के प्रति अधिक कठोर था तथा स्त्री के प्रति उदार था, किन्तु यह उदार भावना कदाचित उन्हीं अवस्था में रही होगी जब उसकी सहमति से संग्रहण न हुआ हो और उसके साथ बलात्कार किया गया है।

नारी शिक्षा वैदिक काल में पुरुषों के समान ही स्त्रियों को भी शिक्षा प्राप्त करने का अधिकार था। घोषा और लोपा मुद्रा उस काल की उन विदुषियों में है, जिन्होंने ऋचाओं की रचना की थी। पर-वर्ती काल में भी नारी शिक्षा का वर्चस्व बना हुआ था, पर वे वैदिक अध्ययन से वंचित कर दी गई थी। मनु स्मृति में एक ओर तो स्त्रियों के उप-नयन की बात कही गई है, दूसरी ओर उनके वैदिक मंत्र उच्चारण करने को निषेध किया है।³⁴ और कहा गया है कि जिस यज्ञ में नारी का योग हो उस आयोजन में ब्राह्मणों को भोजन नहीं कराना चाहिए।³⁵ गुप्त काल में आते-आते स्त्रियों उप-नयन संस्कार से भी वंचित कर दी गई थी। उनकी शिक्षा के विषय वैदिक साहित्य के स्थान पर लौकिक साहित्य हो गए थे।³⁶ ललित विस्तार से ज्ञात होता है, कि स्त्रियों में लिखने-पढ़ने का क्रम बना हुआ था और वे शास्त्रों का अध्ययन और काव्यों की रचना किया करती थी। सामान्यतः स्त्रियां इतनी शिक्षित तो अवश्य थी, कि वे अपने घर का आर्थिक बजट बनाकर रख सकें।³⁷ उच्च वर्ग स्त्रियों को थोड़ी शिक्षा दी जाती थी, ताकि वे बुद्धिमतापूर्ण वार्तालाप कर सकें। परन्तु सार्वजनिक जीवन में भाग लेना उनके लिए आवश्यक नहीं समझा गया।³⁸ स्त्रियाँ कवयित्री भी होती थीं।³⁹ अल्पायु में विवाह प्रथा के कारण शिक्षा को धक्का पहुँचा और बाल विवाह के कारण समुचित रूप से विद्याभ्यास का अवसर कन्याओं से छिन गया। उपर्युक्त विवेचन से यह स्पष्ट रूप से ज्ञात होता है कि गुप्त काल में उच्च वर्ग को छोड़कर अन्य वर्ग की स्त्रियों के लिए शिक्षा का अभाव था।⁴⁰ बाल विवाह प्रचलित था। अतः गुप्त काल में स्त्रियों की स्थिति का सामाजिक ह्यस हुआ है।

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प्राचीन भारत में श्रेणी व्यवस्था का स्वरूप-एक अध्ययन

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सारांश

प्राचीन भारतीय श्रेणी व्यवस्था का विकास लोकतांत्रिक आधार पर हुआ था और इसने धीरे-धीरे अपना एक स्वतंत्र संविधान भी बना लिया था। प्राचीन भारत की अर्थव्यवस्था को व्यवस्थित, समुन्नत और प्रवर्धित करने में इन श्रेणी संगठनों की महत्वपूर्ण भूमिका रही है। इनके प्रधान सेट्टि, ज्येष्ठक आदि कहलाते थे। महाजनपद काल से इसके स्वरूप स्पष्ट हो गए और मौर्योत्तर काल इसके विकास के लिए चरमावस्था का काल था। इसने तत्कालीन जीवन के सभी पहलुओं को प्रभावित किया।

व्यापार और शिल्प को विकसित और सुव्यवस्थित करने तथा उनकी सुरक्षा और उन्नति के लिए प्राचीन काल से ही व्यापारियों और शिल्पकारों ने अपने-अपने संगठन बना रखे थे। इस सन्दर्भ में बृहस्पति ने यह सही कहा था कि व्यापार और वाणिज्य में असुरक्षा तथा अव्यवस्था की स्थितियों ने ही सबसे पहले व्यक्तिगत और सामूहिक हितों की रक्षा के लिए लोगों को समूहों में संगठित होने के लिए प्रेरित किया।¹ बौधयन धर्मसूत्र, अष्टाध्यायी एवं पालि साहित्य में ये संगठन 'श्रेणी', 'गण', 'संघ', 'पुग' इत्यादि नामों से अंकित है।² वास्तव में प्राचीन भारत के आर्थिक विकास में इन श्रेणी संगठनों ने अपना महत्वपूर्ण योगदान दिया था। इन श्रेणियों का महत्व इस बात से भी स्थापित होता है कि ये डेढ़ हजार वर्षों से भी अधिक समय तक बनी रही।

प्राचीन भारत में श्रेणियों का विकास लोकतांत्रिक आधार पर हुआ था और आगे चलकर इन्होंने अपना एक स्वतंत्र संविधान बना लिया था।³ इन श्रेणियों के स्वरूप के बारे में जानकारी के लिए प्राचीन शास्त्र अति महत्वपूर्ण हैं। महाजनपद काल में आकर विभिन्न स्रोतों के जरिए श्रेणियों का स्वरूप अधिक स्पष्ट होता है। बौद्ध जातकों के अनुसार इस प्रकार के श्रेणियों की

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संख्या 18 थी वहीं तत्कालीन स्रोतों से उन 18 व्यवसायों का भी उल्लेख मिलता है जो श्रेणियों के रूप में संगठित थे। इसके अतिरिक्त भी कुछ अन्य श्रेणियों का उल्लेख है। साहित्य में उल्लिखित 18 श्रेणियों में विशेष रूप में उल्लेख केवल लुहारों, बढ़इयों, चर्मकारों और रंगकारों की श्रेणियों का है।⁴ ये श्रेणियां अपने कार्य संचालन के लिए अपने में से एक प्रधान चुनते थे जो सेट्टि, ज्येष्ठक, श्रेष्ठी या श्रेष्ठिय आदि विभिन्न नामों से पुकारे जाते थे। हम कभी-कभी महाश्रेष्ठिन् और अनुश्रेष्ठिन् के विषय में भी सुनते हैं। शिल्प श्रेणियों के अधिकारियों के ऊपर भाण्डागारिक होता था और यह राज्य के कोषाध्यक्ष के साथ ही साथ सभी श्रेणियों का प्रमुख भी हुआ करता था।⁵ स्मृतियों में इस प्रकार के संघों की, जिन्हें समूह कहा जाता था, वृद्धि की बात कही गई है। श्रेणी अर्थात् गिल्ड की प्रथाओं को कानूनी मान्यता भी प्राप्त थी और कार्यकारी अध्यक्षों के, जिन्हें पाली साहित्य में 'जेठक' और कौटिल्य ने 'मुख्य' कहा है, आदेशों का पालन करना पड़ता था। इन श्रेणियों की रूचि अपने व्यापार एवं वाणिज्य को हमेशा बढ़ाने की रहती थी जिसमें शासकों के द्वारा भी प्रोत्साहन दिया गया।

महाजनपद काल में नगरों के विस्तार के साथ ही शिल्पियों की संख्या में वृद्धि हुई और ये शिल्पी श्रेणियों में संगठित थे। प्रत्येक श्रेणी नगर के एक निश्चित भाग में बसे हुए थे जिससे एक श्रेणी के सदस्य एक साथ रह और कार्य कर सकते थे। इस समय तक श्रेणी अत्यधिक विकसित नहीं हो पाई थी। हॉ श्रेणियों के जरिए यह जरूर होता था कि कुछ चुने हुए स्थानों पर कुछ वस्तुओं का बड़ी मात्रा में निर्माण होता था और फिर ये श्रेणियां सारे देश में उनका वितरण करने लगी थी।⁶ इससे न केवल शिल्पों एवं उद्योगों का स्थानीयकरण हुआ बल्कि शिल्पों के ज्ञान के वंशानुगत रूप से पिता से पुत्र को प्राप्त होने का सिलसिला भी आरंभ हुआ।⁷ प्राचीन काल में स्पष्ट रूप से श्रेणियों के तीन प्रमुख लक्षण स्पष्ट होते हैं (1) एक वयोवृद्ध व्यक्ति का मुखिया होना (2) व्यवसाय का आनुवांशिक होना तथा (3) स्थानबद्ध होना।⁸

'गिल्ड' की तरह के इन कारोबारी संगठनों के जो नियम-कानून और विधि-विधान प्रस्तुत थे, उनका परिचय बौधायन धर्मसूत्र में मिलता है। इसे श्रेणी-धर्म कहा गया है। श्रेणी धर्म व्यावहारिक रूप से राजधर्म के समान ही गरिमामय थे। इसका अर्थ हुआ कि श्रेणी के दैनिक संचालन के लिए उसके अपने नियम भी स्वीकृत थे। इसमें राजकीय या प्रशासनिक हस्तक्षेप की बहुत कम गुंजाइश थी। किन्तु जब श्रेणी की कार्यकारिणी अकारण किसी सदस्य से नाराज होकर उसके हितों को नुकसान पहुंचाने लगती थी तब राजा उसमें हस्तक्षेप करता था।⁹ इसका विधान धर्मशास्त्रों में भी किया गया था। संगठन के सामूहिक स्वरूप पर विशेष बल दिया जाता था, अतः मनु और याज्ञवल्क्य ने उपदेश दिया था कि सदस्यों की आय में समानता होनी चाहिए। किसी सदस्य द्वारा किसी विशेष कौशल के प्रयोग से यदि संगठन की आय बढ़ती थी तो बढ़ती आय पर सिर्फ उस सदस्य का अधिकार नहीं माना जाएगा। लेकिन अगर किसी सदस्य की गलती की वजह से श्रेणी को आर्थिक हानि होती थी तो उसका दायित्व उस सदस्य पर होता था न कि श्रेणी दायित्व लेती थी।¹⁰ इस प्रकार अनेक आदर्शों एवं व्यावहारिक बुद्धि के आधार पर गठित ऐसे संगठनों के स्थायित्व को निश्चित करते हुए धर्मशास्त्रों में इसके सदस्यों के बीच में सहयोग पर बल दिया गया है। ये संगठन राज्य एवं समुदाय के लिए विभिन्न कार्यों के साथ-साथ व्यवसायगत

और शिल्पगत समस्याओं से राजा को सलाह देते थे। यही नहीं, आपत्ति के समय वे राजा की आर्थिक सहायता भी करते थे। महावग्ग के अनुसार राजग्रह का सेट्टि वहां के शासक और व्यापारिक समुदाय को सर्वदा सहायता और सहयोग प्रदान किया करता था। श्रेणी के प्रधान की सहायता के लिए 2-3 या 5 सदस्यों की एक प्रबंधकारी समिति होती थी जो संभवतः सदस्यों द्वारा चुने जाते थे और ये निपुण, सत्यनिष्ठ, कर्तव्यनिष्ठ, वेदों के ज्ञाता, योग्य और उच्च कुल के होते थे।¹¹

बुद्ध काल में ही इन व्यापारिक संघों ने अपनी-अपनी छाप लगाकर मुद्राओं का प्रयोग आरंभ कर दिया था।¹² आश्चर्य है कि शिल्पियों एवं व्यापारियों के संघ के प्रमाण तो मिलते हैं लेकिन श्रमिकों के संघों का कोई प्रामाणिक उल्लेख नहीं मिलता।¹³ ऐसी व्यवस्था भी की गई थी कि यदि श्रेणी संगठन का कोई व्यक्ति सक्षम होते हुए भी अपने कार्य को नहीं करता था तो उसे नगर से निष्कासित कर दिया जाता था। संगठन के नियमों का उल्लंघन करने वाले व्यक्ति भी नगर से निकाल दिए जाते थे। प्रबंधकारी समिति के सदस्य गलत कार्य करने वालों को प्रताड़ित भी करते थे। इस संबंध में बृहस्पति का कथन है कि ये लोग अपने सदस्यों के साथ नियमानुसार कठोर या मृदुल जैसा भी व्यवहार करे, राजा उसे अनुमोदित करे क्योंकि श्रेणी के नियमों का पालन कराना राजा का कर्तव्य है।¹⁴ संगठन की कार्यप्रणाली को संचालित करने के लिए एक कार्यालय भी होता था।¹⁵ जहां सदस्य सम्मिलित होकर विचारों का आदान-प्रदान करते थे। संगठन की बैठकों में सदस्यगण विचार-विमर्श करते थे और एकमत से निर्णय लेते थे। विवाद की स्थिति में एक उपसमिति बनाई जाती थी जिसका निर्णय सर्वमान्य होता था। श्रेणियों की सभा को वीरमित्रोदय में 'समुदाय' कहा गया है जिसकी सूचना ढोल बजाकर दी जाती थी तथा उसमें भाषण देने की सबको स्वतंत्रता थी। अनुशासन भंग करने की स्थिति में सदस्यों को दण्ड भी दिया जाता था। विवाद की स्थिति में राजा भी श्रेणियों में मध्यस्थता करता था और श्रेणियों के अनैतिक एवं राज्यविरोधी कार्यों को रोकता था।¹⁶

कौटिल्य के अर्थशास्त्र से जानकारी मिलती है कि इस काल में राज्य ने कुछ शिल्पियों को सीधे अपनी सेवा में ले लिया था। बाकी लोग या तो व्यक्तिगत रूप से या फिर किसी शिल्पी श्रेणी के सदस्यों के रूप में काम करते थे।¹⁷ ये श्रेणियां विशाल एवं मिश्रित ढांचे की होती थी क्योंकि इससे केवल काम करने और श्रेणियों के साथ प्रतियोगिता करने का व्यय बच जाता था। इन श्रेणियों के कारण राज्य के कर संग्रह और उद्योग के सामान्य संचालन में सुविधा होती थी। मौर्य स्रोतों से यह प्रतीत होता है कि राज्य का एकाधिकार उन्हीं कारोबारी वस्तुओं पर था जो सीधे तौर पर उनके लिए विशेष महत्त्व की थीं¹⁸ न कि सभी वस्तुओं पर।

मौर्य काल से चली आ रही शिल्प श्रेणियां मौर्येत्तर काल में उत्पादन को नियोजित करने और लोकमत का निर्माण करने - दोनों दृष्टियों से नागरिक जीवन में और अधिक महत्त्वपूर्ण बन गईं। इन श्रेणियों में शिल्पी बहुत अधिक संख्या में सदस्य बनते थे। ये श्रेणियां अपने उत्पादन में वृद्धि के लिए अपने कारीगरों के अतिरिक्त बाहर से भी कारीगर बुलाने लगे। इस पद्धति से कारीगरों को मौर्यकाल की अपेक्षा अधिक स्वतंत्रता प्राप्त हुई होगी।¹⁹ जिस क्षेत्र में ये श्रेणियां काम करती थी उसमें उन्हें अपना पंजीकरण कराना पड़ता था और क्षेत्र परिवर्तन के लिए स्थानीय

अधिकारियों से अनुमति प्राप्त करनी होती थी। इन श्रेणियों के आकार का अनुमान तो इस बात से लगाया जा सकता है कि इससे भी पूर्व काल में सदलपुत्र नामक एक धनी कुंभकार मिट्टी के बर्तन बनाने की पांच सौ कार्यशालाओं का स्वामी था। इसके अतिरिक्त उनकी अपनी वितरण व्यवस्था थी और उसके पास बहुत सी नौकाएं थी, जो तैयार मिट्टी के बर्तनों को कार्यशालाओं से गंगा पर स्थित विभिन्न बंदरगाहों पर ले जाती थी। ज्यों-ज्यों व्यापार बढ़ता गया, प्रमुख श्रेणियों का आकार भी बढ़ता गया।

ये श्रेणियां कार्य करने के नियम और तैयार माल की गुणवत्ता तथा उनके मूल्य निर्धारित करती थी ताकि शिल्पी और उपभोक्ता दोनों के हितों की रक्षा हो सके। श्रेणी सदस्यों के व्यवहार को एक श्रेणी न्यायाधिकरण की सहायता से नियंत्रित किया जाता था। यहां तक कि न्याय व्यवस्था में भी निगमित संस्थाएं महत्वपूर्ण भूमिका में थीं।²⁰ ये संस्थाएं सदस्यों के व्यक्तिगत जीवन में भी हस्तक्षेप करती थीं। जैसे यदि कोई विवाहिता स्त्री भिक्षुणी बनकर बौद्ध संघ में सम्मिलित होना चाहती थी तो उसे न केवल अपने पति से बल्कि उस श्रेणी की भी अनुमति लेनी होती थी जिसका उसका पति सदस्य होता था। जाति से संबंधित होने के कारण श्रेणियों को सदस्यों की कमी नहीं रहती थी क्योंकि श्रेणी सदस्यों के बच्चे को अपने पिता का व्यवसाय ही अपनाना पड़ता था। श्रेणी को ऐसे संक्रमण काल में ही खतरा पैदा होता था जब कोई जाति अपने व्यवसाय में परिवर्तन करती थी। श्रेणियों के कानून को धर्मशास्त्रकारों द्वारा भी समर्थन प्राप्त था। गौतम²¹ के अनुसार यदि श्रेणी के रीति-रिवाज धर्म के विरुद्ध नहीं हैं तो वे मान्य हैं। इन मूल पाठों में राजा को निर्देश दिया गया है कि वह श्रेणी धर्म के प्रति सम्मान का भाव रखे।²² अतः ऐसा प्रतीत होता है कि श्रेणियां जैसा चाहती थीं वैसा व्यवहार करती थीं और राजा को उनका निर्णय मानना पड़ता था।²³ उत्तरोत्तर ये श्रेणियां और अधिक स्वायत्त होती गईं।

ये श्रेणी या संघ बहुत हद तक आधुनिक बैंक का काम करती थीं। ईसा की दूसरी सदी में महाराष्ट्र में बौद्ध धर्मावलम्बी गृहस्थ उपासकों ने कुम्हारों, तेलियों और बुनकरों की श्रेणियों के पास धन जमा किया ताकि उससे बौद्ध भिक्षुओं को वस्त्र और अन्य आवश्यक वस्तुएं दी जाएं। इसी सदी में प्रतिदिन एक सौ ब्राह्मणों को भोजन कराने के लिए एक अधिपति ने आटा पीसने वालों की एक श्रेणी के पास अपनी मासिक आय से बचाकर धन जमा किया। पता चलता है कि शिल्पियों की कम से कम 24-25 श्रेणियां प्रचलित थीं। नासिक के एक गुहा लेख²⁴ के अनुसार, शक राजा नहपान के दामाद ऊशवदत्त द्वारा एक गुफा बौद्ध संघ को दानस्वरूप दिया गया था और इनकी आवश्यकताओं की पूर्ति के लिए गोवर्द्धन में स्थित श्रेणियों के पास धन जमा कराए गए थे। इस गुफा लेख से स्पष्ट है कि श्रेणियां महाजन, वित्तप्रबंधक तथा न्यासधारी के रूप में भी काम कर सकती थीं।

शायद अपनी सम्पत्ति के कारण श्रेणियां और निगम-मौर्योत्तर समाज में महत्वपूर्ण तत्व के रूप में उभरे। मालूम होता है कि कई नगरों में उन्होंने सिक्के जारी किए जो सामान्यतः राजाओं का काम था। तक्षशिला की खुदाई से निगमों द्वारा जारी किए गए कम से कम पांच प्रकार के सिक्के मिले हैं जो हिन्दू यूनानी काल से पहले के हैं।²⁵ व्यापारिक निगमों द्वारा सिक्के

जारी करने का रिवाज कुछ अन्य शहरों में भी प्रचलित दिखाई देता है। श्रेणी और निगम उदारतापूर्वक दान देने के साथ ही अपने इस कार्य को विज्ञापित भी करते थे।

इन निगमों ने प्राचीन काल के सामाजिक-सांस्कृतिक, आर्थिक एवं प्रशासनिक व्यवस्था को काफी हद तक प्रभावित किया। इसका कारण था कि जहां प्रशासनिक स्तर पर इसकी व्यवस्था को काफी हद तक राज्य द्वारा भी मान्यता प्रदान किया गया था, वही सामाजिक-सांस्कृतिक एवं आर्थिक स्तर पर इसमें अपने सदस्यों के जीवन को काफी प्रभावित कर रखा था।

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षडांग का दृश्य चित्रांकन (अजन्ता भित्ति चित्रांकनों के विशेष संदर्भ में)

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सारांश

जयपुर नरेश जयसिंह प्रथम की सभा के राजपुरोहित पण्डित यशोधर ने 11वीं शताब्दी में 'कामसूत्र' की टीका 'जयमंगला' नाम से प्रस्तुत की। 'कामसूत्र' के प्रथम आधिकरण के तीसरे अध्याय की टीका करते हुये पंडित यशोधर ने आलेख्यं (चित्रकला) के 6 अंग या नियम बताये। 'कामसूत्र' में 'षडंग' को श्लोक में प्रस्तुत किया है। श्लोक **'रूपभेदाः प्रमाणानि, भाव, लावण्ययोजनम्। सादृश्यं, वर्णिकाभंगम इति चित्रम षडंगकम् ।।'**

प्राचीन भारत की चित्रकला में 'षडंग' अर्थात् छह अंगों की सुयोजना आवश्यक समझी जाती थी। अजन्तागुफा भित्ति-चित्रों में चित्रकला के उक्त नियमों को अत्यन्त सावधानी के साथ भली-भांति दर्शित किया गया है। भारतीय 'षडंग' का तात्पर्य आधुनिक भाषा में चित्रकला की छह विशेषताओं से है: **रूपभेद, प्रमाण, भाव, लावण्य योजना, सादृश्य एवं वर्णिका भंग। भारतीय चित्रकला के 'षडांग' की जीवन्त मिसाल 'अजन्ता' को कला की त्रिवेणी एवं चित्रकला का सर्वोच्च तीर्थ माना जाता है।**

"वात्सायन" का "कामसूत्र" कला विषय का एक मुख्य प्रामाणिक ग्रंथ स्वीकृत किया गया है। यह ग्रंथ 200-300 ई. में रचित हुआ। वात्सायन ने 'कामसूत्र' के उपसंहार में यह तथ्य स्वीकार किया है कि उन्होंने पूर्ववर्ती ग्रंथों का सार-संकलन करके 'कामसूत्र' की रचना की। संस्कृत के प्राचीन ग्रंथों में कलाओं की संख्या चौंसठ मानी गई है। 'कामसूत्र' के तीसरे अध्याय में चौंसठ कलाओं का विवेचन किया गया है। जिसमें प्रथम स्थान पर गीतम् अर्थात् संगीत,

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द्वितीय स्थान पर वाद्यम् अर्थात् वादन, तृतीय स्थान पर नृत्यम् अर्थात् नृत्य एवं चतुर्थ स्थान पर आलेख्यम् अर्थात् 'चित्रकला' को स्थान दिया गया है।¹

जयपुर नरेश जयसिंह प्रथम की सभा के राजपुरोहित पण्डित यशोधर ने 11वीं शताब्दी में 'कामसूत्र' की टीका 'जयमंगला' नाम से प्रस्तुत की। 'कामसूत्र' के प्रथम आधिकरण के तीसरे अध्याय की टीका करते हुये पंडित यशोधर ने आलेख्यं (चित्रकला) के 6 अंग या नियम बताये।² 'कामसूत्र' में 'षडंग' को श्लोक में प्रस्तुत किया है। श्लोक **'रूपभेदाः प्रमाणानि, भाव, लावण्ययोजनम्। सादृश्यं, वर्णिकाभंगम इति चित्रम षडंगकम्।'**

महाराष्ट्र राज्य के औरंगाबाद जिले में स्थित अजन्ता की गुफाओं में यद्यपि वास्तु, मूर्ति एवं चित्र, कला के इन तीनों रूपों के एक साथ दर्शन होते हैं, किन्तु 'अजन्ता' को अन्तराष्ट्रीय ख्याति उसके चित्र विधान के कारण ही प्राप्त हुई। अजन्ता की गुफाएं पहली सदी से सातवीं सदी तक निर्मित एवं चित्रों से सृजित होती रहीं। शुंग, सातवाहन, वाकाटक, चालुक्य, कुषाण तथा गुप्तकाल में इन गुफाओं का अनवरत निर्माण होता रहा है। अजन्ता की कुल 30 गुफाओं में से 5 गुफाएं 'चैत्य' तथा शेष 25 "बिहार" गुफाएं हैं।³

प्राचीन भारत की चित्रकला में 'षडंग' अर्थात् छह अंगों की सुयोजना आवश्यक समझी जाती थी। सभी चित्रकार अपनी कृतियों में 'षडंग' का पूर्णतया पालन करते थे। अजन्ता एवं बाघ आदि के गुफा भित्ति-चित्रों में चित्रकला के उक्त नियमों को अत्यन्त सावधानी के साथ भली-भांति दर्शित किया गया है। भारतीय चित्रकला के सिद्धान्तों के अनुसार जिस चित्र में 'षडंग' का सम्यक निरूपण न किया गया हो, वह चित्र कहलाने योग्य नहीं है। वह तो चित्राभास मात्र है। चीन की प्राचीन चित्रकला में भी 'षडंग' की चर्चा हुई है। चीन के चित्राचार्य शीह हो ने चीनी षडंग (479 ई. से 571 ई. के मध्य) निर्धारित किये थे।⁴ वे मूलतः भारतीय 'षडंग' पर आधारित दृष्टिगत होते हैं। जिसका तात्पर्य आधुनिक भाषा में चित्रकला की छह विशेषताओं से है: **रूपभेद, प्रमाण, भाव, लावण्य योजना, सादृश्य एवं वर्णिका भंग।**⁵

"रूपभेद" चित्रकला का पहला अंग है। कलाकार भी यही दार्शनिक दृष्टिवाला होता है। कलाकार अपनी प्रखर रूप चेतना के बल से प्रत्येक रूप को स्पष्ट पकड़ता एवं पहचानता है। रूप अनंत हैं परन्तु प्रत्येक रूप स्पष्ट एवं विशिष्ट हैं, भिन्न एवं निजता से युक्त हैं। **रूपों की भिन्नता स्पष्टता, विशिष्टता एवं निजता ही रूपभेद है।**⁶ भारतीय दृष्टि 'रूप' का भीतरी आयाम भी मानती है। भारतीय चिन्तन अनुसार प्रत्येक रूप में कोई लोकोत्तर तत्व अवश्य रूपित होता है। 'रूप' का साक्षात्कार आत्मा एवं नेत्रों दोनों के द्वारा किया जा सकता है। नेत्रों द्वारा जहां हम किसी भी आकार की लम्बाई, चौड़ाई, मोटाई, गोलाई, एवं रंग का ज्ञान ले सकते हैं वही उसमें निहित व्यापक आन्तरिक सौन्दर्य को हम आत्मा द्वारा ग्रहण कर सकते हैं।

अजन्ता की गुफा क्रमांक 01 में चित्रांकित 'मारविजय' दृश्य 'रूपभेद' का उत्तम उदाहरण है। गुफा संख्या 17 की बांयी भित्ति में एक भव्य चित्रांकन जोसंसार **चक्र** नाम से विख्यात है एवं गुफा क्रमांक 16 में चित्रांकित बुद्ध के जीवन से संबंधित दृश्यों में भी रूप-भेद दर्शाने में अजन्ता का कलाकार पूर्णतया सफल रहा है। रानी मायादेवी, राजा शुद्धोधन के साथ स्वपन संबंधी चर्चा

में लीन अंकित है, समीप ही दो दासियां विश्राम अवस्था में है। दूसरे दृश्य में नवजात बालक के भविष्य को बताते ऋषि, तत्पश्चात समआयु के बालकों के साथ खेलते सिद्धार्थ, इसी भित्ति पर सिद्धार्थ द्वारा वृद्ध, रोगी, मृत एवं संन्यासी को देखने का दृश्य है।⁷ इन समस्त अंकनों में चित्रकार ने वेषभूषा, शारीरिक गठन, भावमुद्रा, आभूषणों आदि से प्रत्येक पात्र को उसकी स्थिति अनुसार दर्शाया है। रूप भैदिक आकृतियों में लोकपाल, बुद्ध, बोधिसत्व, राजा, रानी, पांचिक, हारिती आदि की आकृतियों को लिया जा सकता है।

षडंग का द्वितीय अंग **प्रमाण** है अर्थात् वस्तु रूप के संबंध में **‘प्रमा’** (नाप तोल) का उचित ज्ञान होना। निकटता, दूरी, तथा लम्बाई चौड़ाई इत्यादि का ज्ञान होना एवं दर्शाना। **‘प्रमा’** हमारे अंतःकरण का एक ऐसा मापदण्ड है, जिससे हम सीमित एवं अनंत दोनों प्रकार की वस्तुओं को नाप सकते हैं। **‘प्रमा’** के द्वारा ही मनुष्य, पशु, पक्षी की भिन्नता और उनके विभिन्न भेदों को जाना जा सकता है। मनुष्य को अवस्था एवं स्थिति अनुसार छोटा, बड़ा अंकित करना। कलाकार द्वारा मनुष्य, देवी-देवता, राक्षस, किन्नर, बौनी आकृतियों का भेद करना तथा अंकित करना **‘प्रमा’** के ज्ञान द्वारा ही संभव होता है। पंचदशी (परि. 04, श्लोक 30) में इस विषय पर अच्छा प्रकाश डाला गया है। प्राचीन आयामों में मनुष्य के 5 प्रकार बताए हैं तथा उन्हें श्रेणियों में विभाजित किया है। बालक, किशोर, पुरुष, स्त्री, देवता, राक्षस आदि की नाप को ‘अंगुल’ द्वारा बांटा है। पुरुष एवं नारी आकृति के प्रत्येक अंग का भी निश्चित नाप निर्धारित है।⁸

‘प्रमाण’ के अन्तर्गत अजन्ता की 17 वीं गुफा में चित्रांकित दृश्य **‘राहुल-समर्पण’** अथवा **राहुल की दीक्षा** को लिया जा सकता है। इस चित्र में कपिलवस्तु से जब बुद्ध लौटते हैं तब यशोधरा (बुद्ध की पत्नी) राहुल को आगे कर दायभाग मांगने हेतु प्रेरित करती है। इस पर बुद्ध अपना भिक्षापात्र आगे बढ़ाते हुये धर्म में दीक्षित करने की बात कहते हैं। इस भित्ति चित्र में बुद्ध यशोधरा एवं राहुल से आकार में कई गुने बड़े दिखाये गये हैं। यह उनकी आध्यात्मिक महत्ता को प्रतीकात्मक ढंग से व्यक्त करने की परम्परा के अनुरूप है। यह चित्र अत्यन्त भव्य एवं उत्तम चित्रों में से एक है।⁹ अजन्ता के सभी चित्रांकनों में ‘प्रमाण’ का अत्यन्त ध्यान रखा गया है तथा संयोजनों में आकृतियों का कद एवं गठन पद, आयु एवं महानता के आधार पर किया गया है।

‘षडंग’ का तीसरा अंग **भाव** है। इस अंग के अन्तर्गत आकृति की भांगिमा, उसका स्वभाव, मनोभाव एवं प्रक्रिया को दर्शाया जाता है। भारतीय दर्शनशास्त्र एवं काव्यशास्त्रों में भावों की महत्ता पर अति गहन विचार किया गया है। रस प्राप्ति के चार चरणों में एक चरण ‘भाव’ है। ‘भाव’ उस स्थिति को कहते हैं जब हम कलाकृतियों में अभिव्यक्त संवेगों को और भी गहराई से ग्रहण करते हैं तथा उसके साथ तादात्म्य स्थापित करते हैं। पण्डित यशोधर ने रंग कला के अन्तर्गत भाव की चर्चा की है। प्रारंभिक ग्रंथों जैसे विष्णुधर्मोत्तर पुराण में भाव के बारे में कुछ नहीं कहा गया है परन्तु ‘चेतना’ या गति की चर्चा अवश्य की है।¹⁰ भाव अभिव्यंजन के दो रूप हैं प्रकट एवं प्रच्छन्न। प्रकट भाव रूप हमें आंखों द्वारा पकड़ सकते हैं : किन्तु प्रच्छन्न रूप को व्यंजना द्वारा अनुभव किया जा सकता है।¹¹ अजन्ता की पहली, दूसरी, सौलहवीं एवं सत्रहवीं गुफाओं के चित्रों में करुणा, दया, ममता, समर्पण, लावण्य गाम्भीर्य आदि अनेक भावों के दर्शन

होते हैं। 'पद्मपाणि बोधिसत्व' की करुणा, मरणासन्न राजकुमारी की अलसता, बुद्ध के मुखमुद्रा की शान्ति, माता पुत्र की श्रद्धा भक्ति, विदुर पण्डित का वैराग्य भाव दर्शनीय है। 16 वीं गुफा के भित्ती चित्र "मरती राजकुमारी" की भूरी-भूरी प्रशंसा डॉ. वर्गिस एवं फर्ग्युसन ने की। फर्ग्युसन के अनुसार "भावों की इतनी मार्मिक अभिव्यक्ति अन्यत्र कहीं नहीं देखी।"¹²

'षडंग' के अनुसार किसी भी कृति में रूप, प्रमाण एवं भाव के साथ 'लावण्य' का होना परम आवश्यक है। 'प्रमाण' जिस प्रकार रूप को सही दिशा देता है उसी प्रकार लावण्य रूप को उत्कर्ष प्रदाय करता है। 'भाव' आन्तरिक सौन्दर्य का बोधक है एवं लावण्य बाह्य सौन्दर्य का प्रतीक है। जिस प्रकार कान्ति रहित 'मोती' निष्प्रभ है उसी प्रकार लावण्य रहित कृति रूप, प्रमाण, भाव के रहने पर भी आकर्षण विहीन है। संस्कृत के शब्द विज्ञान के अनुसार 'लावण्य' शब्द लवण अर्थात् नमक से बना है और किसी वस्तु का नमकीनपन ही उसका 'लावण्य' कहा जाता है। अजन्ता ठाकुर ने अपनी व्याख्या में लावण्य योजना का अर्थ चित्र की शालीनता एवं कलात्मकता बताया है। सौन्दर्य शास्त्रियों ने 'लावण्य' को अतिरिक्त 'चमक' द्वारा परिभाषित किया है। इसे चित्रकला की भाषा में अंतिम रेखा अथवा 'फिनिशिंग टच' भी कहा जाता है। 'लावण्य' ज्ञान या बुद्धि का नहीं वरन् स्नेह का गुण है।¹³

अजन्ता का सबसे प्रख्यात चित्र 'बोधिसत्व पद्मपाणि' है। जो गुफा क्रमांक 01 के गर्भगृह की बायीं भित्ति पर अंकित है। बोधिसत्व रत्नजटित मुकुट, कुण्डल, मुक्ता यज्ञोपवीत, केयूर, कटक आदि आभूषणों से सज्जित है जो उनकी भव्य आकृति को 'लावण्य' प्रदाय कर रहे हैं। कई लड़ियों की मुक्तमालाओं वाला यज्ञोपवीत तथा शेष आभूषण, मुख की आभा को द्विगुणित कर रहे हैं। इसके अतिरिक्त आकाशचारी अप्सराएं, प्रसाधिकाएं, यत्र तत्र सृजित किये गये अलंकारण आदि में दर्शित लयात्मकता, गतिमयता एवं विशेष चमक लावण्य अंग को ही प्रदर्शित करती है। अजन्ता के कलाकार ने षडंग के चतुर्थ अंग लावण्य का उचित मात्रा में प्रयोग करके चित्र कृतियों को विश्व में अद्वितीय बना दिया है।¹⁴

'षडंग' का पांचवा अंग 'सादृश्य' है। उत्तम 'सादृश्य' वह है जो मनोभाव व्यंजक हो अर्थात् पात्र के अनुरूप आकृति, भाव एवं गुण का प्रदर्शन ही सादृश्य है। किसी वस्तु या रूप को देखकर, समझकर, कल्पना करके जो रूप मन में उपस्थित हो उसी की अभिव्यक्ति रेखा, रूप, रंग, आकार प्रतिबिम्ब द्वारा उपस्थित करना ही 'सादृश्य' है। विष्णु धर्मोत्तर पुराण में अन्तर्गत 'चित्रसूत्र' नामक अध्याय में 'सादृश्य' को प्रमुख माना है। मनोभावों का 'सादृश्य' होना ही पूर्ण 'सादृश्य' है।¹⁵

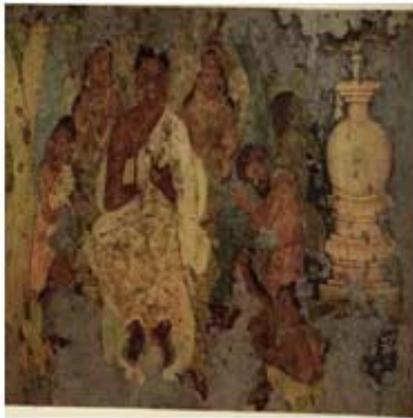
अजन्ता में चित्रांकित समस्त जातक कथाएं 'सादृश्य' अंग को पूर्णतया दर्शाती हैं। हस्तिजातक, श्याम जातक, 'मतस्य जातक, महाकपि जातक, महिष जातक, शिवि जातक आदि बुद्ध जन्म संबंधी घटनाएं तथा बुद्ध के जीवन संबंधी समस्त प्रसंग मानों यथार्थ में चलचित्र की भांति दर्शक के समक्ष आते हैं। प्रत्येक पात्र, घटनाएं, संयोजन, वास्तुशिल्प, दृश्यांकन, एवं तत्कालीन जीवन, संस्कृति का हुबहू जीवन्त रूप में प्रस्तुतिकरण, अजन्ता के चित्रकार ने किया है। जो उसकी सादृश्य अंग की पकड़ को दर्शाता है।

‘षडंग’ का अंतिम परन्तु सर्वाधिक महत्वपूर्ण अंग **‘वर्णिका-भंग’** है। वर्णिका का अर्थ है-कलात्मक ढंग से विविध रंगों तथा तूलिका का प्रयोग। वर्णिका भंग अर्थात् तूलिका का प्रयोग रस उत्पत्ति के लिये, लय तथा प्रवाह उत्पन्न करने के लिये बहुत महत्वपूर्ण है। तूलिका प्रयोग का अद्भुत कौशल हमें अजन्ता की भित्ति चित्रकला में दृष्टिगत होता है। चित्र के **‘षडंगों’ में वर्णिका भंग** का स्थान अंतिम इसीलिये रखा गया है क्योंकि यह **षडंग साधना** का चरम बिन्दु है। वर्ण अथवा रंग ज्ञान के बिना शेष पंच अंगों की साधना करना व्यर्थ है।

अजन्ता के चित्रों में रंग संयोजन बड़ी ही निपुणता के साथ किया गया है। यद्यपि यहां के चित्रों में कुछ विशेष रंगों का ही प्रयोग दृष्टिगत होता है। किन्तु उनके प्रयोग की विधि अनूठी है। अजन्ता भित्ति चित्रों में गेरू, रामरज, हरा, काजल, नीला एवं चूने आदि खनिज रंगों का प्रयोग हुआ है। रंगों का विवेकपूर्ण, कुशल प्रयोग ही **अजन्ता** की विशेषता है। रंग गहरे होने पर भी भारीपन से मुक्त है।¹⁶ अजन्ता का **‘महाहंस जातक’** भित्ति-चित्रांकन अपने अनुपम वर्ण-विधान के कारण अन्तर्राष्ट्रीय ख्याति प्राप्त कर चुका है। इस चित्र में लाल, श्वेत, गहरे हरे रंग का संतुलन अतुलनीय है। अजन्ता की गुफा संख्या दो में फारस से आयातित ‘लेपिसलाजुली’ (नीले रंग) का प्रयोग किया गया है तथा समस्त गुफाओं की चित्रकारी में लाल तथा पीले रंग का प्रयोग सर्वाधिक दृष्टिगत होता है।¹⁷

अजन्ता की चित्रकला का हर पहलू शाश्वत और चिरन्तन है। अजन्ता के भित्ति चित्रों का सृजन लगभग 1355 वर्ष पूर्व हुआ था परन्तु आज भी उसकी नवीनता एवं सजीवता में कुछ कमी नहीं आई है। अजन्ता की कलाकृतियों से प्रेरित होकर ही राजपूत, मुगल, पहाड़ी जैसी उच्च कोटि की लघु चित्र शैलियां जन्मीं। आज भी अनेक आधुनिक चित्रकार, फैशन डिजाइनर, हेयर ड्रेसर अजन्ता की चित्रकृतियों से प्रेरणा लेकर प्रसिद्धी पा रहे हैं। इसीलिये **भारतीय चित्रकला के ‘षडंग’ की जीवन्त मिसाल ‘अजन्ता’ को कला की त्रिवेणी एवं चित्रकला का सर्वोच्च तीर्थ माना जाता है।**

चित्र क्र. 1



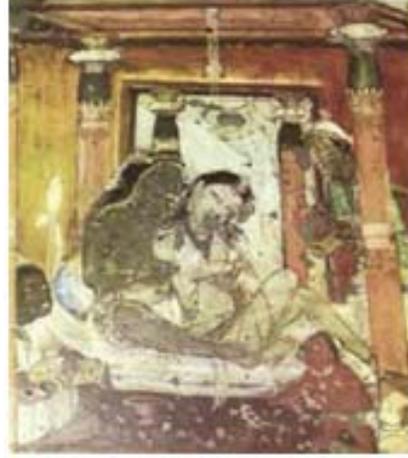
चित्र क्र. 2



चित्र क्र. 3



चित्र क्र. 4



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मध्यकालीन मालवा में नगरीकरण का ऐतिहासिक अध्ययन

*डॉ. आशा श्रीवास्तव

सारांश

प्राचीन भारतीय ग्रंथों में भिन्न प्रकार की आर्थिक इकाइयों का उल्लेख मिलता है। जैसे ग्राम (गाँव), निगम (शहर) और नगर। ग्राम व निगम दोनों का साथ-साथ उल्लेख मिलता है किन्तु इनकी प्रकृति का कार्य अस्पष्ट है। यही स्थिति पूर्व मध्यकाल में भी दिखाई पड़ती है। वनिका ग्राम और पुरा, पुरा और पाटन अधिष्ठान एवं पाटन और निगम और नगर में कोई विभेद नहीं मिलता है। कहीं-कहीं ग्राम-निगम शब्द का प्रयोग उन ग्रामों के लिये किया जाता है जो गाँवों से शहर में विकसित होते हैं।¹

कुछ ग्रंथों में उल्लेख प्राप्त होते हैं जो ग्राम, निगम और नगरों को तीन भिन्न भिन्न रूप से क्रमशः गाँव, शहर और नगर के रूप में व्यक्त करते हैं। शहर जहाँ बाजार हो जो कि गाँव से बड़ा किन्तु नगर से छोटा होता है।²

कुछ बुद्धिस्ट स्रोतों³ जैसे मज्झिमिका में इन तीनों इकाइयों ग्राम, निगम एवं नगर का उल्लेख मिलता है। इस प्रकार प्रारंभिक इतिहास, उत्तर गुप्त कालीन पूर्व मध्यकालीन इतिहास का अध्ययन करने पर नगरीकरण की तीन क्रमागत इकाइयों के विकसित होने का उल्लेख मिलता है। गाँवों का शहर में परिवर्तन और इसके बाद शहर का नगर में परिवर्तन।

सामाजिक संरचना के आधार पर भी ग्रामों व नगरों का विभेदीकरण किया जाता है। नगरों में सभी जातियाँ एवं चारो वर्ण भिन्न भिन्न क्षेत्र में रहते हैं।⁴ इनके मूल्य एवं संस्कृति पृथक-पृथक होती है। नगरों में विभिन्न जाति के लोग स्थान परिवर्तित अथवा पलायन कर आते रहते हैं ये भिन्न जाति के होते हैं। भिन्न-भिन्न भाषा बोलते हैं तथा भिन्न-भिन्न धर्मों का पालन करते हैं। गाँवों की तुलना में नगरों में विदेशी एवं विदेशी व्यापारियों की संख्या अधिक होती है।

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आर्थिक आधार पर भी शहरों व गाँवों में विभेद किया जा सकता है। जैन ग्रन्थ Nisithacurni⁵ में 'नगर' को इस प्रकार परिभाषित किया गया है "नगर के वे स्थान जहाँ कृषक नहीं रहते हैं, बल्कि व्यापार एवं उद्योग नगरों के मुख्य धंधे होते हैं।"⁶

कुछ morphological aspects भी नगरों से संबंधित रहते हैं। अर्थशास्त्र, तथा समरांगण सूत्रधार (12वीं सदी) एवं अपराजिताप च्छा (13वीं सदी) ग्रंथों में उल्लेख किया गया है। कि नगरों के चारों ओर गहरी 'पारिखा' होनी चाहिये।⁷ समरांगण सूत्रधार के अनुसार राजमार्ग की चौड़ाई चौबीस से सोलह हाथ होनी चाहिये।⁸ नगर एक ऐसा विशाल जनसमूह है। जहाँ उद्योग एवं व्यापार के आधार पर लोग अपना जीवन व्यतीत करते हैं। ये जनसमूह उद्योग एवं व्यापार से प्राप्त पूंजी के द्वारा ग्रामों से खाद्यान्न प्राप्त करता है। नगरों के प्रादुर्भाव के आधार पर उन्हें दो वर्गों में विभाजित किया जाता है। प्रथम वर्ग में वे नगर आते हैं जो योजनारहित स्वाभाविक तरीके से विकसित होते हैं तथा द्वितीय वर्ग में वे नगर आते हैं जिनको योजना तरीके से बसाया जाता है। नगरों के विकसित होने में वाणिज्य व्यापार का महत्वपूर्ण स्थान रहता है। नदियों एवं समुद्रों के तट पर, सुप्रसिद्ध मार्गों पर बसी हुई साधारण बस्तियों का रूपान्तरण आवश्यकतानुसार नगरों में होता चला जाता है। व्यापार के अतिरिक्त धार्मिक एवं शिक्षण संस्थाओं का विकास भी नगरों की एक मुख्य विशेषता होती है। योजना तरीके से बसाये गये नगरों का मुख्य कारण सैनिक प्रबन्ध, शासन व्यवस्था, किलों एवं महलों का निर्माण इत्यादि होता है।

मालवा में शहरीकरण की प्रथम प्रक्रिया ताम्रम युग में हुआ। इसके पश्चात द्वितीय नगरीकरण की प्रक्रिया महाजनपद काल से हुई। इस काल में उज्जैयिनी एक प्रधान नगर के रूप में उभरा। यह अवन्ती (मालवा) का सबसे समृद्धशाली नगर था इसलिये इसे अवन्ति⁹ अवन्तिपुर¹⁰ तथा अवन्तिका¹¹ भी कहा जाता है। गौतम बुद्ध के काल में यहाँ का शासक चन्द्रप्रद्योत था इस समय यह एक वाणिज्य पथ के द्वारा कौशम्बी वाराणसी¹² उत्तर पूर्व भारत से सुप्रसिद्ध व्यापारिक केन्द्रों के साथ घनिष्ठ रूप से संबंधित था। मेघदूत में उज्जैयिनी के बाजारों का उल्लेख मिलता है, जिनमें रत्न शंख मणि मयूख बहूमूल्य वस्तुयें विक्रय के निमित्त सजाई गई थी।¹³

टॉलेमी के विवरण में इस नगर के लिए 'ओजोन' शब्द आता है। वह लिखता है यह एक समृद्धशाली, एवं बड़ा व्यापारिक नगर था। परिप्लस के अनुसार यहाँ से बहुमूल्य पत्थर, मखमल तथा सूती कपड़े भृगुकच्छ के बंदरगाह के द्वारा पश्चिमी देशों में भेजे जाते थे।¹⁴ उज्जैनी का वर्णन कालान्तर के ग्रंथों में भी मिलता है। उदाहरणार्थ "नवसाहसांकचरित" इस ग्रंथ की रचना पद्यगुप्त ने दसवीं शताब्दी में की थी। इस ग्रंथ के अनुसार उज्जैनी की "पारिखा" काफी चौड़ी थी।¹⁵ अलबरूनी ने भी इसका उल्लेख किया है उसके अनुसार यह धारा से सात फरसाख पूर्व में स्थित था।¹⁶

12वीं शताब्दी में राजाभोज के समय नगरीकरण का चरण प्रारंभ था किन्तु कुछ नगर तथा धार (राजधानी) भोपाल तक सीमित रहा। इस दौरान शिक्षा के क्षेत्र में अभूतपूर्ण विस्तार हुए। धार एवं उज्जैन में विभिन्न शैक्षणिक संस्थाओं का निर्माण करवाया गया। स्थापत्य की दृष्टि से भी यह समय महत्वपूर्ण रहा नई तकनीकियों का विकास हुआ। वास्तुशास्त्र पर आधारित ग्रन्थ समरांगण सूत्रधार की रचना उज्जैयिनी की गणना भारत वर्ष के प्रसिद्ध बौद्धिक केन्द्रों में हुआ

करती थी। यह नगर धर्म का एक महान केन्द्र था। भारतीय परम्परा के अनुसार बात से साहित्यकारों का संबंध उज्जैन से था।

किन्तु मध्यकाल में तैमूर के आक्रमण के पश्चात दिलावर खान ने 1401 में मालवा को स्वतंत्र घोषित कर दिया किन्तु उसने अपने आपको सुल्तान घोषित नहीं किया और न ही अपने सिक्के निकलवाये।¹⁷ मालवा के स्वतंत्र घोषित होने के बाद मालवा में नगरीकरण का चौथा चरण देखा जा सकता है। और इस चरण में मालवा के कई क्षेत्रों में नगरीकरण हुआ। 1405 में होशंगाबाद गद्दी पर बैठा।¹⁸ और स्वतंत्र मालवा सल्तनत में सिक्के ढालने की शुरुआत हुई।¹⁹ उसने मालवा में सोने व ताँबे के सिक्कों का प्रचलन चलाया।²⁰ होशंगाबाद ने माण्डू को अपनी राजधानी बनाया और इस प्रकार माण्डव का नगरीकरण योजनाबद्ध रूप से किया गया जिसका उद्देश्य सैनिक प्रबंध एवं सैनिक व्यवस्था, किलों एवं महलों का निर्माण मुख्य रूप से था। नगरीकरण के लिये एक विशेषता मुख्य रूप से होनी चाहिए कि वह ऐसे मार्ग पर स्थित हो जहाँ चारो दिशाओं में मार्ग जाते हो और माण्डव (मालवा) की कई सड़के उत्तर व पूर्वी भारत की प्रधान राजधानियों और प्रमुख व्यापारिक नगरों को दक्षिण पश्चिम के नगरों एवं बंदरगाहों को जोड़ती थी। इनमें से एक सड़क मथुरा से धार, धार से मंदगिरी (गोदावरी) तथा कोकण और सागर के तट तक जाती थी। दूसरी बजान, कन्नौज, दूदही (उत्तरप्रदेश) से भेलसा, उज्जैन, धार, होते हुए अन्हिलवाड़ा पट्टन गुजरात तक जाती थी। एक रास्ता धार से खण्डणा, नेमावर, अलीराजपुर होते हुए मंदगिरी (महाराष्ट्र) तक पहुँचता था। धार से ही एक मार्ग महाराष्ट्र होते हुये कोकण की राजधानी 'तान' तक जाता था। ये सभी मार्ग व्यापारिक एवं सैनिक गतिविधियों के उपयोग में लाये जाते थे।²¹ इस प्रकार मालवा उत्तर दक्षिण और पूर्व-पश्चिम को जोड़ने वाली एक महत्वपूर्ण कड़ी थी। और यही कारण था की माण्डू धार, उज्जैन, मध्यकाल में व्यापारिक रूप से समृद्धशाली नगर होने के साथ-साथ शैक्षणिक रूप से भी समृद्धशाली रहे। माण्डू में सल्तनतकालीन शासकों तथा मेहमूद खिलजी प्रथम और उसके पश्चात नसीरुद्दीन मेहमूद ने यहाँ उच्च शिक्षा के लिए महिलाओं एवं पुरुषों के लिए शैक्षणिक संस्थाओं का निर्माण कराया। जहाँ आयुर्वेद, चित्रकला, गणित ज्योतिष एवं इंजीनियरिंग के साथ-साथ अन्य विषयों की शिक्षा दी जाती थी और देश-विदेश से छात्र यहां अध्ययन करने आते थे।²² इसी प्रकार महिला कॉलेज में स्त्रियों को सिलाई, कढ़ाई एवं पाककला की शिक्षा दी जाती थी। माण्डू को राजधानी बनाने के बाद हुशंगशाह ने राजपूतों एवं जैनियों को यहाँ बसने के लिए आमंत्रित किया और उन्हें पूर्ण सुरक्षा का आश्वासन दिया।²³ इस आमंत्रण के फलस्वरूप बड़े-बड़े जैन श्रेणी जो कि धनाढ्य थे वे मालवा (माण्डू) में आकर बसे फलस्वरूप वाणिज्य व्यापार में वृद्धि तो हुई ही साथ ही साथ भिन्न-भिन्न जातियों का समावेश मालवा में होने लगा। जो कि नगरीकरण की एक पहचान है।

दिल्ली से मालवा जाने वाले मार्ग पर स्थित एक अन्य नगर 'चंदेरी' 1438 में मेहमूद शाह खिलजी प्रथम के समय मालवा राज्य के अधीन हो गया और यहाँ एक गर्वनर नियुक्त किया गया। इसके नगर था। व्यापारिक दृष्टि से इस नगर के विकास में सर्वाधिक महत्वपूर्ण बात थी चंदेरी के महीन वस्त्र उद्योग या हथकरघा उद्योग का विकास सल्तनत काल में इब्नबतूता चंदेरी के वस्त्र उद्योग एवं यहां के भरे पूरे बाजारों का उल्लेख करता है।²⁴ इससे स्पष्ट होता है कि

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सल्तनतकाल में चंदेरी एक व्यासायिक नगर के रूप में विकसित हुआ।

मुगलकाल में नगरीकरण की प्रक्रिया के फलस्वरूप मालवा में अन्य व्यापारिक केंद्रों के रूप में उभरे इनमें से सिरोज महत्वपूर्ण है। ट्रेवरनियर²⁵ लिखता है कि सिरोज में बारीक मलमल बुनी जाती थी, व्यापारी इन कपड़ों को विदेशों में भेजते थे। इस कपड़े की बहुत मांग थी। ऐसा कहा जाता था कि सिरोज के रंगें हुए कपड़े दूसरे स्थानों के कपड़ों से अधिक सुंदर दिखते थे ज्यों-ज्यों यह कपड़े धुलते जाते थे उनका रंग और निखरता जाता था। यह गुण कहाँ के पानी के कारण था। मालवा के ये छोटों ईरान भेजी जाती थीं। तुर्की में थी इन छोटों की खपत थी।²⁶

मुगलकाल में अफीम का उत्पादन मुख्यरूप से मालवा में होता था। और मालवा से नीमच (मीणच) अफीम का मुख्य उत्पादन केन्द्र था यहाँ से अफीम काफी मात्रा में चीन भेजी जाती थी।²⁷

निष्कर्ष बारहवीं से सोलहवीं शताब्दी में मालवा में बहुत सारे नगर विकसित हुए। यह विकास मुस्लिम शासकों की राजनैतिक और आर्थिक नीतियों के कारण संभव हो पाया। ये नगर व्यापार एवं उद्योग नगर के रूप में विकसित हुए।

सल्तनत काल के अंत में यथा सोलहवीं शताब्दी के प्रारंभ में इन नगरों की आर्थिक स्थिति बहुत अच्छी रही। यह सोने चांदी की मुद्रा एवं तांबे की मुद्रा (दीरम) के कारण संभव हो पाया।

इब्नबतूता चौदहवीं शताब्दी में भारत में आया वह मालवा के बाजारों का उल्लेख करता है। मालवा में चंदेरी एवं सिरोज औद्योगिक नगर के रूप में उभरे।

मुगल शासकों के दो सौ साल यानि सोलहवीं से अठारहवीं शताब्दी में मालवा में पुनःनगरीकरण की प्रक्रिया में परिवर्तन देखे गये। अकबर के समय प्रांतीय शासक विकसित हुआ। मालवा सूबा बनाने के बाद यहां सुरक्षा, शांति को वाणिज्य एवं व्यापार को बढ़ावा मिला। नगरों में ही नही गांवों में भी विदेशी व्यापार के बाजार विकसित हुए और हथकरघा उत्पादों की मांग विदेशों में बढ़ गई।

विदेशी यात्री मध्यकाल में घरेलू व्यापार का उल्लेख भी करते हैं। इब्नबतूता लिखता है कि देहली व्यापार का प्रमुख केन्द्र था, किन्तु धार के पान, चावल व गेहूँ, खरबूजे दिल्ली भेजे जाते थे। मालवा की इमलियाँ बीजागढ़ सरकार भेजी जाती थीं।

घरेलू व्यापार के लिए व्यवस्थित सड़कों का जाल था। इब्नबतूता लिखता है कि मालवा में सड़कों के किनारे पत्थरों पर प्रायः शहरों की दूरी अंकित रहती थी।²⁸

इस प्रकार मध्यकाल में इस्लाम धर्म के आगमन के बाद भी मालवा में कला एवं विज्ञान के क्षेत्र के साथ-साथ गणित एवं ज्योतिषविद्या के क्षेत्र में भी विकास हुआ, साथ ही साथ इस काल में मालवा अफीम के उत्पादन एवं वितरण में विश्व के देशों में प्रमुख स्थान रखता था।

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गोंड शासक बख्तबुलंद का कार्य (1686-1709)

*डॉ. नलिनी खे. टेंभेकर

सारांश

बख्तबुलंद ने करीब 23 साल शक्तिशाली मुगल शासन से संघर्ष किया। कभी वह पिछे हटा तो कभी उसने आक्रमकता की नीति का अनुसरण किया। राज्यप्राप्ति के लिए उसने इस्लाम ग्रहण किया परंतु विवाह के मामले में उसने किसी प्रकारका समझौता नहीं किया। उसने अपना मुल गोंडी धर्म और रितीरिवाज कायम रखे। उसका पूरा जीवन संघर्षपूर्ण था। देवगड की गद्दी पर उसका कानुनी अधिकार होते हुये भी उसे देवगड की गद्दी के लिए संघर्ष करना पडा और ईस्लाम को स्विकार कर औरंगजेब की सहायता से उसने देवगड का सिंहासन प्राप्त किया। कुछ समय तक वह मुगलों के नियंत्रण में रहा। लेकिन मौका मिलते ही उसने अपनी स्वतंत्रता घोषित की। उसने मुगल प्रदेशोंपर आक्रमण किया और बेरार-बैतुल तक अपने राज्य का विस्तार किया। इससे क्रोधित होकर औरंगजेबने उसका बख्तबुलंद (नशीबवान) यह नाम बदलकर नगुनबख्त (कमनशीबी) यह नाम रखने का आदेश दिया इसमें ही उसकी सफलता का राज छिपा है।

कुट शब्द :- बख्तबुलंद, देवगड, खेरला राज्य, जाटबा, राजखान पठान, छत्रसाल, गढा राज्य, बरार, चांदा राज्य।

मध्यकाल में एक विशाल भूप्रदेश पर गोंड जाती ने राज्य किया। उनके राज्य 18 वी शताब्दी के मध्य तक कायम थे। नागपूर और महाराष्ट्र का पूर्वभाग (भंडारा, चंद्रपूर आदी) गोंडराज्य में शामिल थे। इसलिए इस प्रदेश को गोंडवाना कहा जाता था। चार मुख्य राज्य थे। 1) जबलपुर का गढा-मंडला गोंड राज्य 2) बैतुल के पास खेरला गोंड राज्य 3) चंद्रपूर गोंड राज्य 4) देवगड गोंड राज्य इनमें से देवगड राज्य 16 वी शताब्दी के मध्य तक गढा-मंडला राज्य के नियंत्रण में (मांडलिक राज्य) था। इ.स.1564 में सम्राट अकबर के सरदार आसफरवानने गढा राज्य पर आक्रमण कर राणी दुर्गावती को पराजित किया और वह राज्य जीत लिया। देवगड का राज्य भी

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मुगलों के नियंत्रण में आया। इसके पश्चात उत्तरोत्तर गढ़ा राज्य का पतन होने लगा और कुछ ही वर्षों में देवगढ़ का राज्य शक्तिशाली हुआ।

देवगढ़ राज्य :- देवगढ़ राज्य मध्यप्रदेश (आज छत्तीसगढ़ राज्य) के छिंदवाड़ा जिले में होकर छिंदवाड़ा से 40 कि.मी दुरीपर एक पर्वत पर देवगढ़ का किल्ला है। इ.स. 1472 से 1542 तक इस प्रदेश पर गवली शासक रणसूर और धनसूर इनकी सत्ता थी। वीरभानशाह के पुत्र जाटबा ने उनका वध कर देवगढ़ राज्य पर अपना अधिपत्य स्थापित किया। जाटबा (1580 से 1620) गोंड वंश का एक शक्तिशाली एवं श्रेष्ठ शासक था।¹ अकबर ने जाटबा को देवगढ़ के राजा के रूप में मान्यता दी थी। देवगढ़ राज्य से लगा हुआ उत्तर-पूर्व और पश्चिमी प्रदेश मुगल साम्राज्य के अधिन होने के कारण जाटबा ने दक्षिण दिशा में राज्यविस्तार किया उसके राज्य में छिंदवाड़ा, सिवनी, बालाघाट, लांजी, भंडारा जिल्हा नागपूर का कुछ भाग और खेरला (बेतुल) सरकार के कुछ परगणे थे। जाटबा के आठ पुत्र थे। उसकी मृत्यु के पश्चात दलशहा (1620-34) यह शासक हुआ। 1602 से 1617 इस काल में उसने पूर्वदिशा में लांजी तक साम्राज्य विस्तार किया।²

दलशहा की मृत्यु के पश्चात उसका भाई कोकशहा (1634-48) उसके बाद क्रमशः केसरीशहा उर्फ दुसरा जाटबा (1648-1660) गोरखशहा उर्फ दुसरा कोकशहा (1660 से 85) शासक हुये। गोरखशहा की मृत्यु के पश्चात उसके छोटे पुत्र दिनदारशहा ने 1685 में गद्दी हथीया ली। परंतु जेष्ठ पुत्र महिपतशाह औरंगजेब की शरण में गया और उसकी सहायता से देवगढ़ की सत्ता हासिल की।

शासक बख्तबुलंद :- बख्तबुलंद का मुल नाम महिपतशहा था। वह राजा दुसरा कोकशहा (गोरखशहा) का जेष्ठ पुत्र था। कोकशहा की मृत्यु पश्चात बड़े भाई महिपतशहा को किनारे कर छोटे पुत्र दिनदारशाह (दीदर) ने देवगढ़ पर कब्जा जमा लिया। इसलिए महिपतशहा ने औरंगजेब से भेट कर सहायता माँगी। औरंगजेब ने सहायता के बदले में इस्लाम धर्म कबुल करने की शर्त रखी। देवगढ़ का सिंहासन प्राप्त करने हेतु महिपतशहा मुसलमान होने के लिए तैयार हुआ, परंतु उसने इस्लाम कबुल करने से पूर्व यह शर्त रखी की “वह भात में शामिल होगा पर साथ में नहीं।” इसका अर्थ यह था की वह मुसलमानों के साथ रोटी व्यवहार रखेगा लेकिन बेटी व्यवहार नहीं। बादशाह औरंगजेब ने इस शर्त को मान्यता दी।³

महिपतशहा ने मुसलमान धर्म का स्विकार किया और उसका नाम बख्तबुलंद (भाग्यवान) रखा गया। इ.स. 1686 में बख्तबुलंद को देवगढ़ की जमीनदारी (राज्य) दी गयी। औरंगजेबने देवगढ़ का नाम इस्लामगढ़ रखा। दीनदार को पराजित करने के लिए सेना भेजी और 1686 में बख्तबुलंद को देवगढ़ की गद्दी पर बिठाया।⁴ दीदर ने कुछ समय तक शासन किया होगा। क्योंकि औरंगजेब ने अपने विद्रोही पुत्र अकबर द्वितीय जब व दक्षिण भारत में आया था पिछा करके पकड़ने का आदेश दि. 05/01/1683 में दिया था।⁵

विस्तारवादी नीति :- 1686 में गद्दीनशीन होने के पश्चात बख्तबुलंद कुछ समय तक मुगलों के मांडलिक राजा के तौर पर रहा बाद में उसकी मुल विद्रोही प्रवृत्ती जाग गयी। उसने विस्तारवादी नीति का अवलंब किया और मुगलों के बरार प्रांत पर आक्रमण कर पवनी, डोंगरताळ, सिवनी, कटंगी आदी प्रदेश को जीतकर अपने राज्य में मिला लिया। इस नये जिते गये

प्रदेश की व्यवस्था हेतु उसने अपने रिश्तेदार राजाराम को नियुक्त किया। उसने बरार का बचा हुआ प्रदेश ओर पूर्व की ओर आक्रमण कर राज्यविस्तार किया।⁶

राज्यप्राप्ति हेतु मुगलों से संघर्ष :- बख्तबुलंद के इस आक्रमण की निती क्रश्रद्ध होकर औरंगजेबने उसे 16 जून 1691 में पदच्युत किया और देवगड की गद्दी पर फिरसे उसके छोटे भाई दीनदारशहा को बिठाया।⁷ बख्तबुलंद को पकड कर नजरकैद में रखा गया। दि. 26 अगस्त 1695 में बख्तबुलंद ने किसी तरह औरंगजेब की भेट की और भविष्य में मुगलों से निष्ठावान रहने का वचन दिया। इसके पश्चात उसे नजरकैद से मुक्त कर ख्वाजा याकूज के हवाले किया गया। अप्रैल 1696 में बख्तबुलंद मुगल सेना के साथ दक्षिण में था।⁸

दीनदारशहा 1691 में देवगड की गद्दी पर बैठा था। चार साल सबकुछ ठिक रहा, लेकिन बाद में दीनदार ने औरंगजेब के विरुद्ध विद्रोह किया। परिणाम स्वरूप बादशाह के आदेश पर पवनार के मुगल सुभेदार सद्रहीन मुहम्मद ने चंद्रपूर के राजा किसनसिंग की सहाय्यता से मार्च 1696 में दीनदार को पराजित कर देवगड पर अधिपत्य स्थापित किया।⁹ चंद्रपूर के राजा किसनसिंग के दुसरे पूत्र कालसिंग ने अपनी माता के साथ ईस्लाम धर्म कबुल किया। औरंगजेबने उसका नाम नेकनामखान रखा और 1696 उसे देवगड की गद्दी पर बिठाया।

1696 में चंद्रपूर के राजा किसनसिंग की मृत्यु हुई और उसका जेष्ठ पुत्र वीरसिंग चंद्रपूर की गद्दी पर बैठा। अब तक किसनसिंग की अपने पुत्र को सब प्रकारकी सहाय्यता होती थी। उसके मृत्यु के पश्चात नेकनामखान की स्थिती दुर्बल हुई। देवगड और चंद्रपूर दोनो के शासक तरुण और अनुभवहीन थे। इस संधी का लाभ उठाने का निश्चय बख्तबुलंद ने किया। वह मुगल सेना से भागकर देवगड आया और उसने वहाद विद्रोह का बिगुल बजाया। अक्टुबर 1698 के करीब उसने बरार से महसुल वसूल किया और देवगड के राजा नेकनामखान को हटाकर देवगड पर अधिकार कर लिया। इससे चिढकर औरंगजेब ने उसका नाम बख्तबुलंद (भाग्यवान) से बदलकर नगुनबख्त (कमनसिब) रखा और फिरोजजंग को उसे पकडने का आदेश दिया। जून 1699 मे फिरोजजंग की सेना के हमीदखान बहादूर नामक सरदार ने बख्तबुलंद को पराजित कर देवगड पर अधिकार कर लिया। 1704 मे नेकनामखान को फिर से देवगड की गद्दी पर बिठाया गया। 1699 से 1704 इस काल में औरंगजेबने राणी शामकुंवर को देवगड राज्य के रीजेंट क तौर पर स्विकार किया होगा। राणी शामकुंवर बख्तबुलंद की राणी रही होगी। या फिर नेकनाम के देवगड पर शासन के बावजूद देवगड राज्य के कुछ भाग पर बख्तबुलंद के परीवार के किसी व्यक्ति का शासन रहा होगा।¹⁰ क्योंकि 'महाराजाधिराज राजेश्री राणी शाम कुंवरजी महिपतराय देवराजे गोसावी' ऐसी सनद उपलब्ध होती है।

जून 1699 मे मुगलोंसे पराजित होने के बाद बख्तबुलंद अपनी सेना के साथ मालवा की ओर गया। इस समय गढा के राजा नरेंद्रशाहने (1687-1731) अपने दो चचेरे भाई अब्दुल रहमान और अब्दुल हाजी के विरोध में बख्तबुलंद और छत्रसाल से सहायता मांगी। बख्तबुलंद के अब्दुल हाजी को पराजित कर उसके 550 सैनिकों को मार दिया और उसके बच्चों को बंदी बनाया। विद्रोही लेंडीखान सिवनी में, अब्दुल हाजी, अब्दुल रहमान और अजीमखान गगई खुलरी (जबलपूर जिला) मे मारे गये 1699 के आखिर मे विद्रोह समाप्त हुआ और गढा के राजा नरेंद्रशाह को फिरसे

गद्दी पर बिठाया गया।¹¹ इस मदद के बदले में बख्तबुलंद को चौरई, डोंगरताल और धुंसौर ये तीन महल और छत्रसाल को पाच महल मिले, इसके साथ ही नरेंद्रशाहाने अपनी बहन मानकुंवर का विवाह बख्तबुलंद से कर दिया।¹² ये तीन महल प्राप्त होने से सिवनी जिला और भंडारा जिले के उत्तर में अंबागड से तिरोडा तक के प्रदेश पर बख्तबुलंद का अधिकार हो गया।¹³

बख्तबुलंद अपनी स्थिती को मजबूत बनाने के लिए जुलै 1699 में छत्रसाल से बंदुकधारी सिपाहीयोंकी एक पलटन की माँग की और 30 हजार रुपये भेजे। अक्टूबर माह में बख्तबुलंद ने सातारा में छत्रपती राजाराम के पास अपने दो वकील भेजे और औरंगजेब के विरुद्ध देवगड आने का निमंत्रण दिया। दोनों मिलकर मुगलोंके उत्तरी प्रांत पर आक्रमण करने से औरंगजेब को परेशानी में डाला जा सकता है ऐसा उसका अंदाजा था। लेकिन राजाराम ने औरंगजेब के निमंत्रण को अस्वीकार किया। परंतु राजाराम ने अक्टूबर 1699 में बरार पर आक्रमण किया और बख्तबुलंद के साथ मिलकर मुगल सुभा बरार को लुटकर फस्त किया। तब औरंगजेबने युवराज आजम के पुत्र बीदरबख्त को सेना देकर राजाराम और बख्तबुलंद के विरुद्ध भेजा। 13 नवंबर 1699 में राजाराम की पराजय हुई उसे वापस लौटना पडा।¹⁴ 1701 में बख्तबुलंद और उसके बड़े चाचा नवलशहा ने मराठों के साथ मिलकर 4000 घुडसवार और 12000 पैदल सेना के साथ बरार के सुभेदार अलीमर्दीन खान पर आक्रमण किया लेकिन मुगल सेना ने उन्हें पराजित कर दिया नवलशाहा मारा गया और बख्तबुलंद जखमी हुआ।¹⁵

औरंगजेब अपने अंतिम समय तक बख्तबुलंद का नाश नहीं कर सका। इ.स. 1771 में गाजीउद्दीन फिरोज जंग को उसके विरुद्ध भेजा गया। फिर उसे वापस दिल्ली बुलाकर शहजादा आजम को भेजा गया, परंतु फिर उसे गुजरात की सुभेदारी दी गयी।

नवनागपूर का निर्माण :- इ.स. 1702 में बख्तबुलंद ने नवनागपूर का निर्माण किया। इस परिसर में 12 गाँव थे 1) राजापूर 2) रायपूर 3) हिवरी 4) हरीपूर 5) वाणडे 6) सक्करदरा 7) आकरी 8) लेंडरा 9) फुटाळा 10) गाडगे 11) भानखेडा 12) सीताबर्डी। बख्तबुलंद ने इन गाँवों को रास्ते बनाकर जोडा और नई बस्तियाँ बसाई। इस लिए उसे नवनागपूर का निर्माता कहा जाता है।¹⁶

राज्यविस्तार :- बख्तबुलंद ने खेरला का प्राचीन गोंड राज्य अपने राज्य में मिला लिया। गढा-मंडला के राजा नरेंद्रशहा से उसे सिवनी जिला प्राप्त हुआ। बख्तबुलंद का एक रिश्तेदार रामसिंग ने चौरागड, शिवनी, कटंगी, छपरा, डोंगरताल यह प्रदेश जीतकर बख्तबुलंद के राज्य में शामिल किया। बख्तबुलंद ने मुगलों के अधिन रहे पवनार पर आक्रमण कर वर्धा नदी तक मुगल प्रदेश अपने नियंत्रण में लिया। उसके एक सरदार राजखान पठाण ने पूर्व की ओर आक्रमण कर भंडारा के करीब के प्रतापगड, सानगडी और अंबागड प्रदेश को स्थानिक गोंडों से जीतकर बख्तबुलंद के राज्य में शामिल किया।

देवगड का भव्य किला मुस्लिम शैली का है। उसे बख्तबुलंद ने बनाया होगा। उसने पाटणसावंगी में एक गढी बनाई। उसने राजखान की सहायता से भिवगड, अंबागड, सानगडी आदी जगहोंपर किले बनाएँ। उसने नागपूर के गोंड किले के अंदर दायी और 1702 में शाही परिवार के लिए एक मस्जिद बनाई उसे किला मस्जिद के नाम से पहचाना जाता है।¹⁷

बख्तबुलंद ने अपने काल में देवगड राज्य की एकता में बढोतरी की। वैनगंगा और कन्हान

नदीयों के बीच देवगड के दक्षिण में फैले उपजाऊ जमीन का बख्तबुलंद के काल में विकास हुआ। गोंड लोगों के साथ ही हिंदू और मुसलमान खेतीहरों को उस जमीन पर स्थायिक होने के लिए प्रोत्साहन दिया गया। इससे उसके राज्य की प्रगती हुई। चारों दिशाओंसे उद्योगी लोग गोंडवाणा की ओर आने लगे। अनेक गाँव, शहर बसाये गये। खेती, व्यापार और उद्योग में बढ़ोतरी हुई। बख्तबुलंद अच्छा प्रशासक भी था। उसने लखनौ से आये भैया राजमल कायस्थ को अपने राज्य का दिवाण बनाया। दफ्तर का काम गमाजी विश्वनाथ पंजू को दिया।¹⁸ बाद में हुए भोसला शासकों के प्रशासन को निंव बख्तबुलंद ने रखी ऐसा कहा जा सकता है। इ.स.1709 में उसकी मृत्यु हुई।

निष्कर्ष :- बख्तबुलंद का शासन काल सफलता - असफलता का आलेख है। देवगड के सिंहासन पर बैठने वाला वह सर्वश्रेष्ठ शासक था। अपने शासनकाल में उसने देवगड राज्य के सामर्थ्य और शक्ति में बढ़ोतरी की। उसने हिंदू-मुसलमान ऐसा कोई भी भेद न करते हुए राज्य के विकास में सबकी सहायता ली। नवनागपूर के निर्माण में उसका योगदान है। वह एक आला दर्जे का प्रशासक, साहसी, कुशल और कर्तृत्व संपन्न शासक था।

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खुरई के लिये गढ़ा में-मंडला गोंड़ राज्य का सूर्यास्त (राजा नरहरिशाह के विशेष संदर्भ में)

*डॉ. संदीप श्रीवास्तव

सारांश

गढ़ा-मंडला गोंड़ राज्य के निजामशाह ने लगभग 27 वर्ष शासन किया। 1776 में उसकी मृत्यु हो गई। निजामशाह का शासन नरहरिशाह की तरह पेशवा और भोंसला के दो पाटों बीच में पिसता रहा। किन्तु निजामशाह ने अपनी बुद्धिमता से अपने राज्य के सर्वनाश को बचाये रखा। नरहरिशाह इस बुद्धिमता का प्रयोग नहीं कर पाया। गढ़ा राज्य का यह अवसान काल था। धीरे-धीरे राज्य की सीमा संकुचित होती चली गई। गढ़ा-मंडला राज्य के शासकों में रानी दुर्गावती और हृदयशाह के पश्चात् निजामशाह का नाम ही सर्वसाधारण में अभी भी प्रचलित है। इससे पता चलता है कि निजामशाह जनोपयोगी कार्यों के कारण पर्याप्त लोकप्रिय था।

निजामशाह की मृत्यु के पश्चात् महिपालसिंह, नरहरिशाह, सुमेरशाह भी गढ़ा राज्य के पतन को न रोक पाये। परिणामस्वरूप सागर जिले के खुरई तहसील में एक बंदी के रूप में नरहरिशाह की मृत्यु के साथ ही गढ़ा राज्य का सूर्यास्त हो गया। नरहरिशाह की पांच पत्नियाँ रानी जैचन्देलिन, चित्र कुँवरदेवि, रानी बघेलिन वेरेडीवार उत्तमकुँवरदेवि, रानी यवरिन भंतकुँवरदेवि, रानीह सुरकिन मिलापकुँवर देवि एवं रानी लक्ष्मणकुँवरि। ये रानियाँ विभिन्न कुलों से थी। नरहरिशाह के कोई संतान नहीं थी। 1779 ई. में उसे नर्मदा के किनारे एक शिशु पड़ा हुआ मिला। नरहरिशाह ने उसका नाम नर्बदाबख्श रखा और उसे गोद ले लिया। 1784 में कैद किये जाने के पश्चात् जीवन के अंत तक खुरई के दुर्ग में रहा। संभवतः उसका परिवार उसी के साथ था। 1789 में खुरई के किले में बंदी की स्थिति में ही उसका निधन हो गया।

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Key Words : निजामशाह, महिपालसिंह, सुमेरशाह, नरहरिशाह, विलासकुँवरि, गढ़ा-मंडला गोंड राज्य, मुधोजी, विसाजी पंत, सेना धुरंधर, खुरई, श्रीनगर, तेजगढ़, चौरागढ़, मराठे।

1776 में निजामशाह के निधन के बाद गढ़ा - मण्डला गोंड राज्य आंतरिक विद्रोह और कलह का गढ़ बन गया। लेकिन निजामशाह की भावज रानी विलासकुँवरि अभी जिंदा थी। मराठों के आक्रमण, आंतरिक विद्रोह और निजामशाह के दुर्बल उत्तराधिकारियों के कारण गढ़ा-मण्डला राज्य षडयंत्र का बाजार बन गया और निजामशाह की मृत्यु के आठ वर्ष के अंदर गढ़ा - मंडला राज्य समाप्त हो गया। निजामशाह की इच्छानुसार महीपाल सिंह को गद्दी प्रदान की गई। महीपाल सिंह निजामशाह की दासी का पुत्र था। निजामशाह की मृत्यु के समय उसकी आयु मात्र एक माह थी।¹ रानी विलासकुँवरि महीपाल सिंह की जगह निजामशाह के भाई धनसिंह के युवा पुत्र नरहरिशाह को गद्दी सौंपने के पक्ष में थी। महीपालसिंह की हत्या के पश्चात् विलासकुँवरि ने नरहरिशाह को राजगद्दी पर आसीन किया। उसके राज्यारोहण की कोई निश्चित तिथि ज्ञात नहीं है किंतु अनुमान है कि 1776 में उसने राजगद्दी प्राप्त की।²

निजामशाह का पुत्र सुमेरशाह भी राजगद्दी का उम्मीदवार व नरहरिशाह का प्रबल प्रतिद्वंदी था। विलासकुँवरि द्वारा नरहरिशाह को सत्तारूढ़ किये जाने के पश्चात् क्षुब्ध होकर सुमेरशाह ने नागपुर के भोंसला राजा से नरहरिशाह को सत्ताच्युत करने हेतु सहायता मांगी।³

नागपुर में जानोजी भोंसला का उत्तराधिकारी राधोजी द्वितीय 'सेना साहेब सूबा' था। जिसका संरक्षक उसका चाचा मुधोजी 'सेना धुरंधर' की उपाधि से सुशोभित था। 1769 में जानोजी भोंसला ने पूना के पेशवा से जो संधि की थी, मुधोजी ने उस संधि को ताक पर रखकर गढ़ा-मंडला राज्य पर अपना प्रभुत्व जमाने का निश्चय किया। इस कारण पेशवा और भोंसला के बीच तनाव बढ़ गया। मुधोजी को सुमेरशाह के आमंत्रण से अपनी इच्छापूर्ति का एक माध्यम मिल गया। 1776 में मुधोजी ने नरहरिशाह को सबक सिखाने के लिए एक सेना भेज दी। विलासकुँवरि ने मुधोजी से संधि करने के लिए एक मंत्री भेजकर तीन लाख पचहत्तर हजार रुपये में एक समझौता करने का प्रयास किया। इस प्रयास ने मुधोजी की सेना ने आक्रमण न करने का फैसला लेकर सेना को वापस बुला लिया। नरहरिशाह ने उक्त राशि देने से इंकार कर दिया।⁴

सुमेरशाह निराश हो गया। तब उसने सागर स्थित पेशवा के प्रतिनिधि विसाजी पंत से सहायता मांगी। विसाजी पंत ने धनप्राप्ति का एक अच्छा अवसर देखकर नरहरिशाह को पत्र लिखा। नरहरिशाह ने विसाजी से अनुरोध किया कि वह सुमेरशाह की सहायता न करें। विसाजी पंत ने समय की नजाकत देखकर नरहरिशाह से सवा चार लाख रुपये मांगे। नरहरिशाह का प्रतिनिधि जब विसाजी के इस प्रस्ताव को लेकर गढ़ा-मंडला पहुँचा तो नरहरिशाह ने इतनी रकम विसाजी को देने में असमर्थता व्यक्त की।⁵ नरहरिशाह इस समय विषम परिस्थितियों में फँस चुका था। मुधोजी को राशि न देने के कारण वह रूष्ट था लेकिन निर्बलता के कारण वह युद्ध करने में समर्थ नहीं था। लेकिन विसाजी पंत समर्थ था। वह और प्रतीक्षा नहीं कर सकता था। उसने

जब देखा कि नरहरिशाह उक्त धन देने में असमर्थता व्यक्त कर रहा है तो उसने नरहरिशाह के स्थान पर सुमेरशाह को सत्तारूढ़ कराने का निर्णय लिया।⁶

सागर स्थित पेशवा प्रतिनिधि विसाजी पंत चांदोरकर ने गढ़ा-मंडला पर आक्रमण कर दिया। यह जानकारी सदाशिवराम के एक पत्र⁷ से प्राप्त होती है। अप्रैल 1780 के पूर्व उसने गढ़ा मंडला पर अधिकार कर लिया। सदाशिवराम नागपुर में पेशवा का राजदूत था। उसने विसाजी चांदोरकर के आक्रमण के लगभग ही मंडला का कार्यभार सेना बहादुर को दिया और सनद लाकर मुधोजी को प्रदान किया। मुधोजी सेना धुरन्धर था। इसके बाद ही विसाजी पंत चांदोरकर गोविंद फौज के साथ मंडला आया, उसने गढ़ा पर अधिकार कर लिया और प्रांत को लूटा।⁸ जिस समय विसाजी पंत ने मंडला किले की घेराबंदी की, उस समय किले के अंदर महंत गंगाझिर और निजामशाह की पत्नी थी। सुमेरशाह ने विसाजी पंत को घेराबंदी देखकर किले में नरहरिशाह को कैद कर, इसकी सूचना विसाजी पंत को दी। विसाजी पंत ने बिना देरी किए सुमेरशाह को राजसिंहासन पर आसीन कर दिया।

विसाजी पंत ने इस राजसिंहासन के खेल व षडयंत्र में बीस लाख रूपये सुमेरशाह से मांगे। पांच लाख रूपये भेंट के और पाँच लाख रूपये गढ़ा प्रांत की वसूली के जो उसने तुरंत प्राप्त कर लिये। दो लाख रूपये मूल्य के हाथी, घोड़े, ऊँट, जवाहरात आदि प्राप्त किये। विसाजी ने शेष आठ लाख रूपये बाद में चुकता करने का दायित्व गंगाझिर और अन्य प्रमुख अधिकारियों पर सौंपा। विसाजी अपने साथ नरहरिशाह को कैद करके सागर ले गया। विसाजी ने गढ़ा-मंडला में लालशाह नामक एक नये अधिकारी की नियुक्ति की।⁹ गंगाझिर और शहादत खाँ पदच्युत कर दिये गये। उनके स्थान पर दादू पंडित नामक अपने भाई को विसाजी ने प्रधानमंत्री के पद पर आसीन किया। दादू पंडित को श्रीनगर¹⁰ की जागीर प्रदान की गई। शायद गढ़ा और मंडला में सिक्के ढालने के लिए एकसाल की स्थापना भी विसाजी के द्वारा की गई। सुमेरशाह विसाजी के हाथों की कठपुतली बन गया। यह स्थिति असहनीय हो गई। इसलिये उसने सबसे पहले इन्वासिंह के जरिये 56 वर्ष की विलासकुँवरि की हत्या कर दी।¹¹ विसाजी इस समय गढ़ा में ही था।¹² विसाजी के जाने के बाद सुमेरशाह ने स्वतंत्रतापूर्वक शासन करने के उद्देश्य से राज्य के कई जमींदारों से मिलकर विसाजी के विरुद्ध विद्रोह करने की योजना बनाई। विसाजी चांदोरकर को इस विद्रोह का समाचार मिल गया। दोनों पक्षों में मंगूर के निकट घमासान युद्ध हुआ जिसमें सुमेरशाह पराजित हुआ और जबलपुर के निकट तिलवारा में सुमेरशाह को कैद कर लिया गया।

विसाजी ने अब चालाकी करते हुए नरहरिशाह को गढ़ा-मंडला का शासक बना दिया कि वह पिछली संधि की बकाया राशि चुकता कर दे। इस कार्य की जिम्मेदारी फिर एक बार गंगाझिर (गंगाझिर) को सौंपी गयी। मोराजी को मंडला किले की देखभाल के लिए विसाजी ने नियुक्त किया। विसाजी अब गढ़ा पहुँचे।¹³ विसाजी ने सुमेरशाह को जटाशंकर के दुर्ग में बंदी बनाकर रख लिया।¹⁴ इस तरह दो वर्ष शासन करने के पश्चात् 1782 के उत्तरार्द्ध में सुमेरशाह के शासन का अंत हो गया। सुमेरशाह के एकमात्र पुत्र का नाम शंकरशाह¹⁵ था, जिसने 1857 के विद्रोह में जबलपुर में अपनी आहुति दी थी।

1782 में नरहरिशाह को पुनः सत्ता सौंपी गई। इस समय गढ़ा मंडला के शासन एवं राजनीति को सागर के मराठे कुशल नट की भांति कठपुतली की तरह नचा रहे थे। नरहरिशाह सुमेरशाह की तरह विसाजी जैसे चालाक कूटनीतिज्ञ से अपने को मुक्त कराने का उपाय सोचने लगा। नरहरिशाह ने इस गुप्त योजना में गंगागिर, उसके सहयोगी भगवन्तगिर, लक्ष्मणसिंह पासवान, अजितसिंह लोधी और चौरागढ़ में रह रहे शहादत खाँ फौजदार का भी नरहरिशाह को समर्थन मिला।¹⁶

1782 के उत्तरार्द्ध में मराठों के विरुद्ध नरहरिशाह ने युद्ध की घोषणा कर दी। गढ़ा के निकट इस आकस्मिक युद्ध में विसाजी को हार का सामना करना पड़ा और उसकी सेना बुरी तरह पराजित हुई और विसाजी मारा गया। विसाजी के चार सौ पैदल सैनिक एवं सौ प्रयास अश्वारोही सैनिक मौत के घाट उतार दिये गये। गंगागिर की कितनी क्षति हुई, इसका उल्लेख नहीं मिलता।¹⁷

गढ़ा युद्ध से नरहरिशाह की सेना के हौंसले बुलंद हो गये। युद्ध के पश्चात् गढ़ा में गंगागिर ने घोषणा प्रसारित की कि जो भी व्यक्ति मराठों की सहायता या शरण देगा वह दण्ड का भागी होगा। कपटी और लालची विसाजी के भाई दादू पंडित की इस युद्ध के बाद मौत हो गई। नरहरिशाह गढ़ा-मंडला राज्य का महान गायक बन गया।

समय ने करवट बदली। मराठों ने पुनः अपनी शक्ति संचय कर ली। मोराजी के नेतृत्व में मराठों ने जनवरी 1783 के आसपास तेजगढ़¹⁸ के निकट नरहरिशाह और गंगागिर गोसाई पराजित हो गये। पठान शहादत खाँ मारा गया। नरहरिशाह और गंगागिर तेजगढ़ के किले की तरफ भागे। बापूजी नारायण पंत और केशोपंत ने तेजगढ़ दुर्ग की घेराबंदी की। यह घेरा बारह दिन तक जारी रहा। एक रात मौका देखकर गंगागिर गोसाई, नरहरिशाह, लक्ष्मण पासवान निकल भागे और चौरागढ़ पहुँचें। चौरागढ़ में इन दिनों नरहरिशाह, लक्ष्मण पासवान और गंगागिर गोसाई का पुत्र देवगिर गोसाई थे।¹⁹

इसी बीच गढ़ा-मंडला राज्य नर्मदा के दक्षिणवर्ती सोलह महाल 1783 में नागपुर के भोंसला को प्रदान कर दिये गये।²⁰ गढ़ा-मंडला का कुछ भाग पूना की ओर से नागपुर के भोंसला को प्राप्त हो गया। अब भोंसला द्वारा नरहरिशाह की सहायता की सारी संभावना समाप्त हो गई। 1783 जुलाई में बालाजी गोविन्द ने मराठी सेना को अपने पुत्र के नेतृत्व में चौरागढ़²¹ जीतने के लिए भेजा²² मराठी सेना तत्काल चौरागढ़ को जीत पाने में असफल रही। जून 1784 में मराठी सेना चौरागढ़ को जीतने में सफल हो गई।²³ चौरागढ़ के पतन के पश्चात् नरहरिशाह, लक्ष्मण पासवान, गंगागिर गोसाई आदि को कैद करके मंडला भेजा गया। 1784 में नरहरिशाह को खुरई²⁴ के किले में बंदी बनाकर रखा गया। सम्भवतः उसकी पत्नियाँ भी उसके साथ रहीं। 1789 में खुरई के किले में बंदी की स्थिति में ही उसका देहांत हो गया।²⁵ इस प्रकार हम देखते हैं कि 1776-1780 अर्थात् 4 वर्ष तक ही नरहरिशाह शासन कर पाया। यदि पहले ही उसने भोंसला को पौने चार लाख रूपये या पेशवा को सवा लाख रूपये दे दिया होता तो वह न सिर्फ सत्तारूढ़ रहता बल्कि गढ़ा-मंडला गौड़ राज्य का सूर्यास्त नहीं होता। “गढ़ा-मंडला राज्य की नींव 1370 ई. में यादवराम ने डाली थी। उसके ठीक 414 वर्ष पश्चात् 1784 ई. में अंतिम शासक नरहरिशाह के बंदी होने के साथ ही गढ़ा-मंडला गौड़ राज्य का सूर्यास्त हो गया। सोलहवीं शताब्दी के मध्यम में वीरांगना दुर्गावती

के शासनकाल (1550-1564) में गढ़ा-मंडला राज्य का जो सूर्य अधिकतम प्रकाश भारतवर्ष में बिखेर रहा था, वह 1784 में अस्त हो गया। गढ़ा-मंडला गोंड राज्य का अब अस्तित्व नहीं है, किंतु संग्रामशाह, दुर्गावती, हृदयशाह और नरेन्द्रशाह की विजय धवल कीर्ति पट पर लिखी हुई गोंडवाना की गौरवगाथा सदैव अमर रहेगी।

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*सुग्रीव दास

सारांश

बिहार सदा से ही भारतीय सभ्यता की कीड़ा भूमि रहा है। युगों के अन्तराल में मानव प्रतिभा यहाँ अभिनव रूपों में व्याप्त होती रही है। प्रथम स्वतंत्रता आंदोलन में बिहार ने अविलम्ब तथा पुरी निष्ठा के साथ उसमें भाग लिया। इसमें संदेह नहीं कि पलासी के युद्ध का निर्णय अंग्रेजों के पक्ष में था, किन्तु कुछ ही वर्षों में उनके बढ़ते हुए आधिपत्य को कठिन चुनौतियाँ मिलने लगी। राष्ट्र को विदेशी शासन से मुक्ति हेतु अनवरत साहस एवं वीरता के साथ प्रयत्न करता रहा। करोड़ों लोगों ने अदम्य कष्ट सहे, बलिदान दिया, कई मुश्किल परीक्षाएँ उत्तीर्ण की पर उन्होंने कभी हिम्मत नहीं हारी, धीरज नहीं खोया, अग्निपथ पर अटल-अडिग बढ़ते रहे। भारत के सफल स्वतंत्रता आंदोलन के इतिहास में बिहार के स्थान अत्यधिक महत्वपूर्ण एवं प्रेरणाप्रद रहा है।

1857 ई. का प्रथम स्वतंत्रता संग्राम एक अखिल भारतीय ख्यातिप्राप्त कुछ सुपरिचित व्यक्तियों द्वारा संगठित एवं निर्देशित छिटपुट आन्दोलन मात्र नहीं था। भारतवासियों ने अंग्रेजी शासन को कभी मन से स्वीकार नहीं किया था, भारत में कम्पनी सरकार के विरुद्ध यहाँ के लोगों में जो व्यापक असंतोष फैल रहा था, उसे कुछ महत्वपूर्ण अंग्रेज अधिकारियों ने भी महसूस किया था। सन् 1851 के कलकत्ता रिव्यू में लिखते हुए 'सर हेनरी ड्यूरांड' (यह व्यक्ति बाद में भारत सरकार का परराष्ट्र सचिव नियुक्त हुआ था) ने अपने देशवासियों को यह चेतावनी दी थी "कुशासन के पदचिन्हों पर कठोर नियति भयानक रूप से प्रस्तुत होती है तथा उसका कथाघात अत्याचारी राष्ट्र के बच्चे एवं उनके बच्चों को

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भोगना पड़ता है। पटना के प्रभारी कमिश्नर 'बिलियम टेलर' ने बंगाल सरकार के सचिव को 27 जून 1855 के अपने पत्र में लिखा था कि लोगों के मन में आज घोर अशांति एवं दुर्भावना भर रही है। यह सब देखते हुए यह कहना सही नहीं होगा कि सन् 1857 का आंदोलन कोई आकस्मिक या अलग-थलग होने वाली घटना थी। बल्कि यह कहना सही होगा कि विभिन्न क्षेत्रों में अरसे से संचित होते हुए असंतोष का परिणाम था।¹

1857 का आंदोलन लंबे और तीखे वाद-विवाद का विषय रहा है। अंग्रेज इतिहासकार जैसे मैलीसन, ट्रेवेलियन, लारेंस तथा आर. होम्स के नाम काफी प्रसिद्ध हुए। इन इतिहासकारों ने 1857 ई. के आंदोलन को ब्रिटिश सरकार के नीतियों ने किसी प्रकार मूलभूत कमियों या अंग्रेज अधिकारियों की कमजोरियाँ नहीं थी। बल्कि इनके विचार से यह विद्रोह शासन त्रुटियों के परिणामस्वरूप हुआ, जिन्हें दूर करने से सम्राज्य की जड़े काफी मजबूत हो सकती थी। इन्होंने सैनिक कारणों पर ही प्रकाश डाला। इसी कारण इसे सैनिक विद्रोह कहा जाने लगा। इन लेखकों ने असैनिक जनता के योगदान की या तो उपेक्षा की या कुछ निहित स्वार्थी लोगों का व्यक्तिगत विद्रोह मानकर महत्वहीन समझा।² जबकि भारतीय इतिहासकार जैसे 'अशोक मेहता' ने अपनी पुस्तक "महान विद्रोह" में यह साबित करने का प्रयत्न किया है कि विद्रोह का स्वरूप राष्ट्रीय था। उसी प्रकार 'विनायक दामोदर सावरकर' ने अपनी पुस्तक "भारतीय स्वतंत्रता संग्राम" 1857 ई. के आंदोलन को भारत का प्रथम स्वतंत्रता संग्राम बताया। 'पंडित जवाहर लाल नेहरू' ने अपनी पुस्तक "डिस्कवरी ऑफ इंडिया" में लिखा है कि यह केवल सैनिक विद्रोह ही नहीं था यह सिद्ध ही जनविद्रोह तथा भारतीय स्वतंत्रता संग्राम का रूप धारण कर लिया था। इतिहासकार डॉ. एस. एन. सैन और डॉ. आर. सी. मजुमदार के अपने विचार भी उल्लेखनीय हैं। दोनों विद्वानों ने गहन अध्ययन के बाद अपनी पुस्तक में अपने विचार को स्पष्ट किया है, दोनों के निष्कर्ष अलग-अलग हैं लेकिन दोनों इस बात पे सहमत हैं कि विद्रोह योजनाबद्ध नहीं था। दोनों का कहना था कि उस समय राष्ट्रीयता की भावना का सर्वथा अभाव था। डॉ. एस. एन. सैन का कहना है कि यह विद्रोह राष्ट्रीयता के अभाव में भी भारतीय स्वतंत्रता का संग्राम था। यह विद्रोह भारतीय सैनिकों और नागरिकों द्वारा विदेशी शासन को समाप्त करने के लिए किया गया था, इस कारण इसे स्वतंत्रता संग्राम स्वीकार किया जाना चाहिए। अन्य विद्वान इस विद्रोह को स्वतंत्रता संग्राम बतलाते हुए उनका कहना है कि इस विद्रोह में हिन्दुओं तथा मुसलमानों ने समान रूप से भाग लिया और कंधे से कंधे मिलाकर युद्ध किया। विद्वानों के विचार से स्पष्ट है कि 1857 का विद्रोह मात्र सिपाही विद्रोह नहीं था, यह भारतीय आजादी की पहली लड़ाई थी और इसका स्वरूप राष्ट्रीय था। इस प्रकार जब हम विद्रोह के अंतस्थ में जाकर भारतीय विचारों तथा उनकी भावनाओं को देखते हैं तब यह विद्रोह हमें राष्ट्रीय विद्रोह के रूप में दिखाई देता है और इसे भारतीय स्वतंत्रता को प्राप्त करने का सशक्त संग्राम कहने में हमें कोई संकोच नहीं होना चाहिए।³

बिहार, बंगाल और अवध में स्थायी बंदोवस्त के कारण पुरा क्षेत्र ब्रिटिश समर्थक जमींदारों के शोषण का शिकार था तथा अंग्रेजों ने नव-समर्थक दल बनाकर खेती को नष्ट कर दिया, लोग

तबाह थे। चाहे राजपुत हो, ब्राह्मण हो मुसलमान हो या दलित, सारे लोग जो सेना में भर्ती थे, वे दोहरे शोषण की चक्की में पीस रहे थे। अवध के नवाब ने किसानों पर अत्याचार नहीं किया था। परन्तु अंग्रेजों द्वारा अवध की जनता की लूट को सिपाहियों ने देखा नहीं था, वरन् अनुभव किया था।¹⁴ 1857 ई. में कम्पनी सरकार को मजबूत एवं सशक्त जन आंदोलन का सामना करना पड़ा। यह जन आंदोलन राष्ट्रीय भावना से ओत-प्रोत एवं ब्रिटिश विरोधी आंदोलन था। इस आंदोलन से भारत काफी प्रभावित हुआ। बिहार पर भी इसका व्यापक प्रभाव पड़ा। 12 जून 1857 ई. को देवघर जिला (वर्तमान में झारखंड राज्य) के रोहिणी नामक गाँव में सैनिकों का विरोधियों के साथ युद्ध शुरू हुआ। दो अंग्रेज अधिकारी मार दिए गये। इसके बावजूद यह विद्रोह असफल रहा। तीन भारतीय सैनिकों को मौत की सजा दी गई। इन सैनिकों ने इस विद्रोह में सक्रिय रूप से भाग लिया था। 3 जुलाई, 1857 ई. को पटना सिटी में अंग्रेजों के खिलाफ विद्रोह हुआ, इसका नेतृत्व गुरहड़ा स्थित पुस्तक विक्रेता पीर अली खान कर रहे थे। पटना के कमिश्नर टेलर ने विद्रोह को कुचलने के लिए अनेक कठोर कदम उठाए। पटनावासियों के ऊपर बहुत सा प्रतिबंध लगा दिया गया।¹⁵ टेलर ने पटना प्रमंडल के मुख्यालयों छपरा, आरा, मुजफ्फरपुर, गया और मोतिहारी के अधिकारियों को ब्रिटेन विरोधि, विद्रोहियों को कठोरता के साथ दबाने का आदेश दिया। उसने स्वयं बिहार के बहावी नेताओं हुसेन, अहमदुल्ला और वजीरुल हक नामक तीन प्रभावशाली मौलवियों को बरखास्त कर दिया जिसे बाद में गिरफ्तार कर लिया गया, जो अवश्य ही यह एक अनुचित कार्यवाई कही जाएगी। गिरफ्तारी के दूसरे दिन एक घोषणा-पत्र जारी कर आदेश दिया कि नगरवासी बिना अनुमति के रात 9 बजे के बाद घर के बाहर नहीं जाएंगे। विद्रोहियों और भगोड़ों का पता बतानेवाले को ईनाम की घोषणा की गई। 30 जून, 1857 को टेलर ने अपने अधिनस्त सभी मजिस्ट्रेटों को विद्रोहियों तथा भगोड़ों पर कड़ी नजर रखने का आदेश दिया। इसी बीच पीर अली खान नामक पुस्तक विक्रेता के घर की तलासी ली गई जिसमें कुछ महत्वपूर्ण पकड़े गए। पीर अली खान बच कर निकल गये लेकिन अगले दिन संध्या में गिरफ्तार कर लिया गया। बाद में 36 और लोगों को गिरफ्तार किया गया जिसमें 16 लोगों को मृत्युदंड दिया गया तथा 14 को दंड सुनाने के 3 घंटे बाद फाँसी दे दिया गया।¹⁶ इस दमनकारी नीतियों के फलस्वरूप विद्रोहियों का उत्साह कम नहीं हुआ। मुजफ्फरपुर में भी अंग्रेज अधिकारियों की हत्या सैनिकों ने कर दिया। इसी दिन 3 रेजिमेंट की सैनिकों ने बगावत कर दिया। इन्होंने शाहावाद में प्रवेश कर के जगदीशपुर के जमींदार 'कुँवर सिंह' से मिलकर आंदोलन शुरू कर दिया। ब्रिटिश सरकार 30 जुलाई को सारण तिरहुत चम्पारण एवं पटना में सैनिक शासन लगा दिया। इसी बीच विद्रोही गया पहुँचकर 400 लोगों को मुक्त कर दिया। असंतुष्ट सैनिक रोहतास सासाराम के विद्रोही जमींदार से जाकर साँठ-गाँठ कर लिया। राजगीर, बिहार शरीफ एवं गया क्षेत्र में भी विद्रोह आरंभ हो गया, लेकिन अंग्रेजों ने हमें दबा दिया। पटना के कमिश्नर टेलर ने कुँवर सिंह को मिलने का आमंत्रण दिया लेकिन कुँवर सिंह टेलर के विश्वासघात नीति को जानते थे इसलिए उन्होंने आमंत्रण को अस्वीकार कर दिया। कुँवर सिंह ने 4000 सैनिकों को लेकर युद्ध शुरू किया। धीरे-धीरे इनके साथ 10,000 सैनिक एवं समर्थक एकत्र हुए। कुँवर सिंह सर्वप्रथम आरा शहर को अपने अधीन किया। उन्होंने अनुशासन एवं संयम बना कर अपने लोगों को रखा

और अंग्रेजों को कोई हानी नहीं पहुँचाई। अंग्रेज प्रथम प्रयास में आरा को अपने क्षेत्र में नहीं ले सके लेकिन दूसरे प्रयास में सफल रहा। कुछ भारतीय सैनिकों को मृत्युदंड दिया गया। इसके बाद जगदीशपुर पर अंग्रेजों ने अधिकार कर लिया। कुँवर सिंह की हवेली और मंदिर को जला कर ध्वस्त कर दिया तथा सभी विद्रोहियों की सम्पत्ति कुर्क कर ली गई।⁷

जगदीशपुर छोड़ने के बाद कुँवर सिंह सासाराम के 10 मील उत्तर नोखा जाकर कुछ काल तक विश्राम किया। वहाँ उन्हें पड़ोस के राजा ने मदद किया और उन्होंने कम्पनी राज के समाप्त होने की खुलेआम घोषणा कर दिया। इसके बाद कुँवर सिंह रोहतास की ओर बढ़े एवं अगस्त में अधिकांश समय इसी क्षेत्र में रहे। उन्हें यह खबर मिली थी कि भागलपुर के पाँचवे इर्रेगुलर सैनिक टुकड़ी के विद्रोही सैनिक तथा रामगढ़ विद्रोही उनसे मिलने आ रहे हैं। इसलिए कुँवर सिंह उनकी प्रतीक्षा में ही रोहतास में ठहरे रहे। सासाराम के औनरेरी डिप्टी मजिस्ट्रेट शाह कबीरुद्दीन अंग्रेजों के पक्ष में कुँवर सिंह का प्रतिरोध करने का प्रयत्न कर रहा था। 24 अगस्त को पटना के आयुक्त ने केप्टन रैन्तरे को 150 सैनिक सासाराम भेजकर उसके आसपास व्यवस्था पुनर्स्थापित करने का अनुरोध किया। रामगढ़ बटालियन एवं 40 रेजिमेंट के सैनिक के साथ कुँवर सिंह 26 अगस्त को मिर्जापुर के समीप विजयगढ़ नामक स्थान पर थे। इस क्षेत्र में कुछ दिन ठहरकर सिंगरौली एवं रीवा की ओर बढ़े। कुँवर सिंह सैनिकों के साथ अंग्रेजी सेना से वीरतापूर्वक युद्ध करता रहा। यद्यपि एक बाँह एवं जाँघ में गोली लगी थी फिर भी अंग्रेजों के विरुद्ध संघर्ष जारी रखने का उनका संकल्प ज्यों का त्यों था। किंतु कुँवर सिंह का जीवनदीप बुझने वाला था। थकान एवं अनवरत युद्ध करते रहने से जर्जर लरूग्रेड को पराजित करने के तीन दिन बाद उनकी मृत्यु हो गई।⁸ इसप्रकार कुँवर सिंह अपने जीवन के अंतिम क्षण तक अंग्रेजों से लड़ते रहे। कुँवर सिंह के बाद उनके भाई अमर सिंह ने लड़ाई जारी रखी। हालाँकि जगदीशपुर पर अंग्रेजों ने अपना कब्जा कर लिया था। लेकिन वे लोग कई टुकड़ों में बँटकर जंगलों, ग्रामीण क्षेत्रों में छिपकर अपने गोरिल्ला युद्ध से अंग्रेजों की नींद हराम किये हुए थे। इसी बीज गाजीपुर के कुछ भूस्वामियों ने उनकी पूरी सहायता का जिम्मा ले रखा था, जिससे उन्हें काफी बल मिला, मौलवी अली करीम टांडा के निकट करतारगढ़ में अंग्रेजों से संघर्ष कर रहे थे। अमर सिंह से उनका पत्राचार बराबर जारी था। ये लोग बिना किसी धार्मिक भेद-भाव के राष्ट्रहित में लड़ते रहे। बिहार के सभी वर्गों ने इस आंदोलन में पूरी निष्ठा से भाग लिया। इस आंदोलन का सबसे अधिक प्रभाव शाहावाद, पटना, गया और छोटानागपुर के क्षेत्रों में देखा गया। यहाँ के राजपुत, मुसलमान और भूमिहार भूस्वामियों ने इसमें सक्रिय भूमिका अदा किया।⁹

1857 के प्रथम स्वतंत्रता आंदोलन में बिहार का विशिष्ट योगदान रहा है। प्रारंभिक आंदोलन को देश की स्वतंत्रता के लिए विशुद्ध राजनीतिक आंदोलन कहना शायद पूर्णतया सही नहीं होता, अंशतरु वे धार्मिक देशों से भी प्रभावित थे। चाहे हम बहावी आंदोलन पर जो 1857 के बहुत पहले 1822 के लगभग शुरु हुआ था और किसी न किसी रूप में 1868 तक चलता रहा। उसका मुख्यालय पटना था। साथ ही संधाल तथा मुंडा कवीलाईर्यों के विद्रोह पर विचार करे तो दोनों का पृष्ठभूमि धार्मिक था। 1857 के आंदोलन में भी अंशतरु ऐसा ही कहा जा सकता है। 1857 के आंदोलन में बिहार के लोगों ने प्रमुखता से भाग लिया। उसकी लपटें प्रांत भर में फैल

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गई थी। कुँवर सिंह के नेतृत्व में शाहावाद उसका प्रमुखतम केन्द्र था। जो भयानक नृशंसता एवं खून-खराबी से सरकार ने दमन कर दिया, जो आज भी उसकी याद बनी हुई है।¹⁰

इसप्रकार 1857 ई. के आंदोलन में बिहार एक प्रमुख सूत्रधार था। बिहार के स्वतंत्रता सैनानियों ने अपने अंतिम दम तक संघर्ष किया चाहे भारत का प्रथम स्वतंत्रता संग्राम माना जाए अथवा संस्कृति की रक्षा के लिए किया गया संघर्ष। इस तथ्य से इनकार नहीं किया जा सकता है कि राष्ट्रीय आंदोलन के दौरान इस समय के कारण आने वाले पीढ़ियों के बलिदान के प्रेरणा का श्रोत बने रहेंगे। इस आंदोलन ने भारतव्यापी प्रभाव छोड़े, जो आगे चलकर स्वतंत्रता संग्राम का प्रेरणास्रोत बना। 1857 की क्रांति से संघर्ष का जो क्रम चला वह अनवरत जारी रहा और बिहार के क्रांतिकारी हर मोड़ पर इस संघर्ष के साझेदार रहे। राष्ट्रीय चेतना के काल में बंग-भंग विरोधी आंदोलन का यह केन्द्र रहा और आगे चलकर 'खुदीराम बोस' तथा 'प्रफुल्ल चाकी' जैसे देशभक्त क्रांतिकारी युवाओं का कर्मस्थली रहा है। स्वतंत्रता आंदोलन के प्रमुख नेता गाँधी जी का भारत में सत्याग्रह के प्रयोग का प्रथम स्थल भी बिहार (चंपारण) ही रहा। 'ताना भगत' आंदोलन और भारत छोड़ो आंदोलनन जैसे प्रमुख राष्ट्रीय आंदोलन में बिहार के सपूतों ने हर संभव सहयोग किया और बढ़-चढ़कर भाग लिया। स्पष्टतः 1857 की क्रांति से 1947 के स्वतंत्रता प्राप्ति तक संघर्ष के प्रत्येक राज्य में बिहार के जन-जन ने अपनी भूमिका दर्ज कराई। हम बिहारवासियों को गर्व है कि बिहार के स्वतंत्रता सैनानियों की भूमिका भारत के आजादी में काफी महत्वपूर्ण रही है।

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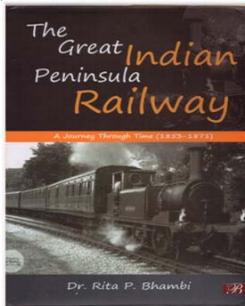


Book Review

The Great Indian Peninsula Railway A Journey Through Time (1853-1871) : A Pioneer Work of Dr. Rita P. Bhambi

*Dr. Vinay Shrivastava

Title of Book - The Great Indian Peninsula, Bharti **Publisher** - Bharti Publications, Ansari Road ,New Delhi , **ISBN No.** - 978-93-85000-76-8 **Price** - Rs. 850/- , **Copyright** - Author, Year of Publication -2016



The Great Indian Peninsula Railway was the first to open a Railway in the Country for Public Traffic and latter become the Nucleus of the current central Railway. This Book is the Pioneer work of Dr. Rita P. Bhambi. It is the revised version of her doctoral thesis which was submitted to the Department of History, University of Mumbai. This book is divided into 8 chapters. It has 4 maps and 35 rare black and white photographs which reflects different moods and perspectives of Railways. It has al 15 links, 13 Abbreviations and many names and initials of old and new codes of Stations. The Auther had consulted May Primary and good secondary sources to complete this book which reflects the dedication and keen interest towards research. Birth of Railways constituted an important landmark in the history of India. They were launched and promoted by the British. It was undertaken by an associated enterprise with the capital coming from the share holders of a private company and the government acting as a supervisor and guarantor against the financial loss of the former. One such private company the great Indian Peninsula Railway Company (henceforth referred as GIPR) was first to run a train for public on the Indian sub continent on 16th April 1853 and later became the nucleus of the current Central Railway. The aim of the book is to give a detailed and historical narrative regarding the construction and growth of the Railways by the GIPR in India, and appreciation of the background against which the first tracks were laid and the expansion of the system since them. The large

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number of histories of the Railways and few on the GIPR have been published in times past is an indicator of its importance. However, there is one aspect of the GIPR which has not yet been explored in detail that is the contract system adopted by the company for the construction of the railway lines, Great Indian Peninsula Railway Company had followed the system of contracts and the lines were divided into different contractors and each contract was given numbers. Total 19 contracts were signed with contractors which are discussed in detail in the book.

The study is mainly based on primary sources, both published and unpublished. This book is well versed with the primary and good secondary sources which were consulted in the Maharashtra state Archives Administrative reports, Official Records kept at Chhatrapati Shivaji Terminus station HQ, Mumbai, many Rare books of Western Authors, many Gazetteers, manuals and secondary sources have also been consulted Apart from Govt. Records to balance the whole theme contemporary newspapers too have been consulted

This book is divided into eight chapters. Each chapter is substantiated with extensive footnotes and illustrated with tables, figures maps and old photographs helping in the better understanding of the theme. Some rare pictures in this book give visual insight into the period. Author has called the factual information by digging out various libraries and archives. The content of the book is of great value to the historian's researchers of the colonial period and those who are interested in studying the growth and development of railways in the colonial period during Victorian imperialism.

The research includes both primary and secondary sources. The methodology followed for the study is based on the pursuit of the material available on the subject. This is followed by critical analysis of the same. The sources consulted for this study include Public Works Department (abbreviated as PWD) Railways records available at Maharashtra State Archives, documents available at the CST station Headquarters. A reference available in the Libraries such as British Library, (London) Jawaharlal Nehru Library (Kalina Campus), Rajabai Tower Library (Fort Campus), The Asiatic Library, and Khalsa College library has been consulted. Documents available with private individuals have also been consulted. An oral source by interviewing the key persons connected with the Railways has been used. Also all available secondary source material on the subject has been referred to. The book is carried out on historical lines. The methodology is narrative as well as analytical. Footnotes and Bibliographical indicators are an intrinsic part of the book. Contents of letters, minutes and terms of the different contracts are used whenever necessary to give emphasis to the subject matter. The credibility and authenticity of every document is carefully checked. The texts are studied carefully by analyzing, assessing and judging and evaluating them on their merit. It is formulated by consulting the primary as well as high standard secondary sources. Public Works Department (abbreviated as PWD) railways 1843-1874, Government documents, agreements, dispatches from the court of direction 1844 and 1871, letters to the court of Directors 1850-56 maps and Plans belonging to GIPR.,

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contracts between East India Company and GIPR, Administration reports of the Directors, the Bombay Almanac Calendar, Times of India Directory, Bombay Builders are consulted for the primary sources. Detailed Accounts from the newspapers and journals have been studied in detail. For the hypothetical formations, secondary reference, articles written by recognized scholars have been consulted to formulate and analytical framework.

The study will be done in the following chapters.

Chapter I : Introduction-This chapter seeks to introduce the topic of research. The great Indian Peninsula Railway was the first to open a railway in the country for public traffic and later became the nucleus of the current Central Railway.

Chapter II : Genesis of Railways-In this chapter, the need for the railway in general and development of Railway in England and other countries is studied. England was the pioneer country, both, as regards construction and operation of railways.

Chapter III : the Birth of the Great Indian Peninsula Railway Company.

This chapter looks into the transport system in pre British Indian and the efforts taken by the British East India Company and Great Indian Peninsula Railway Company in the construction of the railways. There is also an attempt to study the need for railways in India and the process from 1832 Onwards.

Chapter IV preparation for the first Railway line In India (Asia)

This chapter deals with details of the surveys made by J. Chapman, objectives for the introduction of Railways in India, Cotton crisis and GIPR, Military advantages, the struggle for guarantee and the starting of the first phase of Old Guarantee system for the development of the Railways.

Chapter V : Bye- Laws for the Railway Line and Inaugural journey - The first Train -Since the first section of the railway line between Bombay and thane was completed, the GIPR told the Government of the urgent necessity for empowering the GIPR Company to enforce the Bye Laws. Accordingly Bye Laws were passed for the GIPR, which are discussed in detail in this Chapter. The second part of this Chapter ceremony of the first line

Chapter VI : formulation of Railway policy and GIP Railway-North-East Expansion This chapter explains the formulation of a Railway policy for further expansion in India, views of Lord Dalhousie and J.P. Kennedy regarding the policy and routes to be followed for the construction of the trunk lines. The chapter discusses the following contract in North East Extension,

Chapter VII : Conclusion.-This chapter as concluding phase looks at the progress of the GIPR in the Modern context. An Attempt has been made to provide an outline and conclusion after studying the GIPR in its various aspects. With the introduction of the GIPR crucial transformations began In India's economy and society. This led to urbanization, and greater employment opportunities. Hence this chapter seeks to investigate the context of growing industrial changes and how the social infrastructure was impacted by a new and systemic transport system network taking place in the late 19th Century.

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Dr. Rita P. Bhambi has done very hard work and remarkable Job to complete this book. The present work is in the form of very impressive hard bound book with beautiful cover page and attractive printing. This book is a rare collection and provides comprehensive information of Indian Railway through time (1853-1871 AD). The researcher's expertise lies in the treatment of different categories of sources. It is an impotent and sincere piece of research largely based on with to unexplored archival data. This book provides new facts and ideas regarding the main theme of the book

Every researcher has to consult this book regarding in this field of research. Our sincere congratulations to Dr. Rita P. Bhambi for her outstanding contribution in the field of research on such a typical topic.

