



# MASTER OF ARTS HISTORY

SEMESTER-I

**HIS-1.2: MEDIEVAL SOCIETIES**

**CREDIT: 4**

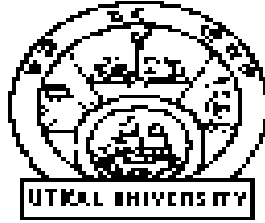
**BLOCK: 1, 2, 3 & 4**

*AUTHOR*

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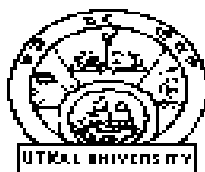
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DIRECTOR

**HIS-1.2**  
**MEDIEVAL SOCIETIES**  
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**CENTRE FOR DISTANCE AND ONLINE EDUCATION, UTKAL UNIVERSITY,**  
**BHUBANESWAR**

**Program Name: Master in History**

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**Course Name: MEDIEVAL SOCIETY**

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## **BLOCK-01 FEUDALISM IN EUROPE**

**Unit-01 Introduction to Feudalism origin in Europe.**

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# **Unit-01 Introduction to Feudalism Origin in Europe.**

## **Structure**

Learning Objective  
Introduction  
Origin of Feudalism in Europe  
Feudalism & States  
Structure of Feudalism  
Summary  
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Self Assessment Questions  
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### **1.1 Learning Objective**

- Analyze the relationships and obligations between different social classes.
- Understand how land ownership and military service were central to these relationships.
- Investigate the factors that led to the decline of feudalism, such as economic changes, technological advancements, and shifts in political power.
- Understand how feudalism laid the groundwork for subsequent political and social structures.

### **1.2 Introduction**

Feudalism, a dominant socio-political system that emerged in medieval Europe, profoundly influenced the organization and structure of societies during that era. Rooted in a complex web of relationships, obligations, and power dynamics, feudalism shaped the lives of individuals across various social classes. This essay delves into the intricacies of feudalism, examining its origins, key features, economic aspects, social structure, and eventual decline.

Land and almost everything else that provided revenue was given to a vassal, The land fief, which was the most important, was really the central core of the feudal structure. It was the vassals' chief source of income. The fiefs also become the principal unit of justice and administration in Medieval Europe, in which the feudal lord enjoyed a high degree of sovereignty. King was not strong enough to control local communities, and responsibility for maintaining order and dispensing justice was assumed by local feudal lords. Large land lords frequently "sub-infeudated" their holding by granting portions of lesser nobles, who became their



vassals. This practice further complicated the feudal structure.

The feudal lord held two courts of justice. In the former, feudal obligations and contracts were considered, while in the latter, matters of fines, taxes and fees were decided. This provided a substantial source of income and was frequently conducted in a questionable manner. From these courts, a new type legal system evolved. Although feudal law, which was based essentially on the customary and the personnel, different widely among the various feudal states by the 12th century there was a degree of uniformity.

### **1.3 Origin of Feudalism**

Feudalism found its roots in the tumultuous period following the collapse of the Roman Empire. The disintegration of centralized authority and the need for local security paved the way for a decentralized system in which land became a crucial asset. The decline of strong central governance led to the emergence of feudal relationships, characterized by the exchange of land for loyalty and military service.

Feudalism was a set of legal and military customs in medieval Europe that flourished between the 9th and 15th centuries. It can be broadly defined as a system for structuring society around relationships derived from the holding of land, known as a fiefdom or fief, in exchange for service or labour.

The classic version of feudalism describes a set of reciprocal legal and military obligations among the warrior nobility, revolving around the three key concepts of lords, vassals, and fiefs. A lord was in broad terms a noble who held land, a vassal was a person who was granted possession of the land by the lord, and a fief was what the land was known as. In exchange for the use of the fief and the protection of the lord, the vassal would provide some sort of service to the lord. There were many varieties of feudal land tenure, consisting of military and non-military service. The obligations and corresponding rights between lord and vassal concerning the fief formed the basis of the feudal relationship.

### **1.4 Feudalism and the State**

Theoretically, the king was the ultimate suzerain in the feudal system, but in reality his power rested on the fact that he was a feudal lord and on the number of his vassals and fiefs. There were cases, in France especially, where vassals were more powerful than the king. The well established practice of immunity often exempted an estate from control by the king and virtually established an independent political unit within the dominion with the king against the feudal lords, that gave the king control over the state.

- **Feudalism and the Church**

The complexity of feudalism was increased through the influence of church, which was the largest land over and possessed many privileges that had been granted by the later Roman emperors and Franks. In so far as most of the wealth of the Church was derived from land, a feudal structure was developed. Bishop and abbots performed the duties of feudal lords, in addition to their religious activities. Church land was held in mortmain (dead land). This meant perpetual ownership-as church never dies-and an escape from feudal ownership-as the church never dies- and an escape from feudal inheritance tax. The clergy however did serve as a moderating influence in the chaotic feudal period. Through the peace of God, (.1000, CA) an appeal was made against constant warfare. The truce of God (1027) asked all men to refrain from warfare" from the setting of the sun the fourth day of the week until the rising of the sun on Monday ".The feudal period represented a disorganized society in which confusion and conflict were general rule in all activities. This was a transitional stage between the breakdown of Roman Empire and establishment of the national state. Not all feudal practices were detrimental.

<b>1.5 Structure of Feudalism</b>
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Feudalism in 12th-century England was among the better structured and established systems in Europe at the time. The king was the absolute "owner" of land in the feudal system, and all nobles, knights, and other tenants, termed vassals, merely "held" land from the king, who was thus at the top of the feudal pyramid.

Below the king in the feudal pyramid was a tenant-in-chief (generally in the form of a baron or knight), who was a vassal of the king. Holding from the tenant-in-chief was a mesne tenant—generally a knight or baron who was sometimes a tenant-in-chief in their capacity as holder of other fiefs. Below the mesne tenant, further mesne tenants could hold from each other in series.

- **Vassalage**

Before a lord could grant land (a fief) to someone, he had to make that person a vassal. This was done at a formal and symbolic ceremony called a commendation ceremony, which was composed of the two-part act of homage and oath of fealty. During homage, the lord and vassal entered into a contract in which the vassal promised to fight for the lord at his command, while the lord agreed to protect the vassal from external forces.

Once the commendation ceremony was complete, the lord and vassal were in a feudal relationship with agreed obligations to one another. The vassal's principal obligation to the lord was "aid," or military service. Using whatever equipment the vassal could obtain by virtue of the revenues from the fief, he was responsible for answering calls to military service on behalf of the lord. This security of military help was the primary reason the lord entered into the feudal relationship. In addition, the vassal could have other obligations to his lord, such as attendance at his court, whether manorial or baronial, or at the king's court.

The vassal's obligations could also involve providing "counsel," so that if the lord faced a major decision he would summon all his vassals and hold a council. At the level of the manor this might be a fairly mundane matter of agricultural policy, but could also include sentencing by the lord for criminal offenses, including capital punishment in some cases. In the king's feudal court, such deliberation could include the question of declaring war. These are only examples; depending on the period of time and location in Europe, feudal customs and practices varied.

- **Feudalism In France**

In its origin, the feudal grant of land had been seen in terms of a personal bond between lord and vassal, but with time and the transformation of fiefs into hereditary holdings, the nature of the system came to be seen as a form of "politics of land." The 11th century in France saw what has been called by historians a "feudal revolution" or "mutation" and a "fragmentation of powers" that was unlike the development of feudalism in England, Italy, or Germany in the same period or later. In France, counties and duchies began to break down into smaller holdings as castellans and lesser seigneurs took control of local lands, and (as comital families had done before them) lesser lords usurped/privatized a wide range of prerogatives and rights of the state—most importantly the highly profitable rights of justice, but also travel dues, market dues, fees for using woodlands, obligations to use the lord's mill, etc. Power in this period became more personal and decentralized. The payment of the vassal to the lord typically came in the form of feudal service which could mean military service or the regular payment of produce or money. Both lord and vassal were freemen and the term feudalism is not generally applied to the relationship between the unfree peasantry (serfs or villeins) and the person of higher social rank on whose land they labored.

- **Problems of Defining**

Feudalism Although the term 'feudalism' and 'feudal society' are commonly used in history texts, scholars have never agreed on precisely what those terms mean. The terms were applied to European medieval society from the 16th century onwards and subsequently to societies elsewhere, notably in the Zhou period of China (1046-256 BCE) and Edo period of Japan (1603-1868). The term feudalism was not used by the people who lived in the

Middle Ages. Neither can the feudal system, once defined, be applied uniformly across different European states as there were variations in laws and customs in different geographical areas and in different centuries. As a consequence, many historians believe that the term feudalism is only of limited use in understanding medieval societies. To protect themselves, local warlords built castles. They also depended on warriors on horseback called knights. A lord and his knights formed a bond by swearing oaths of loyalty. The lord gave each knight, also called a vassal, land that was known as a fief. In exchange, the knights vowed to perform military service whenever the lord asked. Eventually the lords themselves became vassals of a king. Common people, called peasants, were at the bottom of the feudal society. They farmed the land and did the other work that supported the lords and vassals. Peasants called serfs lived in a village near the lord's castle. They were not slaves, but they were not free to move away. They owed the lord work and payments of food. In return they got protection from outside attackers.

Feudalism developed in times of violence and disorder. The new system brought safety and order. This allowed people to travel and to establish trade. People became more wealthy, and money was used more frequently. Eventually, vassals started to pay rent to their lords instead of giving military service. Many lords used the money to hire professional soldiers instead of depending on knights. By the 1300s feudalism had disappeared almost completely. Europeans created new forms of government that were not based on the fief. Monarchies, or rule by kings, grew stronger. However, traces of feudalism stayed on in Europe for hundreds of years. Peasants in France owed duties to large landowners until the French Revolution, which started in 1789. In Russia the serfs did not gain freedom until 1861.

### **1.6 Summary**

- Explore the economic aspects of feudalism, such as the manorial system and the role of agriculture.
- Analyze the concept of feudalism as a political system.
- Investigate the factors that led to the decline of feudalism, such as economic changes, technological advancements, and shifts in political power.
- Compare feudalism in different regions and time periods to understand variations and similarities.
- The concept of feudalism originated between the end of the eighteenth and the beginning of the nineteenth centuries as an expression of liberal social criticism. Enlightened and liberal-minded authors used the term feudalism polemically within a socio-political framework in order to criticize the social order of the time as a system of despotism, anarchy, and violence.

### 1.7 Key Terms

- **Homage-** In the Middle Ages this was the ceremony in which a feudal tenant or vassal pledged reverence and submission to his feudal lord, receiving in exchange the symbolic title to his new position.
- **Fealty-** An oath, from the Latin fidelitas (faithfulness); a pledge of allegiance of one person to another.
- **Vassals-** Persons who entered into a mutual obligation to a lord or monarch in the context of the feudal system in medieval Europe.

### 1.8 Self Assessment Questions

1. What is feudalism?
2. Who were the key players in the feudal system?
3. Discuss the origins and development of feudalism.
4. Examine the social structure of feudalism, highlighting the roles of monarchs, nobles, vassals, and peasants.
5. Discuss the origins and growth of feudalism

### 1.9 Further Readings

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## **Unit-02    GROWTH OF   FEUDALISM    SIGNIFICANCE & DECLINE.**

### **STRUCTURE**

Learning Objective  
Introduction  
Growth of Feudalism in Europe  
Significance of Feudalism  
Decline  
Summary  
Key Terms  
Self Assessment Questions  
Further Readings

### **2.1   Learning Objectives**

- Investigate the political organization of feudal states, including the decentralized nature of power and the role of local lords.
- Study the manorial system, including the functioning of manors, the roles of lords and peasants, and the economic exchange within manorial estates.
- Compare feudalism in different regions and time periods to understand variations and similarities.
- Assess the historical significance of feudalism in shaping the development of medieval Europe and other societies.

### **2.2 Introduction**

Feudalism, in its various forms, usually emerged as a result of the decentralization of an empire, especially in the Carolingian empires, which lacked the bureaucratic infrastructure necessary to support cavalry without the ability to allocate land to these mounted troops. Mounted soldiers began to secure a system of hereditary rule over their allocated land, and their power over the territory came to encompass the social, political, judicial, and economic spheres.

Many societies in the Middle Ages were characterized by feudal organizations, including England, which was the most structured feudal society, France, Italy, Germany, the Holy Roman Empire, and Portugal. Each of these territories developed feudalism in unique ways, and the way we understand feudalism as a unified concept today is in large part due to critiques after its dissolution. Karl Marx theorized feudalism as a pre-capitalist society, characterized by the power of the ruling class (the aristocracy) in their control of arable land, leading to a class society based upon the exploitation of the peasants who farm these lands, typically under serfdom and principally by means of labour, produce, and money rents.

## **2. 3 Growth of Feudalism in Europe**

While modern writers such as Marx point out the negative qualities of feudalism, the French historian Marc Bloch contends that peasants were an integral part of the feudal relationship: while the vassals performed military service in exchange for the fief, the peasants performed physical labour in return for protection, thereby gaining some benefit despite their limited freedom. Feudalism was thus a complex social and economic system defined by inherited ranks, each of which possessed inherent social and economic privileges and obligations. Feudalism allowed societies in the Middle Ages to retain a relatively stable political structure even as the centralized power of empires and kingdoms began to dissolve.

Feudalism was not the outcome of any Govt ordinance, nor it was the humane creation, but it was the inherent consequence of the Medieval Age. Feudalism grew in a purely agrarian environment where land was the main source of income and power. Social and political organizations were made according to the relationship of man to the land .Land-ownership constituted the basis of humane status in medieval Europe. Social and political hierarchy was made on the basis of quality of land ownership. The lords or vessels were respected in the society because they were land —owners and they had very large income in comparison to others. A Villen or serf was not seriously considered because he was landless Industrialization was not yet made its appearance. Every class of the society was related to the land and had acquired its respective social estimation on the basis of land ownership.

- **Political Cause**

With the decline of the Roman Empire the Western Europe fell in to the grip of anarchy .During the period of decline of Roman Empire anarchy, disorder and confusion prevailed in Europe. The foreign invaders started a chain of invasions with the result that panic prevailed among the peasants who felt themselves unprotected in the absence of any power to defend them .Moreover the nobles and landlords had come back to their villages and they started looting the nearby people and the farmers. The landlords were also anxious to meet the challenge of other powerful landlord. As such both the peasant and the landlord sought the help of each other and made a contract according to which the peasant agreed to surrender the ownership of their land to the landlords and to pay part of their agriculture produce to them and to do their manual work without charging any remuneration for it. The landlord in their turn gave then full protection of their life and property. According to their contact the land of the peasant became quite safe but in return for that they lost their independence. Their land became the property of the landlord. Now the peasant was turning to status of a serf or semi slaves. Thus feudalism was the creation of contact between the peasant and landlord which was political in nature.

- **Economic Cause**

The economic cause of Feudalism was that the slaves who were cruelly treated during the days of Roman Empire stopped working hard on agricultural land. This diminished the state revenue so the slaves were given the ownership of the land to work hard and increase the revenue. Thus the slaves who turned in to the peasant used to give part of their produce to their landlord who had the right to take back their land. This made the status of the peasant as semi-slaves and that of landlord as feudal lord. The peasant worked under the control of small feudal lord, who in turn were controlled by the more powerful feudal lord who recognized the

authority of the king.

- **Roman Administration System**

The Roman administration system contributed to the rise and growth of feudalism in Europe. The Roman Emperors had divided their vast empire into provinces which were put under charge of their relatives or nobles who became the independent ruler, when the empire declined. These provincial governors later were called the big Feudal lords.

- **Contribution of German Tribes**

After the advent of German tribes in the empire, the feudal system came to existence. The German were composed of different tribes whose leaders had occupied large areas of land and had distributed them among their followers. These leaders in the course of time turned into feudal lords. The Institution of 'Comitatus' developed in Germany were responsible for the rise of feudalism. According to custom of the institution, the peasant used to take an oath of remaining faithful to their masters who established themselves as feudal lords. Mc Nell Burns opine that "The Comitatus ideals of respect and fidelity led to the rise of Feudalism... without German influence the medieval feudalism would not have taken a definite shape.

- **Charlemagne's Policy**

After the decline of Roman Empire in 8th century the Frankish army commander Pippen had established his empire and before his death, he divided it into two parts and put under the charge of his two sons-Charlo mane and Charlemagne. After the death of Carlo mane his part of his empire was entrusted to Charlemagne's faithful follower who in due course of time, when Charlemagne's faithful followers who in course of time, when Charlemagne's empire was disintegrating, became the feudal lords of the province.

- **Foreign Invasion**

In the 8th century AD, in order to defend those from foreign invasion of Normans, Slavs and the Muslims, the peasant took shelter with the army commander who had their own weapon and forts. The ruler also in order to defend themselves from such invasions allotted land to such commanders who were later respected as the feudal lords. Thus the foreign invasion contributed much to the rise of feudalism.

- **Crusades**

The Crusades (1099 to 1300) also contributed to the rise and growth of Feudalism in Europe...The pope appealed to all the military commander, knights and soldiers of Europe to take parts in Crusades to free Palestine from the control of the Muslims. Those who participated in the Crusades and showed their bravery were allotted land by Pope and, the rulers of European Countries. These knights gradually turned into the feudal lords.

- **The Large Empires**

During the Medieval age in Europe some empires like the Holy Roman Empires and British were so large that in the absence of proper means of transport, it was very difficult to manage them. So rulers of the Empires appointed their faithful followers and relatives as governor of far off provinces. These governors became independent owners and rulers of their allotted territories during the reign of weak emperors. These feudal lords played an important role in checking the anarchy when these empires disintegrated. When Europe was



drowning in the sea of anarchy and confusion Feudalism came into existence as a political organization.

## **2.4 Significance of Feudalism**

Feudalism had important significance. As entire system of feudalism supported social inequality and concentration of power in the hands of few, it developed many contradictions within. But feudalism was not originated all of a sudden. The necessity of time supported for the birth of feudalism in Europe.\

- **It provided security to the people**

Feudalism grew out of mutual consent to response to the need of the time .Feudalism provided security to the people when there was anarchy everywhere. Feudalism gave security to life as well as safety to production. External enemies and group of plunderers were terrified. Feudalism marked the end of barbaric invasions.

- **It restored law and order**

The feudal lords emerged as powerful groups of watchmen to uphold law and order. The brave feudal lords and knights developed a sense of pride in protecting the people from invaders. They became guardians of law. The king was not in a position to maintain law and order. But intermediary lords took this responsibility to provide stability. Lords lived to fight and to commoners had nothing to do with wars.

- **It was based on mutual contract and traditional defined value**

As a whole, the system was based on mutual contracts and traditionally defined values of chivalry, the higher groups of the society took the responsibility to protect the weak at the cost of their own life. The lower strata also became obliged or duty bound to the lords. The peasant got more social security than what they were enjoying before. Nobody could take away their land without sufficient cause. The age of feudalism witnessed a development of art, architectures. Beautiful and attractive castles were constructed throughout European continent. This was known s Gothic art. It furthered the art of design and also the construction of massive buildings, palaces, churches etc afterwards.

- **It witnessed concentration of power in the hands of feudal lords**

Feudalism also saw concentration of power in the hands of few lords who lived a luxurious life. The common poor peasant and serfs were exploited. Gradually kings became powerful and formed their own armies to maintain law and order inside the country. They did not depend on the lords and knights any more for this work. Gradually, the lords became unproductive and became an unnecessary part of the society .They occupied large number o f lands, where many in the society remained landless. The lords continued to collect revenue .They continued to harass the people. They became symbols of cruelty and backwardness. Sometimes a few lords became powerful enough to challenge the authority of the king or monarchs. They were organizing revolts against the king. They brought lawlessness and anarchy in the country .Peasant suffered when there were wars and armed revolts. Sometimes feudal lords were fighting among themselves .These also put hardship on the peasant when standing crops were destroyed. Serfdom continued with the continuity of feud lords. The serfs were living a very wretched life. Poverty, illiteracy and sickness made, hopeless. They could not think for a better life. This was the most hatred practice of feudalism in Europe.

## 2.5 Decline of Feudalism

The feudal system was in its essence a menace of providing protection through kind of relationship between various military chiefs or lords. In an agricultural society, it was necessary that, the peasant should receive protection to enable them to till the land they occupied.

As the occupying of the land was due to favor of some land, it was the latter that was ready in his own interest, to accord them protection. While for this occupancy-which included protection-the peasant paid by certain services such as working for a fixed number of days on lords estate. At first peasant were serfs, and thus bound to the land, which they held. Moreover, tenure of the land which was often hereditary, not subject to confiscation. The relation between land and serf were not purely economic. During the heyday of feudalism, the lords exercised police and judicial rights over his serfs. This politico-economic unit was known as the manor. In course of time serfdom declined. Later on, the obligation to work for the land was often commuted in to payment in money or kind.

The feudal system which usually identified with Europe was a fortunate phenomenon in medieval society. The service which the king received from his vassals enabled the former to form the modern state at expense of feudalism. The feudal system became general throughout Europe, though inmost of Italy it early disappeared.

The classic age of feudalism was usually from the tenth to thirteenth centuries. There were two feudal ages, the first from the ninth to mid eleventh centuries were small scale arrangement prevailed between war lord and peasant. The second feudal age from the mid-eleventh to mid — thirteenth century which saw the growth of hereditary nobility.

## 2.6 Summary

- The classic version of feudalism describes a set of reciprocal legal and military obligations among the warrior nobility, revolving around the three key concepts of lords, vassals, and fiefs.
- A lord was in broad terms a noble who held land, a vassal was a person who was granted possession of the land by the lord, and a fief was what the land was known as.
- In exchange for the use of the fief and the protection of the lord, the vassal would provide some sort of service to the lord. There were many varieties of feudal land tenure, consisting of military and non-military service. The obligations and corresponding rights between lord and vassal concerning the fief formed the basis of the feudal relationship.
- Feudalism, in its various forms, usually emerged as a result of the decentralization of an empire, especially in the Carolingian empires, which lacked the bureaucratic infrastructure necessary to support cavalry without the ability to allocate land to these mounted troops.
- Mounted soldiers began to secure a system of hereditary rule over their allocated land, and their power over the territory came to encompass the social, political, judicial, and economic spheres.
- Many societies in the Middle Ages were characterized by feudal organizations, including England, which was the most structured feudal society, France, Italy, Germany, the Holy

Roman Empire, and Portugal.

## 2.7 Key Terms

- **Feudalisms-** Feudalism was a European political system in which a lord owned all the land while vassals and serfs farmed it. Feudalism ended in the 1400s
- **Social Structure-** Social Organisation, Social Organization, Social Structure, Social System, Structure
- **Karl Marx-** theorized feudalism as a pre-capitalist society, characterized by the power of the ruling class (the aristocracy) in their control of arable land
- **Serf-** an agricultural labourer bound by the feudal system who was tied to working on their lord's estate.
- **Manor-** a large country house with lands.
- **Feud-** a prolonged and bitter quarrel or dispute.

## 2.8 Self Assessment Questions

1. Who were the key players in the feudal system?
2. What role did peasants play in the feudal structure?
3. When and where did feudalism emerge?
4. Explore the economic aspects of feudalism, with a focus on the manorial system and its impact on local communities.
5. Analyze the feudal contract and the reciprocal obligations between lords and vassals.
6. Explain the decline of feudalism, considering economic, technological, and political factors.
7. Compare and contrast feudalism in different regions or time periods.

## 2.9 Further Readings

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## **UNIT-03**

## **AGRARIAN STRUCTURE**

### **STRUCTURE**

Learning Objective

Introduction

Rise of Money Economy

Commercial Expansion by introduction of money economy

Agrarian Structure and Relation under Feudalism

Summary

Key Terms

Self Assessment Questions

Further Readings

### **3.1 Learning Objective**

- Understanding Feudalism, a dominant socio-political system that emerged in medieval Europe, profoundly influenced the organization and structure of societies during that era.
- It implies that Feudalism found its roots in the tumultuous period following the collapse of the Roman Empire.
- At its core, feudalism was defined by a hierarchical social structure.
- The social structure of feudalism was stratified, with each class having distinct roles and responsibilities.

### **3.2 Introduction**

The economic foundation of feudalism was the manorial system, where self-sufficient manors operated as economic units. Lords owned vast estates, which included villages, fields, and peasants' homes. Peasants, bound to the land, worked for the lords and provided a share of their produce. The manorial system facilitated economic exchange within localized communities and contributed to the overall stability of the feudal system. Feudalism, while a complex and sometimes oppressive system, played a crucial role in shaping the medieval world. It provided a framework for social order, economic stability, and cultural development. However, its eventual decline marked a significant transition in European history, paving the way for new forms of governance and societal organization. Studying feudalism offers valuable insights into the complexities of historical systems and their lasting impact on the development of societies.

### **3.3 Rise of Money Economy**

With the rise of money economy in Europe, the basic feudal relationship began to collapse. The nobles accelerated the process of leasing their own lands to peasant and commuting customary peasant services to fixed money payment. In this way, aristocratic

incomes were protected against deflation so long as peasant could manage the stipulated payments. The peasantry continued to attain legal status from land bound serfs to free tenant farmers until by 1500, serfdom had almost disappeared from Western Europe in general, the peasant lost much of his servile status by commuting his manorial obligations of labor services in to cash. This had begun in the high middle ages and was completed by 1500.

- **Deterioration of Peasantry**

In Eastern Europe the peasant lot was worse than in the west .The late medieval landed nobility of both Eastern and Western Europe, guarded its privileges against peasantry and monarchy .For a time, in both east and east, this nobility tried to reverse the trend towards stronger royal government. With the exception of Russia, eastern monarchies made no real progress against their nobles but by the later fifteenth century, western monarchies were beginning to curb the independence of the landed aristocracy. The new Tudor monarchy tended to favor the mercantile class, but in Spain and France the nobility was rewarded for its political submissiveness.

During eleventh and twelfth century, the feudal system spread from France in to England, Germany and crusader states of the Holy Land. At the same time, King and dukes were resorting to the hiring of mercenaries for warfare and civil servants for the administration of their realms. As the twelfth century progressed, the feudal vassal was often asked to pay a tax in lieu of his personal services in the feudal army. With the income from this tax, called scutage, the monarch could hire professional warrior, who were better trained and better disciplined. The feudal aristocracy retained its lands and much of its power, and even continued to produce warriors. But the Knights of the new age expected to be paid. They no longer served at their own expense in return for their fiefs. Once the paying of taxes had replaced personal services as the vassal's major obligation. Feudalism had lost its soul as was through the strong arm of the King that feudalism gave way. If the king had a domain, he had at least the nucleus of territorial power. The French king, being atop, the feudal pyramid, had also a domain of their own. It was rare stroke of fortune that for eleven generation, there was always a son to succeed.

In France, Spain and England, the royal owner grew and became the matrix of modern State. In France, the king from the twelfth century seized every opportunity of extending and consolidating their power. The king used every occasion for stretching his prerogative .Some times, as a result of negotiation, his laws were accepted on the domains of these nobles, and sometimes he used the right of sending his officials to collect the feudal aide directly from their tenants. The extension of royal domain gave the king a greater power then of his own vassals. As early of the eleventh century, the crown had began the practice of hiring mercenary troops to expand its Power. Thus the royal power had emerged as a new element of order, a stabilizing force in the social system.

In its long struggle with feudalism, the crown got valuable assistance from a vigorous middle class. In France many towns were granted new charters directly by the king. In Spain the towns received every encouragement to resist the nobles It was through alliance of king and burghers that the power of the Spanish grandees was eventually broken. In Spain of twelfth century' representatives of the towns participated in the feudal assembly, the courts. In fourteenth century the first meeting of the estates- general held in France where the representatives of the towns participated in the feudal assembly in Cortes, In the Fourteenth century occurred the first meeting of the estate general in France where the representatives of the towns sat besides the landed feudal class .11 was from such bodies that crown solicited money.

Thus the money power contributed to enhance the royal power. Naturally it was from the middle class, paid by money instead of by lands that the king recruited the bulk of the personnel of his, administration.

- **Expanding needs of royal treasury**

The expanding needs of the royal treasury accounted for much of the attack on vested interest. Phillip the Fair did not scruple to invade clerical immunities from taxation. TO the nobles, he allowed the privilege of commuting their military derive if they wished. Though such taxes were by custom extraordinary, they had the effect if of weakening feudalism. The military dependence of the crown upon its vessels was fast becoming obsolete by the employment of mercenaries .Thus, the crows its superior military power Was able to buttress its power and gradually extend it The invention of Gunpowder gave the crown a decided advantage over the traditional weapon of feudalism as well as a means of destroying its stronghold.

### **3.4 Commercial Expansion and introduction of money economy**

According some historian the breakdown of feudalism was due to the commercial expansion which introduced money economy .The growth of money and trade dealings caused labors services to be commuted to money rent. According to Henry Pirenne, it was the revival of long distance trade from the twelve century onwards that destroyed the manorial economy of Feudal Europe. Moreover, in parts of Europe, the need for labor services declined owing to fragmentation of holdings. According to Bloch, decline of labor service and serfdom in France was due to decline of domestic lands as the lords preferred to stay in towns. The fragmentation of land lessened the need of labor services which were replaced by cash rent and hired labor.

- **Demographic crises**

The demographic crises i.e., depopulation caused by war, famine and distress led to changes in the agrarian social structure. The population affected the supply of labor and led to the rise of urban wages .The economic crises imposed heavy burden on the peasants which led to them to seek fortune elsewhere. According to Hilton, the main factor in the decline of feudalism in Western Europe was constant struggle of the small products to emancipate themselves from bonds of feudal exploitation.

### **3.5 Agrarian Structure and Relation under Feudalism**

The feudal system has its own specific forms and structure. The feudal ties involved a series of obligations binding on lords, Vassals and peasants Homage and acknowledge of obligation of commitment to lord was the governing principles. The fief in the form of landed estate was of varying size .It was also in the form of public authority or a duty or right .Elaborate rules governed the inheritance of fiefs where lords had their defined powers. The peasantry within a manor had a sort of stratification some enjoying rights and others completely subjugated. The cultivators were subjugated to heavy land tax and various duties. The institution of knights evolved out the need for armed power to protect the manors and suppress dissent inside it. The form and structure of feudalism was not uniform in the whole of Europe and there were significant variations in different regions which were pointed out during our discussion.

- **Land as the Basic of Feudalism-**

Feudalism grew in a purely agrarian environment where land was the main source of income and power. Social and Political organizations were made according to the relationship of man to the land. Land ownership constituted the basic of human status in Medieval Europe. Social and political was made on the basis of the equality of land ownership. The Lords or the vassals were respected in the society because they were land –owners and had very large income in comparison to others. A Villein or a serf was not seriously considered because he was landless. Industrialization was not yet made its appearance. Every class of society was related to the land has acquired it respective social estimation manor the basis of land ownership.

- **Features of Feudal Society**

The most important feature of the feudal society was the division of land among different sections of people. The king was always at the top and used to guard the lands. The people working in the lands also joined the military services during wars or in case of emergencies.

- **Benefits of Feudal Society**

1. It divided the work among different sections of people according to the hierarchy.
2. This feudal society also gave birth to republicanism, which led to the draft of a new constitution in England.

- **Disadvantages of Feudal Society**

1. There was a rise in fights among people due to which the lords were unable to pay attention to agriculture, trade, art and literature.
2. The peasants were exploited and deprived of money and proper food, which led to a rise in poverty and starvation.
3. Privileged or upper classes experienced a luxurious life. They exploited the lower class of people, depriving them of their fundamental rights.

- **Downfall of Feudal Society**

1. Under the feudal society, the common people were treated as slaves and made to work without wages and food. The kings and nobles lived in luxury. This became the major drawback of feudal society in Europe.
2. During the 12th and 13th centuries, there were Holy wars across the countries, which weakened the noble powers. This war exploited the resources, and the peasants started gaining power.

A feudal form of society existed in Europe during earlier times. It followed a hierarchical system that consisted of kings, nobles, peasants and the peasants' labourers. The stark difference in the living conditions of these classes gave rise to extreme dissatisfaction among the peasant and labour classes. This often led to revolts and the uprising of the lower strata of the feudal system.

Feudal society was a hierarchical system where the powers lay within a few people. The three classes of feudal society were the king, nobles and peasant class. According to the rules of feudal society, the king had absolute authority. The whole land belonged to the king, and he had the right to distribute the land among the nobles. Priests, princes, and princesses belonged to the

category of nobles. The nobles were granted the right to redistribute the land among the peasants, who were workers. The peasant labourers were at the lowest level of this hierarchy.

Feudal society came into existence in the 9th century. There were three main classes under the feudal system – the king, the noble class and the peasant class. In this type of society, there was a strict division of powers based on a hierarchical system. These powers were exercised to protect land ownership.

### 3.6 Summary

- The problem of the distribution of the agrarian product in feudalism is not at all new.
- It has been raised frequently by European historians and at the beginning of the 1930's led to a scientific controversy in Poland.
- Not being an economist by profession, a theoretical analysis at length, but hope, by a discussion of various approaches to the problem, to bring us closer to a solution.
- Feudal society came into existence in the 9th century.
- There were three main classes under the feudal system – the king, the noble class and the peasant class. In this type of society, there was a strict division of powers based on a hierarchical system.
- These powers were exercised to protect land ownership.

### 3.7 Key Terms

- **Agrarian-** Relating to cultivated land or the cultivation of land.
- **Commercial-** Concerned with or engaged in commerce.
- **Terracotta-** a type of fired clay, typically of a brownish-red colour and unglazed, used as an ornamental building material and in modeling.
- **Combatant:** One that is engaged in or ready to engage in fight
- **Covenant:** A written agreement. Indignation: Anger aroused by something unjust, unworthy, or mean anger.
- **Irredentism:** A territory historically or ethnically related to one political unit but under the political control of another.

### 3.8 Self Assessment Questions

1. How did the Church influence feudal societies?
2. How did the manorial system function?
3. Why did feudalism decline?
4. Evaluate the impact of feudalism on the lives of individuals within various social classes.



5. Assess the historical significance of feudalism in shaping medieval societies.

### 3.9 Further Readings

- Chris, Wickham. *Medieval Europe* , New Delhi, 2011.
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## **UNIT-04**

## **RELATIONS UNDER FEUDALISM**

### **STRUCTURE**

Learning Objective  
Introduction  
Relation Under Feudalism  
Various Categories of society  
Commendation Ceremony and Vassalage  
Summary  
Key Terms  
Self Assessment Questions  
Further Readings

### **4.1 Learning Objectives**

- Studying feudalism typically include understanding its social, economic, and political structures, as well as its impact on various aspects of medieval societies.
- To identify key characteristics and features of feudalism.
- Examine the hierarchical social structure of feudal societies, including the roles of monarchs, nobles, vassals, and peasants.
- Investigate the factors that led to the decline of feudalism, such as economic changes, technological advancements, and shifts in political power.

### **4.2 Introduction**

Feudalism, while a complex and sometimes oppressive system, played a crucial role in shaping the medieval world. It provided a framework for social order, economic stability, and cultural development. However, its eventual decline marked a significant transition in European history, paving the way for new forms of governance and societal organization. Studying feudalism offers valuable insights into the complexities of historical systems and their lasting impact on the development of societies. Feudalism was deeply intertwined with the cultural and religious fabric of medieval societies. The Church played a significant role in legitimizing political power, and religious institutions often owned substantial land. The cultural norms of chivalry, emphasizing honor and loyalty, were closely associated with the feudal system, influencing the behavior of knights and nobles.

Feudalism found its roots in the tumultuous period following the collapse of the Roman Empire. The disintegration of centralized authority and the need for local security paved the way for a decentralized system in which land became a crucial asset. The decline of strong central governance led to the emergence of feudal relationships, characterized by the exchange of land

for loyalty and military service.

#### **4.3 Relation Under Feudalism**

The social structure of feudalism was stratified, with each class having distinct roles and responsibilities. Monarchs held ultimate authority but often relied on the support of nobles to maintain control. Nobles, in turn, governed specific territories and were responsible for protecting the realm. Vassals pledged loyalty to nobles in exchange for land, becoming part of a complex network of hierarchical relationships. Peasants, the majority of the population, worked the land and provided essential agricultural produce in return for protection.

At its core, feudalism was defined by a hierarchical social structure. At the top of the pyramid were monarchs, followed by nobles, vassals, and peasants. The feudal contract, a binding agreement between lords and vassals, stipulated the exchange of land (fiefs) for military service and other obligations. This contractual relationship formed the backbone of the feudal system, emphasizing reciprocal duties and hierarchical loyalty.

#### **4.4 Various Categories of society**

- **The Pope/ Church**

Feudalism was based on the belief that land belonged to the God. But the kings, who ruled by Divine Right, managed the land and used it as they wished. However the king was answerable to the pope. The pope as God's representative on Earth had their right to interfere and impose sanction on an unjust king. The pope had the power to announce judgment against the King. He could depose any king forfeit his kingdom or put another on the throne

- **Monarch.**

In feudalism the Monarch had a monopoly on the power in the land. The monarch might be king or queen. He or she was bound by custom or tradition. He or she lived in a palace situated in the capital. He or she symbolized the status and prosperity of the country. There were lords beneath the monarch to whom he or she delegated responsibilities.

- **Lords**

The Nobles or the Lords were the vassals, just under the monarch who were given fiefs from the monarch as supreme ruler of the territories. The lords had to setup taxes and laws, oversaw the day to day business of the castles and fiefs and made decisions over punishments and other issues. The lords were of different kinds. There were upper lords and lesser lords. The

lords served the king by appearing in his court or fighting at his side, The lords were lords of manor given to their own tenants but were also vassals to their own monarch.

- **Knights**

There was a special group of brave and horse-riding fighters known as Knights. A Knight was a person granted an honorary title of Knighthood by a monarch for service to the monarch, especially in the military capacity. Knights considered a class of lower nobility. Knights were asked to protect the weak, defenseless and help and fight for general welfare of the people. The rank of the Knights was also associated with ideals of Chivalry, code of conduct of the perfect warriors. They were trained to practice courteous and honorable behavior Chivalry was the main. Principle of guiding a Knight's life style and had powerful influence on the concept of heroism and virtue. Christianity had a modifying influence on the lifestyle of a Knight. It included the duties of the countryman, duties to God, as well as duties to women. It included the virtue like courage, mercy, valor, protection of the weak and remains faithful to the Church and most importantly being gracious and gentle to women.

- **Duel**

Duel was an important part of the life of Knights. A duel was generally arranged engagement or combat between two individuals with matched weapons: accordance with agreed upon rules. It was chiefly practiced by the Knights. Part of chivalry initially it was fought with swords, but later pistols were used. Duels were fought not to kill opponents, but to restore one's honor by demonstrating willingness to risk one's life for it.

- **Vassal**

Vassals were lower cadre lords in feudalism. They received comparatively small patches of land from the lords to engage the peasant and farmers. They kept direct contact with the subjects. They were lowest land-owners. They expressed their loyalty to their lords by providing resources an annual tribute. They also joined wars for the lords or the king.

- **Castles**

Castles formed important part of feudalism in Europe. These were fortified structures made by the Europeans nobility in the middle ages. These were built to control the area immediately surrounding them. These also served as the centre of administration and symbol of power. They were normally constructed on raised stone or earth platform. Brick stones and wood were used. These were used for both offensive and defensive purposes. Trained and armed soldiers were stationed in these castles to protect the people from intruders or to maintain law

and order-Often, these castles were surrounded by moats or defensive ditches with steep sides. The lord lived inside the castle with pomp and comfort. He regularly held courts inside the castle. There were servants to look after the comfort of the Lord. Gun canons and trebuchets were fixed at the top of the castles. There were halls where manor courts were held to settle disputes of the villagers.

- **Manor**

The lower strata of European feudalism were consisted of different kind of farmers and laborers. They worked in Manors which was an estate of land owned by the barons or lords. Manor was described as basic feudal unit of tenure. It was created when the king gave away a thousand acres of land to his chosen subject as their heirs. The receivers built mansion houses. They also granted some portion of the mansion to the peasant. The new doneess\_ became tenant. The manors consisted of different kind of lands. There were lands retained by barons or lords in their hands. Lands were also reserved for the priest and the common people. There were forest, pastures, and meadow and waste lands.

- **Different Kinds of Peasant-**

There was different kind of peasant attached to Peasant. There were merchants, farmers and craftsman. All dependent on agriculture. There were freeman, villein, serfs and slaves. Merchants were few in number. The craftsmen were mostly farmers.

- **Freeman**

Freemen were free tenants who held their land by one of variety of contracts. They were essentially rent paying tenant farmers. They owed no service or a little to the lord. They enjoyed a good degree of security of tenure and independence.

- **Villeins**

Villeins were another type of peasant who was engaged by the lords in their own lands with the duty of cultivating the land for the use of the master. They were originally tenant at will and were in the state of semi-serfdom. A Villein was the most common type serf in the middle ages. He had more rights and higher status than the lower serf's. He was existed under a number of legal restrictions that differentiated them from the freeman. They were expected to spend farming their own land. They were required to provide other services in addition to the paying rent money or produce. Villeins were tied to the land and could not move away without the consent of their lords.

- **Serfs**

Serfs were the number of serfdom related to manorialism .It was condition of bondage or modified slavery. Serfs were required to work in the land of the lords. They also worked in mines, forest and roads. Freeman whose land tenure was freehold became a serf because of crop failure, famine, war etc. He was forced to be a serf bargaining for deal with lord. In exchange of protection, service was offered. The bargain was formalized in a ceremony known as bondage, in which a serf placed his head in the lord hand like the ceremony of Homage .It was very often difficult to differentiate between villeins and serfs the difference were not clear.

- **Slaves**

The last type of serf was a slave. Slaves had fewest right and benefits. They owned no tenancy in hand but worked for the lord and supervised on donation from the lord. Runaway slaves could be continued and beaten up.

#### **4.5 Commendation Ceremony and Vassalage**

Before a lord could grant land, he had to make the person a vassal. This was done at a formal but symbolic ceremony known as Commendation Ceremony It was compose of two acts- homage and oath of fealty .During homage, the lord and vassalage entered in to contact in which the Vassal entered in to a contact in which the Vassal promised to fight for the Lord as his command .The Lord agreed to protect the vassal from danger of external forces. The vassal had to kneel before he Lord to pay respect. The Lord placed 4 sword of a piece of soil on the hand of Vassal. The Vassals were also known as Barons. The Knights along with Barons held the land direct from the king and were known as tenant-in chief .Other Vassals got lands from the Lords. Fealty was oath made by the vassals which reinforced the commitments the vassals made during the homage. Such an oath followed the homage. Germany on her part was equally bitter. The terms offered by the Allies were very harsh and on the top of it Germany was held guilty for the war. She was also required to pay huge separations. When she failed to make separations as per schedule France and Belgium captured the Ruhr Valley, which was the very heart of German industry. France even made an attempt to set up a separatist state in the Rhine land. Thus both Germany and France suspected each other. While France was haunted by the spectre of German recovery and revenge, Germany was afraid of French designs on the Rhineland and her economic strength. The custom also practiced in lower levels where the tenants were invested or presented with some symbols.

The lord and the vassal entered into feudal relationship once 4 Commendation Ceremony was over. . They were agreed upon mutual obligation to one another. The principal obligation of the vassal was aid or to provide military service for minimum 40 days a years. The military service was the primary reason for which the lord entered in to feudal relationship .He had also to attend the court of the Lord or the king. It self it could also include to provide counsel to the lord. At the lower, may level, it might include taking decisions on agriculture on handling down sentences for offences. Relief was also paid by the vassal to the lord when the vassal inherited the fief of his father. The vassal was also paid to release the lord from captivity s ransom. Vassal also gave valuable presentation during the Marriage of the eldest daughter and son of the Lord or the king. At the time of Coronation the vassals also gave valuable present and amount. Duties and Responsibilities.

Feudal Authority	Duties
1. king	Provide large land grants to Upper Lords, called fiefs. Provide protection to Lords. Received money, military service and a advice.
2. Upper Lords	Provide Land grants to Lesser Lords, Gove protection Lesser Lords, Received money and military service.
3. Lesser Lords	Provide land grants to Knights, Received money and military service.
4. Vassals / Knights	Provide land grants to peasants / serfs, Received crops and
5. Peasants / serfs	Received lands, Provide labor and crops.

Feudalism, while a complex and sometimes oppressive system, played a crucial role in shaping the medieval world. It provided a framework for social order, economic stability, and cultural development. However, its eventual decline marked a significant transition in European history, paving the way for new forms of governance and societal organization. Studying feudalism offers valuable insights into the complexities of historical systems and their lasting impact on the development of societies.

#### 4.6 Summary

- Vassals pledged loyalty to nobles in exchange for land, becoming part of a complex network of hierarchical relationships. Peasants, the majority of the population, worked the land and provided essential agricultural produce in return for protection.
- This contractual relationship formed the backbone of the feudal system, emphasizing reciprocal duties and hierarchical loyalty.
- The manorial system facilitated economic exchange within localized communities and contributed to the overall stability of the feudal system.
- Studying feudalism offers valuable insights into the complexities of historical systems and their lasting impact on the development of societies.
- The cultural norms of chivalry, emphasizing honor and loyalty, were closely associated with the feudal system, influencing the behavior of knights and nobles.
- The economic foundation of feudalism was the manorial system, where self-sufficient manors operated as economic units. Lords owned vast estates, which included villages, fields, and peasants' homes.

#### 4.7 Key Terms

- **Homage-** In the Middle Ages this was the ceremony in which a feudal tenant or vassal pledged reverence and submission to his feudal lord, receiving in exchange the symbolic title to his new position.
- **Fealty-** An oath, from the Latin fidelitas (faithfulness); a pledge of allegiance of one person to another.
- **Vassals-** Persons who entered into a mutual obligation to a lord or monarch in the context of the feudal system in medieval Europe.
- **Agrarian-** Relating to cultivated land or the cultivation of land.
- **Commercial-** Concerned with or engaged in commerce.
- **Terracotta-** a type of fired clay, typically of a brownish-red colour and unglazed, used as an ornamental building material and in modeling.

#### 4.8 Self Assessment Questions

1. How did the Church influence feudal societies?
2. How did the manorial system function?
3. Why did feudalism decline?



4. Evaluate the impact of feudalism on the lives of individuals within various social classes.
5. Assess the historical significance of feudalism in shaping medieval societies.
6. Evaluate the impact of feudalism on the lives of individuals within various social classes.
7. Assess the historical significance of feudalism in shaping medieval societies

#### 4.9 Further Readings

- Nicolaïdes, Cleanthes, *Mazedonien* (Berlin, 1899), p. 88
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## **BLOCK-02    RELIGION IN MEDIEVAL PERIOD**

**Unit-05   Christianity: Origin, Growth and Expansion**

**Unit-06   Islam: Rise of Islam: Socio-political background**

**Unit-07   Contemporary and later sources- Quran and Hadith literature**

**Unit-08   Judaism: Principle and History**

# **Unit-05   CHRISTIANITY: ORIGIN, GROWTH AND** **EXPANSION**

## **STRUCTURE**

Learning Objectives  
Introduction  
Origin of Christianity  
Growth & Expansion  
Summary  
Key Terms  
Self Assessment Questions  
Further Readings

### **5.1 Learning Objectives**

In this unit we will mainly discuss the various religions which were developed in Medieval Europe. After going through this unit you will be able to-

- Know the origin and growth of Christian Religion.
- Understand the birth and growth of Judaism
- Get an idea regarding the birth and teachings of Jesus Christ.
- Know the importance of Quran and Hadith Literature.
- Christianity originated in the 1st century AD with the teachings, crucifixion, and resurrection of Jesus Christ in the Roman province of Judea.

### **5.2 Introduction**

Christianity is more than history. It is also a system of truth. According to Coleridge, "Christianity is not a theory of Speculation but a life not a philosophy of life, but a life and living process." Christianity is the most popular and largest religion of the contemporary world. It is estimated that in 2010, more than 2.30 billion of the 7.6 billion people, constituting nearly 33% of the world population are Christians. This religion was founded by Jesus Christ in the 1st Century AD. Most of the Christianity believes him as the Son of God. The word Christ is derived from a Greek word 'Kharisto' meaning 'The Anointed' or 'Messiah.' Christianity has a rich history of growth, development, and expansion that spans over two millennia. The following provides a brief overview of key milestones in the growth and development of Christianity. Christianity, one of the world's major monotheistic religions, has undergone a profound journey of growth, development, and expansion since its inception over two millennia ago. This essay explores the key milestones and factors contributing to the evolution of Christianity, tracing its historical roots, doctrinal developments, and global spread.

### **5.3 Origin of Christianity**

Christianity emerged in the first century CE in the Levant, with its roots firmly planted in the life and teachings of Jesus Christ. Jesus' ministry, crucifixion, and resurrection laid the foundation for the Christian faith. The early followers, known as disciples, formed a close-knit community that spread the message of salvation through Jesus Christ.

The Apostle Paul played a pivotal role in the early expansion of Christianity by undertaking missionary journeys throughout the Roman Empire. His letters, or epistles, addressed various theological issues and provided guidance to emerging Christian communities. The Apostle Peter's role in the establishment of the early Christian Church in Rome further solidified Christianity's presence in the heart of the Roman Empire. The first few centuries witnessed the development of Christian doctrine and the formation of the New Testament canon. Early Christian leaders grappled with theological questions, leading to the formulation of creeds and doctrines that defined the core beliefs of the faith. The Council of Nicaea in 325 CE addressed the Arian controversy, establishing the Nicene Creed and affirming the divinity of Jesus Christ.

- **Birth**

Jesus Christ(4 B.C.30-36 AD) or Jesus of Nazareth was born on 25 December of 4 B.C on a village near Bethlehem of Jerusalem in the kingdom of Judaea or Judah .At that time Augustus Caesar was the Emperor of Rome and Jerus ale constituted a part of his grand Empire. Christ was born in a Jewish family .His father was Joseph and mother was Mary. It is heard that the ruler of Judaea, Herod, became afraid of birth of Christ. Rumors were spread that the rule of Hero would come to end. So a terrified Herod asked his men to trace the new- born and kill them .The parents of Christ shifted from Nazareth to Bethlehem where they took shelter inside a stable. In that stable was born Jesus Christ. Many miracles and gospels were associated with the birth of Christ .It is said in the New Testament that the angel Gabriel told to Mary to name her child Christ. Joseph took the baby with. Mary and escaped to Egypt till the death of Herod. Then they returned and stayed at Nazareth where Christ was brought up. Here Jesus became known as Jesus o f Nazareth.

- **Life**

As a poor man Joseph could not provide proper education to Jesus. Bur since his childhood, Jesus was thoughtful and silent .In his thirteenth year, he became a disciple of John. At the age of thirty in 26, while playing at Galli, Christ declared. That the Messiah had come to rule the kingdom of God .He was given divine orders, to preach .He stood atop a hillock in the manner of a teacher. This preaching became a famous as Sermon on Mount. While propagating his new faith he came across many people. Through his gentle touch, he cured the sick people from disease .He also made a dead body alive with his blessings. At no time he became very popular in Jerusalem. People came in large number for his blessings.

- **Transfiguration of Jesus**

It is an important event in the life of Jesus. This event is reported in the New Testament in which Jesus was transfigured and became radiant upon a mountain. Jesus with three of his Apostles including Peter went to mountain where Jesus began to shine with bright rays of light. The prophet Moses an Elijah appeared and talked with him. Jesus was called as ‘son’ by a voice in the king. The transfigurations one of the miracles of Jesus .It supported the identity with Jesus with God.

- **Conspiracy**

At that time the religion of the Jews was full of blind ideas and superstitions. The priests were extremely blindfolded. They were dominating society without any challenge. But when Jesus preached his ideas, they became suspicious of him. The priests were exposed. They became a dreaded enemy of Christ. They started conspiracy against him. They exercised pressure on the Governor of Jerusalem, Pontius Pilate to arrest Christ and arrest him. They told Pontius Pilate that Jesus was trying to establish his own empire to replace Romans. It is said that the Roman Governor was reluctant in the beginning, but finally to arrest and punish Jesus. A popular war was made against him that he was misleading the youth of Rome. While attending the Passover festival or the Feast of Unleavened Bread, Christ was treacherously arrested when betrayed by a disciple, Judas Iscariot. Jesus was sentenced to death. The penalty of crucifixion was given.

- **Crucifixion**

Jesus was tortured and was forced to carry his own cross to the top of the hill Calvary, where he was crucified. He was flogged, mocked and insulted by the Jewish priest, soldiers and mob. At Golgotha, Jesus was nailed, tied with thorny wire and finally crucified after hours of torture and pain on Friday, 29 December, 30 AD. (29 & 34 AD). At that time Tiberius Caesar was Emperor of Rome. Controversy prevails over the date of birth and crucifixion of Jesus Christ. Jesus bore the pain and death without any objections. His last words were —

“Father, forgive them for they know not what they are doing”.

<b>5.4 Growth &amp; Expansion</b>
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- **Resurrection**

After crucifixion, the body of Jesus was buried. It is believed by the Christians, that after three days of crucifixion, his body vanished from the grave. The Jesus appeared before his mother and other disciples. This became known as Resurrection. The Christians observe Easter every year on the day when Jesus rose from the dead on the third day after Crucifixion.

- **Teachings**

There are several sources for knowing the teaching of Jesus Christ. The compositions of Apocrypha, writings of Philo Josephus etc. are main sources. The Bible having both Old Testament and New Testament is also an important source on Jesus. Jesus did not follow the ideals of Judaism exactly. His mind and soul were his principal guides when he preached his faith. His teachings are as such-

- **Monotheism.**

The teachings of Jesus Christ were based on the religious views of the Jews. He taught that God is one. He is Omniscient, Omnipotent and Omnipresent. Everyone should repose his faith on him. He will relieve all pains of the people. He is eternal and his existence is necessary. Nobody can conceive his non-existence. He is without beginning and end. God is the creator and sustainer of the

world He has created the world out of nothing, He lives within it and is also beyond it. In other words; he is both immanent and transcendent. He also destroys the world at his own will. His nature is mysterious and therefore although he sometimes reveals himself to men in mystic experience, nobody is able to know him fully. God is unlimited; and supreme but yet he has limited his power by his own will to grant freedom to human beings. God is all perfect and all—good, but above all he is infinitely kind and loving. As a matter of fact, Christianity lays utmost emphasis upon God's attribute of kindness and love.

- **World**

The world is quite definitely and unequivocally God's creation. God created the world ex nihilo out of nothing. As to the mode of creation, Christianity believes in the story of Genesis as related in the Old Testament of the Bible. Everything was created by God in six days. God willed that some thing be created. God willed that there be light and there was light. In the beginning there was heaven and earth. Everything else was gradually created in six days and on the seventh day he signalized the end of process of creation and resorted to rest. Towards the end of the creation, that is on the sixth day, God created man. The world not only created by God but is also sustained and maintained by him. He is absolutely dependent on God for its maintenance. If the sustaining power of the God could be withheld, the world with all its creatures would have simply ceased to be. Nevertheless, the world is real. It is a real effect made out of nothing. He is however is not eternal. It is contingent. It is created in time and it may end at any time according to God's will. Thus the world cannot be regarded as co-eternal with God. However, the world as a real contingent effect is a real acting ground for people. It is neither to be given up nor despised.

- **Evil and Suffering**

Christian God essentially kind and loving, no less than a loving father, the existence of suffering in the world poses a serious challenge to Christianity. When God loves his creature as a father loves his children and he is also all-powerful, why so much of evil and suffering in the world? Christianity first seems trying to meet the challenge by holding Satan, the devil, to be responsible for evil. But obviously, this plea cannot hold very sound, because, because the natural question will be whether Satan is well under God's control or independent. If the second alternative is taken to be the answer, God certainly is saved from responsibility of evil, but he no longer remains all-powerful. In the Old Testament, Satan appears not as an independent embodiment of evil, but as member of heavenly court whose job is to provoke people towards evil and inflict suffering on them so as to test the sincerity and depth of their faith on God.

- **Life after Death-**

As soul in man is immortal, death is not the total and final end of man. There is after-life too, the main ingredients of which are — the Day of Judgments, Resurrection of the Dead and the assignment of Heaven or Hell to people in accordance with their good and bad deeds. Thus life after-life account of Christianity is not basically different from that of Judaism. Or Islam or even of Zoroastrianism to great extent. However, the details are not identical. As is already said above, when the body of man is destroyed with death, the soul endures. When World comes to its final end, there is resurrection of the dead. In this resurrection, soul of all men are reunited with their bodies and men again come in the fullness of their nature. When exactly this end of world and the consequential resurrection \_ will take

place is known to God and God alone. It depend upon his will .But the scriptures indicate that the final end will be preceded by Christ's re-arrival as judge of all men, the universal preaching of the Gospel by him, the total conversion of the Jews and extraordinary disturbance in nature. The end of the world will mark the arrival of final Day of Judgment .On this Day of Judgment all souls are united with their bodies will be brought before the God for the final assessment of the value of their deeds done by them during their earthly lives. Those whose deeds are accordance with the teachings of Jesus are sent to heaven and those who have been unrighteous and sinful are sent to hell. Hell is a place or a state of eternal separation from God. It is state of perfect and unceasing joy. Describing the Joy of Heaven, it has been said "Eye hath not seen , nor ear heard, neither hath it entered into the heart of men, what things God has prepared for them that love Him."

- **Human Destiny**

‘Salvation,’ ‘Immortality,’ ‘Life Eternal’ and Redemption’ are the words so often used in Christianity to denote the nature of man’s ultimate destiny. To understand, therefore, what man’s ultimate destiny is, we have to understand what any or all of these words actually mean.

The two words ‘Salvation’ and ‘Redemption’ have got a negative over tone about them than an affirmative one. They carry with them a sense of getting rid of some thing. But the Christian idea of ultimate destiny is to be understood by a combination of both the negative and positive overtones In getting rid of his present status and attaining to a status which may be called status of life eternal or that of immortality. Our present status is one of suffering. This mainly consists in our alienation from God and failing on to earth in a state of Punishment from God for disobedience. This all Symbolized in Christianity in the fall of Adam, the first man. Our redemptions or salvation therefore, lies in getting rid of the suffering. For that man will have to follow the path of Christ, because he was sent by the loving God to earth for teaching people the right ways to redemption. Christ has been called the real redeemer of people.

- **Ethics and Prayer**

Christianity, as we must have seen by now, is a religion of redemption from a life of sin and suffering. Jesus Christ, the founder of religion is regarded as the redeemer of man and therefore the true religious path is nothing but to imitate his ways. Imitation of Christ is, therefore, the basic Christian principle of religious or moral life. What does, after all, imitation of Christ consist in.? It certainly consists in cultivating all the virtues that Christ demonstrated throughout life. And Christ's life is certainly the paradigm of a life of deep love, humility and suffering. Thus love, humility and suffering for the sake of others as well as for the sake of souls instead of flesh are basic moral virtues that Christianity teaches to its followers. The suffering of the Christ on the Cross is really a symbol of suffering for the sake of spirit. The Cross symbolizes the crucifixion of flesh for the sake of spirit. The senses are to be controlled and the spirit or soul within is to be adored .Further the life of the Jesus is a burning example of a life of extreme love and humility. This is really the core of its ethical teaching. Love thy neighbor as thyself and Turn to him your right cheek who slaps on your left one are the two Christian ethical teachings which speak for its most earnest concern with the virtues of love and humility. Even hatred is to be met not with hatred but love. Love is essential nature of God himself and therefore, it is the greatest virtue to be followed by every Christian in his relationship to both man and man.

The Christian also prescribes other allied virtues and duties. St Paul has listed the following nine virtues to be followed by a Christian as a mark of his devotion towards God; other men in the

society and to himself: Love, Joy and Peace in relation to God: patience, kindness and goodness, and self control in relation to self. Of course, the classification does not seem to very scientific and virtues listed under one head might more reasonable be put under another head. For example, the virtue of faithfulness might well fit more in relation to God, then in relation to one self. However, we are not at present concerned much with such comments of logical propriety of classification etc. we are mainly concerned with the moral, virtue and duties more often and essentially prescribed in Christianity. We can well see that the most emphasized virtue is those of love, kindness, humility and self-control.

Christianity also prescribes and believes in the efficacy of prayers to God in so far as man's redemption is concerned. God's grace is essential in Christianity for salvation of man and for winning the grace of Almighty, prayer is important. Prayer may be individual or congregational. They are more than observed on Sunday. Christian Churches are devoid of any images or idol. They are simply taken as holy places where people congregate for prayers to God. Christian prayers are petitioner as well as of other natures, such as those of adoration, meditation, acts of will and surrender etc. Even such prayers which may be regarded as petitioner are not for asking petty things of material nature. They are petitions asking for strength so as to lead a righteous life. As an example of such a petitioner prayer, we may cite the following-

Father, hear the prayer we offer:  
Not for ease that prayer shall be,  
But for strength that we may ever  
Live our lives courageously.

- **Principle Sects**

Broadly speaking, Christian are divided in to two sects-Catholic and Protestants. In a general way it can be said that the former represent the traditionalist and the latter was reformist. The two are divided mainly on the question of the authority of Church. The former believe that the Church is the representative of God on the earth and that God reveals its truth through it. The sacrament of the Church, therefore are a must for the redemption of men and the pope (as well as clergies) possess a divine authority. The later is hold man can directly establish his relation to God, those men is directly responsible to God and the mediation of Church is not needed for him.

Bible is the only sure source of Christian faith and practice and only the authority of the Bible is to be accepted. The latter is thus a re- form movement, a protest against the false domination of the Church and its priest over people. The Priesthood of all believers is to be accepted within the church and only a few selected are not to be regarded as divinely empowered masters. Man is not to be subordinated to the power of any human institution. He has to depend upon the Bible alone to guide and direct him as the mediating agency of God's authority and that he has to put his faith in Jesus Christ whom God send to earth for saving people. There is no third authority. Thus the Protestants speak of two things as the guiding principles a Christian- justification by faith and the Infallibility of the Scriptures as giving the rules of life. Man is to renounce trust in any external authority and he is to trust in Christ alone.

In a wider sense, anyone who is validly baptized and is a member of Holy Catholic Church. But Catholic Church is divided into Roman Catholic Church and Eastern Orthodoxy. Some of the important point in which the Eastern Catholic differ from the Roman Catholic ones are that the



Former in opposition to the latter do not accept such doctrine as the bodily ascent of Mary, the purgatory, the celibacy of all the priest, the infallibility of Roman Pope and so on. In the past, there is some amount of difference between the two groups. While the Roman Catholics observe it only as the Extreme function (i.e. anointing the sick at the point of death), the Eastern Catholics take it as their religious duty to anoint the sick even at the stage of mere sickness prior to death.

Among the Protestants also, there are various groups or sects: there are Lutherans, Calvinist, Presley, Terrains, Anglicans, Congregationalist and so on. Besides the above, there are many more groupings and re-groupings within modern Christianity such as those of the Methodist, of the Unitarians and so on, but we will not take up a description of all of them here.

#### 5.4 Summary

- Christianity originated in the 1st century AD with the teachings, crucifixion, and resurrection of Jesus Christ in the Roman province of Judea.
- The apostles, especially Paul, played a crucial role in spreading the teachings of Jesus throughout the Roman Empire and beyond.
- Christians faced sporadic persecutions in the Roman Empire, but the faith continued to spread.
- The conversion of Emperor Constantine to Christianity in the early 4th century marked a turning point. The Edict of Milan in 313 AD granted religious tolerance to Christians.
- Addressed theological controversies and produced the Nicene Creed, establishing a unified understanding of the nature of Christ.
- Clarified Christ's nature further, helping to define orthodox Christian doctrine.

#### 5.5 Key Terms

- **Baptism-** The rite of initiation for Christians, in which water is used to symbolize the washing away of sin and to welcome the person into the Christian church.
- **Eucharist/Holy Communion-** Literally 'thanksgiving'; a sacrament in which the death and resurrection of Jesus are celebrated, using bread and wine.
- **Bible-** The holy book for Christianity, made up of the Old and New Testaments.
- **Atonement-** Making amends for sin, usually referring to Jesus' sacrifice on the cross which Christians believe was the ultimate act of atonement.
- **Incarnation** – in traditional Christianity is the belief that the second person of the Trinity, also known as God the Son or the Logos.

#### 5.6 Self Assessment Questions

1. What is the central belief of Christianity?
2. Who is considered the central figure in Christianity?
3. What are the four Gospels in the New Testament?
4. Explore the differences between Eastern Orthodoxy and Roman Catholicism, focusing on the events leading to the East-West Schism.
5. Investigate the challenges Christianity faces in contemporary society, including secularism, religious pluralism, and the role of technology in shaping religious experiences.

6. Trace the historical roots of Christianity from its origins in the Levant to its expansion into Europe and beyond, highlighting key events and figures that shaped its early development.

### 5.7 Further Readings

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## **Unit-06**

# **ISLAM- RISE OF ISLAM: SOCIO-POLITICAL BACKGROUND**

### **STRUCTURE**

- Learning Objectives
- Introduction
- Rise of Islam
- Features of Islam
- Socio-political Background
- Summary
- Key Terms
- Self Assessment Questions
- Further Readings

#### **6.1 Learning Objectives**

- Understand the core beliefs of Islam, including the oneness of God (Tawhid), prophet hood (Risalah), and accountability in the afterlife (Akhirah).
- Gain knowledge of the Qur'an as the holy scripture of Islam and the Hadith literature containing sayings and actions of Prophet Muhammad.
- Identify and comprehend the significance of major prophets in Islam, including Adam, Noah, Abraham, Moses, and Jesus.
- Explore the principles and sources of Islamic law, understanding how it informs various aspects of daily life.

#### **6.2 Introduction**

Articulate personal reflections on the significance of faith in Islam, including the im Islam is one of the great religions of the World. Its followers are found in many countries. At one time Islam had become a great political force not only in Asia but also in Europe. Gradually decay set in and Islam lost its former power and greatness. These learning objectives aim to provide a comprehensive understanding of Islam, encouraging critical thinking, application of knowledge, and fostering positive interfaith relations. Adjustments can be made based on the specific educational level and goals of the learning program.

#### **6.3 Rise of Islam**

Origin of Islam-Islam was born in Arabia in the seventh century AD .It owed much to the Jews and Christians, Its founder was Muhammad, the prophet of Arabia. Arabia is desert land in West Asia. It has at various times been peopled by various races. The earliest settlers belonged to the same stock as ancient Chaldeans. They extended their dominions to Egypt and Mesopotamia and attained a great civilization. They were destroyed by Semitic race .Its rulers exercised authority in part of Arabia and other lands in seventh century AD .The last settlers were the Israelites, descendents of Ismail, a son of Abraham, one of the Patriarchs of Jews .He is said to have built a temple called the Kaaba which still regarded as the holiest place in Muslim World .The most important portion of it is the famous Black stone which is still worshipped by millions who deem it a privilege to go to Mecca to have a glimpse of it.

- **The Condition of Arabs**

Before Muhammad's birth Arabia was not so civilized. There were two types of people. The settled townsman and nomadic Beduins who went about in search of pastures, riding on their horses and camels. Their chief pursuit was cattle-breeding, trade and plunder. They were poly-gamous. Blood feud was common among them. They worshipped idols. The temple of Kaaba alone contained 360 idols. It represented the numerous gods and goddess. Even humane sacrifice was prevalent among the Arab. In the seventh century Arabia was nominally under Persian rule but in reality it was no rule at all. The tribes who inhabited the interior were fierce men who were engaged in a perpetual struggle for existence. They were always fighting among themselves. As Mecca was busy centre of trade, merchants of other countries brought articles of fashion which led the inhabitants to cultivate vicious and luxurious habits. They brought slave girl from Syria and Iraq who entertained the rich and the well to-do with their singing and dancing. The Meccans became very fond of drinking and gambling. Female children were not allowed to survive .Human sacrifice was frequent. Kaaba enjoyed the highest prestige and its custody was looked upon as a source of great honor for any tribe. Thus the tribe competed with one another with eagerness and ferocity. The Jews and Christians could do nothing to improve the moral habit of the people. All kinds of traditions were current among them which indicated the depth of their degeneration.

<b>6.4 Features of Islam</b>
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- **Prophet Muhammad**

Such was the people amongst whom Muhammad was born in Mecca about 570 AD. In a very poor family. His father was died before his birth .His mother died when he was six. His grandfather took care of him and when he died, he entrusted the little child to the charge of Abu Talib, his uncle .It was in his uncle, Abu Talib's home that the Prophet spent his life and tended his flocks like other members of his family. From his early days, he was gentle and kind and was moved by human suffering. In his 25th year, he married to Khajida, a rich widow, who was

carrying on a lucrative trade. She was many years senior to him. Until he was forty, Muhammad was not known to many, though his qualities were admired by those who knew him. He was honest and reliable man and had a high sense of duty .He spent a month every year in meditation in a mountain cave; and it is said that Allah spoke to him on one occasion and told him to get up and go and preach his message to the people.

- **Great Flight and Theocracy**

At first he preached the reality of God only to a limited number of people. But when he openly condemned idolatry and unbelief and threatened them with hellfire, serious attempt were made to check him. The Meccans decided to take his life. He fled to Medina and this called Hajrat or Great Flight (622AD.) and from this date begins Hijri era. The Meccans attacked Medina for giving shelter to Muhammad but they could do nothing. Muhammad built up a small commonwealth and treated the Jews and Christians kindly .In response to an appeal from Mecca, he organized a large army and marched against idolaters. But again he did not harm to those in Mecca who had ill treated him .He sent embassies to the King of Persia and the Byzantine Emperor asking them to accept Islam. They were treated well and sent back with a large number of presents. When Muhammad found that his mission had been achieved, he made last pilgrimage to Mecca.

He delivered a notable sermon to the assemble Muslims:

“.....ye people listen to my words and maintain the same .Know that all Muslim are brothers unto one another. Ye are all brothers .Nothing which belongs to another is lawful unto his brother, unless freely given out of good will. Guard yourselves from committing injustice "Islam means to surrender. Muslims are those who have surrendered to Allah.

- **Teachings**

The religion preached by Muhammad became famous as Islam, The followers of Islam as known as Muslim. A Muslim is who surrender before Allah. The teachings of Muhammad are found in Koran, which is sacred book of Muslim. It is divided into 114 Sure or Chapter. The Hadith or Hadis is another sacred book of Islam which also contains the teachings of Prophet Muhammad.

- **God**

Islam is a strictly monotheist religion .It believes in one God having no place for any other God. It is so much conscious of it monotheistic character that Quran reminds us syrah after syrah that there is no God except one called Allah .It is to keep this basic truth always in the mind of every Muslim that Islam makes it a basic duty for every Muslim to repeat the following words before every prayers."There is no God But Allah, and Muhammad is His Prophet (La ilaha ila Ilahu, Muhammed resulu illa)" Also the Imam or the Mullah with a view to remind every Muslim of the basic monotheist character of his religion cries every

morning and evening from the top of Mosque," Allahu Akbar, La ilaha illa ilahu, Muhammed rasulu Ilah(God is great, there is no God but Allah, Muhammad is the prophet of God)." Again to emphasize the strict unity or oneness of God Christian trinity is forcefully rejected by Islam and the various Arabic god and goddess are treated ridiculously. It is said in the Quran that Allah alone is the creator of everything. The false God have created nothing, but are themselves created." They will not create even a fly, even if they join together to it."

- **World**

The World is the creation of God. Everything in it- the rivers, the mountains, the trees, the animals, the birds and every other things- has been created by God. The Quran repeatedly reminds man that he is surrounded everywhere by thing created by God. Everything in the world speaks of God's glory. However, Islam does not seem' to accept the Genesis story of creation although like many other Biblical stories, the Genesis story of creation is narrated in Quran. According to it, no one can say how God has created all that we find in the world .It also does not expressly maintain that God has made the World out of material lying beyond or outside him. It simply says that everything has been made by God. The question of how? Is left unanswered, perhaps implying thereby that it is all mystery.

However, the world is real ant not illusory. It is finite and temporal. It is not co- eternal with God .It has been created in time .But again time did not pre-exist .Both space and time have been created by God himself. The world exists at God's sweet will. Whenever he will like he will destroy it. The world absolutely depends upon God and nothing can a happen in it without God' will and knowledge. The world will not stay even for moment without God's support. His presence can be felt everywhere in the world.

- **Man**

Clearly man, with everything else in the world, is creation of God .It is said in the Quran, that man has been created from "clots of blood" .In every first revelation that Mohammad is reported to have had through Gabriel, it is mentioned that man was created by God from clots of blood. Man according Islam is the real unit of existence.

Although he has been created by God and is absolutely dependent upon him still he exists as a separate reality. But his status is very significant before God. His only job is to serve the God in humble submission .Man is possessed of right against God; he as only duties. His only duty is only prey and serves God. Even during prayer he is not to ask for anything from God except God's grace and guidance. This shows that there is no free will in Islam .However, man is very significant before God and will forever remain so. Even when man will attain nearness to and companionship with God in heaven, he will remain finite and very much limited in comparison with God .He will never be as perfect as God is. Thus, it may be seen that in

Islam man has God in relation to God as status which is much inferior to that got by man in Hinduism and to great extent, in Christianity too.

- **Evil and Suffering**

As Islam is strictly monotheistic and repeatedly emphasis the absoluteness and all powerfulness of God, it is quite easy to see that whatever is there in the world is God's creation and everything lies within his control and power. Truly, God has power over every single thing, says Quran. And if so, God is clearly directly responsible for the existence of evil and suffering in the world. How can then he be called all compassionate and all merciful. Such question does not really seem to be really raised and answered in Islam. Quran takes suffering in simple and direct terms as it occurs, and not as theoretical problem. The sentiment seems to be that man's sole duty towards God is unconditional, absolute submission and no doubts are to be raised against his plan of work .His ways are inscrutable, and therefore instead of scrutinizing his ways one is simply to bear them in perfect piety. God is in full control of world and therefore suffering must be a part of his plan or purpose .It would be simply irreligious and impious to question the merit of God's plan .However, the Quran seems to decipher at places God's purpose behind allowing the existence of evil in the following two ways.

(1) Suffering is a punishment for sin.

(2) Suffering is a trial or test for faithfulness in God.

The first one, however raises, the problem of distribution and therefore the second one is to be regarded as more important. It asserts that by inflicting pain and suffering on people, God actually want to test their endurance and depth of their faith in him. There are people who seems to believe that God only half-heartedly on a kind of experimental basis. If as consequence of their faith and prayer, they are rewarded by God, they continue to have faith in him, and otherwise they turn unbelievers. Such people are not regarded by God as believers, and it to distinguish such fen sitters from real believers that God has allowed evils to exist. As the Quran says in this connection-

"There are some among men who serve God on an edge.

If good befalls them they are well-content,

If a trial befalls them they turn completely rand.

They have lost this world and the next;

That is an unmistakable loss."

This evil according to Koran seems be a necessary part of God's purpose. It discriminates between the sincere and the insincere and, in effect, not only forms character, but also exposes that.

- **Life after Death**

The Islamic eschatology seems to be a combination of Zoroastrian and Judaic ideas in this respect. It mainly consist in the ideas of the days of final judgment, the rising of the dead from the graves and God's assigning to the souls their share either in heaven or in hell according

to their deeds in their earthly lives .Islam believes that man's life does not come to a final end with his physical death. Though his physical body is consumed by the earth in the grave, yet one aspect of his being, the spiritual aspect, remains uncorrupted till the last days when world comes to an final end.

In the intermediary period, the soul's rests in a place called Al-Berzak. When exactly these final days of world's doom will come is known to nobody except God, but whenever it actually comes it will be announced by the blow of a trumpet. These days is called the days of Judgment. On this day, all the dead rise from their graves. Their soul reunites with their bodies and brought before Allah by his angles for their final scrutiny of their deeds in the world. Those whose good deeds balance over bad deeds are rewarded by the God by having a place near him in the heaven and those whose evil deede over-balance the good ones are eternally damned to hell.

Heaven and hell are really very graphically described in the Quran. Heaven is planted as a rose bed of pleasure and hell as an unending abyss of terrible pain and suffering briefly, speaking, heaven is described as a place of green meadows, beautiful garden, running waters, , orchard filled with ripe fruits, and so on. Hell is pictured at place of fearful torments. Scorching fires are burning everywhere along with bodily waters. He has Passover a bridge called "Ahirat. For those awarded hell, the passage of the become a like sword' s edge. Thus heaven and hell in Islam are the place of eternal pleasure or eternal damnation meant for good and bad people respectively. The above gives us an idea of simple and straightforward eschatological beliefs that muslim have. There are clearly based on the simple idea of retribution. God is finally painted in the light of these as an impartial ruler and judge.

- **Human Destiny**

It is clear from simple and straight forward eschatology of Islam outlined above that the destiny of man lies in assuming the eternal membership either of heaven or of hell in accordance with ones good or bad deeds on earth. However, quite assuredly, the end to be aspired after by a man is the attainment of heaven where he has the occasion to live in the company of God and his angles in eternal pleasure Like God, and his angles, man lives in the heaven in pure spiritual form without any physical body. He therefore, is free there from all limitations of the body and bodily behavior Nevertheless, even there man is not free from finiteness In no condition, he attains a status equal to God. Man always remains finite in relation to the infinite God, although he no longer suffers from the limitations of finiteness. What Islam actually wants to emphasize here is that man never attains a status equal to God.

- **Islamic Discipline**

The most important factor in giving Islam its distinct character is rigorous discipline of daily life. In this sense Islam may be regarded as an out and out legalistic religion.



Consequently, much of the Islamic discipline consists of teaching its people definite ways of sincere devotion and prayer to God. It also consists within itself of elements of self purification and liberality. Thus the Islamic discipline may be taken both as a religious and ethical discipline simultaneously. It consists in the following five duties known as the Five Pillars of Islam.

(1) Repetition of Faith in the absolute oneness of Allah- As a strict monotheistic religion, Islam prescribes it to be the basic duty of every Muslim that before every prayer he should repeat the following words - "La ilaha illa Iahu, Muhammad resul Ilah." (There is no God but Allah and Muhammad is his prophet) This repetition is intended not merely as a remittal of words quite unmindfully but as reaffirmation of the wholehearted conviction that Allah is the only supreme God and that this important message has been brought to the people of the world by the revered Mohammad.

- **Daily Prayer**

The observance of set of prayers five times a day-morning, noon, after noon, evening and in night is another pillar of Islam. Every Muslim is expected to take as his basic duty praying to God unfailingly five times a day at appointed hours. In prayer, a Muslim has to face towards Mecca. Each complete set of prayer is called rakah and consists of eight sets of devotions. It starts with the proclamation "Allahu Akbar" (God is Great) and then opening surah of Quran (Praise to God, Lord of Worlds, the compassionate, the Merciful.... etc) is recited. The prayer is completed by uttering once again the basic creed: There is no God, but Allah, and Mohammad is his Prophet. Daily prayers have great importance in Islam. They are regarded as "Key to Paradise." It is said God has promised to take into Paradise him who keeps the five prayers and omits none "

- **Alms- giving**

Giving Alms to the poor and needy is another essential duty of all Muslims. It was recommended by Muhammad from the very beginning as a mark of piety and liberality towards the poor, but later on it took the form of a regular religious tax, called Zakaat, for the support of the poor. Various formulae for the giving of gift have been worked out in Islam. Sometimes one-tenth and sometimes or twentieth of one's land income is to be gifted.

- **Fasting**

Another important religious rite to be observed by a Muslim is fasting during the whole month of Ramadan, i.e. the ninth month of every lunar year. This consists in refraining from any kind of food or drink between sunrise and sunset. Eating is allowed in the night. The fast of Ramadan is strictly to be observed by every Muslim. However, children, the sick and the traveler are made exceptions. It is believed that this fasting remits all kinds of sin committed during the whole year.

- **Pilgrimage**

Pilgrimage to Mecca at least once during life time is regarded in Islam as an essential religious duty. The pilgrimage to Mecca is required to put on a definite prescribed dress at a proper post on the route and has to perform definite rituals at Mecca. The pilgrimage prescribed dress is: two seamless white garments, a waist-wrapper from navel to knee and a shawl covering the left shoulder, and tied under the right. Rituals amongst others, on insist in walking or running seven times 'round the Kabba, kissing the Black stone each time; casting stones at three pillars at Mina; sacrificing of a sheep goat or camel, meat being given to the poor, etc. Ten days are occupied with various such performances and prayers, and all are done, the pilgrim put off his sacred robe (Ihram) and wears his normal dress. The reward for taking the pilgrimage is a secured place in Paradise. The sixth pillar is also called Holy War (Jihad) Islam advises a war against the unbelievers. Quran Itself seems to provide sanction to such holy wars. Immediate award of Paradise is promised to those who dies in holy wars .However, modern Islam does not seem to subscribe to such a view of Jihad.

- **Principal Sects**

Muhammad himself is said to have predicted that his followers would divide in to 72 different sects. Time showed that the actual number far exceeded his prophecy. However, the most important divisions of Muslim have been between the Shias and Sunnis. The ground of this division seems more to be political rather than doctrinal.

Both Sunni and Shias Muslims share the most fundamental Islamic belief article of faith. The differences between these two main sub-groups within Islam initially stemmed not from spiritual differences, but political ones. Over the centuries, however, these political differences have spawned a number of varying practices and positions which have come to carry a spiritual significance. The division between Shias and Sunni dates back to the death of the Prophet Muhammad, and the question of who was to take over the leadership of the Muslim nation. Sunni Muslims agree with the position taken by many of the Prophet's companions, that the new leader should be elected from among those capable of the job. This is what was done, and the Prophet Muhammad's close friend and advisor, Abu Bakr, became the first Caliph of the Islamic nation. The word "Sunni" in Arabic comes from a word meaning "one who follows the traditions of the Prophet."

On the other hand, some Muslims share the belief that leadership should have stayed within the Prophet's own family, among those specifically appointed by him, or among Imams appointed by God Himself. The Shias Muslims believe that following the Prophet Muhammad's death, leadership should have passed directly to his cousin/ son-in-law, Ali bin Abu Talib. Throughout history, Shia Muslims have not recognized the authority of elected Muslim leaders, choosing instead to follow a line of Imam's which they believe have been appointed by the

Prophet Muhammad or God Himself. The word "Shias" in Arabic means a group or supportive party of people. The commonly-known term is shortened from the historical "Shias-t-Ali," or "the Party of Ali." They are also known as followers of "Ahl-al-Bayt" or "People of the Household" (of the Prophet). From this initial question of political leadership, some aspects of spiritual life have been affected and now differ between the two groups of Muslims.

It is important to remember that despite these differences in opinion and practice, Shias and Sunni Muslims share the main articles of Islamic belief and are considered by most to be brethren in faith. In fact, most Muslims do not distinguish themselves by claiming membership in any particular group, but prefer to call themselves simply, "Muslims."

Shias Muslims believe that the Imam is sinless by nature, and that his authority is infallible as it comes directly from God. Therefore, Shias Muslims often venerate the Imams as saints and perform pilgrimages to their tombs and shrines in the hopes of divine intercession. Sunni Muslims counter that there is no basis in Islam for a hereditary privileged class of spiritual leaders, and certainly no basis for the veneration or intercession of saints. Sunni Muslims contend that leadership of the community is not a birthright, but a trust that is earned and which may be given or taken away by the people themselves.

Shias Muslims also feel animosity towards some of the companions of the Prophet Muhammad, based on their positions and actions during the early years of discord about leadership in the community. Many of these companion san Abu Bakr Umar ibn, Al Khattab, etc.) Have narrated traditions about the Prophet's life and spiritual practice. Shia Muslims reject these traditions) and do not base any of their religious practices on the testimony of these individuals. This naturally gives rise to some differences in religious practice between the two groups. These differences touch all detailed aspects of religious life: prayer, fasting, pilgrimage, etc.

## 6.5 Socio-political Background

- **Contemporary and Later Sources**
- **Quran**

What is Quran?

The literary meaning of Quran is" recitation" also Romanized Quran or Koran is the central religious text of Islam. Muslims believe to be a revelation from God .Its scriptural status among a world-spanning religious community, and its major place within world literature generally, has led to great deal of secondary literature on the Quran. Quraninc chapters are called suras and verses are called ayahs.

Muslim believes that Quran was verbally revealed by God to Muhammad through angel Gabriel. Gradually over a period of approximately 23 years, beginning on 22 December 609 CE,

when Muhammad was 40, and concluding in 632CE, the year of his death. Muslims regard the Quran as the most important miracle of Muhammad, a proof of his prophethood, and culmination of a series of divine messages revealed to him and ended with Muhammad. They consider the Quran to be the only revealed book that has been protected by God from distortion or corruption.

According to tradition a narrative, several companions of Muhammad served as the scribes and were responsible for writing down the revelation. Shortly after Muhammad's death, the Quran was compiled by his companions who wrote down and memorized part of it. These codices had differences that motivated the Caliph Uthman to establish a standard version now known as Uthman's codex, which is generally considered the archetype of the Quran we have today. However, the existence of the variant reading, with mostly minor and some significant variations, and the early un-vocalized Arabic script mean the relationship between Uthman's codex to both the text of today's Quran and to the revelation of Muhammad's time is still unclear. The Quran assumes familiarity with major narratives recounted in the Jewish and Christian scriptures. It summarizes some, dwells at length on others and, in some cases, presents alternative accounts and interpretations of events. The Quran describes itself as a book of guidance. It sometimes offers detailed accounts of specific historical events and it often emphasizes the moral significance of an event over its narrative sequence. The Quran is used along with hadith to interpret sharia law. During prayers, the Quran is recited only in Arabic.

Someone who has memorized the entire Quran is called a Hafiz. Some Muslims read Quranic ayahs (verses) with elocution, which is often called *tajwid*. During the month of Ramadan, Muslims typically complete the recitation of the whole Quran during *tarawih* prayer. In order to extrapolate the meaning of a particular Quranic verse, most Muslims rely on the *tafsir*.

## 6.6 Summary

- Articulate personal reflections on the significance of faith in Islam, including the impact of religious practices on daily life.
- Reflect on the importance of tolerance, inclusivity, and respect for diversity within the context of Islamic teachings and Muslim communities.
- Discuss the concept of social responsibility in Islam and explore ways in which individuals can contribute to the betterment of society based on Islamic principles.
- These learning objectives aim to provide a comprehensive understanding of Islam, encouraging critical thinking, application of knowledge, and fostering positive interfaith relations.
- Adjustments can be made based on the specific educational level and goals of the learning program.

- Learning objectives for studying Islam may vary depending on the educational level, context, and specific goals of the curriculum.

### 6.7 Key Terms

- **Abu Bakr:** Muhammad's father-in-law and first political successor (caliph)
- **Ali:** Muhammad's son-in-law and cousin, the first after Khadija to accept Muhammad's teaching; the fourth caliph and the first Imam of Shi'ite Islam
- **Allah:** literally means, 'the God'; Muslim name for the deity
- **Caliph:** from khalifa (literally, 'deputy,' 'representative'); successors of Muhammad in leading Islam.
- **Dervish:** literally means, "one who comes to the door"; member of a Muslim monastic order
- **Fakir:** literally means, "poor man"; member of a Muslim monastic order
- **Five Pillars:** the basic obligations individual Muslims observe
- **Hadith:** Arabic for "speech, news, event"; refers to the narratives of what Muhammad said, did, or was like when he established the first Muslim community in Medina.
- **Hajj:** pilgrimage each Muslim is supposed to make once in a lifetime to the shrines in and around Mecca
- **Hijrah:** literally means, "migration"; the migration of Muhammad and his disciples from Mecca to Medina in 622 C.E.
- **Iblis:** Fallen angel who is the Satan figure in Islam
- **'Id al-Adha:** Muslim feast of sacrifice
- **'Id al-Fitr:** Muslim feast of fast breaking. Celebrates a return to normal life after the prolonged fast of Ramadan
- **Imam:** literally means, "one who stands before"; in Sunni Islam, the leader of worship in the mosque.

### 6.7 Self Assessment Questions

1. What is the central creed of Islam?
2. What are the Five Pillars of Islam?
3. Who is the final prophet in Islam?
4. Examine the role of women in Islam, considering both historical perspectives and contemporary discussions.
5. Explain the concept of Tawhid and its significance in Islamic theology.
6. Trace the life of Prophet Muhammad and the events leading to the revelation of the Qur'an.

## 6.8 Further Readings

- Karen, Armstrong. *Islam: A Short History*, New Delhi, 2004.
- Marshall, G.S. Hodgson. *The Venture of Islam: Conscience and History in a World Civilization*, Culcutta, 2010.
- Gerhard, Bowering. *Islamic Political Thought: An Introduction*, Delhi, 1996.
- Ayse, Parman. *Islamic Art and Architecture: The System of Geometric Design*, The Cambridge Companion.

## **Unit-07      CONTEMPORARY AND LATER SOURCES- OURAN AND HADITH LITERATURE**

### STRUCTURE

Learning Outcomes  
Introduction  
Later sources of Islam  
Literary works of Islam  
Contemporary and later sources  
Summary  
Key Terms  
Self Assessment Questions  
Further Readings

### 7.1 Learning Outcomes

- Evaluate how Islamic teachings address contemporary issues such as gender roles, social justice, and environmental ethics.
- Demonstrate an understanding of how to perform basic Islamic rituals, such as prayer and fasting, in accordance with Islamic teachings.
- Engage in respectful and informed dialogue with people of different faiths, recognizing commonalities and understanding potential areas of disagreement.
- Identify and comprehend the significance of Major Prophets in Islam, including Adam, Noah, Abraham, Moses, and Jesus.

### 7.2 Introduction

The cultural flowering of Islam began at the time when Europe, except for the Byzantine Empire, was in a state of disintegration—the Dark Ages. When Europe at last began to emerge from the doldrums, it was in great measure due to the efforts of Muslims, who had collected and translated into Arabic many of the ancient Greek philosophical and scientific works.

Although Europeans during the Middle Ages benefited from Islamic treatises on medicine, geography, mathematics, astronomy, and philosophy, they did not become acquainted with the original literary creations of the Muslim world. Even today, the rich heritage of Islamic literature is hardly known in the West, except for a few examples such as the Koran, the holy book of Islam; the *Thousand and One Nights*, or *Arabian Nights*; the *Rubáiyát* of Omar Khayyám; and the 20th-century works of Khalil Gibran. This unfamiliarity is due in part to the fact that almost all of this literature was written in languages that often were quite difficult to translate, in part because they used an alphabet in Semitic script.

### 7.3 Later sources of Islam

The difficulty of translation applied especially to Islamic poetry, which for centuries used traditional, rigid, and distinctive forms in a highly stylized way. Prose, in the Western sense of novels, short stories, and dramas, was not known in the Islamic world until the modern period. What prose writing there was also used specific forms, and often it, like poetry, was rhymed. This emphasis on form and style dominated Islamic literature until the early 19th century, frequently to the detriment of content.

Classical Arabic poetry was built on the principle of the monorhyme, and the single rhyme was employed throughout a poem, whether it was long or short. Within the rhyming pattern, there were 16 basic meters in five groupings, but the poet was not allowed to change the meter in the course of a poem. The chief literary types, all poetic forms developed according to traditional rules, were the *qasida*, the *ghazel*, the *qitah*, the *masnavi*, and the *roba'i*. In prose, the chief genre was the *maqamah*.

### 7.4 Literary works of Islam

- **ASIDA**

Developed by pre-Islamic Arabs, the *qasida* has endured in Arabic literary history up to the present. It consists of an elaborately structured ode of from 20 to 100 verses and maintains a single end rhyme through the entire piece. The poem opens with a short prelude, usually a love poem, to get the reader's attention. This is followed by an account of the poet's journey, with descriptions of his horse or camel and of desert scenes and events. The main theme, at the end, is a tribute to the poet's patron, his tribe, or even himself. After the coming of Islam, the *qasida* served as an instrument of praise to God, eulogies of Muhammad, and songs of commendation or lament for the saints. It was a type of poem that lent itself to displays of the poet's own knowledge.

- **GHAZEL**

A love lyric of from five to 12 verses, the ghazal probably originated as an elaboration of the qasida's opening section. The content was religious, secular, or a combination of both.

- **QITAH**

The qitah is a literary form used for the less serious matters of everyday life. Its main function was for satire, jokes, word games, and codes.

- **MASNAVI**

The masnavi originated in Persia, a country with its own ancient literary tradition. The term means "the doubled one," or rhyming couplet. The masnavi became very popular because it enabled the poet to tell a long story by stringing together thousands of verses. It was the closest approach to the epic poem that developed in Islamic literature. The Arabs rejected the epic as a form of fiction, which they felt was akin to falsehood.

- **ROBA'I**

Like the masnavi, the roba'i also has its roots in pre-Islamic Persian poetic tradition. Its form is a quatrain (four-line verse) in which the first, second, and fourth lines rhyme. The most famous example of the roba'i is the *Rubáiyát* of Omar Khayyám.

- **MAQAMAH**

The most typical expression of the Arabic spirit in rhymed prose was the maqamah. It was used to tell basically simple and entertaining stories in an extremely complicated style. Because the maqamah was frequently used to display the author's wit, learning, and eloquence, it often became so tangled in convoluted terminology and grammar that it was quite difficult to comprehend and therefore almost impossible to translate. Only in the late 19th century, under the influence of translations from the European languages, did its style take on a matter-of-fact manner that made it less artificial.

## 7.5 Contemporary and later sources

- **Philosophy of Quran**

The Quran describes as" the discernment or the criterion between truth and falsehood" (al-furqan)" the mother book"(umm al- kitab), "the guide" (huda),"the wisdom"(nikmah), "the remembrance"(dhikr) and revelation (tanzil; something sent down, signifying the descent of an object from a higher place to lower place. Another term is al-kitab (the book), though it adjective of "Quran" has multiple transliterations including "quranic", "Koranic" and "quranic", or capitalized as Qaranic, Koranic and Quaranic. The term mu 'shaf (written book) is often used to



refer to particular Qaranic manuscript but is also used in the Quran to identify earlier revealed book. Other transliteration of Quran include "al-Coran", "Kuran", and "al Quran". Islamic tradition relates that Muhammad received his first revelation in the Cave of Hira during one of his isolated retreats to the mountains. Thereafter, he received revelations over a period of 23 years. According to hadith and Muslim history, after Muhammad immigrated to Medina and formed an independent Muslim community, he ordered many of his companions to recite the Quran and to learn and teach the laws, which were revealed daily.

It is related that some of the Quraysh who were taken prisoners at the Battle of Badr regained their freedom after they had taught some of the Muslim the simple writing of the time. Thus a group of Muslim gradually became literate. As it was initially spoken, Quran was recorded on tables, bones and the wide, flat ends of date palm fronds. Most suras were in use amongst early Muslim since they are mentioned in numerous saying by Sunni and Shia sources, relating Muhammad's use of the Quran as a call to Islam, the making of the prayer and the manner of recitation. However, the Quran did not exist in book form at the time of Muhammad's death in 632AD. There is agreement among the scholars that Muhammad himself did not write down the revelation.

- **Time**

Based on the earlier transmitted reports, in the year 632 AD, after the death of Muhammad, a number of his companions, which knew Quran by heart, were killed in a battle by Musaylimah, the first caliph Abu Bakr. He decided to collect the book in one volume, so that it could be preserved. Zayd ibn Thabit( 655AD) was the person to collect the Quran since he used to write the Divine inspiration for Allah's Apostle. Thus a group of scribes most importantly, Zayd, collected the verses and produced a hand written manuscripts of the complete book. The manuscript remained with Abu Bakr until he died. Zayd, reaction to the task and difficulties in collecting the Qaranic material from parchments, palm leaf stalks, thin stones and from men who knew it by heart is recorded in earlier narratives. After Abu Bakr, Hafsa bint Umar, Muhammad widow, was entrusted with the manuscript. In 650AD, the third Caliph Uthmanibn Affan (656Ad began noticing slight difference in pronunciation of the Quran as Islam expanded beyond Arabian Peninsula to Persia. In order to observe sanctity of the text, he ordered a committees headed by Zayd to use Abu Bakr's copy and prepare a standard copy of the Quran.

Thus after 20 years of Muhammad's death, the Quran was committed to written form. The text became model of which copies were made and promulgated throughout the urban centers of the Muslim world. The present form of the Quran text is accepted by Muslim scholars to be the original version compiled by Abu Bakr.

- **Debate on Quran**

The issue of whether the Quran is eternal or created became a theological debate in the

ninth century. Mu'tazilas, an Islamic school of theology based on reason and rational thought, held that the Quran was created while the most widespread varieties of Muslim theologians considered the Quran to be co-eternal with God and therefore uncreated. Sufi philosophers view the question as artificial or wrongly framed. Muslim believes that wording of the Quran corresponds to that revealed to Muhammad, and according to interpretations of Quran 1519, it is protected from corruption. Muslims consider the Quran to be a guide, a sign of the prophet hood of Muhammad and the truth of the religion.

They argue it is not possible for a human to produce a book like Quran, as the Quran maintains. Respect for the written text of the Quran is an important element of religious faith by many Muslims, reverence. Based on the tradition and a literal and the Quran is treated with interpretation of Quran, some Muslim believe that they must perform a ritual cleansing with water before touching copy of the Quran. Worn out n copies of the Quran are wrapped in a cloth and stored indefinitely in a safe place buried in a mosque, or Muslm Cemetery, or burned and the ashes buried or scattered over water.

- **Hadith Literature**

In Islamic terminology, the term hadith refers to reports of statements or actions of Muhammad, or of his tacit approval or criticism of something said or done in his presence .It is based on spoken reports that were in circulation in society after the death of Muhammad. Islamic scholars then compiled these hadith together in collections.

Different branches of Islam refers to different collations of hadith, though he same incident may be found in hadith in different collections.

In the Sunni branch of Islam, the canonical hadith collections are the six books, of which Sahih al- Bukari and Sahih Muslim generally have the highest status. The other books are Sunan Abu Dawood, Jami at Trimidhi, Al-Sunan al Sughra and Sunan ibn Majah.However the Malikis, one of the five Sunni schools of thought traditionally reject Sunan ibn Majah and asserts the canonical status of Muwatta Imam Malik.

In the Shia branch of Islam, the canonical hadith collections are the Four Books: Kitab al-Kafi, Man La yahduruhu al- Faqih, Tahdhib al-Ahkam and Al- Istibsar.

In the Ibadi branch of Islam there were two canonical collections of hadith; Jami Sahih and Tartib al-Musnad.

In the Ibadi branch of Islam there are two canonical collection of hadith: Jami Sahih and Tartib al-Musnad,

Ahmadi, who consider themselves a branch of Islam, generally rely on Sunni Hadith collections.

- **Works**

The two major aspect of a Hadith are the text of the report (the mam), which contains the actual narrative, the chain of narrators(the isnad), which documents the route by the report has

been transmitted. The sanad, literally support, is to be named due to the reliance of the Hadith specialists upon it in determining the authenticity or weakness of the Hadith. The isnad consists of a chronological list of narrators, each mentioning the one from whom they heard the Hadith, until mentioning the originator of the matn along with matn itself.

The first people to hear hadith were companions who preserved it and then conveyed it to those after them. Then the generations following them received it to those after them so on. So a companion would say "I heard the Prophet say such and such." The follower would then say, "I heard a companion say, 'I heard the Prophet.'" The one after him would then say, "I heard someone say, 'I heard the heard a Prophet.'" The one after him would then say, "I heard someone say, 'I Companion say, 'I heard the Prophet'" and soon.

- **History**

Traditions of the life of Muhammad and the early history of Islam were passed down mostly orally for more than a hundred years after Muhammad's death in 632 AD. Muslim Historians say that Caliph Uthman ibn Affan (The third Khalifa of the Rashidun Empire, or third successor of Muhammad, who had formerly been Muhammad's secretary), is generally believed to urge Muslim to record the hadith just as Muhammad suggested to some of his followers to write down his words and his actions. Uthman's labor was cut short by his assassinations, at the hands of aggrieved soldiers, in 656. No sources survive directly from this period. So we are dependent on what later writers tell us about this period.

By the 9th century, the number of Hadith had grown exponentially. Islamic scholars of the Abbasid period were faced with a huge quantity of miscellaneous traditions, some of them completely contradicting each other. Many of these traditions supported differing views on a variety of controversial matters. Scholars had to decide which Hadith were to be trusted as authentic and which had been invested for political and theological purposes. To do this, they used a number of techniques which Muslims now call the science of Hadith.

Sunni and Shia Hadith collections differ because scholars from the two traditions differ as the reliability of the narrators and transmitters, Narrators who took the side of Abu Bakr and Umar rather than Ali, in the disputes over leadership that followed the death of Muhammad, are seen as unreliable by Shia.

Sunni scholars put trust in narrators, Such as Aisha, whom Shia reject. Difference in hadith collections have contributed to difference in worship practice and sharia law and have hardened the dividing line between these two traditions.

- **Extent and nature of Sunni Tradition-**

In the Sunni tradition, the number of such text is ten thousand plus or minus a few thousand.

But if, say, ten companions record a text regarding a single incident in the life of a prophet Hadith scholars can count this as ten hadith.

So, Musnad Ahmed, for example, has over 30,000 hadith- but this count includes texts that are repeated in order to record slight variations within the text or within the chain of narrations. Identifying the narrators of the various texts, comparing their narrations of the same text to identify both the soundest reporting of a text and the reporters who are most sound in their reporting, occupied experts of hadith throughout the 2nd century.

In the 3rd century of Islam (from 225/840 to about 275/889) hadith experts composed brief works recording a selection of about two-to five thousand such texts which they felt to have been most soundly documented or most widely referred to in the Muslim scholarly community. The 4th and 5th century saw these six works being commented on quite widely. The auxiliary literature has contributed to making their study, the place of departure for any serious study of hadith. In addition, Bukhari and Muslim in particular, claimed that they were collecting only the soundest of sound hadiths. These later scholars tested their claim and agreed to them, so that today, they are considered the most reliable collections of hadith. Towards the end of 5th century, Ibn al-Qaisarani formally standardized the Sunni canon in six pivotal works, a delineation which remains to this day. Over these centuries, several different categories of collections came into existence. Some are more general, like the mu'annaf, the mu'alla, and the jami, and some more specific, either characterized by the topics treated like the musannaf (restricted to legal-liturgical traditions), or by its compositions, like the urba iniyyat (Collections of forty hadiths).

- **Extent and nature in the Shia traditions**

Shia Muslims do not use the six major hadith collections followed by the Sunni, as they do not trust many of the Sunni narrators and transmitters. They have their own extensive hadith literature. The best known hadith collections are the Four Books which, were compiled by three authors who are known as the Three Muhammads. The Four Books are: Kitab al-Kafi by Muhammad ibn Ya'qub al-Kulayni al-Razi (329-AH), Man la yahdurhu al-Faqih by Muhammad ibn Babuya and Al-Tahdhib and Al-Istibsar both by Shaykh Muhammad Tusi. Shia clerics also make use of extensive collections and commentaries by later authors.

Unlike Sunnis, Shias don't consider any of their hadith collections to be sahih (authentic) in their entirety. Therefore, every individual hadith in a specific collection must be investigated separately to determine its authenticity.

To day Usage- The mainstream sects consider hadith to be essential supplement to, and clarifications the Quran, Islam's holy book as well as for clarifying issues pertaining to Islamic jurisprudence.

Ibn-al-Salah, a hadith specialist, described the relationship between hadith and other aspect of the religion by saying, "It is the science most pervasive in respect to other science in their various

branches, in particular to jurisprudence being most important of them".

The intended meaning of other science here are those pertaining to religion, explains Ibn Hajar al Asqalani, "Quarnic exegesis, hadith and jurisprudence. The science of hadith became the most pervasive due to the need displayed by each of these sciences. The need hadith has of its science is apparent. As for Quranic exegesis, then the preferred manner of explaining the speech of God is by means of What has been accepted as a statement of Muhammad. The one looking to this is in need of distinguishing the acceptable from the unacceptable. Regarding Jurisprudence, then the jurist is in the need of citing as an evidence, the acceptable ception of the later, something only possible utilizing the science of hadith.

- **Hadith Studles**

Hadith studies use a number of methods of evaluation developed by early Muslim scholars in determining the veracity of reports attributed of Muhammad. This is achieved by analyzing the text of the report, the scale of report's transmission, the routes through which report was transmitted, and the individual narrator involved in the transmission. On the basis of this criteria, various classifications were devised for hadith. The earlier comprehensive work in hadith studies was Abu Muhammad al-Ramahurmuzi's al- Muhaddith al -Fasil, while another significant work was al-Hakim al- Naysaburi's Ma rifat ulum al -hadith. Ibn al-Salah's is considered the standard classical reference on hadith studies.

- **Hadith Terminology**

By means of hadith terminology, hadith are categorized as Sahih(sound and authentic,) dalf weak) or mawdu(fabricated).

Other classification used to include; hasan(good)which refers to an otherwise sahih report suffering minor deficiency. Or a weak report strengthened due to numerous other corroborating reports. Both Sahih und Hassan reports are considered acceptable for usage in the Islamic legal discourse .Classification of hadith may also be based upon the sale of transmission .Report that pass through many reliable transmitters at inch point in the in sad up until their collection and transcription are known as Mutawatir. Those reports are considered the most authoritative as they pass through so many different routes that collusion between all of the transmitters became impossibility. Reports not meeting this standard are known as aahad and are of several type.

Some hadith are also called fladith Qudsi (or Scared Hadith), Like Zyarat Ashurn. It is a cub-category of hadith which some Muslim regard as the words of God. According to as-Sayyid ash-Shariful- Jurjani, the Hadith Quadsi differ from the Quran in that former are expressed in Muhammad's where the latter are the direct words of God. However, note that a Fladith Qudsi is not necessary Sahih, it can also be considered as Dalf (Weak Hadith) and oven Mawdou.

<b>7.6 Summary</b>
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- The history of the Origin, development and criticism of hadith literature is a subject of Importance as it is fascinating.
- It is important because it serves as an Astonishingly voluminous Nource of data for the history of pre-Islamic Arabia and of early Islam, and for the development of Arable literature, as well as Islamic thought In general and Islamic law particular .
- It also played a decisive role in establishing common cultural frame work for the whole Islamle.
- It continues to exert substantial Influence on the minds of Muslim community.
- It is fascinating because it sheds so much light on the psychology of hadith scholars.
- The traditionalist- the devoutly scrupulous as well as the confirmed forgers, and many of the key political and cultural movements which germinated and developed in the various regions of the Muslim World throughout the complex history.
- It portray a brilliant medieval academic world which gave birth to many European scholarly institution, Including the doctorate and bacen laureate,
- Justice among the mankind and nations, the condemnations of nggression, and the ideal of global pence. All this moreover, is linked resolutely to the weared, to a consciousness of man's exalted meaning and destiny, which seems to mark the Muslim out today more than ever before.

### 7.7 Key Terms

- **Khadija:** Muhammad's wife and the first to accept his teaching
- **Koran** (Qur'an): literally means, "reading," "recitation"; Muslim scripture
- **Mahdi:** literally means, "the guided one"; in Islam in general, a descendant of Muhammad who will restore justice on earth. In Shi'ite Islam in particular, a messianic imam who will appear to end corruption.
- **Mosque:** Muslim house of prayer.
- **Muezzin:** One who calls the Muslim community to prayer five times a day.
- **Muslim:** literally means, "submitter" (one who submits to the will of God); one becomes a Muslim by utterance of the Shahadah: "There is no God but Allah, and Muhammad is his prophet."
- **Ramadan:** month during which devout Muslims do not eat or drink between sunrise and sunset. The fast celebrates the month in which the Prophet received the Qur'an.
- **Shahadah:** Creedal statment of Islam: "There is no God but Allah, and Muhammad is his prophet."
- **Sharia:** the path or way Muslims are to follow; hence, Muslim 'law'

- **Shi'ite:** literally means, "the party of"; this Muslim group, which accounts for approximately 14% of all Muslims, split from Sunni over the issue of rightful succession to Muhammad
- **Sufi:** literally means, "woolen"; Muslim group that seeks a mystical knowledge of God.
- **Wahhabi:** Ultraconservative Muslim movement founded in the 18th Century and opposed to all forms of change within religion and culture.

### 7.8 Self Assessment Questions

1. Who are the four rightly guided caliphs in Islam?
2. Who are the four rightly guided caliphs in Islam?
3. What does the term "Halal" refer to in Islamic dietary laws?
4. What is the significance of the Hajj pilgrimage?
5. Discuss the impact of the Qur'an on Islamic law and the development of Sharia.
6. Explore the concept of Jihad in Islam, considering both its spiritual and military dimensions.
7. Discuss the role of Islam in promoting social justice, charity, and community welfare.

### 7.9 Further Readings

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## **UNIT-08**

## **JUDAISM: PRINCIPLE AND HISTORY**

### **STRUCTURE**

Learning Objectives

Introduction

Origin of Judaism

Concept of Monotheism

Features of Judaism

Summary

Key Terms

Self Assessment Questions

Further Readings

### **8.1 Learning Objectives**

- Understand the core beliefs of Judaism, including the oneness of God (Monotheism), the covenant with Abraham, and the importance of ethical conduct.
- Develop a chronological understanding of key events in Jewish history, from ancient times to the present day.
- Familiarize oneself with the primary sacred texts of Judaism, including the Torah, Talmud, and other relevant scriptures.
- Learn about the major Jewish holidays and festivals, such as Passover, Rosh Hashanah, Yom Kippur, Sukkot, and Hanukkah, and understand their historical and religious significance.

### **8.2 Introduction**

These learning objectives aim to provide a comprehensive understanding of Judaism, fostering critical thinking, application of knowledge, and a deeper appreciation of the richness and diversity within the Jewish tradition. Adjustments can be made based on the specific educational level and goals of the learning program. Learning objectives for studying Judaism may vary



based on the educational level, context, and specific goals of the curriculum. Here is a set of general learning objectives that can guide the study of Judaism

Rome was a large empire .It consisted of many provinces one of which was Judea, the southern part of Palestine. The inhabitants of the province were called Jews (The word Jews and Hebrews are often used for the same people. Strictly speaking Jews means Judah and is applicable to the whole race after destruction of the Northern Kingdom.)Or Hebrews and they played an important role in the history of ancient civilization. The greatest contribution of Jews towards civilization was their religion.

### **8.3 Origin of Judaism**

The Bible has done more than any other book or a collection of books to inspire and elevate the character of large number of mankind. During the 13th century B.C. The Hebrew was in Egypt, where they were confirmed by powerful tribes. Led by their Prophets Moses, they fled from Egypt and settled in the desert of Sinai for some time: From there they proceeded towards Canaanites which they were told was a land full of milk and honey .But they were found it difficult to grapple with Canaanites. The Canaanites learned much from the Egyptians and the Phoenicians and adopted some religious rites. They had to fight another tribe called the Philistines who lived in the southern part of the Palestine. After a long struggle, the Hebrew tribes made a united attack upon the Philistines and overpowered them. They organized themselves into state and under their king David. They defeated their opponents and captured Jerusalem which was an important city.

King-David's brave deeds greatly impressed the Hebrews and in their literature he is as poet and a warrior and was given the title of the "Sweet Psalmist of Israelis". He was succeeded by his son Solomon who imitated the great king of his time and lived magnificence and splendor .He build a palace and decked him in the trappings of royalty. He built a large temple of Jehovah, the God of He bow. His extravagance led heavy taxation which caused much discontent and finally, the division of his kingdom. The Southern part known as Judea remained a separate State. The northern part was called Israel.

The fertile lands of the kingdom tempted greedy conquerors. The Assyrians invaded it and carried many Israelites as captives. The Kingdoms of Judea lingered on until 586 B.C., when the Chaldean Emperor attacked Jerusalem and carried many of the people as captives to Babylon. These unfortunate persons were allowed to return to their country when Cyrus, the Persian king, overthrew the Chaldean empire. The captives who returned began to build a second temple at Jerusalem which was completed in five years.

For nearly hundred years, the Hebrews or Jews remained ineffective. There appeared two teachers who organized them into a religious community with fervent idealism. During this

period some of the Jews devoted themselves to the study of their sacred literature, put it into definite shape and this is known to us as the Bible. The latter proved a source of great strength to the Jews who with 1700 men went to Jerusalem. There they had a large gathering and swore that they would follow the laws revealed in the sacred books. A body of commentators called the Scribes came into existence and the priest were given financial support by means of taxation to which the community willingly agreed.

The conquest of Alexander brought Judea in contact with the Greeks and their culture .But the spirit created by the Hebrew teachers was much too strong for the Hellenistic inroads.

The Greek influence was repelled and the Jews fanatically stood for the old laws .It became a call of patriotism that the old laws should be obeyed. What is important to notice is the development of the Jews religion which Christ inherited and out of which Christianity was born.

#### **8.4 Concept of Monotheism**

Judaism, as we have discussed earlier, is strictly monotheism. They had horrible customs. They had their gods besides Jehovah to whom they offered worship. Moloch is repeatedly mentioned in the Old Testament as the god who required the sacrifice of children. There were other practices which seemed objectionable even to the enlightened men of that age. This was priestly immorality which was denounced by Moses.

The Jews now accepted the belief that there is only one God and were the first people to work out all the ideas involved in the concept of monotheism. There were other gods whom the ordinary whom ordinary people worshiped. But the Jews did not honor them. They regarded them as the god of the new people. Abraham, Isaac and Jacob were monotheist but their ideas were beyond the reach of the mind of the common man. Moses was powerful advocate of monotheism. The table of Laws stated with unerring emphasis."Thou shalt have no other gods before me."Jacob was a firm monotheist. He exhorted all his family and others to give up the gods. The story of creation is different in the Book of Genesis and it is an expression of uncompromising monotheism. It simply says. "In the beginning God created the heaven and the earth." In other stories the God who created has an encounter with competing gods who have to be defeated to bring about creation. In all early religions the forces of nature were represented as gods .It was difficult to separate divinity: from agricultural life or the phenomena of nature

- **Moral Laws**

The Hebrews taught something new to the world. They were first to declare that there was a universal moral laws which governed the world of man, moral laws which existed as separate principle before and truth was the expression of Jehovah's will and all mankind was called upon to submit to it. This moral teaching, according to distinguished historian was the great contribution of

the Hebrews to the humane civilization."It exerted an incalculable influence in shaping the moral and religious sentiments of the later Greeks and Romans and of the Europeans of medieval and modern times".

- **Jehovah, Israel and Covenant-**

In discussing the religious concepts of the Hebrews, we must note three things- Jehovah, Israel and Covenant. The God of the Hebrews was Yahweh but the men of the middle Ages did not understand its meanings, they change the name to Jehovah. To Jehovah, the people of Israel stood in a peculiar relationship. They were called 'Chosen People, Gods elect and this was considered to be the result of a covenant between Jehovah and Israel. The idea of covenant was peculiar to the Jews. It implied a promise to the children of Israel who were to bear unquestioned loyalty and obedience to their God. The idea of Chosen People and covenant with Jehovah had a profound influence on Hebrews thought and life and saved their culture from being absorbed by that of other powerful neighbor.

There was another thing peculiar to the Hebrews Religion. It was their belief that the repositories of religion were the prophet and not priest. This meant that a Prophet directly communicated the will of God to the People while the priest only pleaded with Jehovah for the people's good. The Prophet would foretell the time when blessedness would reign upon earth and sin, wickedness and unrighteousness would disappear. Hebrews Prophet had greater importance than priest and were worthy of greater honor. They were the preceptors of the Hebrews and they taught them to lead holy lives. The chief of the Prophets was Isaiah who laid stress on right conduct and stressed the primacy of virtue. The words of some Prophets may be carefully noted.

Isaiah more than any other Prophet held that Jehovah was the ruler of entire Universe. "All nations were but as tools in his hands and he used one to chastise the other. He counseled implicit faith in Jehovah, instead of reliance on alliance with other nations.....The first known Prophet to predict the coming of a Messiah to the Jews, Isaiah and ecstatic experience and was a great worker of wonder and healer. Above all thing she persistently preached the majesty, holiness and trust worthiness of God".

Isaiah predicted that the future was to witness the coming of Messiah. And there shall come forth a rod out of stem of Jews, and branch shall grow out of roots. And the spirit of the Lord shall rest upon him, the spirit of wisdoms and understanding. The spirit of counsel and right, the spirit of knowledge and of the fear of the lords, and shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor and reprove with equity for the meek of the earth; and he shall smite the earth with rod of his mouth, and with the breadth of his lips shall slay the wicked. And the righteousness shall be the griddle of his reins. The minor prophets of the Hebrews also laid stress on purity and righteousness and held forth lofty ideals of conduct and duty.

- **Amos spoke thus:**

"For as much therefore as your treading is upon the poor and ye take him burden of wheat, you have built houses of hewn stone, but ye shall not dwell them, ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins they afflict the just, they take a bride and they turn the poor in the gate from their right.....

Seek god not evil, that ye may live and so the Lord, the God of hosts shall be with you, as you have spoken. Hate the evil and love the good and establish judgment in the gate. It maybe that Lord God of Hosts will be gracious unto the remnant of Joseph."

<b>8.5 Features of Judaism</b>
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- **Old Testament**

The teachings of Hebrews prophets and the experience of the Hebrews people are contained in the thirty nine books of the Old Testament which contains old literature. Then book of Genesis is a noble piece of literature that describes the Hebrew story of creation, the Covenant of Jehovah with the chosen people of Israeli and the early history of the latter. Exodus contains the Ten Commandments declared by Jehovah which enunciate the high principle of morality which are universally admired .In the book of Exodus are also described the ceremonies of the Hebrews which guided their religious life.

The sacred literature of the Hebrews contains a lot of historical information. The Hebrews were the first people to have a historical sense .They believed that they were the chosen people of Jehovah and they were sustained by this belief in all their troubles.

- **Synagogue**

The synagogue was an important institution of the Hebrew. It was religious gathering for prayer and religious instruction. The Hebrew always carried this institution with them wherever they went. When Cyrus, the Persian king, who had destroyed the Babylonian empire, permitted the Hebrew who had been brought there as captives a select group of enthusiastic people left for Jerusalem. They erected the temple again and engaged themselves in their ancient worship. The Jews are a remarkable race.

Christianity was an offshoot of Jews religion. It borrowed monotheism from the Jews and adopted many Hebrews practices and ceremonies. Yet they were cruelly treated by Christian rulers wherever they went. But they have patiently borne their sufferings and adhered to their faith with great zeal and devotion. In his Merchant Venice, Shakespeare makes Shylock the Jew says, "Suffering is the badge of all our tribe".

- **World**

The world has been created by God. However, he has not created the world in the fashion of

man making something out of some given material. God had created the world ex nihilo. He simply willed and everything came out. The story of the creation given in the Bible is well known. "In the beginning God created the heaven and the earth." And everything else was created gradually by the God's will. In all, creation took six days. The world has been created in time. It is not co-eternal with God. There was a time when only God was and the World came to be. At a particular time when only God willed and the world came to be. However, it does not mean that there was time from beforehand. Time itself is the creation of God and God himself is beyond time. The world again, is not a finished product. It ever finds care of God and renewed day by day. God resides in the World, although upon God. He is also beyond it. He ever maintains and sustains it. So the world is ever dependent upon God. Everything in the World has been made by him and every event happens according to his will.

The world is real working ground for man. Although, Judaism believes in an after world and an afterlife, its utmost emphasis is on the reality of this world and man's active participation in it for realization of the God. Man has the power to do whatever he likes only when he is here in the world. He should, therefore, take maximum advantage of present world life by choosing the good and forsaking the evil. So, the present world life is not to be resented. It is rather to be hallowed and treated as an opportunity for serving the cause of God.

- **Evil and Suffering**

Like all other theistic religion, Judaism has to face the real problem of evil. It takes God all-powerful, just and merciful and so it has to account for evil. As regards moral evils, the answer of Judaism is simple. Because God has granted free will to human beings, the latter themselves are responsible for various kinds of sins they commit. Sin is a rebellion against God. It is a straying from the path of God; it is alienation from the God. It is best illustrated in the Biblical story of the original sin committed by Adam. And quite a propos with explanation, natural evil or suffering is also indirectly attributed to the sin committed by man. Suffering is nothing but punishment for sin.

- **Life after death**

Jewish idea about life after death does not seem to be very clear. However, Judaism has got eschatology of its own as much as it does not seem to believe that life ends with physical death. It believes in resurrection of the dead and a world yet to come in which the resurrected souls will have their share. But again there is a view within Judaism according to which it seems that the advantage of resurrection and after life is to be had only by the righteous and the wicked are to perish forever along with their physical death. The punishment of the wicked is that they will not merit such life but will be utterly cut off in their death. Whoever does not merit such a life is a dead being that will never live but is cut off in which wickedness and perishes like an animal. The wicked perish forever with his death. As a matter of fact, in the Bible itself there does not seem to be any clear idea either of heaven or of hell. The idea of heaven or hell seems to be a later development.

- **Judaic Discipline (Ethics and Prayer)**

Then basic principle of conduct in Judaism is the imitation of God, but what does this imitation of God means? I seems imbibing in oneself the attributes of God "Be ye holy" We have seen that Judaic God to imbued with essentially such ethica quality as entice, mercy, righteousness and holiness. The basic ethical virtue therefore coasts in the cultivation of these qualities. To cousin follow to die such acts us clothing the naked visiting the sick, comforting the mourners, burying the dead and so on .Similarly, Judaism disapproves of the following three also-speaking one thing from the mouth and entering something else in the heart; knowing of evidence in favor of someone, but keeping silent over it and testifying alone against someone for some disgraceful thing in him

Jewish prayer is petitioner and devotional. It is both individual and collective. Certain specific provisions regarding the ways of prayer are laid down in Judaism. They are as follows-

- (a) One who prays must be consciousness of the meaning of the word utters.
- (b) One must utter the word carefully.
- (c) One should place his feet close together, as though they were one, to be linked to the angels. One should lower his head slightly. And close his eyes so that he will not look anything. If one prays from a prayer book, he should not take his eyes off it. One should place his hands over his heart, his right hand over his left, and pray wholeheartedly in reverence, awe and submission like a poor beggar standing at the door.
- (d) When one is praying from outside the land of Israel, he must face in the direction of the land, when one is praying in the land of Israel itself, he should face Jerusalem and if one is praying in a place where he cannot specify the direction, so that he is unable to know the proper direction, he should direct the heart to the God.

Congregational prayers are generally done in Jewish synagogues. There is little difference in the ways of individual and congregational prayer. Act of congregational worship or prayer is more often performed in the form of hearing the study of passages from the Torah. Especially on the Sabbath day and on festivals, people assembly in the synagogues to listen to such reading of the passages from Torah.

- **Principle Sects**

The two main divisions in Judaism are between the Orthodox and Progressive. The orthodox are those who insist on the strict observance of the Mosaic Law and Talmud (a compendium 63 volumes consisting of the Jews civil and canonical laws, which were traditionally formed and compiled by the Rabbis), where as the progressives do not give much weight to these. They admit the value of these to a limited degree and give much freedom to the individuals in the observance of true moral and religious Jewish principles. The orthodox are much throe engaged with the festivals, rituals practices and priestly dictates, whereas, the progressives are, little interested in these things

and greater value to the truly moral and spiritual aspects of their religion. Among the progressive also, these are two groups-Reformist and liberals. But this division seems true mainly of Britain. In America, the Jews seem to be divided between Orthodox and the Reformist and in between the two, there seems to be a third group also of the conservatives. The reformist of Britain, although little devoted to the tradition, so gives it some value in the service of the synagogue, but the liberals have departed very much the traditional forms and ways.

In America, the reformist seems very near to the British Liberals, taking little of tradition with seriousness and devotion. The conservative in America lie between the Reformist and orthodox. They see much value in the traditional religious practices and the same time try to mould themselves in the light of continuing reforms. Broadly speaking, therefore, we can say that there are two groups amongst the Jews-one group of those who stick strictly to the tradition and other of those who stick strictly to the tradition and other of those who believe in reforms and purification.

## 8.6 Summary

- Recognize and appreciate the diversity of beliefs and practices within the Jewish community, including differences between Orthodox, Conservative, Reform, and other denominations.
- Understand and participate in basic Jewish rituals and worship practices, including prayer, Shabbat observance, and dietary laws.
- Reflect on the importance of tolerance, inclusivity, and respect for diversity within the context of Jewish teachings and Jewish communities.
- Discuss the concept of Tikkun Olam (repairing the world) and explore ways in which individuals can contribute to the betterment of society based on Jewish principles.
- Explore the principles and sources of Jewish law, understanding how they shape ethical and religious practices within the Jewish community.
- Analyze the methods of interpreting sacred Jewish texts, including exegesis and commentary, and understand how these interpretations contribute to Jewish theology.

## 8.7 Key Terms

- **Abraham**- is the patriarch, acknowledged as the father of the lineage of faith by the Jewish, Christian, and Islamic traditions. He is presumed to have lived sometime in the period 2000-1700 BCE.
- **Adam** - is Hebrew for “human, man.” It is the name given to the first person created by God and as such has an important symbolic role in the Jewish, Christian, and Muslim traditions.
- **Angels**- are a class of supernatural or spiritual beings, imaginatively understood to

perform various functions on God's behalf. Angels are especially described as divine messengers. Angels are common to Zoroastrianism, Judaism, Christianity and Islam.

- **The Anti-Defamation-** League is a Jewish organization founded in 1913 to fight anti-Semitism through programs and services that counteract hatred, prejudice and bigotry. Its mission is "to stop the defamation of the Jewish people, to secure justice and fair treatment to all citizens alike."
- **Aron ha-Kodesh (the Holy Ark)-** in Hebrew, is the holy chest or cabinet where the Torah scrolls are kept in a synagogue on the wall facing Jerusalem.
- **Midrash -** A beit midrash is a Jewish house of study and discussion; in ancient times it was a school of higher learning.

### 8.8 Self Assessment Questions

1. What is the central sacred text of Judaism?
2. Describe the dietary laws in Judaism.
3. Name the major Jewish holidays associated with the Exodus story.
4. What is the primary language used in Jewish liturgy and sacred texts?
5. Explore the historical development of Jewish dietary laws (kashrut) and their role in shaping Jewish identity.
6. Explore the significance of the Holocaust in modern Jewish history and its impact on the global Jewish community.
7. Trace the historical narrative of the Jewish people from the Exodus to the establishment of the Kingdom of Israel, considering key events and figures.

### 8.9 Further Readings

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### **BLOCK-03 MEDIEVAL SOCIETIES**

**Unit-09 Society: under Christianity, Muslim and Judaism religion**

**Unit-10 Slavery- during medieval period.**

**Unit-11 Intellectual Development; language, literature and historiography.**

**Unit-12 Intellectual Development: geography; astronomy; medicine; mathematics; and philosophy.**

# **UNIT-09      SOCIETY: UNDER CHRISTIANITY, MUSLIM AND JUDAISM RELIGION**

## **STRUCTURE**

Learning Objectives  
Introduction  
Significance of all Religions  
Condition of Society under different Religions  
Summary  
Key Terms  
Self Assessment Questions  
Further Readings

### **9.1 Learning Objectives**

- European colonial powers brought Christianity to the Americas, Africa, Asia, and Oceania.
- Efforts to foster unity among Christian denominations.
- Christianity has seen significant growth in Africa and Asia, becoming a major global religion.
- Christianity faces challenges, including secularism and internal theological differences. The religion is also marked by denominational diversity.
- Recognize and appreciate the diversity of beliefs and practices within the Muslim community, including differences between Sunni and Shia branches.
- Understand the core beliefs of Judaism, including the oneness of God (Monotheism), the covenant with Abraham, and the importance of ethical conduct.

### **9.2 Introduction**

The Bible has done more than any other book or a collection of books to inspire and elevate the character of large number of mankind. During the 13th century B.C. The Hebrew was in Egypt, where they were confirmed by powerful tribes. Led by their Prophets Moses, they fled from Egypt and settled in the desert of Sinai for some time: From there they proceeded towards

Canaanites which they were told was a land full of milk and honey .But they were found it difficult to grapple with Canaanites. The Canaanites learned much from the Egyptians and the Phoenicians and adopted some religious rites. They had to fight another tribe called the Philistines who lived in the southern part of the Palestine. After a long struggle, the Hebrew tribes made a united attack upon the Philistines and overpowered them. They organized themselves into state and under their king David. They defeated their opponents and captured Jerusalem which was an important city.

King-David's brave deeds greatly impressed the Hebrews and in their literature he is as poet and a warrior and was given the title of the "Sweet Psalmist of Israelis". He was succeeded by his son Solomon who imitated the great king of his time and lived magnificence and splendor .He build a palace and decked him in the trappings of royalty. He built a large temple of Jehovah, the God of He bow. His extravagance led heavy taxation which caused much discontent and finally, the division of his kingdom. The Southern part known as Judea remained a separate State. The northern part was called Israel.

### **9.3 Significance of all Religions**

The fertile lands of the kingdom tempted greedy conquerors. The Assyrians invaded it and carried many Israelites as captives. The Kingdoms of Judea lingered on until 586 B.C., when the Chaldean Emperor attacked Jerusalem and carried many of the people as captives to Babylon. These unfortunate persons were allowed to return to their country when Cyrus, the Persian king, overthrew the Chaldean empire. The captives who returned began to build a second temple at Jerusalem which was completed in five years.

For nearly hundred years, the Hebrews or Jews remained ineffective. There appeared two teachers who organized them into a religious community with fervent idealism. During this period some of the Jews devoted themselves to the study of their sacred literature, put it into definite shape and this is known to us as the Bible. The latter proved a source of great strength to the Jews who with 1700 men went to Jerusalem. There they had a large gathering and swore that they would follow the laws revealed in the sacred books. A body of commentators called the Scribes came into existence and the priest were given financial support by means of taxation to which the community willingly agreed. The conquest of Alexander brought Judea in contact with the Greeks and their culture .But the spirit created by the Hebrew teachers was much too strong for the Hellenistic inroads

### **9.4 Condition of Society under different Religions**

Then basic principle of conduct in Judaism is the imitation of God, but what does this imitation of God means? I seems imbibing in oneself the attributes of God "Be ye holy" We have seen that Judaic God to imbued with essentially such ethica quality as entice, mercy, righteousness and holiness. The basic ethical virtue therefore coasts in the cultivation of these qualities. To cousin follow to die such acts us clothing the naked visiting the sick, comforting the mourners, burying the dead and so on .Similarly, Judaism disapproves of the following three also-speaking one thing from the mouth and entering something else in the heart; knowing of evidence in favor of someone, but keeping silent over it and testifying alone against someone for some disgraceful thing in him

Jewish prayer is petitioner and devotional. It is both individual and collective. Certain specific provisions regarding the ways of prayer are laid down in Judaism. They are as follows-

- (a) One who prays must be consciousness of the meaning of the word utters.
- (b) One must utter the word carefully.
- (c) One should place his feet close together, as though they were one, to be linked to the angels.

One should lower his head slightly. And close his eyes so that he will not look anything. If one prays from a prayer book, he should not take his eyes off it. One should place his hands over his heart, his right hand over his left, and pray wholeheartedly in reverence, awe and submission like a poor beggar standing at the door.

- (d) When one is praying from outside the land of Israel, he must face in the direction of the land, when one is praying in the land of Israel itself, he should face Jerusalem and if one is praying in a place where he cannot specify the direction, so that he is unable to know the proper direction, he should direct the heart to the God.

Congregational prayers are generally done in Jewish synagogues. There is little difference in the ways of individual and congregational prayer. Act of congregational worship or prayer is more often performed in the form of hearing the study of passages from the Torah. Especially on the Sabbath day and on festivals, people assembly in the synagogues to listen to such reading of the passages from Torah.

- **Principle Sects**

The two main divisions in Judaism are between the Orthodox and Progressive. The orthodox are those who insist on the strict observance of the Mosaic Law and Talmud (a compendium 63 volumes consisting of the Jews civil and canonical laws, which were traditionally formed and compiled by the Rabbis), where as the progressives do not give much weight to these. They admit the value of these to a limited degree and give much freedom to the individuals in the observance of true moral and religious Jewish principles. The orthodox are much throe engaged with the festivals, rituals practices and priestly dictates, whereas, the progressives are, little interested in these things

and greater value to the truly moral and spiritual aspects of their religion. Among the progressive also, these are two groups-Reformist and liberals. But this division seems true mainly of Britain. In America, the Jews seem to be divided between Orthodox and the Reformist and in between the two, there seems to be a third group also of the conservatives. The reformist of Britain, although little devoted to the tradition, so gives it some value in the service of the synagogue, but the liberals have departed very much the traditional forms and ways.

In America, the reformist seems very near to the British Liberals, taking little of tradition with seriousness and devotion. The conservative in America lie between the Reformist and orthodox. They see much value in the traditional religious practices and the same time try to mould themselves in the light of continuing reforms. Broadly speaking, therefore, we can say that there are two groups amongst the Jews-one group of those who stick strictly to the tradition and other of those who stick strictly to the tradition and other of those who believe in reforms and purification. There was another thing peculiar to the Hebrews Religion. It was their belief that the repositories of religion were the prophet and not priest. This meant that a Prophet directly communicated the will of God to the People while the priest only pleaded with Jehovah for the people's good. The Prophet would foretell the time when blessedness would reign upon earth and sin, wickedness and unrighteousness would disappear. Hebrews Prophet had greater importance than priest and were worthy of greater honor. They were the preceptors of the Hebrews and they taught them to lead holy lives. The chief of the Prophets was Isaiah who laid stress on right conduct and stressed the primacy of virtue. The words of some Prophets may be carefully noted.

Isaiah more than any other Prophet held that Jehovah was the ruler of entire Universe. "All nations were but as tools in his hands and he used one to chastise the other. He counseled implicit faith in Jehovah, instead of reliance on alliance with other nations.....The first known Prophet to predict the coming of a Messiah to the Jews, Isaiah and ecstatic experience and was a great worker of wonder and healer. Above all thing she persistently preached the majesty, holiness and trust worthiness of God".

### 9.5 Summary

- Articulate personal reflections on the significance of faith in Islam, including the impact of religious practices on daily life.
- Reflect on the importance of tolerance, inclusivity, and respect for diversity within the context of Islamic teachings and Muslim communities.
- Discuss the concept of social responsibility in Islam and explore ways in which individuals can contribute to the betterment of society based on Islamic principles.
- These learning objectives aim to provide a comprehensive understanding of Islam, encouraging critical thinking, application of knowledge, and fostering positive interfaith

relations.

- Adjustments can be made based on the specific educational level and goals of the learning program.
- Learning objectives for studying Islam may vary depending on the educational level,

## 9.6 Key Terms

- **Hijrah:** literally means, "migration"; the migration of Muhammad and his disciples from Mecca to Medina in 622 C.E.
- **Iblis:** Fallen angel who is the Satan figure in Islam
- **'Id al-Adha:** Muslim feast of sacrifice
- **'Id al-Fitr:** Muslim feast of fast breaking. Celebrates a return to normal life after the prolonged fast of Ramadan
- **Imam:** literally means, "one who stands before"; in Sunni Islam, the leader of worship in the mosque.
- **Adam** - is Hebrew for "human, man." It is the name given to the first person created by God and as such has an important symbolic role in the Jewish, Christian, and Muslim traditions.
- **Angels-** are a class of supernatural or spiritual beings, imaginatively understood to perform various functions on God's behalf. Angels are especially described as divine messengers. Angels are common to Zoroastrianism, Judaism, Christianity and Islam.

## 9.7 Self Assessment Questions

1. What is the significance of the Hajj pilgrimage?
2. Discuss the impact of the Qur'an on Islamic law and the development of Sharia.
3. Explore the concept of Jihad in Islam, considering both its spiritual and military dimensions.
4. What is the primary language used in Jewish liturgy and sacred texts?
5. Explore the historical development of Jewish dietary laws (kashrut) and their role in shaping Jewish identity.
6. Explore the significance of the Holocaust in modern Jewish history and its impact on the global Jewish community.

## 9.8 Further Readings

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## **UNIT-10**

## **SLAVERY- DURING MEDIEVAL PERIOD**

### **STRUCTURE**

#### Learning Objectives

Introduction  
 Slavery in Medieval Europe  
 Causes of Development  
 Serfdom and Slavery  
 The end of serfdom  
 Summary  
 Key Terms  
 Self assessment Questions  
 Further Readings

### **10.1 Learning Objectives**

This unit mainly deals with social condition of Medieval Europe. After going through this unit, you will able to know-

- social system under Christianity, Judaism and Muslim
- system of slavery in Medieval Europe
- language and literature in Medieval Europe
- historiography in Medieval Europe
- geography in Medieval Europe
- astronomy in Medieval Europe
- medicine in Medieval Europe
- mathematics in medieval Europe
- philosophy in Medieval Europe

### **10.2 Introduction**

Common knowledge would have it that slavery did not exist in medieval Europe. However, there is a thriving body of scholarship which demonstrates that slavery was practiced widely in

various forms in Europe during the Middle Ages, alongside captivity, serfdom, and other types of unfreedom. Where then did the common knowledge come from? In the first instance, it derives from the late-18th- and 19th-century abolitionist assumption that as Christianity spread through Europe during the Middle Ages, it must surely have driven out slavery. Among scholars, this common knowledge is sometimes reinforced by Marxist historical narratives, according to which slavery was the mode of production characteristic of the Roman period, while serfdom characterized the medieval period. Yet into the 14th and 15th centuries, medieval Europeans continued to own slaves, trade in slaves, and enslave each other as well as non-European others. They used slaves for agricultural and artisanal labor as well as domestic, sexual, reproductive, and military service. However, the composition of enslaved populations, their demographic and social significance in relation to free populations, the precise legal meaning of slave status, and the practices associated with slavery all varied significantly by region and era. Though Europe was not the only slave-holding region during the medieval period, scholarship about the history of slavery in medieval Byzantium, the Islamic world, Central Asia, East Asia, South Asia, Africa, and the Americas is substantial. Each of these regions merits a bibliography of its own.

Moreover, though slavery was not the only form of unfreedom that existed in medieval Europe, captives, hostages, prisoners, and pledges have also been the subjects of much research and merit dedicated bibliographies, too. Finally, though the academic study of medieval slavery came into being in the 19th century alongside the abolitionist discourse that ignored its existence, this bibliography will highlight recent works, especially those produced within the last fifty years. Many older works remain useful as reference points and guides to the archival sources, but contemporary scholars have brought fresh analytical perspectives to bear on slavery studies, each contributing to the flourishing field that exists today.

### **10.3 Slavery in Medieval Europe**

Slavery development in Medieval Europe was a significant event in European History. Slavery in early medieval Europe was mostly died out in Western Europe about the year 1000 AD replaces by serfdom. It lingered longer in England and peripheral areas linked to the Muslim World, where slavery continued to flourish. Church rules suppressed slavery of Christians. Fynn-Paul defines a slaving zone as an area where enslavement is considered permissible and a no-slaving zone as an area where enslavement is not considered permissible by a given society. He argues that empires acted as the first no-slaving zones, but that the spread of Christianity and Islam created large religion-based no-slaving zones that channeled medieval and early modern slaving activity to peripheral areas in Africa and Russia.

### **10.4 Causes of Development**



The chaos following the barbaric invasion of the Roman Empire made the taking of slaves habitual throughout Europe in early middle ages. Roman practices continued in many areas. The Welsh law of Hywel the Good included provisions dealing with slaves. The German laws provided for the enslavement of criminals, as when the Visigothic Code prescribed enslavement for those, who could not pay the financial penalty for their crime and as a punishment for certain other crimes. Such criminals would become slaves to their victims, often with their property. As these people Christianized, the church worked more actively to reduce the practice of holding coreligionists in bondage. St Patrick, who himself was captured and enslaved at one time, protested an attack that enslaved newly baptized Christians in his letter to the scholars of Coroticus. The restoration of order and growing power of the church slowly transmuted the late Roman slave system of Diocletian into serfdom. Another major factor was the rise of Bathilde, queen of Franks, who had been enslaved before marrying Clovis II. When he became regent, her government outlawed slave trading of Christians throughout the Merovingian Empire, as well as purchasing and freeing existing slaves.

About 10% of England's population entered in the Domesday Book (1086) were slaves, despite chattel slavery of English Christians being nominally discontinued after the 1066 conquest. It is difficult to be certain about slave numbers, however, since the old Roman word for slave continued to be applied to people with a status that was later to be called "serf."

- **Slave trade**

Between the 6th and 10th centuries A.D, members of pagan Slavonic people were taken as prisoners by the Khazars, Kypchaks and other states people and taken to the slave market in Crimea. In addition, during the wars between the pagan Slavonic states and Christian states of Europe, many prisoners of war from both sides were sold as slaves. After Muslim conquest of North Africa and most of the Iberian Peninsula, the Islamic world became a huge importer of slaves from Eastern Europe. The trade routes were established between slave centers in the pagan Slavonic countries (for example Prague and Wolin) and Arab metropolis in the Muslim controlled regions of the Iberian Peninsula (Al-Andalus). Slave trade between Slavonic lands and the Orient was carried out by Vikings, Iberian Jews and others. Some Slavonic rulers participated in the slave trade indirectly. For example, the converted Christian ruler Mojmir I of Great Moravian Empire taxed the slave caravans that passed through his lands, providing an important source of revenue, if indirectly. This trade came to end in the 10th century after the Christianization of Slavic countries.

The Catholic Church prohibited the export of Christian slaves to non-Christian lands, for example, the Council of Koblenz in 922, the Council of London in 1102, and the council of Armagh in 1171. William the Conqueror, too, banned export of English slaves. The medical slave

trade was mainly to the East Byzantine Empire and the Muslim world were the destinations, pagan central and Eastern Europe an important sources. The Mongol invasion and conquest in the 13th centuries made the situation worse. The Mongols enslaved skilled individuals, women and children and marched them to Karakorum or Sarai, than they were sold throughout Eurasia. Many of these slaves were shipped to the Slave market in Novgorod.

Genoese and Venetians merchants in Crimea were involved in the slave trade with the Golden Horde. Genoese managed the slave trade from Crimea to Mamluk Egypt, but after Genoa lost the eastern Mediterranean to Venice in 13th century, Venice became the major conveyor of slaves between the Crimea and Mamluk Egypt. Between 1414 and 1423, at least 10,000 eastern European slaves were sold in Venice. In 1414, Haci I Giray declared independence from the Golden Horde and established the Crimea Khanate. For a long time, until early 18th century, the khanate maintained a massive slave trade with the Ottoman Empire and the Middle East. In a process called the harvesting of the steppe, they enslaved many Slavic peasants.

- **Slavery Law**

Slavery was heavily regulated in Roman laws. It was organized in the Byzantine Empire by Justine-I as the Corpus Juris Civilis. Although the Corpus was lost to the west for centuries, it was rediscovered in the 11th and 12th centuries, and led to the foundation of laws schools in Italy and France. According to the Corpus, the natural state of humanity is freedom, but the "law of nations" may supersede natural laws and reduce certain people to slavery. The basic definition of slave in Romano- Byzantine law was;

- anyone whose mother was a slave
- anyone who captured in battle
- anyone who has sold himself to pay a debt

It was, however, possible to become a freeman or a full citizen; the Corpus, like Roman law, had extensive and complicated rules for manumission of slaves. The slave trade in England was officially abolished in 1102. In Poland slavery was forbidden in the 15 century. It was replaced by second-en-serfment. In Lithuania, slavery was formally abolished in 1588.

Medieval cannon lawyers concluded that slavery was contrary to the spirit of Christianity, and by the 11 century when almost all of Europe had been Christianized, the laws of slavery in law codes were now antiquated and enforceable. There were a number of areas where Christians lived with non-Christians, such as Al Andalus and Sicily, the crusader states, and still -pagan areas of north eastern Europe; therefore cannon laws permitted Christians to keep on non-Christians slaves, as long as slaves were treated humanely and were freed if they chose to convert to Christianity. In fact, there was an explicit legal justification for the enslavement of Muslims found in Decretum Gratiani and later expanded upon by the 14th century jurist Oldradus de Ponte: the Bible states that Hagar, the slave girl of Abraham, was beaten and cast out Abraham's wife Sarah. A popular

medieval legend held that Muslims were the descendents of Hagar, while Christians descended from the legitimate marriage of Abraham and Sarah. By extension it was therefore permitted for Christians to enslave Muslims.

The Decretum, like the Corpus, defined slave as anyone whose mother was a slave. Otherwise, the canons were concerned with slavery only in ecclesiastical context: slaves were not permitted to marry or to be ordained as clergy.

- **Slavery in the Crusader State**

In the crusader kingdom of Jerusalem, founded in 1009. At most 12,000 ruled over 350,000 Muslims, Jews and native Eastern Christians. Following the initial invasions and conquest, sometimes accompanied by massacres or expulsions of Jews and Muslims, a peaceable co-existence between followers of three religions prevailed. The crusader states inherited many slaves. To this may have been added some Muslims taken as captives of war. The kingdom's largest city, Acre, had a large slave market; however the vast majority of Muslims converted to Christianity, must be freed. In 1120, the council of Nablus forbade sexual relations between crusader and their female slaves; if a man raped his own slave, he would be castrated, but if he raped someone's slave, he would be castrated and exiled from the kingdom. No Christian, whether western or Eastern, was permitted by laws to be sold into slavery, but this fate was common for Muslim prisoner of war as it was for Christian prisoner taken by the Muslims.

The 13th century Assizes of Jerusalem dealt more with fugitive slaves and punishments ascribed to them, the prohibition of slaves testifying in court, and manumission of slaves, which would be accompanied, for example, through a will, or by conversion to Christianity. Conversion was apparently used as an excuse to escape slavery by Muslims who would then continue to practice Islam: crusader lords often refused to allow them to convert, and Pope Gregory IX, contrary to both the laws of Jerusalem and the canon laws that he himself was partially responsible for compiling, allowed for Muslim slaves to remain enslaved even if they had converted.

- **Slavery in Muslim Iberia**

The medieval Iberian peninsula was the scene of constant warfare among the Muslims and Christians. Periodic raiding expeditions were sent from Al-Andalus to ravage the Christian Iberian kingdoms, bringing back booty and people. For example, in a raid on Lisbon in 1189, the Almohad caliph Yaqub al-Mansur took 3,000 female and child captives, and his governor of Cordoba took 3,000 Christian slaves in a subsequent attack upon Seville in 1191, an offensive by Alfonso VII of Castile in 1182 brought him over two-thousand Muslim slaves, hitting back at Almohads.

- **Slavery in Moldavia and Wallachia-**

Slavery existed on the territory of present day Romania from before the founding of principalities of Moldavia and Wallachia in 13th to 14th century, until it was abolished in stages during the 1840s and 1850s. Most of the slaves were of Roma ethnicity. Particularly in Moldavia

there were also slaves of Tatar ethnicity, probably prisoners captured from the wars with the Nogai and Crimean Tatars.

The exact origin of slavery in the Danubian Principalities are not known. There was debate over whether the Roman people were come to Wallachia and Moldavia as free men or as slaves. In the Byzantine Empire, they were slaves of the state and it seems the situation was the same in Bulgaria and Serbia until their social organization was destroyed by the Ottoman conquest, which would suggest that they came as slaves who had a change of ownership.

Several historians associated the Roma people's arrival with the 1241 Mongol invasion of Europe and considered their slavery as vestige of that era, the Romanians taking the Roma from the Mongols as slaves and preserving their status. Another group of historians consider that they are enslaved while captured during the battles with the Tatars. The practice of enslaving prisoners may also have been taken from the Mongols. The ethnic identity of the Tatars slaves is unknown, they could have been captured Tatars of the Golden Horde, Cumans or the slaves of Tatars and Cumans.

While it is possible that some Romani people were slaves or auxiliary troops of the Mongols or Tatars, the bulk of them came from south of the Danube at the end of the 14th century, sometime after the foundation of Wallachia. By then, the institution of slavery was already established in Moldavia and possibly in both principalities, but the arrival of the Roma made slavery a widespread practice. The Tatars slaves, similar in numbers, were eventually merged into the Roma population.

- **Slavery in Ottoman Empire**

Slavery was an important part of Ottoman society. The Byzantine - Ottoman wars and the Ottoman wars Europe brought large number of Christian slaves into Ottoman Empire. In the middle of the 14th century, Murad 1 built his own personal slave army called the Kapikulu. The few force was based on the Sultans right to a fifth of the war booty, which he interpreted to include captives taken in battle .The captives slaves were converted to Islam and remained and trained in the sultan's personal service. In the devsirme (translated "blood tax" or "child collection") young Christian boys from Anatolia and Balkans were taken away from their homes and families, converted to Islam and enlisted in to special soldier classes of the Ottoman army. These soldier classes were named Janissaries, the most famous branch of Kapikulu.

The janissaries eventually became a decisive factor, in the Ottoman in the Ottoman military conquests in Europe. Most of the military commanders of the Ottoman forces, imperial administration and de facto rulers of the Ottoman Empire, such as Pargali Ibrahim Pasha and Sokollu Mehmet Pasa, were recruited in this way. By 1609 the, the Sultan's Kapikulu forces increased to about 1000,000.

The concubines of Ottoman sultan consisted chiefly of purchased slaves. Because Islamic law forbade Muslims to enslave fellow Muslims, the Sultan's concubines were generally of Christian origin.

The mother of a Sultan, though technically a slave, received the extremely slavery in Poland existed on the territory of Kingdom of Poland during the times of the Piast dynasty.

In Keiven Rus and Russia, the slaves were usually classified as kholops. A kholop's master had unlimited power over his life. He could kill him sell him or use him as payment upon debt. The master, however, was responsible before law for his kholop's actions. A person could become a kholop as result of capture, selling himself or herself, being sold for debts or committed crimes or marriage to a kholop. Until the late 10th century, the kholop represented majority among the servants who worked lordly lands. By the sixteenth century, slavery in Russia consisted mostly of those who sold themselves into slavery owing to poverty. They worked predominantly as household servants, among the richest families, and indeed generally produced less than they consumed. Law forbade the freeing of slaves in times of famine, to avoid feeding them, and slaves generally remained with the family a long time. The Domostroy, an advice book, speaks of the need to choose slaves of good character and provide for them properly. Slavery remained a major institution in Russia in 1723, when Peter the Great converted the household slaves into house serfs. Russian agricultural slaves were formally converted into serfs earlier in 1679.

In 1382, the Golden Horde under Khan Tokhtamysh sacked Moscow, burning the city and carrying off thousands of inhabitants as slaves. For years the Khanates of Kazan and Astrakhan routinely made raids on Russian principalities for slaves and plunder towns. Russian Chronicles record about 40 raids of Kazan Khan on Russian Territory in the first half of the 16th century. In 1521, the combined forces of Crimean Khan Mehmed I Giray and his Kazan allies attacked Moscow and captured thousands of slaves. About 30 major Tatar raids recorded in Muscovite territories between 1558 and 1596. In 1571, Crimean Tatars attacked and sacked Moscow, burning everything but the Kremlin and taking thousands of captives as slaves. In Crimea, about 75% of the population consisted of slaves.

The laws from 12th to 13th century describes the legal status of two categories. According to the Norwegian code, domestic slaves could not unlike foreign slaves, be sold out of the country. This and other laws defined slaves as their master's property at the same level as cattle. It also described a procedure for giving a slave their freedom. A freed slave did not have full legal status. For example, the punishment for killing a former slave was low. A former slave's son also had a lower status, but higher than that of his parents. The Norwegian law code from 1274, Landslip (Land's Law), does not mention slaves, but former slaves. Thus it seems like slavery was abolished in Norway, by this time. In Sweden, slavery was abolished in 1343.

- **Slavery in 'the British Isles**

British Wales and Gaelic Ireland and Scotland were among the last areas of Christian Europe to give up their institution of slavery. Under Gaelic Custom, prisoners of war were routinely taken as slaves. During the period that slavery was disappearing across most of Western Europe, it was reaching its height in British Isles. The Viking invasion and subsequent warring between Scandinavian and

natives, the number of captives taken as slaves drastically increased. The Irish church was vehemently opposed to slavery and blamed the 1169 Norman invasion on divine punishment for the practice, along with local acceptance of polygamy and divorce.

### **10.5 Serfdom and Slavery**

How serfdom evolved from slavery: Historians who study the division between slavery and serfdom encounter several issues of historiography and methodology. Some historians believe that slavery transitioned into serfdom (a view that has only been around for the last 200 years), though there is disagreement amongst them regarding how rapid this transition was. Pierre Bonnassie, a medieval historian, thought that the chattel slavery of the ancient world ceased to exist in the Europe of the tenth century and was followed by feudal serfdom. Jean-Pierre Devroey thinks that the shift from slavery to serfdom was gradual as well in some parts of the continent. Other areas, though, did not have what he calls "western-style serfdom" after the end of slavery, such as the rural areas of the Byzantine Empire, Ireland, and Scandinavian. Complicating this issue is that regions in Europe often had both serfs and slaves simultaneously.

Generally speaking, how slaves differed from serfs: The underpinnings of slavery and serfdom are debated as well. Dominique Barthelme, among others, has questioned the very premises for neatly distinguishing serfdom from slavery, arguing that a dual classification masks the many shades of servitude of particular interest to historians is the role of serfdom and slavery within the state, and the implications that held for both serf and slave. Some think that slavery was the exclusion of people from the public sphere and its institutions, whereas serfdom was a complex form of dependency that usually lacked a codified basis in the legal system. Wendy Davies argues that serfs, like slaves, also became excluded from the public judicial system and that judicial matters were attended to in the private courts of their respective lords. Despite the scholarly disagreement, it is possible to piece together a general picture of slavery and serfdom. Slaves typically owned no property, and were in fact the property of their masters. Slaves worked full-time for their masters and operated under a negative incentive structure; in other words, failure to work resulted in physical punishment. Serfs owned plots of their own land, which was essentially a form of "payment" that the lord offered in exchange for the serf's service. Serfs worked part-time for the masters and part-time for themselves and had opportunities to accumulate personal wealth that often did not exist for the slave. Slaves were generally imported from foreign countries or continents, brought to Europe via the slave trade. Serfs were typically indigenous Europeans and were not subject to the same involuntary movements as slaves. Serfs worked in family units, whereas the concept of family was generally murkier for slaves. At any given moment, a slave's family could be torn apart via trade, and

masters often used this threat to coerce compliant behavior from the slave.

### 10.6 End of Serfdom

: The end of serfdom is also debated, with Georges Duby pointing to the early twelfth century as a rough end point for "serfdom in the strict sense of the term" Other historians dispute this assertion, citing discussions and the mention of serfdom as an institution during later dates (such as in 13th century England, or in Central Europe, where the rise of serfdom coincided with its decline in Western Europe). There are several approaches to get a time span for the transition and lexicography is one such method. There is supposedly a clear shift in direction when referencing those who were either slaves or serfs at approximately 1000 C.E., though there is not a consensus on how significant this shift is, or if it even exists. In addition, numismatics shed light on the decline of serfdom. There is a widespread theory that the introduction of currency hastened the decline of serfdom because it was preferable to pay for labor rather than depend on feudal obligations. Some historians argue that landlords began selling serfs their land- and hence, their freedom- during periods of economic inflation across Europe other historians argue that the end of slavery came from the royalty, who gave serfs freedom through edicts and legislation in an attempt to broaden their tax base.

- **Conclusion**

In late Rome, the official attitude towards slavery was uncertain. According to Justinian's legal code, slavery was defined as "an institution according to the law of nations whereby one person falls under the property right of another, contrary to nature.

Justifications for slavery throughout the medieval period were dominated by the perception of religious difference. Slaves were often outsiders taken in war. As such, Hebrew and Islamic thinking both conceived of the slave as an enemy within. In the Christian tradition, pagan, and heretics, were similarly considered enemies of the faith who could be justly enslaved. In theory, slaves who converted could embark on the path to freedom, but practices were inconsistent: masters were not obliged to manumit them and the practice of baptizing slaves was often discouraged. The enslavement of co-religionists was discouraged, if not forbidden, for Christians, Jews, and Muslims alike. Consequently, northern European pagans and black Africans were a target for all three religious groups. Ethnic and religious difference was conflated in the justification of slavery.

A major Christian justification for the use of slavery, especially against those with dark skin, was the Curse of Ham. The Curse of Ham refers to a biblical parable, in which Ham, the son of Noah, sins by seeing his father inebriated and naked, although scholars differ on the exact nature of Ham's transgression. Noah then curses Ham's offspring, Canaan, with being a "servant of servants unto his brethren." Although race or skin color is not mentioned, many Jewish, Christian and

### 10.7 Summary

- The apparent discrepancy between the notion of human liberty founded in natural law and the recognition of slavery by canon law was resolved by a legal "compromise": enslavement was allowable given a just cause, which could then be defined by papal authority.
- The state of slavery was thought to be closely tied to original sin Towards the middle of the 15th century, the Catholic Church, in particular the Papacy, took an active role in offering justifications for the enslavement of Saracens, pagans, Africans, and other "infidels."
- In 1452, a papal bull entitled Dum Diverse authorized King of Alfonso V of Portugal to enslave any "Saracens" or "pagans" he encountered.
- The Pope, Pope Nicholas V, recognized King Alfonso's military action as legitimate in the form of the papal bull, and declared the full and free power, through the Apostolic authority by this edict, to invade, conquer, fight, subjugate the Saracens and pagans, and other infidels and other enemies of Christ.

### 10.8 Key Terms

- **Abolitionist-** 18th century abolitionists campaigned for the end of the slave trade.
- **Debt** - Bondage can be passed on from generation to generation, with children required to pay off their parents' debt.
- **Emancipation-** The formal end of slavery in Britain's Caribbean colonies
- **Plantations-** are farms specializing in cash crops, usually mainly planting a single crop, with perhaps ancillary areas for vegetables for eating and so on
- **Slave Auction-** A public sale in which people were sold like property as slaves to the highest bidders.

### 10.9 Self Assessment Questions

1. When did slavery emerge historically, and in what regions?
2. Name different forms of slavery throughout history.
3. What is chattel slavery?
4. How did slavery impact the economic development of nations?
5. Explore the transatlantic slave trade, detailing its scale, impact on Africa, and consequences for the Americas.
6. Explain the concept of chattel slavery, highlighting its characteristics and effects on enslaved individuals.
7. Discuss the abolitionist movements in the 18th and 19th centuries, including key figures and their contributions.



### 10.10 Further Readings

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- Chris Wickham. *Medieval Europe*, Black Swan, New Delhi, 2004.
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## **Unit-11 INTELLECTUAL DEVELOPMENT: LANGUAGE, LITERATURE AND HISTORIOGRAPHY**

### STRUCTURE

Learning Objectives  
Introduction  
Intellectual Development  
Language and Literature  
Learning Latin in middle Ages literature  
Historiography  
Summary  
Key Terms  
Self Assessment Questions  
Further Readings

### 11.1 Learning Objectives

- Develop and improve memory skills.
- Encourage creativity and imagination.
- Improve information retention and recall.
- Enhance the ability to organize and synthesize information.
- Develop an understanding of different cultures and perspectives.
- Apply mathematical concepts to real-world problems.

### 11.2 Introduction

Intellectual development is a multifaceted and lifelong process that encompasses the growth and maturation of cognitive abilities, thinking processes, and knowledge acquisition. From the early stages of infancy to the complexities of adulthood, individuals embark on a journey of intellectual exploration and refinement. This essay will delve into the various facets

of intellectual development, the key factors influencing it, and the significance of fostering a robust intellectual foundation for navigating the challenges of an ever-evolving world. In the early years of life, intellectual development lays its cornerstone. Infants begin to absorb information from their surroundings through sensory experiences, gradually developing cognitive functions such as attention, memory, and basic problem-solving skills. Early exposure to language, both verbal and non-verbal, plays a pivotal role in shaping communication skills and forming the basis for future cognitive growth.

### **11.3 Intellectual Development**

During fourteen century in Italy, there appeared renewed interest in all things classical. This same interest, applied to classical Latin, spelled the end of Latin as Universal language, In the middle of the fifteenth century, attempting to provide a standardized guide to classical Latin, the great philologist Lorenzo Valla Published *Elegantiae Linguae Latinae* In his text, Valla codified the Latin language according to system no longer in use, basing his rules on the work of ancient authors. Adherence to his principles forced Latin from living to dead language that no longer responded to the needs of daily life.

Latin adopted more and more to the native language of a region, it became less recognizable to people outside that area. The process of individuation occurred relatively quickly for oral Latin and the many vernacular language of Europe that we recognize today were already forming at the beginning of the Middle Ages. The official nature of writing and predominance of an oral culture meant Latin accepted these regional variations at a much slower pace and excerpt from the Vulgate Bible and other patristic writings remained the standard grammatical text until the Renaissance revived an insistence on classical Latin. In the later Medieval Ages, increasing awareness of events with far-reaching consequences led to more histories, journals and chronicles being written in attempts to understanding and explains surrounding issues. This type of literature certainly was not new but the conscious artistry of the classical historians was not emulated in the writings of the early Middle Ages which tended to sycophancy or monastic preaching. Another development in the historical writing of the high middle Ages was the quest for accuracy as authors sought to confirm their information. Events were not simply reported- they were critically analyzed and attempts were made to explain the mechanics of situations and relations.

### **11.4 Learning Latin in the Middle Ages Literature**

Latin was the official language of law, government, business, education and religion in

Western Europe until sixteenth century. The Latin of written communication was generally considered learned, or high, Latin and composition of documents followed standard guidelines regardless of whether the document was written. On the other hand, the common or Vulgar, Latin was a living language, mingling with the borrowing from regional dialects to suit the needs of local population.

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- **The Rise of Vernacular Language in the Late Medieval Ages.**

With the development of printing press, printers sought to increase the market by publishing works in the vernacular. While the aristocrats turned up their noses at his vulgar innovation, the common people gobbled up these traditions. For the first time, the economically and educationally (that is, not trained in Latin) disadvantaged could own and read a family Bible. Demand for the most influential religious works kept the presses running at top speed. However, one can only own so many Bibles and the public soon began to demand a broader range of writing and secular literature experienced an explosion in popularity. It is interesting to note that the first book printed in Venice in 1469 was not the Bible but, rather Cicero's Letters, foreshadowing the importance of printing to the renewed Classicism of the Renaissance.

- **Impact of the Printing Press**

Religious issues were very important for literature throughout the middle Ages. Easily the most prevalent genre, religious literature ranges from purely devotional to theological discussion to sermons to immensely popular hagiographies. One of the over-riding reasons for this was the literacy of clergy. During early middle ages, Literacy was often necessary for entry in to religious orders and even runs were compelled to meet this requirement. However, by the later middle ages, not all monastic were trained in reading and writing and monastic communities experienced a decline in literacy similar to that experienced in general population. Nevertheless, higher rates of literacy continued to exist within cloister walls than without.

The growing demand for literature in vernacular was felt by religious authors' ad by the fourteenth century, although Latin continued to be the official language of the Church. Popular

religious writing was published in vernacular. Printers, engravers and illuminators did a booming business in the production of breviaries, missals, Psalters and books of hours, all designed to guide the pious through devotions.

Another extremely common form of religious writing in the middle Ages was hagiography, written to glorify Christian saints, hagiographies were used to teach Christian principles and illustrate moral lessons. Saint's lives were typically riddled with miraculous circumstances that endorsed claims of sanctity. Although tales of miracles were believable to the medieval mind, hagiographies were viewed with a great deal more skepticism by later readers.

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- **The Chronicles of Villehardouin**

Another branch of historical writing includes biographies and autobiographies. While this style can also be seen in hagiographies, mere mortals were not regarded as appropriate topics for literary efforts after the end of the Carolingian Empire. As Europe once again began to turn eyes outwards and experience other cultures, the chronicles written by cloistered monks began to fall in to disfavor and in the twelve century, biographies of influential people once again became popular. By thirteen century, although many autobiographies were introspective accounts by prominent religious personalities, spicy accounts of contemporary glitterati and vivid tales of exotic travels also available to titillate the populace.

The poetry of the middle Ages also typically revolved around religious themes. The shift from the use of classical meter to accentual meter and rhyme was the greatest change, allowing vernacular languages to be used in rhyme. Many of the great Latin poems of the period acquired musical settings and the use of hymn in churches served as vehicle for reinforcing Christian doctrine.

Medieval drama also developed from clerical attempts to simplify or illustrate liturgies. Becoming increasingly elaborate, these dramatizations developed into "operas." When they became too elaborate and complicated to perform inside churches, they were presented on stages outside the church as a regular part of feast days. As religious plays and pageants expanded

outside the church, proponents of ecclesiastical reforms denounced the dreams for dishonoring the solemnity of the religious officers. To solve the problem, the presentation of religious dramas was taken over by laity.

- **The Crucifixion (excerpt) from the York of Mystery Plays-**

The blossoming of chivalric literature gave birth to the great epic and romances of the period. Largely derived from tales that date back to the songs of bards, when the developing nationalism of the later middle ages revived an interest in ancestral literature, these epic tales experienced a resurgence in popularity. The Teutonic epic of Beowulf illustrates this. Probably in existence prior to the widespread adoption of Christianity by the Germanic peoples, Beowulf was first written down in the eight century.

- **Beowulf**

Another type of epic writing appeared in the French chansons de geste. Typically using historical events as backgrounds, the chansons were simply rhythmic tragedies that extolled the chivalric virtues of courage and loyalty, praising the extraordinary feats of their heroes. Like Germanic epic, French chansons reflected a military, masculine society. The most popular chanson was the Song of Roland. While the tale itself is set in eighth century, the oral tradition of Roland can be dated back to the mid-eleventh century and it was not written down until the early decades of the twelfth century. Also associated with this style of ancestral epic are the Arthurian cycles of English literature.

- **Song of Roland**

Le Morte d'Arthur (Death of Arthur) The great literary innovation of high and late Medieval Ages was the rise of secular lyric poetry. One type of this secular poetry was so called-Goliardic poetry. The content was largely humorous, indulging in satire and irony, boldly commending the pleasure life- wine, woman and song. Scandalized, the church denounced this type of ribald poetry and its authors. Nevertheless, the genre persisted and its authors frequently became revered officials in the same Church that had earlier condemned them.

- **Goliardic Verse**

Out of the later chivalric ideals of courtly love grew the beautiful poetry of high medieval troubadours. In the late twelfth century, Andreas Capellanus described courtly love in his treatise, The Art of Courtly Love. This type of poetry expressed a reverence for women that were absent from earlier heroic epics and although some improvements in the status of noblewomen likely influenced the development of the ideal, courtly love was more mythical than actual and did not accurately reflect life. By the fourteenth century, love stories and romances, such as Aucassin et

Nicollette by Guillaume de Machaut, were popular forms of secular literature.

### 11.5 Historiography

- **Troubadour Poetry**

In England, the secular poetry achieved prominence and popularity early. In the fourteenth century, William Langland produced an allegorical vision of human life in *Piers Plowman*. Perhaps the most vivid picture of late medieval people is afforded by Geoffrey Chaucer's work, *The Canterbury Tales*. Across the channel, the poetry of François Villon reflected the contrasting moods that were the hallmark of late Middle Ages in dark and brooding work such as *Epitaph in the Form of Ballad*.

Although vernacular poetry arrived slightly later in Italy than in northern Europe, Italy was to produce some of the most influential poets and novelist of the Later Middle Ages. The first of this new breed was Dante Alighieri (1265-1361), arguably the greatest medieval poet. Dante wrote in Latin but more frequently, he used the Tuscan vernacular. His writings encompass a broad range of subjects but he is best known for the lyric poems to his beloved.

Beatrice in *la Divina Commedia* (Divine Comedy). Packed with symbolism and allegory, *The Divine Comedy* conveys Dante's judgment on the characters of history as he places them into the many levels of heaven, hell and purgatory. Dante's ability to create literary masterpiece in Tuscan proved his own arguments against the scholars and writers who, scorning the use of vernacular as vulgar, insisted on Latin as the language of Literature.

Dante's work provided inspiration for the writers across Europe but his path was most closely followed by two mother Italian poets, Giovanni Boccaccio and Francesco Petrarch. Both writers drew heavily on Dante and one another, meeting in 1350 and maintaining a close friendship until Petrarch's death. Petrarch (1304-1374) is considered to be the first modern poet. Although he wrote many of his work in Latin and pressed to restore the use of classical Latin, Petrarch's most popular work is a collection of Italian verse known as "*Canzoniere*", inspired by his unrequited love for Laura. Petrarch spent most of his life in the service of the church and the Visconti family of Milan. Highly respected during his lifetime, Petrarch was crowned poet laureate by the Senate of Rome in 1341 and his perfection of the use of the sonnet was especially influential to later English Poet, such as Geoffrey Chaucer and William Shakespeare.

- **Francesco Petrarch**

Petrarch wrote a great deal concerning his personal views and opinions. There is an example. Only nine years longer than Petrarch, Giovanni Boccaccio (1313- 1375) abandoned his early studies in accounting in favor of classical learning. While Dante had his Beatrice and Petrarch had his Laura,

Boccaccio's romantic inspiration was the mysterious Fiammetta. Although Boccaccio wrote numerous works prose and poetry, as well as several scholarly and scientific works in Latin, he is best known for The Decameron- A collection of 100 short stories written between 1348 and 1353, The Decameron is set within the framework of a group of ten men and women who had taken refuge from the plague in a country' villa outside Florence for ten days. Included within, The Decameron is some of Boccaccio's best lyric poetry and both Shakespeare and Chaucer drew heavily on the work for structure and style. The literary accomplishment of late Middle Ages provided the tools for the great literature that was to abandoned in the Renaissance. The vernacular languages continued to develop along independent path, borrowing from other languages as required, adjusting to the needs of the speakers and developing in two languages of Europe that are recognized today. The popularity of secular works continued to rise until, in the modern era, few religious books are published.

### 11.6 Summary

- Understand and use grammar and syntax appropriately.
- In intellectual development is a dynamic and lifelong process that unfolds across various stages of life. From the foundational years of early childhood to the specialized realms of higher education and beyond, individuals continually refine their cognitive abilities, critical thinking skills, and capacity for lifelong learning.
- Nurturing intellectual development is not only essential for personal growth but also plays a pivotal role in equipping individuals to navigate the complexities of an ever-changing world.
- As we embrace the challenges of the future, fostering intellectual development remains a cornerstone for building a society characterized by innovation, adaptability, and intellectual curiosity.
- **Adolescence and the Development of Abstract Thinking: Navigating Complexity**
- As children progress through childhood, they reach cognitive milestones that signify the development of higher-order thinking. Piaget's stages of cognitive development highlight the emergence of symbolic thought, concrete operational thinking, and abstract reasoning.

### 11.7 Key Terms

- **Alliteration-** The repetition of an initial consonant sound in words that are close together, such as within a single sentence or line of poetry.
- **Allegory-** A literary work in which nearly all of the characters, events, settings, and other literal elements of the story have a second, symbolic meaning
- **Antagonist-** In a story, the antagonist is the opposite of the protagonist, or main character.
- **Perspective-** The perspective from which the events of a story are reported to the reader or

audience.

### 11.8 Self Assessment Questions

1. What is the critical period hypothesis in language development?
2. Define babbling and its role in early language acquisition.
3. Explain the difference between receptive and expressive language skills.
4. Explore the interplay between genetic factors and environmental influences in language acquisition.
5. Elaborate on the critical period hypothesis and its implications for learning a second language.
6. Evaluate the strengths and weaknesses of each theory in explaining how language is acquired.

### 11.9 Further Readings

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- Gerhard, Bowering. *Islamic Political Thought: An Introduction*, Delhi, 1996.
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## **UNIT-12    INTELLECTUAL DEVELOPMENT: GEOGRAPHY, ASTRONOMY, MEDICINE, MATHEMATICS AND PHILOSOPHY**

### **STRUCTURE**

Learning Objectives  
Introduction  
Intellectual Development  
Geography and Astronomy  
Medicine & Mathematics  
Philosophy  
Summary  
Key Terms  
Self Assessment Questions  
Further Readings

### **12.1 Learning Objectives**

- Improve reading and writing abilities.
- Enhance logical reasoning and deduction skills.
- Improve information retention and recall.
- Foster global awareness and citizenship.
- Encourage open-mindedness and tolerance.

### **12.2 Introduction**

In higher education, intellectual development becomes more specialized as individuals delve into specific fields of study. Critical inquiry, research skills, and the ability to synthesize information become paramount. Universities and colleges provide environments that encourage intellectual discourse, debate, and the exploration of new ideas, contributing to the formation of well-rounded and intellectually adept individuals. Intellectual development is a dynamic and

lifelong process that unfolds across various stages of life. From the foundational years of early childhood to the specialized realms of higher education and beyond, individuals continually refine their cognitive abilities, critical thinking skills, and capacity for lifelong learning. Nurturing intellectual development is not only essential for personal growth but also plays a pivotal role in equipping individuals to navigate the complexities of an ever-changing world. As we embrace the challenges of the future, fostering intellectual development remains a cornerstone for building a society characterized by innovation, adaptability, and intellectual curiosity.

### **12.3 Intellectual Development**

In the early years of life, intellectual development lays its cornerstone. Infants begin to absorb information from their surroundings through sensory experiences, gradually developing cognitive functions such as attention, memory, and basic problem-solving skills. Early exposure to language, both verbal and non-verbal, plays a pivotal role in shaping communication skills and forming the basis for future cognitive growth. As children progress through childhood, they reach cognitive milestones that signify the development of higher-order thinking. Piaget's stages of cognitive development highlight the emergence of symbolic thought, concrete operational thinking, and abstract reasoning. Educational experiences during this period significantly impact a child's ability to grasp complex concepts, solve problems independently, and engage in critical thinking.

The adolescent years mark a period of significant intellectual growth, characterized by the development of abstract thinking and the ability to consider multiple perspectives. Adolescents engage in more sophisticated problem-solving, develop a deeper understanding of moral and ethical principles, and refine their analytical skills. Exposure to diverse subjects and extracurricular activities broadens their intellectual horizons. Intellectual development does not conclude with formal education but extends throughout one's life. The concept of lifelong learning emphasizes the importance of continually seeking knowledge, adapting to new information, and developing skills relevant to the evolving demands of society. A growth mindset, characterized by the belief that intelligence can be developed through effort and perseverance, becomes a driving force in this ongoing intellectual journey.

### **12.4 Geography and Astronomy**

- **Geography**
- **Geographical Division**

Geographically, Europe was divided into several divisions. Southern Europe was dominated by three peninsulas that reach into the Mediterranean Sea. They afford a means to

contact with the main continent, and also provided desirable places upon which man could live. In spite of numerous approaches; the central and northwestern parts of Europe were difficult to reach. The Alpine mountains system presented a formidable barrier to access from the south. The Black sea and the Carpathian Mountains made difficult to approach to the central Europe from the east .However, the Danube River penetrates these high lands, giving entry in to the central part of Europe .By crossing low divides, the traveler could make his way from the source of the Danube to head waters of the Elbe, Main, and Rhine rivers, thus covering the territory from the Black sea to North Sea. Other approaches to central Europe were up the Rhone River, which led beyond the main barrier of the Alps, and by way of the Po Rivers and through the Brenner Pass.

The northern Europe was destined to become the centre of intellectual and industrial activity in Europe. This vast area was separated from Mediterranean region by an irregular and broken mountain range, including the Pyrenees, the Jura, the Vosges, the Alps and the Carpathian mountains. The modern States of Germany, Poland, Denmark, the Baltic States, the Netherlands, Belgium, England, and the most of France lie wholly or in part within this region. The climate is temperate, there is plenty of rainfall, the soil is fertile, and the growing season is long enough for staple crops to mature. Valuable natural resources make the industrial development possible, while the coast line affords many excellent harbors on which are located cities of outstanding commercial importance. The value of these lands, the density of population, and lack of natural boundaries between unfortunately have made strife and warfare common.

- **Geographical Divisions of Europe-**

The different states There were three main natural divisions of Europe, formed by climate. mountains, plains, and rivers. They are Mediterranean lands, including Greece, Italy. Spain, and Southern France, the Atlantic region, including the British Isles, France and Germany, Eastern Europe, the north of Danube River. The main areas in the first group have the sub-tropical climate and a great variety of soil. Inhabitants of these places, isolated from their regions, were dependent on sea for opportunities of travel and trade.

In second section, which possessed a temperate climate, plains and low mountains area were dominating topographical area .In early times, most of the region was covered with heavy forest, which served as the barrier to the colonizer. Eastern Europe had hot summers and very cold winter .In the northern glaciated areas; there were heavy forest of evergreen trees. South of the forest lands were the Black earth areas, with a broad expanse of grass lands extending to the shores of Black Sea?

- **Mineral Resources**

Early man was attracted by natural resources that Europe could furnish. Amber, valued for decorations and magical properties, was found near the Baltic Sea. Gold was discovered in

Transylvania and in Ireland. Copper was mined in Slovakia and in Spain. Tin was in Britain and Bohemia. These materials had been procured by civilization centers in the near east long before Europe was invaded by peoples coming from the east.

- **Early Peoples of Europe**

Early Culture Centers-Most of the people and cultures of Europe, within the range of history, were Asiatic in their origin. However, there was a long period of blending, and, and this produced in cultural characteristics of an individuality that can be called correctly European. The spread of metal working helped to stabilize society and produced the general elements of peasant village life. Settlers crossed from Asia Minor to Greece and moved up the Danube River, where settlements were made to the south of the modern city of Belgrade. From here, a similar culture spread northwest through Bohemia, Thuringia, the Rhineland, and northern France. This produced a fully developed Copper Age in Europe about 2500 BC.

About this time, the Indo- European peoples were entering Iran and Mesopotamia and found their way in to Europe. These intruders crossed southern Russia in to central Europe as conquerors. They made settlements in Poland, in Silesia, in Bohemia, in Bavaria, and in Scandinavia. One group, the Achaeans, entered northern Greece about 2000 BC. They were nomadic people, but they introduced the wagon, the plow, cattle, sheep, the dog, and the horse. They spoke an Indo- European Language, and have been called the first Greeks. At the same time, another metal using people spread northward from Portugal, going as far as Britain and Scandinavia. This group constructed huge monuments, such as Stonehenge in England. Primarily they were farmers, but they carried on some trade with neighboring people.

- **The Celts**

The Celts were apparently the result of a fusion of diverse peoples who about 1200 B.C, became powerful in south-western Germany, in the upper Rhine Valley, and in Eastern France. They were pioneer iron-workers, specializing in making of knives, spears, and swords. Wars like people, they were ruled by a Chief, whose authority and tenure of office depended on his ability as warrior. Living in fortified villages, they carried on incessant warfare. About 500 B.C the Celts invaded and settled Gaul. Here they came in to contacts with Greek Traders, exchanging many commodities with them. The Celts had an elaborate religion, in which they were led by men belonging to an order called the Druids. These leaders, who were philosophers as well as priests, kept records, performed sacrifices- sometimes human sacrifices, made predictions, and carried on many of the functions of the government.

- **The Germans**

About 1500, another pastoral Indo-Europeans people, called the Germans, became established on the Northern German plain. By 800 BC., they pushed south wards to the Rhine River. A long war with the Celts ensued, in which the latter were from central Germany. The

Germans were divided into three main groups: the Cimbri in western Germany, the Goths in northern Germany, and the Teutons in the older Valley. These people were all warlike, living in temporary villages and practicing very few crafts.

About the beginning of the Greek cultural tradition, the European people were in a great turmoil. Over population, existed in many places and warfare dominated the efforts of most of the people. A number of numbers of villages had grown up , but trade not developed to the point of creating towns. Finally, inhabitants of the northern areas became strong enough to conquer south Western Europe.

### **Astronomy**

It would be helpful to begin to spell out the geographic, chronological, and cultural limits of medieval European astronomy by distinguishing it from three other astronomical traditions with which it is related: Medieval astronomy benefited from the heritage of both the Classical and Islamic worlds and contributed significantly to the astronomy of the Renaissance. Furthermore, some of the important traditions of Islamic astronomy were developed in parts of medieval Europe, most notably the astronomy of al Andalus (Islamic Spain and Portugal).

Turning to a positive definition, we can define the astronomy of medieval Europe as those astronomical practices that took place in Europe from the fall of the Western Roman Empire in the late 5th century to the Renaissance. From the perspective of art history, the Renaissance began in the 13th century in Italy, but from the perspective of the history of science the medieval traditions of astronomical study continued to flourish through the 14th and 15th centuries and only ended with the publication of Copernicus's *De revolutionibus* in 1543. Culturally and linguistically, this discussion is restricted to the astronomies of the Latin tradition of Europe, as well as those that were expressed in various indigenous languages. (A separate study would be possible of astronomical sites in the Medieval Greek world.)

Chronologically, the middle Ages are conventionally divided into an Early Medieval and a Later Medieval period. A chief marker of this division is the re- emergence of urban society in the 12th century, which was accompanied by several changes that transformed medieval astronomy. The first was the movement of astronomical study from monasteries and cathedrals to the emerging universities. Accompanying the rise of the universities was the change of the content of astronomical study, since both astronomy and geometry took on a renewed quantitative aspect founded on the study of ancient texts. The rise of urban life saw the development of learned and skilled professions, including architects who applied this astronomical knowledge in their work.

In the past two decades, the picture of astronomy in medieval Europe has undergone fundamental changes. Until recently, it had been customary to skip from the Greek and Roman

astronomy of late antiquity to its recovery in the 12th century through Arabic intermediaries. In popular histories of astronomy, the Early Middle Ages was dismissed as a dark, thousand-year interlude between the fall of Rome and the Renaissance. Recent studies have displayed the extent and variety of early medieval astronomical study. Its primary emphasis was more on the interpretation and elaboration of received texts than on observations of celestial phenomena. It is only in the later Middle Ages, with the recovery of Ptolemaic texts, that astronomy was transformed to integrate quantitative observations with quantitative predictions using trigonometrically computed tables derived from geometrical models.

It is useful to consider six distinct, yet interacting, astronomical traditions in the European Middle Ages: the arithmetical tradition of computes, concerned with determining the date of Easter in the context of the Julian calendar; the practical tradition within monastic communities of determining times of prayer by observing the stars and the Sun; the ancient Roman tradition of astronomy as one of the mathematical disciplines within the seven liberal arts; the ancient Greek tradition of predictive mathematical astronomy stemming from the work of Ptolemy; a practical concern with the annual motion of the Sun along the horizon for various purposes including the orientation of churches; and finally, the various techniques of astrological prognostication.

- **Medieval Astronomical, Traditions**
- **Computes**

Computes was a practical astronomy, concerned with reconciling the periods of the Sun and Moon—in other words "the science of the numbering and division of time" (Grosseteste 1926: 213). Specifically, computes addressed the practical problem of establishing a reliable and uniform method for computing the date of Easter and the other moveable feasts in the Christian calendar. Its astronomy was bookish, relying on received values of astronomical periods such as the 19-year luni-solar cycle and the 365 day Julian (solar) year; observational instruments were not used to question computistical practice until late in the 11th century. A source of physical artifacts is found, however, in the communists' discussions of the Sun's orderly motion through the twelve signs of the zodiac. Aspects of the zodiac were presented in religious calendars and appeared as iconography in various works of art, including paintings and sculpture adorning buildings.

- **Timekeeping**

Timekeeping provided the earliest focus of medieval astronomical observations. When he sent a sundial to the Burundians king, Gundobad, Cassiodorus described knowledge of the correct time as the thing that separates man from the beasts. Near the end of the 6th century Bishop Gregory of Tours described in his *De cursu stellarum* how the celestial order could be used to regulate monastic prayer at night. Through the 13th century a variety of texts presented similar techniques for observing particular stars in relation either to the local horizon or to

conveniently located structures.

In the 9th century, we begin to see different kinds of portable instruments being used to regulate nocturnal prayer. The earliest horologium was the star clock described in the early 9th century by Pacificus of Verona, which determined the time by observing a bright star (Polaris) rotating around the faint star that was then the pole star. Around the year 1000 we see the astrolabe recommended as an instrument to regulate times of prayer.

During the day, prayer could be regulated by the more permanent structure of the sundial. The 7th-century Escomb dial marks the times of the monastic prayers of Terce, Sext, and Nones while the more elaborate dial of the 7th-century Bewcastle Cross marks the twelve hours from sunrise to sunset. The earliest clocks appear in monasteries and these mechanical models of the regular motion of the heavens would come to supplant sundials on medieval churches, incorporating greater astronomical and cylindrical detail by the later Middle Ages and Renaissance.

- **The liberal arts**

The liberal arts presented the general medieval cosmological picture through the study of ancient texts dealing with the four mathematical arts of the quadrivium: astronomy and geometry, music and arithmetic. This kind of astronomy employed the continuous figures of geometry to provide a qualitative understanding of the structure and motions of the heavens. The motions of the Sun and Moon were commonly described in relation to the zodiac, but neither observations nor computations formed a part of this tradition.

- **The Ptolemaic tradition**

The Ptolemaic tradition, enhanced by Arabic improvements, brought a new concern with quantitative observations and computations to Western European astronomy in the 11th and 12th centuries. Astronomical specialists designed and employed instruments for both observations and calculations. This new astronomy found a home in the new universities of the 13th century, where it was taught and studied.

- **Solar horizon astronomy**

Solar horizon astronomy reflects the ancient recognition, expressed by Isidore of Seville (early 7th century AD), that the sun "will set in a different place tomorrow, and that it had in a different place yesterday. When it rises, [it] holds a path through the south. Afterward, it goes to the west and plunges itself into the Ocean." (Isidore of Seville 2006: 102). Isidore also maintained that the ancients built temples so that "whoever would take counsel or pray would look to the equinoctial east (*orientem spectabant aequinoctialem*)" (Isidore of Seville 1962 [1911]: xv.4.7; cf. Isidore of Seville 2006: 309). This tradition of turning east to pray was frequently elaborated by Christian writers and the astronomical principle was incorporated into

the construction of many medieval churches.

In the last century, many surveys of medieval churches have been undertaken, although few of them have been analyzed with anything like the statistical rigor that has become routine in archaeo-astronomical investigations. These surveys report mixed results; some claim to find orientations towards sunrise on the feast of the church's patron saint, while others deny such patronal orientations. In general, they indicate a tendency to build churches so that the congregation would face the rising Sun at some ritually or calendrically significant time of the year. A recent systematic survey of a carefully selected set of medieval English village churches has shown that the equinoctial direction, as defined by the astronomical principles of medieval calendars and computus, plays a significant role in the orientation of these churches.

### 12.5 Astrology

Astrology used as its astronomical basis the calculation of the positions of the stars and the seven classical planets for any chosen date or time. Until very recently, the scholarly consensus maintained that before the reception of Ptolemaic astronomy in the 11th and 12th centuries, Europeans lacked the astronomical and mathematical techniques needed to support horoscopic astrology. Recent examinations of previously neglected texts, however, have demonstrated that they provide the necessary techniques. These include a method to compute the sign of the zodiac that was rising on the horizon at a chosen date and time and several methods to compute 'positions' of the planets which, while bearing no relation to astronomical reality, do provide sufficient data for astrological prognostication.

- **Situating astronomies in medieval Europe**

These astronomical traditions flourished at different times. The computistical tradition was concerned with the astronomical basis of the ecclesiastical calendar and endured throughout the Middle Ages; in fact the question of the date of Easter underlay the Gregorian calendrical reform of 1582. The practical monastic tradition of keeping time by watching the stars is mentioned in the earliest Western monastic rules of the 5th century, and continued into the 13th century. By that time, however, observing instruments and mechanical clocks (both of which incorporated a geometrical picture of the cosmos) had made their way into the timekeeping tradition. The classic texts of the liberal arts tradition were written from the 4th through to the 7th centuries, and gathered glosses and commentaries from the 9th century to the 13th centuries. Beginning in the 12th century, however, they began to be supplanted by texts reflecting the mathematical astronomy of the Ptolemaic tradition. The astronomical orientation of religious structures was called for as early as Vitruvius (1st century BC) and Isidore of Seville (early 7th century AD); this concern continues through to William Durandus and William of St. Cloud (both late 13th century). However, determining when these astronomical principles were



actually being followed in the construction of churches requires systematic measurements of the orientations of well defined groups of churches. Astrology, as already discussed, was clearly practiced as early as the 10th century.

The practitioners of these traditions were not members of an astronomical profession, unless we count as astronomers those masters who taught astronomy in the universities from the 13th century until the Renaissance. Astronomical knowledge was developed, preserved, and transmitted as part of a broader intellectual enterprise, overlapping with the theoretical study of natural philosophy, with the practical studies related to the maintenance of the religious calendar, and with those practical activities related to keeping the time of day for religious and civil purposes.

There is little evidence that medieval Europeans made quantitative measurements of celestial phenomena before the 11th century. Most Early Medieval astronomical observations for which we have written records were simple naked-eye observations that qualitatively described fundamental astronomical phenomena: the phases of the Moon, the occurrence of a solar or lunar eclipse, or the periodic appearances of a planet. It is only in the second millennium that quantitative measurements began to emerge in the Latin West, chiefly measurements of the elevation of the Sun and stars using the astrolabe and the various forms of the astronomical quadrant. These instruments reflected and contributed to the incorporation of quantitative geometrical concepts into medieval astronomy.

As regards the material heritage of astronomy in the European Middle Ages, the absence of professional astronomers and the limited role of observations raise several problems. Since medieval astronomy was not institutionalized as a profession, there were few, if any, astronomical observatories in the sense of sites purposefully designed to house instruments for astronomical observation and to preserve the records of those observations. In this period, the few instruments that exist were not the corporate property of scientific institutions but were, as far as we can tell, used either by the assigned timekeepers at religious institutions or owned by individuals who had a special interest in astronomy.

In approaching the material record of medieval astronomies, it is also important to recognize that most historical research into medieval science has focused on texts and their authors; we know more about them than about the places where medieval astronomy was practiced. In some cases, it is not even clear where an author was when he discussed a particular astronomical topic. This makes the designation of some astronomically significant sites somewhat problematic. Similarly, records of astronomical observations, teaching, and theory are not located at specifically astronomical institutions, but are intermingled with other documents in libraries and archives. Although there were no specially designed observatories, occasionally

some structures were used for astronomical observations because of incidental characteristics of their design that facilitated such observations.

- **Astronomy in churches**

Churches are among the most abundant medieval sites in all of Europe; every village had one and many of them survive to the present. For example, a recent study noted that there are more 18,000 churches in Britain, some 12,000 occupying sites established before the 13th century. By the 11th century, the construction of standardized village churches had reached a level that "groups of masons could provide 'off the peg' one-cell and two-cell churches" (Blair 2005: 414). Churches do not form a single category but range from simple village churches to elaborate monastic and cathedral churches. Many of them embodied astronomical principles in a variety of ways: some were oriented astronomically; some used the changing light of sunbeams throughout the day and the year for timekeeping or symbolism; many incorporated formal timekeepers, from sundials to clocks, in their structure; and some were decorated with astronomical iconography or symbolism.

The astronomical orientations of many European medieval churches, ranging from great cathedrals to simple village churches, most of which were built after the year 1000, have been measured in varying detail. Although there have been many surveys of the orientation of individual churches-especially of major churches that are noteworthy for artistic or historical reasons--more significant from an archaico- astronomical perspective are systematic surveys of groups of contemporary churches in a single geographical region.\*

A second class of astronomical interaction with churches involves the controlled use of sunlight within the church to illuminate selected portions of the interior at specific times of the day and of the year. The 13th-century Parisian astronomer, William of St Cloud, discussed how sunbeams, crossing the church from a southern window, could be used to mark midday and other times of day. He asserted that this was the intention of the builders, since they commonly placed an image of a cockerel the traditional sign of calling monks to prayer as a weather vane ('weathercock') to show the direction of the winds. A number of recent Italian studies have uncovered cases where paintings or statues of a saint were illuminated by a beam of sunlight on the saint's feast day (for example, at the Baptistery of Parma. A related concern with interactions of light and church structure is found in a more secular kind of astronomical interaction fashioned during the Italian Renaissance. Astronomically inclined clerics, concerned with the problems of the ecclesiastical calendar, the time of prayer, and other astronomical questions, introduced small apertures in the southern walls of their churches that projected the image of the sun onto permanent meridian lines (meridiane) marked or inset on the floor. With these they could determine the exact day of the equinoxes, the time of noon, and even measure the changing diameter of the Sun.

In the latter case, we have documentary evidence where the priests who installed these meridianes tell us of their astronomical purpose; more commonly we lack such documentation and thus face the standard archaeo-astronomical problem of determining whether the astronomical properties of a structure are intentional. Two approaches that use only the archaeological evidence of the standing structure have been used to try to determine the intended astronomical significance of churches, either in the sense of their axial orientation or of the interaction of their structure with solar rays.

From an archaeo-astronomical perspective the sounder approach is to consider a geographically, chronologically, and stylistically well-defined group of churches to determine whether, as a group, they tend to share certain astronomical characteristics. But such a study of groups raises difficulties if we want to identify specific examples of individual churches displaying a particular astronomical characteristic. Since the characteristic was identified by a statistical study, although the ensemble of sites may display a particular astronomical characteristic to an extent more than one would expect by chance, individual members of the group may totally lack that characteristic. Conversely, if we were to select from the group only those churches that do display a characteristic, we would give the false impression that the astronomical characteristic under consideration is much more widespread than it actually is.

The second approach found in the literature is to identify the astronomical characteristics of churches by studying an individual church to determine its precise astronomical orientation or the interactions of solar rays with other architectural elements. Often these studies are done as part of a broader investigation of an otherwise significant site. In this case, the astronomical associations can be incorporated as an element of a wider heritage approach in the case of a structure many that is considered significant for other, non-astronomical, reasons. However, in cases the astronomical characteristics of churches may only be adequately demonstrated by producing documentary evidence or by considering a regional group of related buildings of the same period that share those same characteristics.

- **Timekeepers of various kinds**

A common theme in the middle Ages was the use of astronomy for the reckoning of time, first for religious and later for civil purposes. Timekeepers ranging from sundials to ornate astronomical clocks were often incorporated as a semi-permanent feature of churches and other religious or civic structures. The Cathedral of Chartres, for example, incorporates two astronomical clocks and an ornate sculptural sundial. An elaborate example of such timekeepers is found in Strasbourg Cathedral, France, which includes numerous sundials and a sequence of elaborate astronomical clocks built in the 13th, 16th, and 19th centuries. All three clocks incorporated various principles drawn from medieval astronomical traditions, displaying the motions of the Sun and Moon, and in the later clocks the planets, as well as various calendrical

and computistical parameters related to the fixed and movable religious feasts. Both of these cathedrals are on the World Heritage List, but these astronomical concepts are not mentioned in the nomination. Such astronomical elements should be incorporated as part of the significance of structures presently on the list and in future nominations.

- **Structures embodying astronomical iconography or symbolism**

A common theme in medieval artistic depictions, both in manuscript illustrations and in architectural decoration, is the movement of the Sun through the zodiac and its relation to human activities. Hourihane (2007) has provided an extensive catalogue of the appearance of these symbols in astronomical texts, in religious calendars, and as stained glass, paintings and sculpture decorating churches. The 12th-century sculptural decoration of the arches over the west facade of Chartres Cathedral, for example, depicts the signs of the zodiac and the related labors of the month. The same pattern is evident in the late 13th-century sculptures at the bases of the niches on the west façade of Strasbourg Cathedral and on the Baptistry of the Cathedral of Parma. To the extent that the decorations of medieval churches were created as textbooks for the illiterate, these sculptures reflect an attempt to disseminate a general understanding of the relation of human activities to the cosmos.

- **Centers of learning and patronage**

Perhaps the most historically significant, although less immediately apparent, category of medieval astronomical sites are those that housed various centers of learning where astronomy was developed, studied and taught. This includes monasteries, which housed the monastic schools of the early Middle Ages; cathedrals, homes to the cathedral schools; and their successor, the medieval universities, where the new Greco-Arabic astronomy was assimilated and transformed. Astronomy was not only a concern of these formal educational institutions; it was also a topic of discussion at many courts, as rulers played the Platonic (or Solomon) role of the philosopher king. Among those are the courts of Theodoric the Ostrogoth at Ravenna, of the Visigothic King Sisebut at Toledo, and of the Emperor Charlemagne and his successors at Aachen.

- **Medicine**

In Christian Europe, there was little scientific progress during the middle Ages. Disease was once again attributed to divine causes, and miraculous cures were sought at healing shrines dedicated to a variety of saints. Some groups of Christian monks, however, provided practical care for the sick. Eventually this led to the founding of hospitals.

- **Hospitals**

The oldest surviving hospital in England is London's St. Bartholomew's, which was founded in 1123 by a courtier who became a monk after a "miraculous" recovery from malaria. The hospital was intended for the "recreation of pure men." St. Thomas's Hospital was founded

slightly later, in a similar manner. When the English monasteries were dissolved by King Henry VIII in the 16th century, both hospitals became secular institutions and eventually the home of distinguished medical schools.

- **Medical School**

The first European medical school was established at Salerno, in southern Italy. According to legend, the school was founded by an Italian, an Arab, a Jew, and a Greek who brought with him the writings of Hippocrates. The story reflects the cosmopolitan nature of the region, where Greek and Middle Eastern influences were strong. The school actually started in the 9th century as a place for monks to dispense medicines. In the 11th century, however, scholars at the school began translating Greek and, later, Arabic medical texts into Latin. In this way they introduced Hippocratic learning as funded through Galen and Islamic scholarship. Medical schools founded at Montpellier, in southern France, and Bologna and Padua, in Italy. At Bologna the 13th-century physician Taddeo Alderotti (1223-95) reintroduced the Hippocratic practice of teaching medicine at the patient's bedside. He also kept clinical case studies. Also at Bologna, in 1315, the first recorded European human dissection was conducted by Mondino de' Luzzi (1275-1326). He apparently didn't learn much from it. Instead he demonstrated the common propensity of humans to see what they expect to see. He published an anatomy text that perpetuated errors such as the three-chambered heart and the five-lobed liver.

- **Eminent Surgeons**

The most eminent surgeon of the European Middle Ages was Guy de Chauliac (1298-1368), who was associated with Montpellier in the 14th century. He wrote a medical and surgical text, the *Chirurgia magna* (Great Surgery), which served as standard reference for several centuries. He challenged the Greek notion that suppuration (pus) was a sign of healing.

De. Chauliac survived the Black Death (approximately 1347-51), which he described in his work. The Black Death, which killed many millions at this time, was almost certainly bubonic plague. However no one knew what it was or what caused' it. Most people saw it as divine punishment. Some Christians said that the Jews had poisoned the wells, and this led to massacres of Jews. Some attributed the plague to different natural causes, among them miasmas-poisons that were thought to exist in the air coming from rotting animal and vegetable matter. There were some people who believed that the plague was caused by contagion-that is, that it was passed from person to person by close contact-but they had few ideas of what might actually carry the disease. The Black Death led to significant public health measures. The city of Venice appointed a sort of public health committees, which issued burial regulations and banned the sick from entering the city. Public procession were prohibited. In the city of

<b>Mathematics</b>
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- **Conditions of Mathematic**

During the centuries in which the Indian and Islamic mathematicians were ascendency, Europe had fallen in to dark ages, in which science, mathematics and almost all intellectual endeavors stagnated. Scholastic scholars only valued studies in the humanitarians, such as philosophy and literature, and spent much of their energies quarreling over subtle subjects in metaphysics and theology, such as "How many anglers can stand on the point of a needle."

- **Different branches of Mathematic**

From the 4 to 12 century, Europeans knowledge and study of arithmetic, geometry, astronomy and music was limited mainly to Boethius translations of some of the work of ancient Greek masters such as Nicomachus and Euclid. All trade and calculations were made using the clumsy and inefficient Roman numerical system, and with an abacus on Greek and Roman models.

- **External Influence**

By the 12 Century, though, Europe, and particularly Italy, was beginning to trade with east, and eastern knowledge gradually began to spread to the West. Robert Cheter translated Al-Khwarizmi's important book on algebra in to Latin in the 12 century, and the complete text of Euclid's element was translated in various versions Adelard of Bath, Herman of Carinthia and Gerard of Cremona. The expansion of trade and commerce in general created a growing practical need for mathematic, and erythematic, and arithmetic entered much more into the lives of the common people and was longer limited to the academic realm.

- **Invention of Printing Press**

The advent of printing press in the mid-15th century also had a huge impact. Numerous books on arithmetic were published for the purpose of teaching business people computational methods for their commercial needs gradually began to acquire a more important position in education. B 19 Europe's first great mathematician was Italian Leonardo of Pisa, better known as Fibonacci. Although best known for the so called Fibonacci sequence of numbers, perhaps his most important contribution to European mathematics was his role in spreading the use of the Hindu-Arabic numerical systems throughout Europe in the 13th century, which soon made the Roman numerical system obsolete, and opened the way for great advance in European mathematics.

- **Important Scholars**

An important mathematicians and scholar of the 14th century was the Frenchman Nicole Oresme. He used a system of rectangular coordinates centuries before his countryman Rene Descartes popularized the idea, as well as perhaps the first time-sped-distance graph. Also leading from his research in to musicology, he was the first to use fractional exponents, and also worked on infinite series, being the first to prove that the harmonic series was a divergent

infinite series (not tending to a limit, other than infinity).

The German scholar Regiomontanus was perhaps the most capable mathematicians of the 15th century. His main contribution to mathematics was in the areas of trigonometry. He helped separate trigonometry from astronomy, and it was largely through his effort that trigonometry came to be considered as an independent branch of mathematics. His book "De Triangulis", in which he described much of the basic trigonometric knowledge which is now taught in high school and college, first great book on trigonometry to appear in print.

Another prominent scholar in mathematics was Nicholas of Cusa (Nocolaus Cusanus) a fifth century German philosopher, mathematicians and astronomer, whose prescient ideas on the infinite and infinitesimal directly influenced later mathematicians like Gottfried Leibniz and George Cantor. He also held some distinctly non- standard intuitive ideas about the universe ant Earth's position in it, and about the elliptical orbit of the planets and relative motion. It foreshadowed the later discoveries of Copernicus and Kepler.

## 12.6 Philosophy

- **Christianity and Philosophy**

The early Christians condemned Greek Philosophy because they thought it obscured morals and encouraged heresy. However, in a later period, the theologians-St Augustine, for example- began to accept both the conclusions and method of philosophers. As result, philosophy, like other forms of learning, was used as a handmaiden of theology. Theologians contented that Christianity, through divine revelation, answered most of the questions that philosophy had raised and for which they had found no solution. John Scotus Erigena (810-875) suggested that reason should have a place beside faith in attempting to reach ultimate truth. "God" he said "is the essence of all things because He alone exists"

- **Background for Scholasticism**

Controversy developed over this question: did reality exist in the universal church? One group, the realists, believed that it was present only in general class or type of objectives. Another, the nominalists, contended that reality exists only in concept. The principal issue was in the determination of the power and doctrine of the church. The practice utilized led eventually to the basic principles of scholasticism.

- **Scholastic**

Scholastic Philosophy was the most important cultural adventure of the period. It was a combination of Augustinian theology and Aristotelian logic- an attempted union of revelation and reason on philosophy. The revival of Aristotle's philosophy and its application to medieval thought as expressed in the theology of Augustine was brought about by the importance attributed to logic by Abelard (1079-1142) and justification of pagan logic by Thomas Aquinas

(1224-1274). Abelard was one of the most original thinkers in the middle ages. He was one of the first great theologians who used the power of reason to defend and to explain the faith of the church. He contended; "It is through reason, and through compunction, that men can be brought to accept the Christian faith" However, he believed that there were mysteries in Christianity that reason could not fathom; in spite of that they were not necessarily irrational. His greatest work was *sic et non* (yes or no) in which contradictory statements in Bible and in the teaching of the church fathers were enumerated. His motive was not destructive but was intended to provoke thinking. "By inquiring" he wrote "we discover truth". Enlargement was an intellectual blessing and more important, in his estimation, than trying to appease God. He believed that incarnation of Christ was for the purpose of illumination the World through divine wisdom, rather than for appeasing God.

Thomas Aquinas introduced Aristotelian logic and combined it with medieval theology. His *Summa Theologica* provided the church with a well reasoned dog and gave a new interpretation of the world and of man. Aquinas justified faith acquired through reason and constructed a defense of a world outlook, already revealed and determined. Through destructive reasoning, Aquinas endeavored to distinguish between knowledge acquired by man and revealed truth, to separate divine and natural elements in man. The incarnation, redemptive work of Christ and salvation through grace made by the sacraments were basic concepts in Aquinas's reasoning. The effort of scholasticism was to combine the complete system knowledge, scientific and theological, into a single unit.

- **Estimate of Scholasticism**

Scholasticism satisfied many of the thinkers of the middle Ages. Its inclusiveness appealed to the intellectually curious and represented a step in the direction of scientific thought. Scholasticism was not scientific, but it attempted to reduce facts to general principles. The scholastic contributed to progress in science and learning by insisting that one might examine, without fear of damnation, the nature of God and the Cosmos. Credit must be given, in spite of shortcomings, for much of intellectual activity that existed in the later part of the Middle Ages. It did not, however, satisfy the skeptical mind and it could not withstand the more penetrative inductive method of thinking.

## 12.7 Summary

- Dun Scotus- (1270?-1308), himself a scholastic, pointed out some of the fallacies of scholasticism. He showed the limitations of logical method and exposed errors in the deductions of some of his most eminent colleagues.



- He insisted that the general acceptance of Aristotle's observations was dangerous. As many of them were untrue, and suggested the reexamination of all the problems through observational and experimental, rather than merely logical, method. Sir Francis Bacon (1561-1626) criticized the scholastic in bitter terms:
- Having short and strong wits and abundance of leisure, and small variety of readings, but their wits being shut up in the cells of monasteries and colleges, and knowing little history, either nature or time, they did not out of no great quantity of matter and infinite agitation of wit spin out unto us those laborious webs of learning which are extant in their book.
- Scholasticism did not satisfy the immediate interest in the complexity of growing materialism. It taught little that was not already known. The new age clamored for new truth, not merely for proof of what was already known.

### 12.8 Key Terms

- **Analogy-** An analogy is a literary technique in which two unrelated objects are compared for their shared qualities.
- **Assonance-** Repetition of similar vowel sounds within words and phrases, commonly used for a lyrical effect in poetry and other literary forms. And Immortality.
- **Blank Verse-** Poetry or prose that does not rhyme but has a consistent meter, usually iambic pentameter.

### 12.9 Self Assessment Questions

1. What are the stages of morphological development in language acquisition?
2. Explain the concept of language immersion as a method for language learning.
3. Define the term "over regularization" in the context of language development.
4. Discuss research findings on how bilingualism affects linguistic and cognitive abilities in children and adults.
5. Discuss therapeutic interventions and strategies employed to support individuals with language disorders.

### 12.10 Further Readings

- Bloc, Marc. *Feudal Society*, New Delhi, 1998.

- Moore, R.I. *The Formation of a Persecuting Society: Authority and Deviance in Western Europe 950-1250*, Culcutta, 1997.
- Nige,l Saul. *The Oxford Illustrated History of Medieval England, 1066-1485*.

## **BLOCK-04 ECONOMY IN MEDIEVAL PERIOD**

- Unit-13 Economy; Trade and Trade Routes; revenue administration with special reference to taxation system**
- Unit-14 Early Medieval Economy and High middle Ages in Europe – Economic Expansion.**
- Unit-15 Trade & Commerce, Industrial Production**
- Unit-16 Intellectual Urban Development-Town Life**

# **Unit-13                      Economy; Trade and Trade Routes; Revenue Administration with Special Reference to Taxation System**

## **STRUCTURE**

Learning Objectives  
Introduction  
Trade & Trade Routes  
Revenue Administration  
Taxation System  
Summary  
Key Terms  
Self Assessment Questions  
Further Readings

### **13.2 Learning Objectives**

This unit mainly deals with Economy of Medieval Europe. After going through this unit, you will know-

- Trade and commerce in Medieval Europe
- Trade routes in Medieval Europe
- Economic expansion of medieval Europe
- Industrial development of Medieval Europe
- Urban development and own life I medieval Europe

### **13.2 Introduction**

Revenue administration stands as a critical pillar in the economic structure of any nation, playing a pivotal role in resource mobilization and funding essential public services. It encompasses the policies, processes, and systems through which governments collect, manage, and allocate financial resources. This essay will delve into the multifaceted aspects of revenue administration, exploring its importance, key functions, challenges, and the role it plays in fostering fiscal health and economic stability. Revenue administration is the lifeblood of government operations, enabling the financing of public goods and services. Its significance extends beyond mere fund collection, encompassing the facilitation of economic growth, poverty reduction, and the promotion of social welfare. Efficient revenue administration ensures a stable fiscal environment, enabling governments to meet their financial obligations and implement policies that drive sustainable development.

### 13.3 Trade and Trade Routes

By the beginning of the fifth century, Roman Empire was no longer a unified political entity. Its eastern provinces came to constitute the Byzantine Empire. Germanic tribes swayed the western provinces of the Roman Empire. The ruler ship of Charlemagne (771-814) extended over France, Central Europe, North Italy and small portion of Spain.

The setting up of dynastic rule in the region followed the rise of Islam in Byzantine, Africa and various parts of Asia .It left its mark on the politics of these regions. The period between tenth and thirteenth centuries in Asia was marked by many changes. The victory march of Mongols was paralleled by the emergency of Sung culture in China, the Koryo in Korea and Heian in Japan. In America indigenous people determined regional politics. Thus, these varied political changes led to regional stability. The feudal polity also generated military conflicts. The starting crusades in eleventh century Europe were an attempt to check the spread of Islam .It opened the Mediterranean to western shipping.

It may also be noted that ruling elites generated demands for weapons, horses and luxurious items. The enterprising merchants met these. The economy of middle ages was based on agriculture. The period also witnessed large scale trading activities. In addition to long distance trade through land, maritime trade also increased by manifold. In all parts of the world, goods were traded but the pattern of trade and commodities involved were quite varied. The period between 1000-1300 A.D, was marked by an expansion of commerce in Europe .In the assessment of Carlo M. Ciolla, this period of great expansion saw urbanization, demographic growth, and usage new technologies and monetization of economy. The Italian merchants rose as intermediaries in developing trade between East and West. The rise of Venice during the tenth century indicated that it served as border market between the Byzantine East, the Muslim South and Catholic West. The growth of Genoa, Pisa, Piacenza, Siena, Florence and Milan in the coming years was due to the spread of trading network. During the period from 14th to 17th century European participation in maritime trade increased. A large number of ports and commercial centers developed in the Indian Ocean and Mediterranean. Portuguese emerged as the main trading nation and started domination trading activities. Large trading companies were established in England, Holland and France.

- **Patten of Trade**

The trading transactions were in staple commodities, luxurious items, precious metals, horses, weapons and slaves. However nature and volume of local and inter- regional trade was not identical everywhere. India was renowned for exporting spice and cotton clothes. Africa and America were coveted for gold, silver and slaves. Arab traders were active in selling horses, Persian silk and Mediterranean products like clothes, wine and grain in Asia and Eastern Africa.

They also captured slaves who were sold in Mediterranean countries.

During the Ninth century, the Byzantine Empire had trading link with the Slavic countries and it gradually opened up the markets of Russia. Byzantium was the centre of manufacturing luxury goods and was known for its trade in the product of Constantinople like perfumes and silk ware. During this period interregional commercial activity was located on the fringe of Western Europe. The earliest intermediaries in the trade of North Western Europe were Frisians their trade flowed along the Rhine. Various commodities were traded by them. They carried clothe and fish up the river to pay for grain and wine brought for them. During Ninth and tenth centuries Scandinavians crossed the central Russia. Watershed these traders were instrumental in exporting honey, furs and slaves to the near regularly on their way from Baltic to the Black sea and from there to Byzantium. East. They imported spice, wine, textile and metal work. Thus, oriental luxuries like, textiles, oil and spices were available to the west and latter exported timber, iron and slaves to the west.

In the tenth century Italian merchants played an important role in trade. From the East, the Italians imported silks, velvets, damasks (a sort of woven silk), Russian furs, eastern spices and dyestuffs. These were sold all over western and central Europe. In this way; Italian merchants were mainly engaged in re-exports. They were purchasing goods from East and without additional processing exported them to the Western Europe. However, over a period of time, various city states in Italy developed manufacturing units.

The commerce of North Europe was confined to essential commodities like grain, fish timber. The valley of Somme and Seine supplied grain. When Germans colonized lands to the east of the Elbe, at that time, Prussia and Poland emerged as main granaries of Europe. In the Baltic, fisheries of Skania, off the South Coast of Sweden supplied fish to Western Europe. The wine trade of Bordeaux was wide spread. Timber was carried from the well-wooded countries around the Baltic to the plain of Flanders and the Netherlands. The towns of Northern Germany acted as intermediaries from Bay of Bourgneuf.

The trade in Southern Europe forged trading link between Muslim world and western merchants. While former purchased Frankish and Scandinavian swords. European timber, iron, tin and copper, later traded in cloth and spices.

In Western Europe, widening of trade network marked ninth and tenth century. The Arab Merchants regularly reached the Slav lands. The Slavonic states of Moravia, Bohemia, Poland and Russia developed trade in slaves, furs, honey, and wax. Russian emerged as principal trading broker and served as the clearing house for other Slavonic and Baltic Countries. During Twelfth Century, Novgorod became the main centre of trade with Baltic. In this trade, beeswax, fur and silver occupied an important place.

During this period, fabrics of Flanders reached Bohemia and in the next century,

Bohemia imported cloth from Cologne, Aachen, Mainz and other towns. It had trading link with Poland and Hungary. There was export of mining products and cattle from Hungary to upper Germany, Italy and, Vienna. During the thirteenth century, metal and luxury goods were exported to Bruges from Poland.

The region of Low Countries was also an important area of trade. While the Flanders was first to develop cloth manufacturers, they faced stiff competition from Brabant in thirteenth century. It resulted in the manufacturing of middle quality cloth by Flanders. There was important wool from England and Spain to meet the growing demand of the Mediterranean region.

During fourteenth century, the main currents of commerce were from East to West along the Mediterranean, North to Baltic Sea. In the pre contact period, extensive trading networks existed in America. In the Lawrence valley, Hurons played an important role in fur trade. The commerce of Mesoamerica was extensive. Tenochtitlan (Presently Mexico city) received turquoise and silver from New Mexico. The Aztecs in return traded in various commodities accumulated from different places. They obtained rubber from Vera Cruz, chocolate from Chiapas, jaguar pelts and honey from the Yucatan, gold from Nicaragua, cacao from Honduras or El Salvador and gold from Costa Rica. The Mayan commerce was in luxury goods such as leather work and skins. The advent of colonial rule in this region and Africa during the fourteenth and fifteenth centuries by Spain and Portugal also changed the very nature of commerce.

During the period under study, the volume of inter regional trade was not very large. The majority of European population was still dependent on local products. The mass movements of goods in Middle Ages was dependent on cheap water transport. In 1227, for instance, England exported 35,000 sacks of wool. Sweden was exporting 10,000 tons of herrings annually to the Hanse towns. In return 24,000 tons of salt was imported. Wine exports from Bordeaux reached 10,000 tons annually. Large scale trade to Europe in spices, textiles, indigo, sugar and saltpeter were highlight of 16- 17th century. Almost all these commodities were taken from India and other parts of Asia.

- **Center of Commercial activity: Markets and Fairs**

The commercial commodities were carried through specific centers of exchange and trade. These can be traced in some form or the other to prehistoric times. We have reference from ancient times from almost all cultures about the existence of periodic market at local levels. Some of these had specific commodities of trade while others had a range of them. (In India these temporary markets called haat or peth were held in all parts of the country throughout history and continue in various forms even at present. With the development of settled society regular and fixed centers for trading purposes also emerged side by side with periodic markets.

The growth of urban centers and large scale transaction spread over large regions brought into about a big change in these trading centers or market. We intend to go detail of the evolution process of the commercial centers. Here we would focus on centers of exchange which in medieval world are classified in two broad categories of market and fairs.

- **Markets**

The growing commercial activities in the medieval period saw, first growth of market and towns. Almost all the towns had market and in case of bigger towns there were more than one market. All the big towns of Europe, London, Paris, Moscow, Barcelona, Venice, Madrid, Lisbon, Bavaria, Cologne, Lyons etc. had big markets often spreading with the growth of towns or in many cases growing markets were expanding the limits of the town .Market in big towns specialized in certain commodities corn, fish, beef, cloths, livestock (generally on the outskirts) wine, cheese, and butter, fruits and vegetables. It is estimated that in 16th and 17th centuries England and Wales had around 800 localities with regular markets. Of these 300 confined themselves to single trade. 133 to grain trade, 26 to malt; 6 to fruit;92 to cattle market; 32 to sheep; 13 to horses; 14 to swine; 30 to fish;21 to wildfowl and poultry; 12 to butter and cheese; over 30 to wool; 8 to linel. The regular fairs were in addition to these. The situation was not very different in other countries of Europe. It is estimated that during the end of 16th century there were 3200 towns in India. Almost all of them had markets and bigger ones more than one. Banarasidas merchant report around 1600 A.D that each of Jaunpur's fifty two paragons had a bazaar and a mandi. The same was true of almost all regions. Surat, Agra, Lahore, Multan, Patna, Dacca, Delhi, Bijapur, Masulipatnam, Broach, Cambay, Dindigul were centers of international trade.

It is reported that Agra was bigger than London during the reign of Akbar. The craftsman thronged to urban centers to sell their products. The exchange of commodities can be illustrated from the example of Delhi in 14th century. The horses reached here from Khurasan via Multan. The city obtained grain from as far as Amroha. (UP) wines from Kol (Aligrah) and Meerut, betel leaf from Dhar in Malwa, ordinary cloth from Awadh (Ayodhya) muslin Devagiri, stripped cloth from Bengal and Brocade from as far as Tabriz in Iran. The Arab world was dotted with markets in all big towns. Towns like Aden, Jeddah, Istanbul, Hormuz, Baghdad, Mecca, Basra had markets which attracted traders from Central Asia, Africa, and India. The special feature of Chinese merchants was that they moved from one market to another with their goods. In Egypt, Cairo had more than thirty markets. Even Latin America had their own markets when the European colonizers arrived there in Mexico, Brazil, and Argentina. These further grew in size and the commodities they traded in also increased after the Arrival of colonizers.

Almost all the medieval trade had network within region and across region. The village, small town and big cities had regular flow of commodities. Peddlers, small merchants and bi merchants all had their own specialized trading commodities which found their ways to specific destinations.



Tapan Roy Choudhary classifies Indian market in 16th-17th century into four main types) the emporia for long distance trade, inland, overland or overseas; 2) small sale bazaars where goods were gathered from places within a short radius primarily for purpose of local consumption and mandi or wholesale markets; 3) periodic fairs here specialized traders met together to sell and replenish their stocks but consumer were not excluded; 4) truly isolated rural market where the local surplus produce was exchanged among the producers and consumers. Probably more or less similar pattern was in other regions in the medieval world.

- **Fairs**

To begin with fairs were mainly related to mere religious and ritual festivals and celebrations. With the expansion of trading activities, most of them became centers of commercial activities also. These fairs were of varying sizes attracting people of particular region, across region and across countries. The frequency of holding fairs was also not uniform. It could be monthly, one in a month, twice a year or once a year. In some cases it could be even once in a few years. Many of these were held in particular season or times a time of the year. As far as the availability of items of trade is concerned, some fairs were known for specific commodities. The range of commodities in periodic market and fairs was very wide. These included slaves, cattle of all sorts, grains, arms, crafts, produce to precious or luxury goods.

As volume of trade grew and was connected with international trade, relationship between markets and fairs became more explicit. Initially fairs were connected with religious celebrations but gradually it became centre of trade. The Lendit fair held in June at St Denis in eleventh century was a religious fair. It was the abbey of St Denis, which obtained sanction from the royalty to hold the fair. Between 1109 and 1112, Louis VI instituted another fair in the plains of Denis. After 1213, both fairs were emerged in to a single fair. The Lendit fair held in June at St Denis, in eleventh century was religious fair. It was the abbey of St. Denis, which obtained sanction from the royalty to hold the fair. Between 1109 and 1112, Louise VI instituted another fair in the plains of St Denis. In the eleventh century, Flanders fair at Torhout became centre of intensive commercial and industrial activity.

It was the fairs of Champagne, which became foci of international trade. The information about these is available from 1114 onwards. It was in the thirteenth century that they assumed the classic form. The six fairs were held in four towns of the countries of Champagne and Brie. The merchant of France, Italy, England, Germany, Switzerland and Savoy brought clothe, woolen, silk, leather, fur, lines, spices, wax, sugar, wine, and horses for in fairs. From 1250 onwards Genoa became the centre of trade. The fairs of Troyes, Province, Lagny, and Bar-Sur-Aube also attracted merchants from distant places.

There are claims to the continuity of fairs for centuries: Lendit fair was traced to 9th century. Troyes fairs to Roman times and Lyons fair to 172 AD. "In Europe Sully-sur-Loire near Orleans,

Most of the times merchants came with lots of bills of exchange and they were settled here. The exchange rates were fixed here by big merchants from different currencies. By 18th century the fairs began to decline in Europe as great centers of commercial activities. Though many of them continued but more as tradition and fun and less in commercial importance.

- **Commercial Practices**

The growth of trading activities and long distance trade over land and seas made the commercial transactions complex. The trading transitions entailed numerous risks. There was fear of sea-pirates and natural disasters at sea. The required capital was to be generated for purchasing of goods. Money was needed for buying commodities in distant places and sale proceeds were also to be carried back. It was difficult to carry huge amount of gold currency to distant areas. As a result a number of new commercial practices and institutions emerged to take care of the growing trade.

- **Credit and Money Lending**

The system of credit was widely prevalent in the trading activities. Even at the regional and local levels the wholesalers would give things on credit to retailers and latter in turn to the consumers. In small business the small traders, middlemen and suppliers were always at the brink. If the sum was not paid back it could ruin the creditor. The growth of trade necessitated the funding for large scale commercial transactions. To begin with this funding was provided by big merchants. In due course it emerged as a specialized activity with separate category of money lenders. However, most of big merchants continued to deal in providing money on credit. In case of India the nobles (high officers of the state) also lended money for trading. They dealt in big amounts and gave it to established merchants only. In many parts of Europe also the nobles were involved in providing funding for business.

The practice of granting maritime loan to a ship owner or merchant was existing in Europe for a long time. Such loan was repaid only after the vessel or Cargo had arrived safely at agreed destination. The maritime loan was of great advantage. It offered credit and insurance to the borrower. But the rate of interest on it was very high. In around 1230, this loan was banned by the church. However the practice I continued by converting it into an exchange contract. Pierre Courou has pointed out several devices used by Italian merchants for generating capital. There was use of

Commenda, a periodic partnership for one season. The evidences available from Venice of eleventh century indicate that Commenda was a "partnership" concluded between a financier and a merchant. While the former provided the capital, latter undertook journey for conducting trade. There also existed another type of partnership between merchants. It was called colleganza. Under this arrangement, one merchant provided only the capital, another merchant, while providing capital was also involved in trade. The massive collection of Genoese notarial documents indicates that the Commenda declined in Genoa by the latter half of the thirteenth century. The Compagnia or partnership replaced it. Initially such partnership brought together family members having capital but gradually these gave way to Corpidi: Compagnia or Capital of the society. These were open to individuals who wished to invest their capital for trading transactions.

The payment of debts was also an integral part of commercial transactions. Often merchants either did not carry cash or were short of resources to purchase commodities. They had to borrow and debts were cleared during the fairs. The available records show that at the fairs, payment was done on the last day. The transactions were recorded. These written writs guaranteed the clearance of debts by merchants who had borrowed money. In this way credit system developed. It was not dependent on the transportation of coins. Henry Pirenne has rightly observed that the fair acted as an embryonic clearinghouse for the European economy.

A certain interest was charged by the lenders from the debtor. In Europe the Christian Church had prohibited lending money at interest (usury). The church was of the opinion that the only way of making money should be through work and earning profits from money does not have religious sanction. Islam also prohibits charging interest. As a result until 13th century Jews were the main money lenders. A lot of resentment against Jews and their harassment can be ascribed to their money lending business. However, the ban by Church succeeded only partially and many Christian groups (Lombards of Italy was one such group others were Tuscan and Cahor money lenders) still followed money lending and at times camouflaged and circumvented it in various ways (one of the ways was to consider that interest could be charged if lender was running a risk of losing). A distinction was also put forward by articulating that if money is loaned for some personal use charging interest would amount to usury and is sinful while using loan for business to earn more money should not be considered usury and just interest which was legitimate. The instruments of exchange also helped in advancing money with commission built in and escaped the charge of usury.

- **Instruments of Exchange, Money Changing and Banking**

The use of currency was integral to trading activities. Several methods were devised to issue required currency by the state in different parts of the world. During the Tang and Sung period

in China, apart from coins, paper money and paper credit was also used. As early as 811, the Tang was issuing 'flying cash' to pay for goods acquired in distant areas. These money drafts were reimbursable at the capital. Under the Sung many such drafts were issued. These government money drafts were exchanged between merchants who wished to transfer credits. The private bankers also developed another type of paper money. They used certificates of deposit, which could be cashed for a three percent service charge. Such certificates were circulated freely at face value. Those issued by the bankers of Chengtu in Szechwan were very famous. In 1204, when the government took them over, they became the world's first genuine paper money. These certificates were valid for a period of three years and entailed services charge of three percent. In Tokugawa Japan, individual daimyo used rice and silver certificates as paper money within their domains.

In India merchants used both currency and paper transactions like Hundi. It is important to stress the basis of using currency as the medium of trading transactions during the middle ages. For an understanding of its use, one has to take into consideration, the unit of account and the medium of exchange. The money used in actual payment was first converted into the standard of value and large transactions were always paid by weight. It had direct bearing on the value of a system of coinage. The trading was conducted in different currencies like florins, guilders, ducats, pounds or any other. The specialist money changes used to assess the value of the coin by determining how much precious metal it contained. It may be noted that people accepting coins evaluated them not at their face value but according to their metal content. In such a situation coined money could not act as the comprehensive means of payment in the middle Ages. The crucial role of money changers contributed to their controlling large sums of money and affecting the transfer of funds and even extended time loans to merchants and banker's. Because of varying currencies and their value, role of moneychangers became important. The practice of money changing was in vogue in the Western Europe during the ninth century. In the second half of the twelfth century moneychangers were active in Genoa. They were known as *bancherii* (word was derived from the bench on which money lenders handled coins). These moneychangers exchanged coins and accepted deposits from their clients. They were paid small amount for safe keeping of money. These deposits were used for clearing debts in faraway places. By the end of twelfth century the bill of exchange also made its appearance. These bills were written by moneychangers and assured the payment abroad in foreign money to merchants. The payment was equivalent of the sum deposited by these merchants with Money changers.

The bill of exchange as already indicated were used to get around the church's prohibition of usury. Here the bills were issued at one place which could be exchanged at

another in some different currency which might have different value. The rate of exchange between the currency having varying value could conceal the interest charged. In India hundi was most important instrument of exchange. Tavernier, a 17th century traveler noted that almost every village had sarraff, who were money changers and acted as banker to make remittances of money and letters of exchange. The hundi in the form of a paper was issued for loans, money deposit or remittance of money from one place to another and was saleable. It carried the amount, the specified period and the place where it was encashable. The interest and other charges (insurance, transmission or exchange charges etc.) depended on the nature of transaction. In Europe the bills of exchange themselves became an instrument of trade.

#### **13.4 Taxation**

The institution of Banking on a full scale with resident banking establishments came into existence in around 13th century. Italy took the lead and cities like Genoa, Lucca, Florence, Tuscany, Rome and Venice became the centers of banking activity. A large number of family firms established banks in Florence. By the last decade of 13th century Bardi and Peruzzi families of Florence established Banks in England also. Peruzzi had branches in Avignon, Bruges, Cyprus, London, Naples, Paris, Pisa, Rhodes, Sicily, Tunis and Venice. By one estimate by the year 1338 around 80 banking houses were operating in Florence with exchanges in every part of Europe. By the end of 14th and early 15th century a number of European cities had banks established by business houses. The Medici Bank of Italy was one of the most powerful banks of the 15th century. With its headquarter in Florence it established branches in Rome, Naples, Milan, Pisa, Venice, Geneva, Lyons, Avignon, Bruges, London and many other cities. They even became financial agents of the church, extended credit to kings and facilitated international trade in Europe. Banks participated in trade as well as making loans to traders. In fact in the early phase trading was more important than banking.

Another important institution that emerged in late medieval period was Exchange or Stock Exchange which was central to all trading activity. In 1681 it was described as 'the meeting place of bankers, merchants and businessmen. exchange currency dealers and banker's agents, broker and other persons' (Samuel Ricard of. Braudel, p.97). By 16th century every major commercial town in Europe had an exchange. According to Braudel "An Exchange was, relatively speaking, like the top section of a fair, but one in permanent session. Because the important businessmen as well as a host of intermediaries, met here, business of every sort could be transacted: operations in commodities, currency exchange, share holding, maritime insurance where the risk was spread among several guarantors; and it was also a money market, a finance market and a stock market" (Wheels of Commerce, p. 100).

- **Accounting**

The recording of commercial transactions was essential for regulating trade. In maritime trade, practice of venture accounting was in vogue in Europe. It was a wide spread custom to operate a separate account for each shipment. In maritime trade, role of the scribe who maintained records was very crucial. He maintained the ship's inventory. In it, all items abroad were listed and each transaction was recorded separately. Gradually all items pertaining to an individual were listed together. Such a procedure came to provide a running account. The next development evident in Peruzzi Ledgers (1335-43) was to adopt a style in which all debts were written in the first half and credits in the rear half at the ledger. Italians adopted the double- entry book keeping in fifteenth century. In this way, the development of accounting stabilized monetary transitions.

- **Personnel of Trade**

The growth of trade and business transaction gave rise to host of commercial activities and persons associated with it. Merchants were central to all these activities. Apart from buying and selling commodities they also acted as money lenders, financiers, money changers, brokers, bankers, commercial agents etc. Most of the time the big merchants performed many of these functions simultaneously. While a few restricted themselves to their specialized area only. The specialization of this sort emerged gradually toward the later medieval period only.

The transactions at local level were directly in the hands of producers. Thus, Monks, fishermen, peasants and landlords acted as "part time merchants". However as trade grew in volume, it came under the control of enterprising merchants. These merchants regulated and even controlled production processes. They enjoyed political power and formed guilds to maintain their hold over trading activities. They used several methods to augment their resources. Jews, Arabs, Italians, Flanders, English, German and Scandinavians played multiple roles in this expanding trade. They made huge fortunes. Henry Pirenne has outlined details from the biography of Godric who was a trader of East Anglia. He lived at the turn of the eleventh and twelfth centuries. Initially, he was a beachcomber but gradually rose to become a substantial merchant. He was also member of a partnership. He renounced wealth in the last years of his life.

With the expansion of trade, number of merchants residing in foreign countries also rose. By the late twelfth century 10,000 Venetians were residing in Constantinople. The Italian merchants came to monopolies the freight and passenger traffic throughout the Mediterranean. They were engaged in several jobs. They were bowmen, sailors, shipwrights, captains of merchant's ships and fleet Admirals, textile manufacturers, mining entrepreneurs, lessees of mints, moneylenders, tax collectors and bankers in the service of the Pope and the kings of England and France. For instance

the Florentine Franzesi brothers (Mouche and Biche) were revenue agents of Philip the fair. Under Edward II, Antonio Pessagno, a Genoese handled the royal trade. The Italian merchants collected tithe throughout Europe on behalf of the Pope. They also took care of his commercial transactions. Many of these merchants like Federico Corner, Benedetto Zaccario from Genoa and Francesco Datini from Florence made huge profits. We have already discussed merchants in detail in Unit 25 and will not go into the details of their merchant organizations here.

The trading activities were mainly based on the efforts of individuals or family enterprises. However as trade was regulated across countries, large partnerships were set up. Apart from family members, outsiders were also included as shareholders. The growth of permanent business organizations in different parts of Europe meant that merchants could regulate their commercial transactions through agents and partners.

### 13.5 Summary

- 14 A broad survey of commercial practices and activities in the medieval world shows that the commercial transactions were in a wide range of commodities like spices, textiles, silk, sugar, precious metals, minerals, horses, weapons slaves and a host of luxury items. Different
- 15 European countries had trading links with each other as well as with China, India, Africa, Latin America, East Asia and the Arab World, Trade circuits were formed at regional level and each circuit was linked with other in the movement of commodities.
- 16 The money economy was very well developed Large numbers of markets and fairs emerged as centers of exchange and became nerve centre of this trade. These markets and fairs had their own specialized commercial practices and personnel operating in them. Over land and overseas trade followed defined trade routes.
- 17 The Maritime trade contributed to manifold rise in the volume of trade. Ship building technology and navigation underwent major changes. The large scale commercial activities gave rise to new commercial practices.
- 18 Financing and money lending became an integral part of international trade .In view of different countries having gold and silver metallic currencies of various denominations money changing developed as a specialized activity.

### 13.6 Key Terms

- **Bank Rate-** Higher rate (than the REPO rate) at which the RBI gives loans to other banks.

- **Policy-** is a deliberate system of guidelines to guide decisions and achieve rational outcomes.
- **Hyper-inflation-** A period of very high rates of inflation, usually leading to a loss of confidence in an economy's currency.

### 13.7 Self Assessment Questions

1. How does taxation influence consumer spending and investment in an economy?
2. How does globalization affect taxation systems in different countries?
3. How can tax policies be used to incentivize specific economic behaviors?
4. Explore the various channels through which taxation policies impact the overall economic activity, including consumer behavior, business investment, and economic growth. Provide examples to illustrate the relationship between taxation and economic outcomes.
5. Examine the challenges and opportunities that globalization presents to national taxation systems.

### 13.8 Further Reading

- China Handbook., 1937–1943. Compiled by the Chinese Ministry of Information (New York: Macmillan Co., 1943), p. 608.
- Chris, Wickham. *Medieval Europe*, Black Swan, New Delhi, 2004.
- Hilton, R.H. *Feudalism to Capitalism: Peasant and Landlord in English Agrarian Development*, Culcutta, 1989
- Cunow, Heinrich, *Allgemeine Wirtschaftsgeschichte* (Berlin, 1926–31), III, 33.
- Linnichenko, I. A., Cherty iz istorii soslowij w jugo-zapadnoj (galickoi) Rusi XIV-XV (Moscow, 1894), pp. 205–7



# **Unit-14   EARLY MEDIEVAL ECONOMY AND HIGH MIDDLE AGES IN EUROPE – ECONOMIC EXPANSION**

## **STRUCTURE**

Learning Objectives

Introduction

Trade Route & Economy

Economic Expansion

Summary

Key Terms

Self Assessment Questions

14.8 Further Readings

## **14.1 Learning Objectives**

- Explore the different forms of taxation, including direct and indirect taxes.
- Analyze the role of social interactions and cultural contexts in shaping language development.
- Investigate the impact of technology, including screen time and interactive media, on language development in children.
- Highlight the link between revenue administration and the provision of essential infrastructure and public services.

## **14.2 Introduction**

Revenue administration stands as a critical pillar in the economic structure of any nation, playing a pivotal role in resource mobilization and funding essential public services. It encompasses the policies, processes, and systems through which governments collect, manage, and allocate financial resources. This essay will delve into the multifaceted aspects of revenue administration, exploring its importance, key functions, challenges, and the role it plays in fostering fiscal health and economic stability. Revenue administration is the lifeblood of government operations, enabling the financing of public goods and services. Its significance extends beyond mere fund collection, encompassing the facilitation of economic growth, poverty reduction, and the promotion of social welfare. Efficient revenue administration ensures

a stable fiscal environment, enabling governments to meet their financial obligations and implement policies that drive sustainable development.

### **14.3 The Trade Routes**

The geographical discoveries made in the middle ages played an important role in the rise of international trade as the new trade routes were discovered. Due to rivalry among the European countries for trade and commerce the merchants crossed the Mediterranean seas and began their trade with foreign countries.

These geographical discoveries showed the European merchants new sea - routes to far-off countries to expand their international trade and commerce. It also helped the rise of mercantilism. Dr Partha Sarathi Gupta says "In this period the overseas trade and inter- regional coastal trade flourished in comparison to the period to 1500 AD. This made the Asian and American products to come within the reach of European People .During this period the technique of- transport improved. Holland and England manufactured improved type of ships. Thus the expansion of trade and commerce was done specially in the coastal foreign trade." Revenue administration stands as a critical pillar in the economic structure of any nation, playing a pivotal role in resource mobilization and funding essential public services. It encompasses the policies, processes, and systems through which governments collect, manage, and allocate financial resources. This essay will delve into the multifaceted aspects of revenue administration, exploring its importance, key functions, challenges, and the role it plays in fostering fiscal health and economic stability.

### **14.4 Economic Expansion**

In the later medieval age the rise of middle class in Europe was responsible for the progress of industries, trade and commerce. The rise of middle class made the contemporary society dynamic. The rise of the middle class in the later Medieval age of European History was an unique event which revolutionized the social life. The process of origin and development of middle class started in later middle ages and continued up to 18th century. The medieval old political order of Europe was based on feudal system and dissatisfaction for it gave rise to the New Order in which the role of middle was most significant. The middle class gradually became rich by their new activities in the field of industry, trade and commerce. The credit of originating and developing the concept of Mercantilism goes to a section of wealthy middle class, who became the capitalist by earning profit, the international trade.

- **The Concept of Mercantilism**

**It's Origin and Development-**The word mercantilism is derived from the word ' Mercantile' meaning commercial and Mercantilism means commercial scene or the skill of trading or carrying on the business of buying and selling. The word Mercantilism or the Mercantile system was used by the noted economist Adam Smith in his book Wealth of Nations in 1776. According to DL Sharma, the concept of Mercantilism has the following elements.

- **National Profit**

The policies of a country should be framed in such a way that maximum share of profit from international trade should go in favor of that country.

- **Favorable Balance of Trade**

As a result of the policies formulated by a country, the trade balance should be favorable to that country, that is, the export should be more than imports. This profit should be in the form of coins of gold and silver as they replaced the old barter system as their medium of exchange.

- **Custom –Tax**

The custom tax so determined as to encourage the import of raw materials and to discourage the import of finished product.

- **Export**

The export of finished product was encouraged by maintaining quality control and using new technology.

Revenue administration is the lifeblood of government operations, enabling the financing of public goods and services. Its significance extends beyond mere fund collection, encompassing the facilitation of economic growth, poverty reduction, and the promotion of social welfare. Efficient revenue administration ensures a stable fiscal environment, enabling governments to meet their financial obligations and implement policies that drive sustainable development.

Revenue administration is a linchpin in the economic machinery of nations. It goes beyond mere financial transactions, influencing economic stability, development, and the overall well-being of societies. Addressing challenges in revenue administration requires a comprehensive approach that combines technological innovation, policy reform, and international cooperation. As nations strive for fiscal health and economic stability, a robust and adaptive revenue administration system becomes indispensable. The continuous evolution of

revenue administration practices is essential to meet the demands of dynamic economic landscapes and ensure a sustainable and prosperous future.

### 14.5 Summary

- 15 A broad survey of commercial practices and activities in the medieval world shows that the commercial transactions were in a wide range of commodities like spices, textiles, silk, sugar, precious metals, minerals, horses, weapons slaves and a host of luxury items. Different
- 16 European countries had trading links with each other as well as with China, India, Africa, Latin America, East Asia and the Arab World, Trade circuits were formed at regional level and each circuit was linked with other in the movement of commodities.
- 17 The money economy was very well developed Large numbers of markets and fairs emerged as centers of exchange and became nerve centre of this trade. These markets and fairs had their own specialized commercial practices and personnel operating in them. Over land and overseas trade followed defined trade routes.
- 18 The Maritime trade contributed to manifold rise in the volume of trade. Ship building technology and navigation underwent major changes. The large scale commercial activities gave rise to new commercial practices.
- 19 Financing and money lending became an integral part of international trade .In view of different countries having gold and silver metallic currencies of various denominations money changing developed as a specialized activity.

### 13.6 Key Terms

- **Bank Rate-** Higher rate (than the REPO rate) at which the RBI gives loans to other banks.
- **Policy-** is a deliberate system of guidelines to guide decisions and achieve rational outcomes.
- **Hyper-inflation-** A period of very high rates of inflation, usually leading to a loss of confidence in an economy's currency.

### 13.7 Self Assessment Questions

1. How does taxation influence consumer spending and investment in an economy?
2. How does globalization affect taxation systems in different countries?

3. How can tax policies be used to incentivize specific economic behaviors?
4. Explore the various channels through which taxation policies impact the overall economic activity, including consumer behavior, business investment, and economic growth. Provide examples to illustrate the relationship between taxation and economic outcomes.
5. Examine the challenges and opportunities that globalization presents to national taxation systems.

### 13.8 Further Reading

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- Linnichenko, I. A., Cherty iz istorii soslowij w jugo-zapadnoj (galickoi) Rusi XIV-XV (Moscow, 1894), pp. 205–7

## **UNIT-15**

# **TRADE & COMMERCE, INDUSTRIAL PRODUCTION**

### **STRUCTURE**

Learning Objectives

Introduction

Colonial Trade

Industrial Production

Summary

15.7 Key Terms

Self Assessment Questions

Further Readings

### **15.1 Learning Objectives**

- Changing Economic Landscapes
- Role in Economic Stability and Development
- Fiscal Policy and Economic Management
- Understand the challenges and opportunities associated with managing cross-border transactions.

### **15.2 Introduction**

Revenue administration stands as a critical pillar in the economic structure of any nation, playing a pivotal role in resource mobilization and funding essential public services. It encompasses the policies, processes, and systems through which governments collect, manage, and allocate financial resources. This essay will delve into the multifaceted aspects of revenue administration, exploring its importance, key functions, challenges, and the role it plays in fostering fiscal health and economic stability. From the foundational years of early childhood to the specialized realms of higher education and beyond, individuals continually refine their cognitive abilities, critical thinking skills, and capacity for lifelong learning. Nurturing intellectual development is not only essential for personal growth but also plays a pivotal role in equipping individuals to navigate the complexities of an ever-changing world. As we embrace the challenges of the future, fostering intellectual development remains a cornerstone for building a society characterized by innovation, adaptability, and intellectual curiosity.

- **Use of Political power**

The Political power may be used to wage diplomatic war against the rival mercantile powers and to establish colonies to procure raw material. This was the aggressive elements of the concept of mercantilism to get commercial gain.

### **15.3 Monopoly of Colonial Trade**

The country which established colonies should monopolizes the colonial trade. The above mentioned elements evolved the concept of Mercantilism which were regarded necessary to make prosperous and powerful by developing its trade and commerce. The above mentioned elements evolved the concept of Mercantilism which was regarded necessary to make a country prosperous and powerful by developing its trade and commerce. But this concept of mercantilism could be not be accepted later when government adopted the policy of laissez faire. 1.4.3 Historical Background of Mercantilism

The new concept of trade and commerce or Mercantilism can be better understood in the background of medieval economies life, Dr Lal Bahadur Verma while giving this background says" The medieval economic life was comparatively very simple and organized because of two reasons:

- (i) Economic life was based mainly on agriculture, and
- (ii) (ii) the institutions for regulating for regulating economic relations were very few. The Guilds were the only institutions which organized and directed the craftsmen of different craft and vocations.

After 13th century, the journey by businessman and the complexities of trade and commerce increased. The form of both production and distribution began to change. By beginning of 15th century, the method of production was also changed. The sphere of trade was also enlarged. The means and results of trade also increased. The people were attracted towards cities. The wealth was accumulated and the stock companies and banks came to existence. The capitalist system originated .The increased production led to the organization of resources and the labor .Now the trade in later medieval age was not as simple as it was in the first half of the age. The activities of the market associated themselves with the politics and life of the common man. The need for new markets increased the importance of colonies which gave rise to the tendencies of colonialism and Imperialism.

While describing the condition of commerce and trade from 11th century to 14th century Amiya Prasad Sen says," During this period trade on large scale was limited to only two areas.

The Mediterranean was controlled by Italy while the trade in Northern Europe was controlled by low lying countries. In the Mediterranean area the trade in Europe was carried on with Eastern Countries from where the spices, were imported to Europe and in exchange of that the articles of wood, iron, ornaments and paper were exported."

However, major change in the form of trade in Medieval Europe was noticed by the end of 13th century. By 1277 A.D, the commercial boats of Geneva made direct contact with Mediterranean sea and Flanders. The tradesmen of Venice and Florence also used this route. The oars and sails were used on these boats and large crew was deployed to protect these boats from sea robbers or pirates. Due to these developments in the sea trade the international trade flourished. The Italians had taken initiatives in this direction and the credit of establishing Joint Stock Companies and Banks goes to them. The capital investment in industries was limited, so the export import tradesmen felt the need to control the industries. Thus international and intercontinental trade was flourishing by the 14th century.

By the end of 15th century the Mediterranean area of European was most developed commercial area. With American economic aid this state of trade was maintained up to 16th century but in the end of this century the decline of this area began and economic balance shifted in favor of North-West and Atlantic area. The reason of this change was due to the increase in population, the demand for cereals and price-rise the Mediterranean area became dependent on other countries to meet its requirements. The decline of industries and competition from other developing industrial countries were other reasons for this state of affairs. Netherland became pioneer countries in ship-building. The industries like mining, metallurgy, paper-making and ship-building developed in England. The finished product manufactured in France, Netherlands and England began to be exported to foreign markets via Spain.

According to D.E.U, Baker, many countries came within the orbit of the industrial development and trade of England. The capital was accumulated which was free from medieval restrictions imposed on trade and industries. This facilitated the enlargement of the industries and improvement of agriculture. The institutional structure and the trade policy came in to existence which developed trade and commerce in European Countries and abroad.

Thus the trade policy so evolved became the basis of Mercantilism in the later Middle ages of Europe. According to the economist Haine, Alexander and Kanel the rise of Mercantilism was a unique event of the medieval age in Europe which revolutionized of commerce and trade. Later in 18th century two significant changes were noticed in the field of trade. Firstly, in the medieval age the trade was limited to European countries but now it became international which evolved international economy. Secondly, the foreign trade was previously



monopolized by Netherlands but now it was replaced by England and France and in their rivalry for trade England became successful in monopolizing international trade.

#### **15.4 Industrial Production**

The middle Ages Europe covers the time span from the 5th century AD, marked by the decay of the Roman Empire, to the 16th century, when social and economic factors shifted Europe towards the Modern Era. During the millennium between classical antiquity and the modern period, a series of technological innovations and inventions, which led to the industrial era, took place. Such technological achievements affected directly the extraction of raw materials, such as metal ores and coal, and the growth of the metal output in terms of quantity, as well as quality.

Metal production in medieval Europe may have been affected, decreased or increased, by different factors, but it was never ceased, as different kinds of metal objects were always in demand either in periods of war (e.g. arms and armor) or peace (e.g. implements and tools, coinage, building construction, decoration, bells, ecclesiastical and status items, etc.). Metallurgical activities were also encouraged by central political power, regional authorities, monastic order and ecclesiastical overlords, who always tried to have control and claimed Regalia rights over the mines and a share in the output, both in private lands and regions belonging to the Crown. They were particularly interested in the extraction of the precious metal ores, but not only, and for this reason the mines in their territories were open to all miners (.

- **Contents**
- **Early Middle Ages, 5th to 10th centuries**

The social, political, economic stagnation and decline that followed the decadence of the Roman World affected Europe, throughout the early medieval period, and had critical impact upon the technological progress, trade and social organization. Technological developments that affected the course of metal production were only feasible within a stable political environment, and this was not the case until the 9th century. During the first medieval centuries, the output of metal was in a steady decline and constraint in small scale activities. Miners adopted methods much less efficient than those of the Roman times were extracted only from shallow depths or from remnants of former abandoned mines, assuming that the old shafts weren't already sunk. The vicinity of the mine to villages or towns was also a determinant factor when deciding about working on site, because of the high cost of material transportation (Martinon-Torres & Rehren in press, b). It seems like only the output of iron diminished less in relation to the rest of the base and precious metals until the 8th century.

This fact, correlated with the dramatic decrease in copper production, in particular, may indicate a possible displacement of copper and bronze artifacts from iron ones. (By the end of the 9th century, economic and social conditions, which dictated the increased need of metal for agriculture, arms, stirrups, and decoration, started to favor metallurgy and a slow but steady general progress was noted. Smelting sites were multiplied and new mines were discovered and exploited, like the well-known Mines of Rammelesberg, close to the town of Goslar by the Harz Mountains. Open-cast mining and metallurgical activities were mostly concentrated in the Eastern Alps, Saxony, Bohemia, Tuscany, the Rhineland, Gaul and Spain (Nef 1987). French, Flemish, but mainly German miners and metallurgists were the generators of metal production.

- **High Middle Ages, 11th to 13th centuries**

The period right after the 10th century, marks the widespread application of several innovations in the field of mining, and ore treatment. It marks a shift to large scale and better quality production. Medieval miners, and metallurgists, had to find solutions for the practical problems that limited former metal production, in order to meet the market demands for metals. The increased demand for metal was due to the remarkable population growth from the 11th to the 13th centuries. This growth had impact on agriculture, trade, and building construction, including the great Gothic churches.

The main concern had to do with inefficient means for draining water out of shafts and tunnels in underground mining. This resulted in the flooding of mines which limited the extraction of ore to shallow depths close to the surface.

The secondary concerns were the separation of the metal bearing minerals from the worthless material that surrounds, or is closely mixed, with it. Also the difficulty of the transportation of the ore, which resulted in additional high costs.

The economic value of mining resulted in investment in the development of solutions to these problems, which had a distinct positive impact on medieval metal output. Such innovations as water power using waterwheels for powering draining engines, bellows, hammers or the introduction of advanced types of furnaces. These innovations were not adopted at once, or applied to all mines and smelting sites. Throughout the medieval period these technical innovations, and the traditional techniques, coexisted. Their application depended on the time period, and geographical region. Water power in medieval mining and metallurgy was introduced well before the 11th century, but it was only in the 11th century that it was widely applied. The introduction of the blast furnace, mostly for iron smelting, in all the established centers of metallurgy contributed to quantitative and qualitative improvement of the metal output, making metallic iron available at a lower price.

In addition, cupellation, developed in the 8th century, was more often used. It is used for the refinement of lead-silver ores, to separate the silver from the lead). Parallel production with more than one technical method, and different treatment of ores, would occur wherever two ores were present at one site..

Underground work in shafts, although limited in depth, was accomplished either by fire settings, for massive ore bodies, or with iron tools, for smaller scale extraction of limited veins. The sorting of base and precious metal ores was completed underground and they were transferred separately.

- **Late Middle Ages, 14th to 16th centuries**

By the 14th century, the majority of the more easily accessible ore deposits were exhausted. Thus, more advanced technological achievements were introduced in order to cope up with the demand in metal. The alchemical laboratory, separating precious metals from the baser ones they are typically found with, was an essential feature of the metallurgical enterprise. However, a significant hiatus in underground mining was noted during the 14th and the early 15th century because of a series of historical events with severe social and economic impacts. The Great Famine (1315- 1317), the Black Death (1347-1353), which diminished European population by 1/3, and the Hundred Years (1337-1453), which amongst others caused severe deforestation, had also dramatic influences in metallurgical industry and trade. The great demand of material, e.g. for armour, could not be met due to the lack of manpower and capital investment.

It is only by the end of the 13th century that great capital expenditures are invested and more sophisticated machinery is installed in underground mining, which resulted in reaching great depths. The wider application of water- and horse-power was necessary for draining water out of these deep shafts. Also, acid parting in separating gold from silver was introduced in the 14th century (Bayley 2008). However, notable signs of recovery were present only after the mid-15th century, when the improved methods were widely adopted (Nef 1987, 723).

Determinant for the European metal production and trade was the discovery of the New World, which affected world economy ever since. Even though new rich ore deposits were found in Central Europe during the 15th century, this was not enough to meet the large amounts of precious metal imports from America.

- **Smiths and miners within medieval society**

Metallurgists throughout medieval Europe were free to move within different regions. German metallurgists in search of rich precious metal ores, for instance, took the leading part in mining and affected the course of metal production, not only in East and South Germany, but in almost all Central

Europe and the Eastern Alps. As mining was gradually became a task for specialized craftsmen, miners moved in large groups and they formed settlements with their own customs close to mines. They were always welcome by the regional authorities, since the latter were interested in increasing the revenue and the exploitation of the mineral-rich subsurface was quite profitable. The authorities, lay and ecclesiastical, claimed a part of the output and smiths and miners were provided with land for cottages, mills, gorges farming and pasture and they were allowed to use streams and lumber.(

Progressing to the high and late Middle Ages, as smelting sites became geographically independent from mines, metalworking was separated from ore smelting. The urban expansion from the 10th century onwards and the dominant role of towns provided metallurgists with the right environment to develop and improve their technology. Metallurgists got organized in guilds and, usually, their workshops were concentrated in town peripheries (Mc Lees 1996).

In medieval societies liberal and mechanical arts were considered as totally different from each other. Metallurgists, as all craftsmen and artisans, lacked the methodical intellectual background but they were the pioneers of causal thinking, based on empirical observation and experimentation).

### 15.5 Summary

- Explore policies and initiatives aimed at reducing urban inequalities and promoting social inclusivity.
- Discuss how well-designed urban spaces attract and retain a skilled workforce, contributing to the development of human capital.
- It is only by the end of the 13th century that great capital expenditures are invested and more sophisticated machinery is installed in underground mining, which resulted in reaching great depths.
- The wider application of water- and horse-power was necessary for draining water out of these deep shafts. Also, acid parting in separating gold from silver was introduced in the 14th century (Bayley 2008).
- However, notable signs of recovery were present only after the mid-15th century, when the improved methods were widely adopted (Nef 1987, 723).

### 15.6 Key Terms

- **Supply and Demand-** A market system is driven by supply and demand.
- **Aggregate demand-** The flow of spending, across the economy, on goods and services.
- **Adverse selection-** The tendency of insurance to be purchased by those most likely to make claims.

### 15.7 Self Assessment Questions

1. Compare and contrast progressive and regressive taxation systems. Discuss their respective advantages, disadvantages, and the implications for income distribution and societal equity. Provide real-world examples of countries employing each type of taxation system.
2. Discuss the current international efforts or proposed solutions to address the tax challenges posed by the digital economy. Examine the potential impacts on national revenue collection and economic fairness.
3. Discuss the benefits of clustering industries in urban areas, including knowledge sharing, resource efficiency, and innovation.
4. How does taxation influence consumer spending and investment in an economy?

### 15.8 Further Readings

- David, Herlihy. *Feudalism: Comparative Studies*, New Delhi 1996.
- Nigel Saul. *The Oxford Illustrated History of Medieval England, 1066-1485*.
- Chris Wickham. *Medieval Europe*, Black Swan, New Delhi, 2004.
- Hilton, R.H. *Feudalism to Capitalism: Peasant and Landlord in English Agrarian Development*, Calcutta, 1989

## **UNIT-16**

# **INTELLECTUAL URBAN DEVELOPMENT-TOWN LIFE**

### **STRUCTURE**

Learning Objectives  
Introduction  
Intellectual Causes  
Urban Development  
Town Life  
Summary  
Key Terms  
Self Assessment Questions  
Further Readings

### **16.1 Introduction**

The symbiotic relationship between urban development and industrial production is integral to the economic fabric of nations. By understanding and harnessing this relationship, policymakers can drive sustainable economic growth, create jobs, and improve the overall quality of life for urban residents. Embracing innovation, environmental sustainability, and inclusive urbanization practices are essential for building resilient economies that can thrive in the face of evolving global challenges. Balancing the needs of urbanization and industrialization is a key determinant of a nation's success in navigating the complexities of the 21st century. Addressing challenges in revenue administration requires a comprehensive approach that combines technological innovation, policy reform, and international cooperation. As nations strive for fiscal health and economic stability, a robust and adaptive revenue administration system becomes indispensable. The continuous evolution of revenue administration practices is essential to meet the demands of dynamic economic landscapes and ensure a sustainable and prosperous future.

### **16.3 Intellectual Causes**

Intellectual development does not conclude with formal education but extends throughout one's life. The concept of lifelong learning emphasizes the importance of continually seeking knowledge, adapting to new information, and developing skills relevant to the evolving demands of society. A growth mindset, characterized by the belief that intelligence can be developed through effort and perseverance, becomes a driving force in this ongoing intellectual journey. In the early years of life, intellectual development lays its cornerstone. Infants begin to

absorb information from their surroundings through sensory experiences, gradually developing cognitive functions such as attention, memory, and basic problem-solving skills. Early exposure to language, both verbal and non-verbal, plays a pivotal role in shaping communication skills and forming the basis for future cognitive growth.

#### **16.4 Urban Development**

Towns have all the times been the chief centers of culture and civilization, because men and women must always live closely together in fairly considerable number before they can erect imposing buildings, carry on trade with foreign countries, found schools and university, and feel the need for museums and art galleries and whatever else contributed to the development of humane mind.

One of the most sticking characteristics of the five or six centuries following the downfall of Roman Empire was the absence of large towns in Western Europe, and this fact in itself is sufficient to explain why there was so little progress during this period. The barbarian resulted disappearance of many towns, and those which survived were apparently of slight importance. The gradual revival of town life from 10 century onwards is symbolical of the gradual emergence of society from the confusion of the Dark Ages to more orderly and settled condition of affairs.

- **Location of Urban Centre**

Many of the medieval towns grew up around the castle of feudal lord or around monastery, other originated as market centre because they were easy of access, of were situated at cross roads, or on the bank of navigable streams, or a at a place where it happened to be easy to ford an important river Other cities were grew up on the sites of old Roman cities which had been allowed fall in to ruins. They were all surrounded by walls to protect them against the attack of enemies, and were generally very crowded and compact, not to be compared with the Roman predecessors. They had no amphitheatres or public bath and the streets were extremely dark and narrow, with the jutting stories of houses on opposite sides of the road almost meeting.

- **Size of Urban Centre**

During the eleventh and twelfth century most towns outside Italy, with some notable exceptions such as Cologne, Mainz, Troyes, Reims, London, Bristol, and Norwich were small; in size they were no bigger than modern village. They had little intercourse with the outside world. They produced most things which their inhabitants needed, and they were usually under the absolute control of the lord, such as passage, a payment on goods passing through a manor: stall age, a

payment for the privilege of setting up a stall in the market place; and pontage, a payment for taking goods across a bridge. But as trade grew, wealth grew, and the towns had opportunities of buying their freedom. Kings, Lords and prelates needed money to build castles, to carry on private wars, and above all to go on Crusades, and they frequently obtained that money by selling their rights over towns. When freedom had been thus obtained, the town people, were very anxious to prevent outsiders from sharing the privileges for which they had to pay; they were equally anxious to prevent any encroachment upon their rights by any one whatever, and so they formed protective union which are known as guilds.

- **Role of Guilds**

Before the end of the eleventh century merchant guilds had become a feature of town life. These controlled all the buying and selling within the towns, except the trade in food, which was left free of tolls and charges, they prevented illegal transactions, such as buying up all goods in a market in order to sell them at higher prices, or holding goods back in the expectations of a rise in price, and they did not forget social duties. Important meetings were preceded or followed by feasting and drinking and members who were ill or who had suffered serious loss through fire or some other mischance received grants from the guilds chest in order to tide them over their difficulties. In course of time the guilds became so important so important that their chief officers of the town as well, and the guild Hall, where the business of the guild was transacted, became the Town Hall from which the government of the municipality was carried on.

In some towns the merchant guilds were not of long duration. As trade developed, each of the greater crafts, such as weavers, the bakers, the butchers, the fishmongers, the armourers, and the fullers formed a guild of its own. For a time there appears to have been no distinct dividing line between the merchant and guilds and the craft guilds. A member of one might be a member of the other. Craftsmen were freely admitted to the merchant guild for the craftsmen were also traders or merchants who bought the raw material of their particular industry and sold the finished product in their shops.

It had been suggested that the origin of the craft guilds is to be found in the exclusion of craft guild is to be found in the exclusion of craftsman from the merchant guilds by more prosperous merchant, but although this happened in some cases, it was probably quite exceptional. There was no reason why there should be rivalry between two types of guilds. The merchant guild looked after the general trade of the town; the craft guild protected interest of workers in a particular industry. In many cases craft guild came in to existence as branches of the merchant, but eventually they replaced the merchant guild by a general guild in which all the craft unions were represented.



The life of a town centered in its craft gild, and the earlier way to obtain the borough the borough franchise was by becoming a member of one of them. In the gilds were masters, journeymen, and apprentices. No one took up a trade without long and careful training in it. As apprentice lived in the house of a master workman, but received no pay. The year of apprenticeship varied, three in case in the case of the simpler crafts, as many as ten in the gold smith's craft. When they were over, the apprentice became a journeyman wage earner, and if he proved successful at this he ultimately became a master. Sometimes he had to go through a kind of examination and submit a sample of his work called 'masterpiece'.

Everything in the life of a craftsman seems to have been regulated by the rules of his gild. They fixed his hours of labor, the quality of his commodity which he would be expected to produce, and the price, which he has to ask for it. Cheats and profiteers received exemplary punishments. Thus a baker who gave short weight would be drawn through the streets on a hurdle with his loaves tied around his neck, while the seller of bad ale or wine might be compelled to drink part of it, and the remainder was then poured over him. But the craft gilds did not confine their activities to craftsmanship and craft products. Like the merchant gild, they also performed certain social and benevolent functions. They gave money to the sick and the old, they provided pension for widow and funeral expenses for poor members, and they paid for masses for the soul of the dead members, and they did much to cultivate the spirit of good fellowship. Thus, if a man fell ill in the middle of the task, he could be certain that his fellow gild man would finish his work, so that he would not lose his profit from what he had done. Some gilds maintained schools, and they also provided the play acting of the Middle Ages, so that they made a definite contribution to the development of drama, which since the days of the great Greek dramatist, had fallen upon very lean times.

- **Role of Trade and Commerce**

The twelfth and thirteenth century witnessed a tremendous development of trade and commerce throughout Western Europe. Consequently there was a corresponding increase in the prosperity of the towns. So long as manor system prevailed and men were content merely to produce what was needed by those who lived on particular estate where they worked there was nothing to send abroad and nothing to exchange for luxuries, but when merchants began to bring tempting articles into his towns, and particularly when the product of the East began to arrive, the townsfolk were encouraged to produce more than was sufficient for their own requirements, so that they could exchange their surplus products for other which they desired, such as Indian spices or Chinese silk. The Muslim invasion and Crusades both had stimulating effects upon the trade and commerce. Barcelona and the towns of Southern France entered into commercial relations with the Muslim of North Africa; the Italian cities established trading stations in the East itself, and carried on a trade

with caravans which brought to Syria and Palestine the product of Arabia, Persia, India and the Spice Islands. Two great centers of Eastern trade in Europe were Venice and Genoa. At one time Genoa had practically the monopoly of Black sea trade .By fifth century, however, Venice had become the chief centre of Eastern trade. The richest of the East cottons, silk, precious metals, precious stones, pearls, gold, frankincense, and myrrh, ivory, cloves, pepper, ginger, and aromatic spices - came to Venice from Beyrout or Jaffa, Alexandria or Constantinople, and from Venice much of it would be send by land throughout the Valley of the Po to, the cities of Italy, or it would be carried by sea, for Venice had a great fleet of more than

Hundred vessels, the property of the state, bur hired out to the merchants princes and capable of conversion in to warship at need. Once a year a large fleet was sent on a trading voyage, carrying the products of the East and the wines and currants of the Greek Islands to the port of Spain, Portugal, France, England, and Belgium and bringing back some of the products of other countries. In the South of Germany, towns like Augsburg and Nuremberg became import and prosperous because they were situated on the trade route between Venice and the North, and could therefore operate as distributing centre or markets for wares of the East .Cologne on the Rhine, during the twelfth and thirteenth century, the centre of English trade with Germany .The towns of Hamburg, Bremen, and Lubeck also carried on active trade with England and with the countries on the Baltic sea, while the Flemish towns of Bruges and Ghent were important as centers of the trade in woolen cloth for which Flanders was famous.

The briskness of trade during the later middle Ages is all the more remarkable when the harassing restrictions and annoyance which merchants had to endure are taken into consideration. Money was scare and coins often debases by needy monarchs or clipped by people who could not resist the temptation to take advantage of their rough and irregular edges; usury was forbidden by laws of the church, so that money lending, which was necessary to all commercial and industrial ventures of ay magnitude, was left to the Jews from which Christian conduct was not excepted. The system of tolls impeded the prompt dispatch of goods both by land and by river, and the dangers of sea traffic were enhanced by pirates, who were numerous in the North Sea and the Mediterrean, so that towns were obliged to form associations for mutual defense. The most famous these unions was that of cities of North Germany, known as the Hanseatic League(German hansa a tinion), which at the height of its influence included more than eight cities, of which the chief were Lubeck, Cologne, Brunswick, Wisby, and Danzig.

In its most vigorous period (1350-1450) all the important coast and inland cities of North Germany were members of the League, and it had factories in Denmark, Sweden, Russia, and England .Novgorod in Russia was the eastern and London the western limit of its influence. It

practically monopolized the trade of Baltic and the North Sea. It made successful war on piracy and did much to lessen the danger of commerce. It had great fleet like Venice and on one occasion (1370) it went to war with the kingdom of Denmark, which was threatening its interest, and exhorted a promise that in future it was to accept no ruler without the previous sanction of the league.

The increasing wealth of merchants could not fail to bring about social and political changes, even in places which were not as directly controlled by them as Venice and the towns of Hanseatic League. The clergy began to lose their old monopoly of learning, since the merchants were keen upon giving their sons good educations, and even in countries like England and France, where the towns were not yet so important a factor of the national life as they were in Germany and Italy, the kings summoned the representatives of the cities and boroughs to their council.

The gradual rise of the trading and commercial classes to a position not inferior in dignity and influence to that of the older orders of clergy and nobility is one of the most remarkable features of history from thirteenth century onwards. It is no exaggeration to say that more civilized the country the more rapid was the process. It cannot be too often insisted that the towns with their skillful craftsmen, their domestic spirit, their civic love of law, were the centers of cultures during the middle ages. A comparison of the cities of Germany with the states and principalities of that country affords a striking illustration of this. The Emperor was frequently unable to exercise any real control over turbulent princes and bishops, and they in turn could not preserve order within their dominions and put an end to the desolating private warfare which was draining the resources of the country. In the towns, on the other hand, although disorderly senses were by no means unknown, their influence was not strong enough to present progress or impede seriously the acquisition of wealth. An examination of the buildings of the period reveals originality of mind as well as material prosperity. Few modern buildings can compare in beauty and grandeur with the cathedrals and town halls which were constructed in the cities of England, France, Italy, Spain and Germany during twelfth, Thirteenth, and fourteenth century. Up to the twelfth century Churches were built in what is called the Romanesque or Roman-like style of architecture because they resembled the old Roman basilicas. These churches usually had stone ceilings supported by very thick and solid walls. In the centre of the buildings was main aisle called the nave by massive stone pillars which also helped to hold up the ceiling, and which were connected to one another by round arches of stone?

In twelve century French architects invented a new style of architecture which is known as Gothic. Its main feature were the use of buttress instead of thick walls to support the ceiling, the replacement of the round by the pointed arch, the construction of large window, most of them filled

with stained glass of the most exquisite beauty, and profusion of carving stone. In the fourteenth and fifteenth century many Gothic buildings other than churches were building. The town halls of Louvain and Malines in Belgium and the belfry of Ghent are as good example of this style of architecture as the cathedrals of Rheims in Belgium and the belfry of Ghent are as good example of this style of architecture as the cathedrals of Rheims or Salisbury. In German cities the influence of Gothic was very pronounced. What I best in the towns halls and churches of Nuremberg, Augsburg, and Strasburg, dates from this period. The main part of Cologne cathedral was built between 1248 and 1322. The nave of Strasburg, which is pure Gothic, dates from 1275, and in 1377 the building of Ulm cathedral was begun. Market Places were adorned with beautifully sculptured fountains, and the inside of churches with magnificent paintings. In the fifteenth century John Guttenberg, of the city of Mainz, discovered or learned the art of printing by the use of movable types, and the art of engraving and wood cuttings were widely practiced in most of the German cities, whose wealth and prosperity so impressed the writer Aeneas Silvius (after Pope Pius II) that he wrote "No people in Europe has cleaner cities. Their appearance is as new as if they had been built yesterday. They pile up arches. At meals the citizens drink out silver breakers, and there is no burgher's wife without her journey.

### 16.5 Town Life

- **Types of Cities**

Still more remarkably were the wealth and culture of the cities of Italy during the fourteenth and fifteenth centuries. The cities of were of two kinds- some, like Venice, Florence, and Genoa, first became really important during the period of crusades. Venice and Genoa was maritime republic, both competitors for the Eastern trade, and therefore bitter rivals until Venice won the final victory.

Venice during later middle ages, occupied a position of power and influence. Originally built on some sandy islets in the Adriatic Sea, a place of refuge for fisherman and other whom the stress of the barbarians invasion had driven from the main land, its development had been so marked that by the fifteenth century its inhabitants numbered over two hundred thousand, and its fleet was the most powerful on the seas. Nominally its government was democratic, but actually it was an oligarchy, controlled by the famous Council of Ten, a sort of committees of public safety chosen by senate and acting as bulwark for the Venetian aristocracy against any disposition that there might be among the poorer classes to rebel against their authority. The nominal head of the republic was called the Doge. His power varied considerable.

Some of the doges had much; others very little. It was not until fifteenth century that Venice began to take any real interest in Italian affairs. Then the growth of the power of the Milan and the necessity of securing some control over Alpine passes through which their goods went to the towns of Northern and central Europe forced the Venetians to transfer part of the attention which they hitherto concentrated on the Eastern trade to matters nearer home. The connection with the East was apparent in many ways besides the commercial activities of Venice. It even affected appearance of city. Many of its buildings were distinctly Oriental in Character. The domes, the color marble columns, and the rich mosaic of the celebrated church of St. Mark suggest Constantinople rather than Italy. In some ways Venice was hardly an Italian city at all, and when the spread of Turkish power and the great geographical discoveries of the fifteenth and sixteenth century ruined her Eastern trade her greatness was at an end.

The history of Medieval Florence in many way recall that of Athens during the Age of Pericles. There was the same restless energy both physical and mental, the same democratic fervor, the same frequent outburst of factiousness, but despite it all a remarkable development of humane mind resulting in the works of some the greatest of the world's creative artist, such as poets Dante, Petrarch, and Boccaccio, the architect Brunelleschi, the painter Fra Filippo Lippi, and the sculpture Donatello. The parallel does not end here. Florence, like Athens, experienced a period when the city was ruled by tyrants or despots- the great Medici family- who despite the fact that they were not distinguished by the title, were as obviously the ruler of Florence from 1434 to 1494 as if they called themselves duke or counts. The most famous members of the family were Cosimo, who died in 1464. And his grandson Lorenzo, who died twenty years later, after a rule, which lasted for twenty three years, during which the city reached the height of its prosperity. The Medicis owed their power to the great wealth which, they amass as bankers. They based it entirely upon popular support; they had no military force behind them, or any of the ordinary security upon which despotism generally depends for its continuance. The Florentines supported them because they conciliated the interest of most of the citizens, and because they maintained the credit and influence of the state in Italy and Europe. When Piero de Medici, the son and successor of Lorenzo, by conduct which was at once arrogant and impolitic, gave the citizens the impression that he was attacking their interest. They expelled him and restored republican independence for a few troubled years .Cosimo and Lorenzo were great patrons of art and literature., particularly Lorenzo who richly deserves his title of "The Magnificent". Among those whom he employed to add luster and beauty to Florence were Leonardo da Vinci, Michelangelo, Verrocchio, and Botticelli, four of the greatest artist of all time. He was also great patron of poetry and music, and succeeded in inspiring others by his example, so that the powerful families of the city, the magistrate, and the trade guilds vied with

one another in showing their zeal for culture by such by such building as the Pitti Palace, the Palazzo Vecchio, and Baptistery.

Another Italian city where the influence of tyrants was productive of some good results was Milan, which from 1312 to 1450 was dominated by the Visconti family. The Visconti were more cruel and domineering than Medici, they were less regardful of popular rights, but they showed similar partiality for artist and learned men. They tried to make their city beautiful, and the greatest of them, Gian Galeazzo Visconti, might, if he had not been carried off prematurely by plague in 1402, have extended his rule over greater part of Italy and so achieved Italian Unity four and half centuries before it was effected by the teachings of Mazzini, the diplomacy of Cavour, and the arms of Garibaldi.

The city of Rome, when the popes returned after their seventy years in Avignon, was half in ruins from desertion and neglect, but a number of energetic rulers like Nicholas V, Pius II, Julius II, so improved it that some of the former glory was revived. The ancient basilica of St Peter's was taken down and the magnificent church of the name erected in its stead. Its building was begun about 1450, but it was not ready for consecration until 1626, and several great architect were employed in the work. The most famous was Bramante, Raphael, and Michelangelo. The old palace of Lateran, which had been the seat of papal authority for more than a thousand years, was deserted, and the imposing new palace of the Vatican built in its place. Nicholas V founded the Vatican library, which had most valuable collection of manuscripts in the world. Even worldly and debauched popes like Leo X, the son of Leonardo da Vinci, Alexander VI(1498-1503) were persons of art and literature. So too was the infamous César Borgia, the illegitimate son of Alexander, who was employed by his father to establish a papal despotism over the State of Church. Caesar was one of the patrons of the great Leonardo da Vinci, who is regarded by many as the greatest of the world painters, but his patronage of Leonardo is not as well remembered as the fact that it was the example and success of Caesar which inspired the Florentine historian Machiavelli to write

The Prince, a practical and cold blooded manual for the despot of the time. The author discusses the way in which usurpers may best retain their authority over a town which they have captured, he tells them how many of its inhabitants they may advantageously killed, he consider the extent to which it was expedient for the princes to keep their promises, and he concludes that those who have not hesitated to remove political rivals have better than those who have been influenced by moral or ethical considerations. It is a devastating doctrine which had been followed by many rulers and diplomats since the days of Machiavelli, generally with disastrous results for peace and well being of humanity.

- **Defect of Urban Growth**

The greatest defect of Italian cities of the Renaissance, as the period from the fourteenth to sixteenth century which witnessed such a remarkable rebirth of literature and art is called, was their mutual antagonism. Like the cities of Ancient Greece, they were continually fighting among themselves. There was no such things as national consciousness. They often employed hired troops or condottieri to carry on these wars, and it sometimes happened that the leader of the condottieri turned against his employees and seized authority for him. This happened in Milan in 1450 when Francesco Sforza, after helping the Milanese to defeat the Venetians, forced the people to acknowledge him as duke.

The Sforza, like the Visconti, were patrons of art and one of them, Ludovico, the son of Francesco, was patron of Leonardo da Vinci for many years, during which time the great artist painted 'The Last Supper' one of the most famous of world's picture, on the wall of the refectory of the convent of Santa Maria della Grazie, and executed his almost equally famous equestrian statue of Francesco Sforza, which was shortly afterwards destroyed by the French when the disunion of the cities and actual invitations from some of the inhabitants resulted in their invasions of northern Italy and the temporary occupation of Florence and Milan. The political weakness which made this possible was to last for nearly four hundred years more. In the mean time, Italy was to act as battleground for rival ambitions of Spaniards, Germans, and the French, and the idea of an Italian nation was to get little beyond the speculation of philosophers. Town life undoubtedly impeded the growth of nationality, but it is doubtful whether the glorious Italian genius of the fourteenth, fifteenth, and sixteenth century would have come to bloom in any atmosphere other than that of the cities.

### **16.7 Summary**

- The symbiotic relationship between urban development and industrial production is integral to the economic fabric of nations. By understanding and harnessing this relationship, policymakers can drive sustainable economic growth, create jobs, and improve the overall quality of life for urban residents.
- Embracing innovation, environmental sustainability, and inclusive urbanization practices are essential for building resilient economies that can thrive in the face of evolving global challenges. Balancing the needs of urbanization and industrialization is a key determinant of a nation's success in navigating the complexities of the 21st century.
- Urban development and industrial production are two interconnected elements that significantly influence the economic landscape of nations.

- As the world becomes increasingly urbanized, the dynamics of city planning, infrastructure development and industrialization play crucial roles in shaping the trajectory of economies.
- This essay explores the symbiotic relationship between urban development and industrial production, highlighting their impact on economic growth, job creation, and the pursuit of sustainable futures.

### 16.8 Self Assessment Questions

1. Discuss the importance of inclusive urbanization in ensuring that the benefits of industrial growth are equitably distributed.
2. Examine the environmental impact of traditional industrial practices.
3. Discuss the challenges posed by rapid urbanization, such as infrastructure strain, housing shortages, and environmental degradation.
4. Discuss the opportunities for transitioning towards cleaner and more sustainable industrial production methods, such as green technologies and circular economy principles.

### 16.9 Further Readings

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