



**BACHELOR OF ARTS
(HONOURS) IN
HISTORY**

Semester-I

**G.E-1: History of India-I
(Early Times to 1750)**

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G.E-1
History of India-I (Early Timesto1750)
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G.E-1
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Block-I:Reconstructing Ancient Indian History

Unit-1 Sources of Historical Writings.

Unit-2 Sources of Historical Writings

Unit- Historical Geography (Major Harappan Sites)

Unit-4 Sixteen Mahajanapadas

Unit-1

SOURCES OF HISTORICAL WRITINGS

Structure

- 1.1 Learning Objectives
- 1.2 Introduction
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- 1.4 Livelihood
- 1.5 Start of history writings
- 1.6 Summary
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Learning Objectives

- Develop and understanding of historical interpretations of the selected topic.
- Integrate the argument and statement into the existing body of historiographical literature.
- Study research and writing mechanics(ex. Locating sources, citation and bibliographic format, plagiarism).

1.1 Introduction

It is often said that the first truly historical work produced in India was Kalhana's *Rajatarangini* (River of Kings). This consists of eight books, each called a *taranga* (wave), and is composed in Sanskrit verse. The *Rajatarangini* contains an account of the rulers of Kashmir, from the earliest ones to those of the 12th century CE, the period of its author. Kalhana was a *brahmana*, the son of a minister, and he drew on a range of sources -- monuments, coins, inscriptions, royal orders, manuscripts and his family members' and his own collections of recent times-- to write his history of Kashmir. He also attempted to explain past events, but often ended up invoking fate. Nevertheless, the *Rajatarangini*, with its awareness of evidence, interest in causation and sequential narrative, is recognizable as a work of history. However, it is a text of the early 2nd millennium CE.

When 18th/19th century European scholars looked for histories of early India, they found very little that conformed to their idea of what a history should be. They concluded that early India was deficient in history-writing. This lack was linked with Indian notions of time.

And the theory of cyclical time was regarded as a hindrance to the development of a true, linear historical sense. While nationalist histories developed in opposition to imperial frames, scholars like R.C. Majumdar, nevertheless, accepted the idea that history was relatively underdeveloped as a branch of early Indian literature.

Value addition: did you know? What James Mill had to say about the' chronology and ancient history of the Hindus'

James Mill's enormously influential *The History of British India* was first published in 1817. It was used as a text-book at the 'East India College' at Haileybury, close to London, where young men were trained before being posted to India. This is what Mill has to say at the beginning of the first chapter of the first volume of his three-volume *History*: Rude nations seem to derive a peculiar gratification from pretensions to a remote antiquity. As a boastful and turgid vanity distinguishes remarkably the oriental nations they have in most instances carried their claims extravagantly high.... The present age of the world, according to the system of the Hindus, is distinguished into four grand periods, denominated *yugas*. Of these periods the first three are expired, and in the year 1817 of the Christian era, 4911 of the last. From the commencement, therefore, of the *Satyayuga*, to the present time, is comprehended as space of 3,892,911 years, the antiquity to which this people lay claim.' Mill roundly condemns such 'Hindu statements' which are 'not only carried to the wildest pitch of extravagance, but are utterly inconsistent', and pronounces that their 'wildness and inconsistency ... place them beyond the sober limits of truth and history'

1.2 Origin

It is, however, possible to adopt a different approach. Romila Thapar makes a distinction between 'embedded history' and 'externalized history'. Embedded history is where historical consciousness can only be extracted with effort, as in myth, epic and genealogy. Externalized history, on the other hand, exhibits a more evident historical consciousness, as in chronicles of regions and biographies of figures of authority. If we understand history as a mode of reflecting about the past, we can argue that a sense of history is present in a branch of early Indian literature – in the *itihasa-purana* tradition. History (from the Greek *ιστορία*, meaning 'a learning or knowing by inquiry') can be broadly taken to indicate the past in general but is usually defined as the study of the past from the point at which there were written sources onwards.

There are obstacles that make it so we do not have a crystal clear, uninterrupted view of the past. Firstly, we have to remember that everyone – not just us, but also people throughout history – is shaped by their upbringing and the societies and times they live in, and we need to be careful not to stick our own labels and values onto past periods. Secondly, our view of the past is made up from the total of things that somehow happened to survive the test of time, which is due to coincidences and decisions made by people before our time. So, we only get a fragmentary, distorted view; it is like trying to complete a puzzle with a lot of oddly shaped and missing pieces.

In conclusion, history and the sources of history are so important to everyday activities of human lives and Endeavour's. It makes us know the history behind the past and also how to relate it to the present especially in the area of non-written sources which are used and applied to written documents. Oral sources can also be informed of rumors. Personal names, places, titles, slogan, riddle serves as a source of history. One of the notable scholars defined Oral tradition as “*all verbal testimonies which are reported statements concerning the past*” Jan Vansina.

Romila Thapar writes that embedded forms of history tend to be scattered. She draws attention to the *dana-stutis* that are found in different parts of the *Rig Veda* (c. 2nd millennium BCE). These are hymns in praise of gifts: bards composed eulogies on their patrons who were often clan chiefs. The occasion for a *stuti* was a successful cattle raid against an neighbouring community in which the chief and his followers captured a large number of cattle. From the wealth he had acquired, the chief gave the bard cattle, horses, gold, chariots and slave girls; and the bard recorded the hero's generosity in a *stuti*, usually naming the donor. However, the other a *kshatriya* -- sang about the *raja's* ritual and heroic accomplishments everyday at the place of sacrifice. One cannot say that only particular kinds of information were preserved in the *stutis* and the songs of the *vinagathins*--what was important from the point of view of their bardic or *brahmana* or *kshatriya* composers. The achievements of *rajases* were recorded. Not surprisingly, the composers of such eulogies did not proclaim their patrons' failures. One can also note that it is likely that many of the narratives that were later incorporated in the Sanskrit epics and Puranas developed from such *stutis* and *gathas* (songs), as also from Vedic *akhyanas* (cycles of stories that commemorated heroes).

The Sanskrit epics: the *Ramayana* of Valmiki and the *Mahabharata* of Vyasa

Traditionally, the events of the Rama story are placed in the Tretayuga, and those of the Mahabharata at the juncture between the Dvapara and Kali *yugas*; and the Kaliyuga is believed to have begun in 3102 BCE. The *Ramayana* informs us that Valmiki saw Rama's story with his mind's eye and turned the vision into the *Ramayana*; he did so when Rama was ruling his kingdom. The *Mahabharata* tells us that Vyasa rose daily for three years and created the *Mahabharata*; he did so after the Kurukshetra war, which ushered in the Kaliyuga. The texts' information about their creation does not tally with the views of modern scholars on the period of composition of the *Ramayana* and the *Mahabharata*. There is broad agreement among scholars that, while the kernel of the stories contained in the texts may date back to the early centuries of the 1st millennium BCE, as we have them now, the *Ramayana* and the *Mahabharata* are products of the final centuries BCE and early centuries CE.

What does the word 'epic' mean? Why are the *Ramayana* and the *Mahabharata* regarded as epics?

Epics recount tales of great heroes who undergo a series of adventures that test their virtue and valour. Their stories encompass features like disputed succession to an ancestral realm, abducted or humiliated wives, journeys through dangerous uncharted lands and bloody wars -- their heroes survive all this to emerge victorious. In the form in which we have them, epics *look back* at a heroic age that has passed and glorify values like bravery, honour, fortitude and unswerving obedience to duty. Their heroes tend to have a special relationship with the gods; an epic hero could be a part or an incarnation of a god, for instance. So, these texts bring together the human and divine realms, often in the person of the hero. As a genre, the epic is not only narrative and heroic, it also tends to be oral in origin. And since such texts have generally been transmitted orally, their stories have been told in particular ways. Each narrator has recounted the tale in his own manner -- dwelling, for instance,

The *Ramayana* and the *Mahabharata* display the features of epics. They are narrative and heroic, and it is believed that the political situation they reflect predates the period of their composition, that they *look back* at a past age. They are generally held to be oral in origin. And scholars like J.L. Brockington have argued that the *Ramayana* and the *Mahabharata*, like other epics, were composed over a long period of time.

Traditionally, the *Ramayana* is regarded as a *kavya* -- a poem about idealized characters, the *Mahabharata* is not. The latter is classified as *itihasa*, literally, 'thus (*iti*) indeed (*ha*) it was (*asa*)'. However, we cannot say with certainty whether or not all the events described in either epic are factually correct. Rather, modern scholars argue that the *Ramayana* and the *Mahabharata* reflect historical processes of change. For instance, Romila Thapar draws attention to the difference in the system of governance in the chronologically early and late portions of the *Mahabharata*. She writes that while much of the early layer indicates a period a little before the emergence of the monarchical state, the later sections assume the existence of well-established monarchies, and the text suggests the transition from 'lineage to state'. Given that both the *Ramayana* and the *Mahabharata* are concerned with enduring problems for rulers, such as determining the heir to the throne, it is not surprising that the two texts contain genealogies. The *Mahabharata* contains the genealogy of the lunar line (*chandravamsha*), and the *Ramayana* contains the genealogy of the solar line (*suryavamsha*). While these genealogies may not be literally true, they do reflect an attempt to capture and order the past or, to put it another way, a historical consciousness.

1.3 Livelihood

The Puranas, as we know them, are likely to have been composed from about the 4th-5th centuries CE. The word *purana* refers to that which belongs to the past, and the texts known as the Puranas suggest how the past was seen in the mid-1st millennium CE. The Puranas contain narratives of beginnings. We are told, for instance, that the earth was ruled by the Manus, of whom the first—Manu Svayambhu was born of the god Brahma. The progenitor of the *chandravamsha*. We gather that rulers of the solar and lunar lineages ruled till the Mahabharata war. That event is a time-marker: after an account of the war, the narrative goes on to chronicle the dynasties of the Kaliyuga, the present corrupt age. Not surprisingly, the kings of the post-war period are depicted as inferior to the *suryavamshi* and *chandravamshi* descendants of Manu's progeny. They are often not of *kshatriya* stock, as rulers of the past were. It is evident that people of mixed caste, those regarded as out castes, *shudras*, foreigners and others of impure origin, as well as upstarts could wield power in the Kaliyuga. The listing of dynasties and their kings bring the account up to about the mid-1st millennium CE. Statements about what happened after the Mahabharata war are made in the future tense in Puranic genealogies. So, the narrator says: 'I will now enumerate the kings who will reign in future periods

Check your Progress

a. Examine Primary sources for writing of history.

It is evident that the past lay in events that took place before the war. The dynasties of the post-war period include the Shishunaga, Nanda, Maurya, Shunga, Kanva and Andhra. The Guptas are mentioned towards the end of the genealogical lists, and we are told that they will rule over the territories of Prayaga, Saketa and Magadha. Does this indicate that the genealogies were put together in the Gupta period?

There is much in the Puranic genealogies that can be dismissed as fiction. However, it is important to note that many of the rulers mentioned in these genealogies are also known from other sources -- from inscriptions and coins, for instance. It seems that traditions of recording the names of rulers as well as the duration of their reigns existed in early India. The Puranic genealogies were one form in which such information was preserved. One may also note that genealogies become significant at times that witness attempts to either contest or consolidate power. Invoking genealogies at such times can be seen as a way of claiming an exalted status, and this would have been especially important when such claims were tenuous. And scholars like Romila Thapar have drawn attention to the fact that rulers of the post-Gupta period, many of them former underdogs, started latching onto *kshatriya* genealogies to legitimize their power.

The Sanskrit epics and Puranas were composed in fairly simple Sanskrit verse. Although Sanskrit learning was largely the preserve of the upper castes, and of *brahmana* men in particular, these texts suggest that their contents may have been recounted before audiences that included women and the lower castes. In other words, all sections of society might have had access to the genealogies contained in the epics and Puranas. But there were other texts that were probably meant for a more exclusive, elite audience. A primary source is one that provides original information on an event, topic, or era from that period in time. Crucially, the information has to be first-hand. That means it was produced by a person who experienced that event, topic, or era themselves. Primary sources can take many shapes. They don't just have to be interviews or diaries, although these may be more likely to survive than other forms. They could have been created during the event, or after it, in the form of memoirs or oral histories. For non-historical topics, primary sources might include data and surveys – the raw figures that you have to interpret yourself to make any sense of.

Examples of Historical Sources

1. Letters
2. Diaries
3. Newspaper reports
4. Original photographs

5. Recordings or transcripts of speeches
6. Plays
7. Paintings
8. Oral histories
9. Artefacts and relics
10. Archaeological site

Students new to history writing may be confused at first about what the process entails. Writing history is not simply stringing a lot of historical “facts” together in some sort of chronological order. It is the process of shaping known facts into a coherent whole, one that explains cause and effect and addresses the meaning or broader impact of an event. In other words, history as an academic discipline is an interpretive craft. Historians are not particularly interested in describing a static picture of something or someone in the past, but rather in tracing how something changes over time. History writing involves answering a “historical question.” This question may ask why an event occurred, who or what caused it, why it happened when it did, or what impact it had. It may also address how a situation or institution changed over time. The important thing to remember is that history writing does not only explain what happened, but also why it happened the way it did.

There is no single historical narrative. Every event involves many perspectives. Even if we knew every possible fact about a past event, there would still be room for debate over how those facts fit together. Moreover, the evidence that survives is never comprehensive. Although surviving documents—letters, diaries, newspapers, interviews, photographs, maps, government documents, etc.—may provide some information about an event, they cannot get us into the minds of every participant. And in most cases only a few of these sources exist at all. It is therefore the job of the historian to reconstruct past events from whatever evidence he or she can find. This explains why historians keep writing articles and books about the same subjects. As historians discover new sources of evidence, ask new questions, and reinterpret the known facts, they come up with different explanations of the past. Thus, historians are involved in conversations with each other. They are in conversation with historians who preceded them, who might have looked at the past with very particular questions or prejudices. They are in conversation with their peers, addressing the validity of a particular piece of evidence, and different interpretations of what happened and what it might mean. When you write a history paper, you are entering into that conversation.

Your first job is to come up with a good historical question, a manageable question given the time constraints and space limitations you’re operating under. A good question (or set of questions) is the first prerequisite for a good history paper. Ideally, it’s a question whose answer truly intrigues you, a question you know you don’t know the answer to when you set out to conduct your research. A problematic question because it’s too big: Why did many American women oppose suffrage in the 19th century? A more manageable question: Why did one particular Southern woman who was the wife of a slaveowner oppose suffrage? Unless you are writing a very specific assignment, like a historiographical essay, you will need to pick a question that allows you to find some good primary sources to investigate.

1.4 Starts of History Wirings

While some of the earliest *prashastis* are in Prakrit, the best known are in Sanskrit. Such inscriptions became common from around the 4th century CE. Perhaps the most famous *prashasti* is Samudragupta's 4th century CE Allahabad pillar inscription, which is inscribed on an Ashokan pillar.

It was composed by Samudragupta's court poet and minister, Harishena, in Sanskrit prose and verse, and eulogizes the Gupta king's military achievements, cultural accomplishments and personality. It describes his victories over the rulers of north India, and his expeditions to south India. It mentions rulers elsewhere who acknowledged his supremacy. Samudragupta is depicted as an able and compassionate king, his scholarship is praised, as are his musical performances and poetry. While it is likely that some of the descriptions of Samudragupta's exploits are true, it is important to remember that the text was composed by the king's court poet as a panegyric.

Banabhatta's *Harshacharita* is the oldest surviving royal biography in India, and one of the best known. This 7th century CE text in complex Sanskrit prose presents a glowing picture of Banabhatta's patron -- Harshavardhana. It contains an account of the ruler's ancestry and his early life, and culminates with his accession to the thrones of Thanesar and Kanauj. Not surprisingly, *prashastis* and *charitas* depict their authors' patrons as ideal monarchs. This apart, it has been suggested that both kinds of eulogistic compositions may have been especially useful in situations where rulers were somewhat vulnerable. The Allahabad *prashasti* hints at a conflict regarding Samudragupta's claims to the Gupta throne, and Harsha became king after the sudden death of his elder brother and also claimed the kingdom of his deceased brother-in-law. These two rulers may not have been the obvious choice for rulership. And one can ask whether *prashastis* and *charitas* can be understood as means of legitimizing kings whose right to the throne could have been questioned.

The *Harshacharita* and Banabhatta

Given below is a long, complex, eulogistic sentence from the *Harshacharita*, which is typical of the genre of *charita*:

He [Harsha] was embraced by the goddess of Royal Prosperity, who took him in her arms, and, seizing him by all the royal marks on all his limbs, forced him, however reluctant, to mount the throne -- and this though he had taken a vow of austerity and did not swerve from his vow, hard like grasping the edge of a sword; clinging closely to duty through fear of stumbling in the uneven path of kings, and attended with all her heart by Truth who had been abandoned by all other kings, Almost all good history writing involves storytelling. You will undoubtedly need to investigate sources other than this one Southern woman's writing to come up with a detailed, meaningful story. The strength and originality of your paper will depend to a large extent on the quality of the primary sources you consult.

To find the "story" embedded in your sources, your first step can be to begin to construct a chronology. As you do this, you'll probably use not only your subject's life story but also relevant historical events that were unfolding during her lifetime, affecting her point of view. You will undoubtedly need to consult secondary sources to help you make the chronology as complete and accurate as possible. You will try to see some connection between your subject's experiences, her views, and larger historical events unfolding during her lifetime. These "larger" events might be local, regional, national or international in scope. A warning: Don't get too carried away with your

On reverentially by the reflected images of a fair handmaid standing near, which fell on his toenails, as if they were the ten directions of space impersonate.' In his biography of Harsha, Banabhatta also tells his audience about himself. Interestingly, he describes himself as a *Bhrigu brahmana*. As has been mentioned above, the Bhrigus are associated with the *Mahabharata*. In this way, among others, Banabhatta links himself and his text with the *itihasa* tradition.

Parallel Traditions Of Historical Writing And Dating Systems

There were traditions of historical writing other than those that were related to rulers. One tradition was that of the Buddhist monastic chronicle. While focusing on the *sangha* or monastic order, it included more general information about the history of the period. Maintaining such records probably became more important as monasteries became wealthy institutions, attracting patronage from the rich and the powerful. One may mention as examples the *Dipavamsa* and the *Mahavamsa*, or the Sri Lankan chronicles, both composed in Pali in the mid-1st millennium CE, but narrating events from earlier periods. The *Dipavamsa* focuses on the coming of Buddhism to Sri Lanka and the establishment of the *sangha*. The *Mahavamsa* covers the same themes but also highlights the history of the Mahavihara monastery, to which the author belonged. The history of the *sangha* was integrated with the political history of Sri Lanka, and even with the rule of the Mauryas in India, for Ashoka is said to have sent his son Mahinda to spread the message of Buddhism to the island. The Buddhists not only maintained records of this sort, they also developed a system of chronology, where major events were dated in terms of the number of years from the death of the Buddha.

There were other systems of dating as well. One involved the use of regnal years. This was a system in which kings took the first year of their reign as the starting point, counting the years of their rule from that beginning. This system was used by the Mauryan ruler Ashoka, who used dates derived from the time of his consecration. So, for instance, his 13th Major Rock Edict tells us that he conquered Kalinga when he had been consecrated eight years. Many different eras were also used in early India. Examples include the Vikrama era of 58 BCE, the Shaka era of 78 CE and the Gupta era of 319-20 CE. It is clear that cyclical time was not the only concept of time known to people in early India.

Linear time, too, was used extensively -- in genealogies, biographies and chronicles, for instance. It is also clear that these different categories of early Indian text exhibit a sense of history. We cannot always be sure of the historicity of their contents, but we can be sensitive to the ways in which they demonstrate a historical consciousness. We must remember, however, that these texts suggest how elites reflected on the past, how they recorded and ordered it. In order for students around the world to be able to learn about history for free, we must provide content in many different languages. Donate today and help us translate so that we can make a truly global impact. History (from the **Greek** ἱστορία, meaning 'a learning or knowing by inquiry') can be broadly taken to indicate the past in general but is usually defined as the study of the past from the point at which there were written sources onwards.

There are obstacles that make it so we do not have a crystal clear, uninterrupted view of the past. Firstly, we have to remember that everyone –not just us, but also people throughout history– is shaped by their upbringing and the societies and times they live in, and we need to be careful not to stick our own labels and values onto past periods. Secondly, our view of the past is made up from the total of things that somehow happened to survive the test of time, which is due to coincidences and decisions made by people before our time. So, we only get a fragmentary, distorted view; it is like trying to complete a puzzle with a lot of oddly shaped and missing pieces. To fill in the context of the past we wish to study involves carefully questioning a whole bunch of sources –not just written ones– and avoiding pitfalls as much as possible. The closely connected field of **archaeology** offers a priceless helping hand in achieving this, so these sources will be discussed here, too.

Unravelling the Sources

Sources are our way of peering into the past, but the various kinds all present their own benefits and difficulties. The first distinction to make is between primary and secondary sources. A primary source is first-hand material that stems (roughly) from the time period that one wants to examine, whereas a secondary source is an additional step removed from that period – a 'second-hand' work that is the result of reconstructing and interpreting the past using the primary material, such as text books, articles and of course, websites such as this one.

1.5 Summary

- However cool actual sources from times gone by may be, we cannot simply assume that everything they tell us (or everything we think they tell us) is true, or that we are automatically able to interpret their contents and context correctly. They were made by people, from within their own contexts.
- Keeping a critical eye and asking questions is thus the way to go, and it is a good idea to cross-examine different sources on the same topic to see whether any kind of consensus rolls out.
- The Egyptian king was called the Pharaoh. He had absolute powers. He was also looked upon as God and his statues were put in temples. His deeds and victories were inscribed on temple walls.
- Next to the Pharaoh came priests, officials, artists and craftsmen. Below these people were the farmers who lived beyond the cities and then came the slaves who were generally the prisoners of war and owned by the king.
- Agriculture was the most important occupation of the people.
- The rivers fertilized the land every year and the people worked together to build canals to make it possible to grow crops all the round year. Thus they could cultivate a wide area. The chief crops grown were wheat, barley and millet. They also grew dates, figs, apples, peaches and mulberries.

1.6 KeyTerms

Artefacts: An object made by workmanship of man
Booty: spoil taken in war
Chronology:
Citadel: Fortress on commanding height
Corvee: Doing forced labor for the King
Cosmopolitan: One free from local or regional prejudices
Decipherment: to finding out meaning of an old dead script.
Dolichocephalic: A condition where the head is longer than would be expected, relative to the
Embalm: To treat a corpse with preservatives in order to slow decay
Estate: Landed property
Evisceration: Process by which a body is emptied of its internal organs
Frankincense: Sweet-smelling gum resin, from a tree, burned as incense

1.7 Exercise

1. Describe the various art forms of Egyptian culture. Tell what purposes their art served.
2. Describe the types, purposes, and styles of Egyptian buildings and monuments.
3. How are the main forms of ancient Egyptian temples different from what the temples looked like in the past? What are some of the threats endangering the survival of these ancient structures?
4. What is the ancient Egyptians' view of death? What is their interpretation of the after life?

1.8 Further Readings

1. Romila Thapar, *Early India: From Beginning to 1300 CE*, Penguin.
2. A.L. Basham, *The Wonder that was India*, Vol. 1
3. B. Fagan, *Digging from the Earth*
4. H.D. Sankharia, *Prehistory of India*.
5. B.R. Alchin, *The Birth of Indian Civilization*

Unit-02

Vedic Age: Society, Polity and Culture

Structure

- 2.1 Introduction
- 2.2 Learning Objectives
- 2.3 Vedic Age: Society
- 2.4 Polity & Culture
- 2.5 Summary
- 2.6 Key Terms
- 2.7 Self Assessment Questions
- 2.8 Further Readings

Learning Objectives

- History writing involves answering a “historical question.”
- This question may ask why an event occurred, who or what caused it, why it happened when it did, or what impact it had.
- It may also address how a situation or institution changed over time.
- The important thing to remember is that history writing does not only explain what happened, but also why it happened the way it did.

Introduction

The unmatched level of detail presented by written sources in general is an obvious goldmine to the greedy historian. Moreover, reading a written source tends to tell you something about the author and the context in which they are **writing** just as well as the topic they concern themselves with. On their return, they declared - I for my part do not believe them, but perhaps others may - that in sailing round Libya [Africa] they had the sun upon their righthand. In this way was the extent of Libya first discovered. (Hdt. IV. 42). South of the equator, the sun would indeed have been on the sailors' righthand side while sailing westward around the Cape – a detail the sailors could not have known if they had not actually witnessed it, so it appears to be true.

The first hurdle with written sources is their transmission; materials such as papyrus, parchment, and paper do not have infinite lifespans, so the sources we have in front of us right now have usually been copied, reviewed, edited, even translated, at some point in time, and may include mistakes or deliberate changes. This puts a thin barrier between us and the original text. Secondly, authors may not be reliable, may have been biased, or may have had certain intentions that jeopardise the source's objectivity. Forgery is unfortunately also not entirely outside the realm of possibilities, as the Donatio Constantini (the Donation of Constantine) makes painfully clear. Asking the following questions can help canvass these issues: People are undeniably connected with their backgrounds – upbringing, family, the times they lived in, and so forth, and we have to examine the source from within this framework.

The prevailing values, schools of thought, religion, the political situation, possible censure, as well as whether the source was perhaps commissioned by someone or not, all have impact on the contents of a source. Comparing a source to other (types of) sources from the same period or concerning the same topic can help determine its reliability and help you form a picture of what may have actually happened. This often public nature does not mean inscriptions should just be mindlessly accepted to reflect the exact truth, though; they had authors or commissioners who had certain purposes. Sometimes inscriptions even turn out to be forged, or have been moved and are no longer in their original locations. Things to keep in mind are: Is this, for instance, a lonely mother who had an elaborate, glorifying, and soppy inscription engraved on the headstone of her young son's grave, for passers-by to see, or is it a ruler's proclamation which subtly connects himself with a divine power? A good example of the sometimes misleading nature of inscriptions is the Pantheon in Rome, a sometimes infuriating structure to go look at when you come too close to tourist groups led by guides that are not aware of the full story. The inscription states the following:

Settlements, buildings, & monuments

The daily lives of people become visible through the remains of their houses and the buildings they made use of, such as courts of law, bakeries, or schools. Monuments, also not unusually flashing inscriptions at its audience, can reveal the messages their normally powerful creators cried out to the world through their architecture and imagery. As such, they can be used to reconstruct the structure of societies. Archaeologists have become quite adept at 'reading' the pieces that are left; comparing the remains with others that maybe more fully preserved or with primary sources describing the structure; and rebuilding what is essentially a hugely complex puzzle, either on paper or by actually restoring there mains in question. Its and pieces may have been carted off, destroyed, moved around, fallen over, and so forth, so its process may require some guess work and may result in mistakes being made. After the maze that is primary sources, we may be tempted to think secondary sources are a sort of safe haven, where skilled researchers have taken all of the above-mentioned issues into account and have already come as close to actual history as possible.

However, this would be a tad naïve; the people writing the secondary material are just as bound to their own contexts as the ancients they are studying. Again, then, we must beware of possible bias and goals, as well as of the accuracy – it is all too easy to draw conclusions that support your hypothesis. Even if a secondary source may appear reliable in that it shows you which sources they have used and seems to draw logical conclusions from them, it is still possible that the author has hand-picked exactly those sources that support their story, rather than presenting the full picture (which may contradict or add more nuance to their story). To prevent being misled, it is important to always study more than one secondary sources. Compare different books and articles on the subject you are researching, and, after assessing each source's reliability, strengths and weaknesses, try to get as complete a view as possible of the topic.

Historical geography is the study of the geographies of the past and how the past is represented in geographies of the present. While historical geographers have examined a

variety of topics throughout the history them stand out: the evolution of cultural and economic regions, the changing relationship between people and the environment over time, the development of cultural landscapes and the diffusion of landscape types to different places, and the history of representing places. Historical geographers primarily use archival records to examine places and landscapes in the past, although field observations, and increasingly tools such as Geographic Information Systems, are also important methods. Since the 1980s, critical social theories such as Marxism, feminism, postcolonialism, and post-structuralism have informed the work of many historical geographers. Historical geography has considerable overlap with other fields in discipline, especially cultural geography. In Britain, for instance, scholars are more likely to speak of cultural-historical geography rather than a separate historical geography. In North America, historical geography also has strong connections to the interdisciplinary field of environmental history.

Vedic Age: Society

Specializing in the history of urban areas such as urban historians; social, economic, and urban geographers; and historians of architecture. Nevertheless, interests of urban historical geographers ranged from urban morphology, structure, and functions to social-historical geography of cities and towns, from evolution of European towns in the Middle Ages to the formation of modern cities in the nineteenth century, and to the preservation of historical cities as well. This hampered with the attempt to form a synthetic approach in urban historical geography intended at the integration of different concepts, theories, and methodologies into a coherent method of research of urban past geographies.

The reemergence of cultural geography in the 1980s that marked the emergence of a postmodern geography seems to render irrelevant to the effort of forming such a coherent method. A different approach, liberal eclecticism, rose among historical geographers and afforded the development of urban historical geographies contesting any attempt to form dominance of place, period, or method of research. Sauer believed history is as important to geography as physical terrain and that there is such a thing as a humane use of land. He contemplated the Earth in all its vast physical and cultural variety and its changes through both geological and historical time. Sauer specialized in studying causal relationships between the elements of the natural environment and the activities or creations of human beings, and after his retirement the so-called Berkeley geography graduate school developed the research into cultural ecology. Sauer was one of the first landscape geographers who did not only want to observe and outline the physical landscape but also to understand the background connections of landscape elements and the variety of interrelations within a landscape. He was also ahead of his time when his thoughts included a burgeoning anxiety about the impoverishment of biodiversity caused by human action. When examining the interplay of the human-environment relationship through the classics of empirical studies, one has to call to mind Henry Clifford Darby's cross-section method as one of the best-known methods in historical geography. It was introduced in *Domesday England* (1977) and is dualistic by nature. During the first stage, a researcher tries to reconstruct historical cross-section points from an exact geographical area. Depending on the area, materials can consist of, for example, old maps, aerial photos, and modern geographic information system (GIS)-generated maps.

During the second stage of the cross-section method, one needs to observe both natural and socioeconomic processes. It is also essential to pay attention to timescales because the scales of nature are different from the scales of humanity. Furthermore, it is necessary to remember that it is impossible to trace the present exclusively from the past. In certain cases, the present includes several alternatives and only one is going to be realized. However, the past is contiguous with the present, defining it and also diminishing the number of existing possibilities. Both history of nature and history of humanity include information that supervises the future of the units to which it is related.

The idea of nature and knowledge of the place of humans in nature clarify in Clarence J. Glacken's monumental work *Traces on the Rhodian shore* (1967). Nevertheless, interests of urban historical geographers ranged from urban morphology, structure, and functions to social-historical geography of cities and towns, from evolution of European towns in the Middle Ages to the formation of modern cities in the nineteenth century, and to the preservation of historical cities as well. This hampered with the attempt to form a synthetic approach in urban historical geography intended at the integration of different concepts, theories, and methodologies into a coherent method of research of urban past geographies.

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form a key part of the understanding of the human and physical geographies of the past, and they in turn inform some of our current knowledge of places and peoples.

Polity & Religion

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According to him, nature and history become empty ideas if isolated from each other. He related social and natural phenomena to the imagined dichotomy of humanity and nature. His main thesis on how nature influences culture and vice versa has later become ground work for many geographical, philosophical, historical, and environmental studies.

The historical geographies of the production and evaluation of various kinds of geographical knowledge, together with the spatial and chronological unevenness of geographies of other kinds of knowledge and belief and their dissemination by individuals and agencies, form a key part of the understanding of the human and physical geographies of the past, and they in turn inform some of our current knowledge of places and peoples. Geographical information and related ideas and concepts presented for elite and more general consumption have been strongly bound up in contemporary societies, economies, political and cultural systems, technologies, gender relations, and understandings, together with dominant and minority philosophies and belief systems. Each has produced arrays of ideas, artifacts, and evidences, on the basis of which those systems can be understood and analyzed. Certain aspects of geographical knowledge, such as the history of exploration and (re)discovery, are better understood than its actual dissemination, both to specialists and to those with more general interests.

Approaches

Rural historical geographies have in the main been concerned with the facts and artifacts of land, landscape and settlement, and associated socioeconomic and cultural contexts. Rural landscapes comprise the most extensive material record of humanity–environment relations. Past generations have inscribed the rural with the marks of their passage leaving geographers with a richly layered landscape legacy which has often been characterized as a palimpsest, or series of horizons of settlement extending back in time. Historical continuity in rural landscapes and societies has been one of the traditional themes in rural geographical studies. They have also often been infected with a modicum of nostalgia for a disappearing, often idyllic rural, of small-scale largely local communities, in opposition to more rapidly changing larger-scale urban society. In a rural context, there has been significant overlap between historical and cultural geography. Cultural geography originally had a greater historical emphasis, especially evident in the work of early cultural geographers like Carl Sauer, though cultural geography today is more focused on issues in contemporary rural societies

Sixteen Mahajanapad:

There were sixteen of such Mahajanapadas: **Kasi, Kosala, Anga, Magadha, Vajji, Malla, Chedi, Vatsa, Kuru, Panchala, Machcha, Surasena, Assaka, Avanti, Gandhara and Kamboja.** Kasi is a region settled around Varanasi. It has a predominant position among the sixteen Mahajanapadas. Angutara Nikaya, a Buddhist scripture mentions 16 great kingdoms or Mahajanapadas at the beginning of the 6th century BCE in India. They emerged during the Vedic Age. The history of the emergence of Mahajanapadas can be linked to the development of eastern Uttar Pradesh and western Bihar during the 6th to 4th century BCE where agriculture flourished due to the availability of fertile lands and iron production increased due to availability of iron ore in large quantities.

Emergence of Mahajanapadas from Janapadas

The Janapadas were the major kingdoms of Vedic India. During that period, Aryans were the most powerful tribes and were called 'Janas'. This gave rise to the term Janapada where Jana means 'people' and Pada means 'foot'.

By the 6th century BCE, there were approximately 22 different Janapadas. Socio-economic developments chiefly due to the use of iron tools in agriculture and military, along with religious and political developments led to the rise of the Mahajanapadas from small kingdoms or Janapadas. The people gained a strong allegiance to the territory or Janapada they belonged to rather than the tribe or the jana. This period is also known as the era of **second urbanisation**, first being the Harappan civilisation.

During that period, the political centre shifted from the west of the Indo-Gangetic plains to the eastern side of it. This was due to better fertility of the land because of more rainfall and rivers. Also, this region was closer to iron production centres.

Which were the 16 Mahajanapadas?

The list below provides you with the names of 16 Mahajanapadas:

1. Kasi
2. Kosala
3. Anga
4. Magadha
5. Vajji
6. Malla
7. Chedi/Cheti
8. Vatsa
9. Kuru
10. Panchala
11. Matsya
12. Surasena/Shurasena
13. Assaka
14. Avanti
15. Gandhara
16. Kamboja

In the course of time, smaller or weak kingdoms, and the republics were eliminated by the stronger rulers. Vajji and Malla were Gana-Sanghas. The Gana-Sanghas had a government by assembly and within the assembly they had oligarchy. In the 6th century only 4 powerful kingdoms remained:

1. Magadha (Important rulers: Bimbisara, Ajatashatru)
2. Avanti (Important ruler: Pradyota)
3. Kosala (Important ruler: Prasenjit)

Summary

Later, all of them were annexed to or became part of Magadha. Know more about the rise and growth of the Magadha Empire in the linked article.

We shall now look into a little detail of each one of these sixteen mahajanapadas and their capitals:

1. **Anga:** This mahajanapada finds mention in the Atharva Veda and the 'Mahabharata'. During the reign of Bimbisara, it was taken over by Magadha empire. It is located in present day Bihar and west Bengal.
2. **Magadha:** It also finds reference in the Atharva Veda which tells that Magadha was semi-brahmanical place. It was situated in present day Bihar close to Anga, separated by river Champa. Later, Magadha became a center of Jainism. Along with that, the first Buddhist Council was held in Rajagriha.
3. **Kasi:** It was located around Varanasi which was the capital as well. It is believed that this city got its name from rivers Varuna and Asi as mentioned in the Matsya Purana.
4. **Vatsa or Vamsa:** This mahajanapada followed the monarchical form of governance. This kingdom was one of the sixteen Mahajanapadas. And its capital was located at Kausambi. This was an important city for economic activities. There was a prosperous trade and business scenario in 6th century BC. After the rise of Buddha, the ruler Udayana made Buddhism a state religion. Vatsa was located around the present day Allahabad.
5. **Kosala:** It was located in modern Awadh region of Uttar Pradesh. Its capital was Ayodhya.
6. **Saurasena:** Its capital was Mathura. This place was a centre of Krishna worship at time of Megasthenes. Also there was a dominant followership of Buddha here.
7. **Panchala:** Its capital was Ahichchatra and Kampilya for its northern and southern regions respectively. It was located in present day western Uttar Pradesh. And it shifted from monarchy to being a republic later.
8. **Kuru:** Their capital was Indraprastha in present day Meerut and Haryana. The region around Kurukshetra was supposedly the site for Kuru Mahajanapada. It shifted to a republic form of governance later.
9. **Matsya:** It was located to south of the Kurus and west of the Panchalas. Its capital was at Viratanagar, which lays around present day Jaipur.
10. **Chedi:** This was mentioned in the Rigveda, Its capital was Sothivati. It lay around the present day Bundelkhand region.
11. **Avanti:** Avanti was important in terms of rise of Buddhism. Its capital was located at Ujjain or Mahishmati. It was located around present day Malwa and Madhya Pradesh.
12. **Gandhara:** Their capital was Taxila. Gandhara are mentioned in the Atharva Veda as people who were highly trained in art of war. It was important for international commercial activities.
13. **Kamboja:** Kamboja had its capital named as Pooncha. It is located in present day Kashmir and Hindukush. Various literary sources mention that Kamboja was a republic.
14. **Ashmaka or Assaka:** The capital of this mahajanapada was located at Pratisthan or Paithan. Ashmaka was located at the bank of Godavari.

15. **Vajji:** Its capital was Vaishali. It was an important Mahajanapada. The major races residing here were Licchavis, Vedehans, Jnatikas and Vajjis.
16. **Malla:** It was one of the sixteen mahajanapadas. It finds mention in 'Mahabharata' and Buddhist and Jain texts. They were republics (Samgha). Their capital was Kusinara located around present day Deoria and Uttar Pradesh.

Key Terms

Embalm: To treat a corpse with preservatives in order to slow decay

Estate: Landed property

Evisceration: Process by which a body is emptied of its internal organs

Frankincense: Sweet-smelling gum resin, from a tree, burned as incense

Exercise

1. Describe the various art forms of Egyptian culture. Tell what purposes their art served.
2. Describe the types, purposes, and styles of Egyptian buildings and monuments.
3. How are the main features of ancient Egyptian temples different from what the temples looked like in the past? What are some of the threats endangering the survival of these ancient structures?
4. What is the ancient Egyptians' view of death? What is their interpretation of the afterlife?

Further Readings

1. Romila Thapar, Early India: From Beginning to 1300 CE, Penguin.
2. A.L. Basham, The Wonder that was India, Vol. 1
3. B. Fagan, Digging from the Earth
4. H.D. Sankhalia, Prehistory of India.
5. B.R. Alchin, The Birth of Indian Civilization

Unit-03

Buddhism: Principles and Impact

Structure

- 3.1 Learning Outcomes
- 3.2 Introduction
- 3.3 Early Life & Career of Goutam Buddha
- 3.4 Principles of Gautam Buddha
- 3.5 Impact of Buddhism in Indian Soil
- 3.6 Summary
- 3.7 Key Terms
- 3.8 Exercise
- 3.9 Further Readings

Learning Outcomes

- Buddhists believe that human life is a cycle of suffering and rebirth, but that if one achieves a state of enlightenment (nirvana), it is possible to escape this cycle forever.
- Siddhartha Gautama was the first person to reach this state of enlightenment and is still known today as the Buddha.
- Buddhists do not believe in any kind of deity or god, although there are supernatural figures who can help or hinder people on the path toward enlightenment.

Introduction

The Harappan civilization was located in the Indus River valley. Its two large cities, Harappa and Mohenjo-daro, were located in **present-day Pakistan's Punjab and Sindh provinces**, respectively. Its extent reached as far south as the Gulf of Khambhat and as far east as the Yamuna (Jumna) River.

Overview

- The Indus River Valley Civilization, 3300-1300 BCE, also known as the Harappan Civilization, extended from modern-day north east Afghanistan to Pakistan and northwest India.
- Important innovations of this civilization include standardized weights and measures, seal carving, and metallurgy with copper, bronze, lead, and tin.
- Little is understood about the Indus script, and as a result, little is known about the Indus River Valley Civilization's institutions and systems of governance.
- The civilization likely ended due to climate change and migration

The Buddha taught about the Four Noble Truths. The first truth is called “suffering (dukkha),” which teaches that everyone in life is suffering in some way. The second truth is the “origin of suffering (samudāya).” This states that all suffering comes from desire (tanhā). The third truth is the “cessation of suffering (nirodha),” and it says that it is possible to stop suffering and achieve enlightenment. The fourth truth, the “path to the cessation of suffering (magga)” is about the Middle Way and the steps to achieve enlightenment. Buddhists believe in a wheel of rebirth into different bodies. This is connected to “karma,” which refers to how a person’s good or bad actions in their present or past lives can impact their future. Buddhists strive for serenity amid chaos and place a high value on ethical conduct and compassion, which are reflected in the ideals of service and community.

There are three main schools of Buddhism: Mahayana, Theravada, and Vajrayana. Mahayana Buddhism is common in China, Japan, Korea, Mongolia, Taiwan, and Tibet. It emphasizes the role models of bodhisattvas (beings that have achieved enlightenment but return to teach humans). Theravada Buddhism is common in Cambodia, Laos, Myanmar (formerly known as Burma), Sri Lanka, and Thailand. It emphasizes a monastic lifestyle and meditation as the way to enlightenment. Vajrayana is the major school of Buddhism in the region of Tibet as well as in Nepal and Mongolia. It offers followers a faster path to enlightenment than Mahayana or Theravada, because a person can achieve enlightenment in one lifetime through specific rituals.

Buddhists face persecution in some places of the world. For instance, because many Tibetan Buddhists have actively resisted China’s control of the region, the Chinese government has suppressed their religious freedoms and civil rights in the past and has continued to do so throughout the 21st century. In 1959, the Dalai Lama—the head of the Tibetan school of Buddhism and traditional leader of Tibet—fled from China-controlled Tibet to India in fear of his life. The current Dalai Lama, understood to be the 14th reincarnation of the first Dalai Lama, has raised questions over whether and where he will choose to reincarnate. In 2022, Tibetan Buddhists faced increased oppression from the Chinese government. The news media reported that temples and religious symbols were being destroyed, religious gatherings and access to important sites were being suppressed, and monks were being tortured. Similarly, the Vietnamese Communist government has maintained strict control over Buddhist practices. Unified Buddhist Church of Vietnam (UBCV) leaders and followers have been persecuted, arrested, and detained for their religious beliefs and activities. When faced with persecution, Buddhists have largely responded with nonviolent resistance, which suits their fundamental belief in promoting peace.

Like other religions, Buddhist ideals are spread through art and culture. Buddhist art is known for embodying the Buddha’s teachings and reflecting the thriving Buddhist community. In addition to the spiritual realm, Buddhism has impacted cultural norms, in particular through its emphasis on service and community. Buddhist monasteries are often sites for community action, giving back to the community and spearheading political action. Buddhists in the Himalayas, for instance, are using their social power to fight for more rights—a topic researched by National Geographic Explorer Kim Gutschow.

Another National Geographic Explorer, David J. Lohman, has studied Thai monasteries as spaces where tropical biodiversity is preserved, therefore acting as a method of conservation. In these ways, Buddhism and Buddhist monasteries often add strength and resiliency beyond those who practice the religion to the broader community in which they thrive.

Early Life and Career of Goutam Buddha

In 1856, British colonial officials in India were busy monitoring the construction of a railway connecting the cities of Lahore and Karachi in modern-day Pakistan along the Indus River valley. As they continued to work, some of the laborers discovered many fire-baked bricks lodged in the dry terrain. There were hundreds of thousands of fairly uniform bricks, which seemed to be quite old. Nonetheless, the workers used some of them to construct the roadbed, unaware that they were using ancient artifacts. They soon found among the bricks stone artifacts made of soapstone, featuring intricate artistic markings. Though they did not know it then, and though the first major excavations did not take place until the 1920s, these railway workers had happened upon the remnants of the Indus Valley Civilization, also known as the **Harappan Civilization**, after Harappa, the first of its sites to be excavated, in what was then the Punjab province of British India and is now in Pakistan. Initially, many archaeologists thought they had found ruins of the ancient Maurya Empire, a large empire which dominated ancient India between c. 322 and 185 BCE.

Before the excavation of these Harappan cities, scholars thought that Indian civilization had begun in the Ganges valley as Aryan immigrants from Persia and central Asia populated the region around 1250 BCE. The discovery of ancient Harappan cities unsettled that conception and moved the timeline back another 1500 years, situating the Indus Valley Civilization in an entirely different environmental context. Scholars are still piecing together information about this mysterious civilization, but they have learned a great deal about it since its rediscovery. Its origins seem to lie in a settlement named **Mehrgarh** in the foot hills of a mountain pass in modern-day Balochistan in western Pakistan. There is evidence of settlement in this area as early as 7000 BCE.

The Indus Valley Civilization is often separated into three phases: the **Early Harappan Phase** from 3300 to 2600 BCE, the **Mature Harappan Phase** from 2600 to 1900 BCE, and the **Late Harappan Phase** from 1900 to 1300 BCE. At its peak, the Indus Valley Civilization may have had a population of over five million people. The Indus cities are noted for their **urban planning**, a technical and political process concerned with the use of land and design of the urban environment. They are also noted for their baked brick houses, elaborate drainage systems, water supply systems, and clusters of large, nonresidential buildings. The Indus Valley Civilization began to decline around 1800 BCE. Archaeological evidence indicates that trade with Mesopotamia, located largely in modern Iraq,

seemed to have ended. The advanced drainage systems and baths of the great cities were built over or blocked. Writing began to disappear, and the standardized weights and measures used for trade and taxation fell out of use.

Mohenjo-daro is thought to have been built in the twenty-sixth century BCE; it became not only the largest city of the Indus Valley Civilization but one of the world's earliest major urban centers. Located west of the Indus River in the Larkana District, Mohenjo-daro was one of the most sophisticated cities of the period, with advanced engineering and urban planning. **Harappa** was a fortified city in modern-day Pakistan that is believed to have been home to as many as 23,500 residents living in sculpted houses with flat roofs made of red sand and clay. The city spread over 150 hectares—370 acres—and had fortified administrative and religious centers of the same type used in Mohenjo-daro.

Both cities had similar organization and featured **citadels**, central areas in a city that were heavily fortified—protected with defensive military structures. Additionally, both cities were situated along the Indus River. This structure would have allowed those at the higher levels of the buildings in either city to look down the river and see into the distance.

The remains of the Indus Valley Civilization cities indicate remarkable organization; there were well-ordered wastewater drainage and trash collection systems and possibly even public baths and **granaries**, which are storehouses for grain. Most city-dwellers were artisans and merchants grouped together in distinct neighborhoods. The quality of urban planning suggests efficient municipal governments that placed a high priority on hygiene or religious ritual.

Vedic demonstrated advanced architecture with dockyards, granaries, warehouses, brick platforms, and protective walls. These massive walls likely protected the Harappans from floods and may have deterred military conflicts. Unlike Mesopotamia and Ancient Egypt, the inhabitants of the Indus Valley Civilization did not build large, monumental structures. There is no conclusive evidence of palaces or temples—or even of kings, armies, or priests—and the largest structures may be granaries. The city of Mohenjo-daro contains the Great Bath, which may have been a large, public bathing and social area.

Principles of Goutam Buddha

Buddhism was founded by Gautama Buddha.

Buddha was born as Prince Siddhartha at Lumbini near Kapilavastu (in present Nepal) in 566 BC.

He was the son of Suddhodhana and Mahamaya. Suddhodhana was the chief of the Sakya clan. Due to this, Buddha was also known as 'Sakyamuni'.

His mother died either giving birth to him or after seven days. Siddhartha was brought up by his maternal aunt, Prajapati Gautami. This gave him the name 'Gautama'.

He was married to Yashodhara and had a son, Rahula.

He left his home at the age of 29 to become an ascetic. This event is called Mahabhishkramana.

The idea of renunciation occurred to the Buddha after he saw four different states of man – sick man, old man, corpse and ascetic.

Buddha wandered for seven years and at the age of 35 attained enlightenment at Uruvela while meditating under a Peepal tree (Fig Tree/ Ficus Religiosa) on the banks of the river Niranjana. This tree came to be known as 'Bodhi tree' and the place became Bodh Gaya (in Bihar).

He gave his first sermon at Sarnath near Varanasi. This event is called Dharmachakra Pravartana/ Dhammachakkappavattana.

He died in 483 BC under a Sal tree in Kushinagar (in UP). This event is called the Mahaparinirvana.

The term 'Buddha' means 'enlightened one'.

Important contemporaries of Buddha were Mahavira Jaina, Kings Prasenjit, Bimbisara and Ajatasatru.

The teaching are mentioned below:

It teaches the Middle Path renouncing extreme steps like indulgence and strict abstinence.

The four noble truths (Arya Satya) in Buddhism are:

Four Noble Truths – Buddhism Facts
1. The world is full of sorrow
2. Desire is the root cause of all sorrow
3. Sorrow can be conquered by conquering desire
4. Desire can be conquered by following the eight-fold paths (Ashtangirka Marga)

The eight-fold path in Buddhism is:

Eightfold Path in Buddhism

Right understanding
Right resolve
Right speech
Right action
Right living
Right efforts
Right thought
Right self-concentration.

The Tri Ratnas of Buddhism are: Buddha, Dhamma and Sangha. Details are mentioned below:

Triratnas of Buddhism	Meaning of Triratnas
Buddha:	the highest spiritual potential in everyone.
Dhamma:	the teachings of Buddha (Pali for Sanskrit Dharma or righteousness)
Sangha:	order of monks who follow Buddhism.

Buddha did not believe in God or the soul.

Stressed on karma and ahimsa.

He was against the varna system. Buddha taught in Pali.

Buddhism spread to several countries outside India. China adopted Buddhism in the 1st century AD.

Contribution Of Buddhism To Indian Soil

- Buddhism started in India over 2,600 years ago as a way life that had a potential of transforming a person.
 - It is one of the important religions of South and South-Eastern Asian countries.

- The religion is based upon the teachings, life experiences of its founder Siddhartha Gautam, born in circa 563 BCE.
 - He was born into royal family of Sakya clan who ruled from Kapilvastu, in Lumbini which is situated near the Indo-Nepal Border.
- At the age of 29, Gautama left home and rejected his life of riches and embraced a lifestyle of asceticism, or extreme self-discipline.
 - After 49 consecutive days of meditation, Gautama attained Bodhi (enlightenment) under a pipal tree at Bodhgaya, a village in Bihar.
- Buddha gave his first sermon in the village of Sarnath, near the city of Benares in UP. This event is known as Dharma-Chakra-Pravartana (turning of the wheel of law).
 - He died at the age of 80 in 483 BCE at a place called Kushinagara a town in UP. The event is known as Mahaparinibban.

What are the Tenets of Buddhism?

- Buddha asked his followers to avoid the two extremes of indulgence in worldly pleasure and the practice of strict abstinence and asceticism.
 - He ascribed instead the 'Madhyam Marg' or the middle path which was to be followed.
- According to him everyone was responsible for their own happiness in life, stressing upon the individualistic component of Buddhism.
- The main teachings of Buddhism are encapsulated in the basic concept of four noble truths or ariya-sachchani and eightfold path or astangika marg.
 - Four noble truths:
 - Suffering (dukkha) is the essence of the world.
 - Every suffering has a cause – Samudya.
 - Suffering could be extinguished – Nirodha.
 - It can be achieved by following the Atthanga Magga (Eight Fold Path).
 - Eight-Fold Paths: It consists of various interconnected activities related to knowledge, conduct, and meditative practices.
 - Right view
 - Right intention
 - Right speech
 - Right action

- Right livelihood
- Right mindfulness
- Right effort
- Right concentration

Dukkha and its extinction are central to the Buddha's doctrine. Suffering is not limited to the actual pain but also to the potential to experience these things.

The essence of Buddhism is the attainment of enlightenment. It points to a way of life that avoids self-indulgence and self-denial. There is no supreme god or deity in Buddhism.

The ultimate goal of Buddha's teaching was the attainment of nibbana which was not a place but an experience, and could be attained in this life.

Buddha also established code of conduct both for the monastic order and the laymen to follow which are also known as the Five Precepts or Pancasil and refrain from them.

- Violence
- stealing
- sexual misconduct
- lying or gossip
- taking intoxicating substances e.g. drugs or drink

What are the Major Buddhist Texts?

- The Buddha's teaching was oral. He taught for 45 years, adapting the teaching to suit the group he was addressing.
 - The Sangha memorized the teachings, and there were group recitations at festivals and special occasions.
- The teachings were rehearsed and authenticated at the First Council and were divided in Three Pitakas in 483 BC.
 - His teachings were written down around 25 B.C.E. in Pali.
- Three Pitakas
 - The Vinaya Pitaka consists of rules of conduct and discipline applicable to the monastic life of the monks and nuns.
 - The Sutta Pitaka consists of the main teaching or Dhamma of Buddha. It is divided into five Nikayas or collections:

- Digha Nikaya
- Majjhima Nikaya
- Samyutta Nikaya
- Anguttara Nikaya
- Khuddaka Nikaya
- The Abhidamma Pitaka is a philosophical analysis and systematization of the teaching and the scholarly activity of the monks.
- Other important Buddhist texts include Divyavadana, Dipavamsa, Mahavamsa, Milind Panha etc.

What Role did the Buddhist Councils Play?

- Buddhist Councils marked important turning points in the early Buddhism.
- These councils resulted in sectarian clashes and the eventual Great Schism that resulted in the two major schools, Theravada and Mahayana.
- In total, 4 major Buddhist councils were convened:
 - First Council
 - It was held soon after the Mahaparinirvan of the Buddha, around 483 BC under the patronage of King Ajatshatru and was presided by Mahakasyapa, a monk.
 - The council was held in the Sattapani cave at Rajgriha.
 - The council was held with the purpose of preserving Buddha's teachings (Sutta) and rules for disciples.
 - During this council, the teachings of Buddha were divided into three Pitakas.
 - Second Council
 - It was held in Vaishali, a village in Bihar under the patronage of the king Kalasoka in 383 BC. It was presided by Sabakami.
 - Third Council
 - It was held in 250 BC in Patliputra under the patronage of Ashoka and was presided by Moggaliputta Tissa.
 - Forth Council

- It was held in 72 AD at Kundalvana, Kashmir. It was presided by Vasumitra, while Asvaghosa was his deputy under the patronage of King Kanishka of Kushan Empire.
- Buddhism was divided into two sects namely Mahayan and Hinayan.

What are the Different Schools of Buddhism?

- Mahayana:
 - It is one of the two main schools of Buddhism.
 - The term Mahayana is a Sanskrit word which literally means "Great Vehicle".
 - It believes in the heavenliness of Buddha and Idol worship of Buddha and Bodhisattvas embodying Buddha Nature.
 - It originated in northern India and Kashmir and then spread east into Central Asia, East Asia and some areas of Southeast Asia.
 - Buddhist schools embedded in China, Korea, Tibet and Japan belong to the Mahayana tradition.
- Hinayana
 - Literally Lesser vehicle, It believes in the original teaching of Buddha or Doctrine of elders.
 - It does not believe in Idol worship and tries to attain individual salvation through self discipline and meditation.
 - Theravada is a Hinayana sect.
- Theravada
 - It is the most ancient branch of extant Buddhism today.
 - It remains closest to the original teachings of the Buddha.
 - Theravada Buddhism developed in Sri Lanka and subsequently spread to the rest of Southeast Asia.
 - It is the dominant form of religion in Cambodia, Laos, Myanmar, Sri Lanka, and Thailand.
- Vajrayana
 - Vajrayana means "The Vehicle of the Thunderbolt", also known as tantric Buddhism.
 - This Buddhist school developed in India around 900 CE.

- It is grounded on esoteric elements and very complex set of rituals compared with the rest of the Buddhist schools.
- Zen
 - It is a school of Mahayana Buddhism that originated in China during the Tang dynasty as the Chan school of Chinese Buddhism in and later developed into various schools.
 - It spread to Japan in 7th century C.E.
 - Meditation is the most distinctive feature of this Buddhist tradition.

How did Buddhism Spread in Ancient India?

- Buddha had two kinds of disciples – monks (bhikshus) and lay worshippers (upasikas).
- The monks were organized into the Sangha for the purpose of spreading his teachings.
 - The Sangha was governed on democratic lines and was empowered to enforce discipline among its members.
- Owing to the organised efforts made by the Sangha, Buddhism made rapid progress in North India even during Buddha's life time.
- After the death of Buddha, his followers traversed on his path of meditation and roamed throughout the countryside.
- For 200 years Buddhism remained overshadowed by their Hindu counterparts until the advent of Great Mauryan King – Ashoka.
 - After the bloodbath in his Kalinga conquest, emperor Ashoka decided to give up the policy of worldly conquest and adopted Dhamma conquest.
 - Ashoka during the third Buddhist council dispatched various Buddhist missions to different areas such as Gandhara, Kashmir, Greece, Sri Lanka, Burma (Myanmar), Egypt, and Thailand.
- Through his missionary effort Ashoka spread Buddhism into West Asia and Ceylon. Thus a local religious sect was transformed into a world religion.

What is the Contribution of Buddhism to Indian Culture?

- The concept of ahimsa was its chief contribution. Later, it became one of the cherished values of our nation.
- Its contribution to the art and architecture of India was notable. The stupas at Sanchi, Bharhut and Gaya are wonderful pieces of architecture.

- It promoted education through residential universities like those at Taxila, Nalanda and Vikramasila.
- The language of Pali and other local languages developed through the teachings of Buddhism.
- It had also promoted the spread of Indian culture to other parts of Asia.

How has Buddhism Acted as a Way of Soft Diplomacy?

- **Share of Cultural and Moral Values:** The Buddhist faith, due to its emphasis on peaceful co-existence and its wide pan-Asian presence, lends itself well to soft-power diplomacy.
 - Buddhism in India as a Soft Power is different from the conventional sense of the term. India talks about shared cultural development instead of export of culture.
 - The values of peace, accommodation, inclusiveness, and compassion that are part of our societies can be attributed to the influence of the teachings of Lord Buddha and Buddhism.
- **Strengthening Ties with Asian Countries:** The ideals of Buddhism continue to intersect with the political and economic contexts of many Asian nations with 22% of the world's population.
 - Buddhism can act as an intensifying factor for Asian emotional bonding and connectivity as it is embedded into their “nationalistic” thinking and actions.
 - India has in its favour at the moment an abundance of resources by way of pilgrimage sites, the presence of the Dalai Lama, and international goodwill, as well as the right intentions.
- **International Buddhist Conclave:** The Ministry of Tourism organises Buddhist Conclave every alternate year (since 2004) with the objective of promoting India as a Buddhist Destination and major markets around the globe.
 - In 2018, the conclave witnessed the participation of the delegates from Bangladesh, Indonesia, Myanmar, Sri Lanka and 29 other countries.
- **Cultural Exchange Programme with Mongolia:** Under the Cultural Exchange Programme, there are 10 dedicated ICCR scholarships for studying ‘Tibetan Buddhism’ allocated for Mongolians to study in specialized institutes.
 - The Ministry of Culture is likely to complete reprinting of about 100 sets of sacred Mongolian Kanjur (a Buddhist canonical text considered to be the most important religious text in Mongolia) for distribution in the main centers of Buddhism in Mongolia.
 - Steps have also been taken to facilitate the visa and travel of Buddhist monks from Mongolia within India.

- More recently in June 2022, four Holy Relics of Lord Buddha (Kapilavastu Relics) were taken from India to Mongolia for an 11-day exposition to coincide with Mongolian Buddha Purnima celebrations.
- Kushinagar International Airport: The Kushinagar Airport in Uttar Pradesh became the latest entrant in India's list of international Airports.
 - It is expected to provide seamless connectivity to people from South east and East Asian countries for Buddhist Pilgrimage Tourism.
 - The inauguration of Kushinagar International airport is set to be a landmark in the India-Sri Lanka relations.

What Initiatives have been Taken to Promote Buddhist Tourism in India?

- Buddhist Circuit: Under the Swadesh Darshan scheme the Ministry of Tourism has identified Buddhist Circuit as one of the thirteen thematic circuits for development under the Swadesh Darshan scheme.
 - Under the scheme, 5 projects of Rs 325.53 crore have been sanctioned for Buddhist circuit development.
 - A Buddhist Circuit Train FAM Tour has also been organised as part of the Dekho Apna Desh initiative.
 - The tour covers the destinations Gaya-Bodhgaya, Rajgir-Nalanda in Bihar as well as Sarnath-Varanasi in Uttar Pradesh.
- Diversity of Languages: Signages have been installed in Chinese language at buddhist monuments in Uttar Pradesh and in Sinhala language (official language of Sri Lanka) at Sanchi monuments in Madhya Pradesh.
- Ajanta Caves Aurangabad, Maharashtra

Summary

- Effective revitalisation of the Nalanda University project and encouragement of Buddhist studies in well-established universities will bring International community at a common platform.
- The promotion of Buddhist tourism reminiscent of the 'Incredible India' campaign is required to popularise India's association with the faith internationally.

- The government faces the crucial challenge of effective execution. Buddhist diplomacy would go a long way in countering the rise of China, strengthening its relations with Asian countries, and helping it further down the path of its regional and global power ambitions.
- Presently, it is estimated that there are nearly 500 million Buddhists all over the World and majority of them live in East Asia, South East Asia and Far East countries.
 - However, a very small percentage of them visit the Buddhist sites in India each year.
 - Therefore, the significance of encouraging more tourists to visit the Buddhist destinations where Lord Buddha lived and preached is immense.
- India's Buddhist heritage is not only important from the tourism point of view but is also a binding factor that strengthens its relationship with Asian countries, in line with its Act East Policy.

Key Terms

Embalm: To treat a corpse with preservatives in order to slow decay

Estate: Landed property

Evisceration: Process by which a body is emptied of its internal organs

Frankincense: Sweet-smelling gumresin, from a tree, burned as incense

Exercise

1. Describe the various art forms of Egyptian culture. Tell what purposes their art served.
2. Describe the types, purposes, and styles of Egyptian buildings and monuments.
3. How are the main forms of ancient Egyptian temples different from what the temples looked like in the past? What are some of the threats endangering the survival of these ancient structures?
4. What is the ancient Egyptians' view of death? What is their interpretation of the after life?

Further Readings

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Unit-04

JAINISM: PRINCIPLES AND IMPACT

Structure

Learning Objectives

Introduction
Life and career of Mahaveer Jain
History and Philosophy of Jain
Literature and Contribution to Indian Culture
Summary
Key Terms
Self Assessment Questions
Further Readings

4.1 Learning Objectives

- Understand history is a study of the various facts of human life and is closely linked with other social sciences which make a specific study of different facts of human life.
- Able to know a historian is not merely concerned with the tracing of the history of the political process by a narration of the episodes. But he has to learn the nature of fundamental political principles and basic forms of political institution.
- Thus on the inter-relationship between history and political science, it is states that History without political science has no fruit and political science without history has no root.

4.2 Introduction

In the modern age it has become fashionable to laud 'inter disciplinarily' and 'holistic approaches' while decrying boundaries between subject areas and disciplines. From the above discussion we noticed that in the development of historical studies that historians, depending on their particular specialism, do find it useful, and sometimes essential, to have a sound knowledge of other disciplines. For instance economics: every historian needs a basic knowledge of economics, and every history degree should introduce students to basic economics. Second is political science, through this subject historians come across theories of monarchy, sovereignty, liberalism, democracy, and so on. More generally, it is helpful if historians, given that they are dealing with evolution of human being and human societies, have some knowledge of anthropology both the social and physical anthropology helped historians a lot for reconstruction of human history.

Sociology also provides helpful information to the historian while examining various social aspects of past human societies. So far as geography is concerned, for historian geography is inherent component and act as an eye of history. It is self-evident that historians require knowledge of certain aspects of geography. The most important branch provides immense help to the history obviously is archaeology. Archaeology through its various means of investigation retrieve, conserve and interpret material evidence of past human society and thus provide sources of information to historian for rewriting the past. Last but not the least; literature is the mirror of civilization. Every society left its imprint on the literary corpus produce by them during a given time. Thus literature provides immense help to history and act as n important sources for the historical study.

4.3 Life and career of Mahaveer Jeena

History and sociology are intimately related and a number of sociologists like Auguste Comte are also important figure in the development of historical studies. Karl Marx was also a great historian and sociologist. Both History and Sociology are concerned with the study of man in society and differed only with regard to their approach. In the recent years it was realized that a fruitful interaction between the two disciplines was possible and Emile Durkheim, Max Weber acknowledge the initial dependence of sociology upon history. Although, history too benefits from the synthesis produced by the sociologists. Sociologists exercised profound influence on the study of history by developing the certain narrow areas of human activity. They adopted the sampling techniques and develop their tools with a view to minimize the subjective element. In brief, sociology is helping history to study ‘social dynamics’ which is a study not of society at rest but constantly in social change and development social processes and social causation are giving a new perspective to history. India too our historians are now giving increasing attention to social history.

Sociology and History are very much interrelated. Like political science, sociology is becoming one of the most genuine fruits of history to which it is intimately connected. The two sciences are so close that some writers like G. Von Bulow refused to accept sociology as a science different from history. History is the reconstruction of man’s past. It is the story of the experience of man-kind. It is a record of the human past. It is a systematic record of man’s life and achievements from the dim past to the present. The historian studies the significant events of man in the order of time. The historian is interested in what happened at a particular time in the past. Further, a historian is not satisfied, however, with mere description. He seeks to learn the causes of these events to understand the past-not only how it has been but also how it came to be. Nevertheless, he is, in a sense, interested in events for their own sake.

“He wants to know everything there is to know about them and to describe them in all their unique individuality”. The historian concentrates only on the past. He is not interested in the present and is unwilling to look to the future. Still history provides the connecting link for the present and the future. It is said that history is the microscope of the past, the horoscope of the present and the telescope of the future. Sociology: Sociology as a science of society, on the other hand is interested in the present. It tries to analyse human interactions and interrelations with all their complexity and diversity. It also studies the historical development of societies. It studies various stages of human life, modes of living, customs, manners and their expression in the form of social institutions and associations. Sociology has thus to depend upon history for its material. History with its record of various social events of the past offers data and facts to sociologists. History is a storehouse of records, a treasury of knowledge. It supplies materials various social sciences including sociology. History contains records even with regard to social matters. It contains information about the different stages of human life, modes of living, customs and man-ners, social institutions, etc.

This information about the past is of great help to a sociologist. A sociologist has to make use of the historical records. For example, if he wants to study marriage and family as social institutions, he must study their historical development also. Similarly, if he wants to know the impact of Islamic culture on the Hindu culture, he has to refer to the Muslim conquests of India, for which he has to depend on history. A sociologist is, no doubt, concerned with the present-day society. But the present-day society can be better understood from the knowledge of its past because what people are today is because of what they had been in the past. Further, sociologists often make use of comparative method, in their studies for which they depend on history for data. Historical sociology, one of the fields of sociological inquiry, depends very much on historical data. It is true that the sociologist must sometimes be his own historian, amassing information from all the available sources.

4.4 History and Political Science

Prof. Seeley summed up the relationship between history and political science beautifully that, “History without political science has no fruit and political science without history has no root.” A historian is not merely concerned with the tracing of the history of the political process by a narration of the episodes. But he has to learn the nature of fundamental political principles and basic forms of political institution. In the view of this closeness between two subjects, the development of political institutions, rules, regulations, right and duties, law and mode of justice, executive, legislative and administrative functions, economic and financial implications, nature of bureaucracy, fundamental principles of state policy are all defined under the constitution history.

Diplomatic history is a specialized branch of political history which deals with the principles of international relations. Ambassadors are the links between nations and they were custodians and practitioners of diplomacy. The issue like-balance of power, cold war, international peace, disarmament have assumed great importance in recent times. The military history is an important chapter in political history where in wars, battles, campaigns and conquests figures very prominently. It deals with the causes of a war, strategy and war tactics, war weapons etc.

History is very helpful to politics because the political aspects is a part of the whole range of activity recorded by historian and knowledge of history would enable the politicians to know the politics better and play their role effectively. Prof. Acton has correctly pointed out, "the science of politics is the one science that is deposited by the stream of history like grains of gold in the sand of a river." The relationship between Political Science and History is very close and intimate. John Seeley expressed this relationship in the following couplet-"History without Political Science has no fruit, Political Science without History has no root." Seeley's emphasis seems to be rather exaggerated, yet no one can discount the dependence of the two disciplines on one another. The State and its political institutions grow instead of being made. They are the product of history and in order to understand them fully one must necessarily know the process of their evolution: how they have become what they are, and to what extent they have responded to their original purposes. All our political institutions have a historical basis as they depict the wisdom of generations. History furnishes sufficient material for comparison and induction, enabling us to build an ideal political structure of our aspirations. In the absence of historical data, the study of Political Science is sure to become entirely speculative or a priori. And a priori Political Science, as Laski observes, "Is bound to break down simply because we never start with the clean slate."

The writings of historians, in brief, form a vast reservoir of material which a student of Political Science can analyse into meaningful patterns and guide him in understanding the present and outlining the future. Moreover, with its chronological treatment, history offers a sense of growth and development thereby providing a base or an insight into the social changes. Robson is of the opinion 38 that some knowledge of History is clearly indispensable for Political Science and cites the explanation offered by Professor R. Solatu at the Cambridge Conference. Professor Solatu said, "that he had been baffled all through his teaching career, especially during the 20 years he had spent in the Middle East, about how to teach the history of political philosophy to students whose historical background is usually inadequate, and often limited to purely political theory since the French Revolution."

Where Political Science is not approached through History, he remarked, “The student may easily get a confused outline, in which most historical allusions are lost on him, supplemented by a slight acquaintance with a few classical texts of political philosophy, the background of which he scarcely understands.” Moreover, knowledge of History is particularly necessary in the sphere of Comparative Government.

Check your Progress

- 1. Elucidate the relationship between political science and history.**

4.5 History and Literature

Literature being the mirror of a society has close relationship with history but it is also a fact that it cannot be made complete base of history. Johnson has clearly remarked “History began as a part of literature from earliest time”. Medieval age history in the form of literature continued to be medium of religion and politics. A historian cannot altogether ignore the imaginative literature of any age, nor he can completely believe it. Perhaps only because of this Napoleon believe that history was nothing but an imaginative story. The historical works of Herodotus, Livy, Tacitus and Macaulay have always been very interesting and popular from the literary point of view. To Hume mention “History is more interesting than a novel, both history and literary person represent their society. Russo feels that in spite of all success, of scientific methods, history is always remains to be a branch of literature. The strong relationship of history with literature can also be confirmed with this view that a historical book and literature both are the solid materials for confirmation of truth. Carlyle writes that the soul of future lives in the book. Even many literary books are used as spruces materials fort history writing.

Croce mentioned that historians should give an artistic and literary presentation of the fact of the past. Hence it is quite evident that both history and literature are intimately related to each other. History and literature have been intertwined since the very beginning. Real events were recounted as stories to teach the younger generation wisdom or lessons about their origins. These stories sometimes stretched the truth to entertain the audience or make them reflect further. The main difference between history and literature is the purpose of each: History intends to record events as accurately as possible, while literature interprets historical or everyday events in an imaginative way. Historians' responsibility is to accurately record - as legacy for future generations -- events that produce significant changes in the lives of people living in a community, a nation or the whole world. To support their claims, they collect evidence of milestones as well as everyday life. For example, to relate World War II, historians used documents, books and media such as newspapers, photographs, audio and video recordings of the time. Literature writers also record events. Their focus, however, even when they truthfully describe historical events, is on communicating the author's intellectual and emotional interpretation of these events to the reader. By using the same example of World War II, a novel such as Kurt Vonnegut's "Slaughterhouse Five" presents a more personal perspective of the cannibalistic horrors of war. The novel depicts the state of mind of a soldier fighting to survive in a prisoner of war camp during the firebombing of Dresden, Germany. In writing the satirical novel, Vonnegut drew on his own experience as a prisoner of war in Dresden.

At times, historians have also distorted reality -- sometimes because they wanted to please their masters; at other times, their countries' dictatorial regimes forced them to bend the truth. For instance, Western countries believed for many decades the communist propaganda that the Soviet regime was setting as historical events. This institutionalized falsehood, however, started to falter with Aleksandra Solzhenitsyn's "Gulag Archipelago" -- a painstakingly researched chronicle of communist forced-labor camps where millions died from executions or harsh conditions during Joseph Stalin's regime. Literature authors are well known for using their imagination and creativity to describe fictitious characters, events and realms. They draw their inspiration from myths, legends and history to create a unique, altered reality for readers. For example, George R.R. Martin's popular "A Song of Ice and Fire" is inspired by historical events in medieval England, the Wars of the Roses, but his story portrays an imaginary world of peculiar characters, customs and political games.

4.7 Summary

- History is a study of the various facts of human life and is closely linked with other social sciences which make a specific study of different facts of human life.
- A historian is not merely concerned with the tracing of the history of the political process by a narration of the episodes. But he has to learn the nature of fundamental political principles and basic forms of political institution.

- As the activities of a man in society are very closely related with the economic matters, the historian of any period must possess at least a rudimentary knowledge of the economics. In fact, the economic history of any period is an important branch of history and its understanding is absolutely essential for the proper understanding of history of any period.
- History and sociology are intimately related and a number of sociologists like Auguste Comte are also important figure in the development of historical studies. Karl Marx was also a great historian and sociologist. Both History and Sociology are concerned with the study of man in society and differed only with regard to their approach.
- Universally it is accepted that History and Geography have very close ties. In fact it would be practically impossible to study; certain branches of history without rudimentary knowledge of geography e.g., the diplomatic or military history cannot be fallowed without necessary geographical knowledge of the region. Geography is one of the eyes of history the other eye being chronology. Time and space factors give history its correct perspective.

4.8 Key Terms

- **Sociology**- is the study of the human behavior within society and the consequences of those behaviors.
- **Political science** - focuses on the theory and practice of government and politics at the local, state, national, and international levels.

4.9 Self Assessment Questions

1. Trace the relationship between history and literature.
2. Examine the co-relation exist between history and archaeology.
3. Elucidate the relationship between political science and history.
4. Describe the relations of history with geography and economics.
5. Throw lights on the inter-relationship between history with sociology and anthropology.

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Block-2: Polity and Administration

- Unit-05** The Mauryan Empire: Conquest and Administration
- Unit-06** Gupta Society : Land Grants, Peasantry and beginning of Feudal Society
- Unit-07** Gupta Polity: Conquest and Administration
- Unit-08** Harshavardhan : Achievement

Unit- 5 The Mauryan Empire: Conquest and Administration

STRUCTURE

Learning Objectives
Introduction
Sources and History
Mauryan administration
area and conquest
Summary
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Further Readings

5.11 Learning Objectives

In this chapter we intend to provide you an insight into the Greco-Roman tradition of historiography. This lesson will briefly discuss some of the important trends of history writing and provide information about some important historians within Greco-Roman tradition of historical writings. By the end of this chapter you would be able to:

- Understand the history of the Greco-Roman Historiography.
- Describe the various aspects of Herodotus and Thucydides as Greek Historians of ancient times.
- Assess and appreciate the contribution of Polybius, Livy and Tacitus in the ancient Roman school of historical writings.
- Discuss the style, sources used and understanding of history by the Greco-Roman tradition of historiography.

5.2 Introduction

Understanding the past appears to be a universal human need, and the telling of history has emerged independently in civilisations around the world. The earliest chronologies date back to Mesopotamia and ancient Egypt, though no historical writers in these early civilizations were known by name. The earliest known systematic historical thought in the Western world emerged in ancient Greece, a development which would be an important influence on the writing of history elsewhere around the Mediterranean region.

5.5 Herodotus: Father of History

Herodotus was born in Halicarnassus (now Bodrum) in Caria (southwestern Asia Minor) which at the time of his birth (c. 480 BC) was under the rule of the king of Persia. His father, Lyxes, was a member of a distinguished local family, and his uncle, Panyassis, was an epic poet. When, in 461, Panyassis was assassinated by the man in charge of Halicarnassus, who was named Lygdamis, Herodotus abandoned the place, moving to the island of Samos. It is possible that, when Lygdamis later met his end (c. 454), and Halicarnassus joined the Delian League which was under the control of the Athenians, Herodotus went back to Halicarnassus. If he did, his stay there was brief, since he travelled vary widely. It appears probable that in many of the cities and towns that he visited he gave lectures and recitations. One of these cities was Athens, where he received ample remuneration for his public appearances. The active part he played in the intellectual life of the place had a large effect on his writings. Nevertheless, before long he continued his journeys, becoming a member of Athens's Panhellenic settlement at Thurii in south-east Italy in 443. Thereafter, he may well have resumed his travels. But it was seemingly at Thurii that he died, in c. 425. Subsequently, its peoples displayed his tomb and epitaph to visitors. The History in Greek written by Herodotus and probably designed, at first, to be read aloud (so that he was attentive to his listening public) contained two principal portions. The first tells of the beginnings of the longstanding strife between west and east, the origin and extension of the Persian empire, and the historical background of Greek lands, with particular reference to Athens and Sparta. The second and longer part of the History deals with the Persian Wars: the invasions of Greece in 490 BC by Darius I, culminating and terminating in the battle of Marathon, and the invasion of the country ten years later by Xerxes I, signalised by the battles of Thermopylae, Artemisium, Salamis, and finally Plataea (479). Herodotus believed that these invasions, and the Wars that they caused, were the most significant happenings in the history of the world.

As we have seen, however, he envisaged them against a much wider survey, which was nothing less than a general historical picture of the Greek world from the mid-sixth century onwards. That was not presented directly, but through the indirect medium of a vast amount of information which, with unique and extreme ingenuity, displayed by the author's roles as explorer, observer and listener, mirrored the varied multiplicity of what was going on. Most of Herodotus's immense store of information appears to have been gathered before 443 BC, but his work also contains allusions to the early phases of the Peloponnesian War between Athens and Sparta (431-404). In spite of the faulty character of some of his sources, Herodotus managed to achieve the remarkable feat of creating not only Greek prose-which he wrote in a simple, clear and graceful yet artful style-but also something like a chronological sequence in his vast enquiry. Yet, at the same time, his unfailing, unflagging spirit of enquiry prompted an endless succession of spicy, wonder loving anecdotes which make him the outstanding entertainer among Greek and Roman historians. This is a reputation which he owes, as R.W.Macan declared, to his inexhaustible interest, his insatiable curiosity, his infinite capacity for taking notes, his flair for a good story, his power of sustaining a continuous narrative, his delight in

digression, aside and bon mot...the lightness of his touch, the grace of his language, his glory in human virtue and achievement wherever to be found, and withal the feelings of mortality, the sense of tears, the pathos of man's fate.

5.6 Thucydides

Thucydides was probably born between 460 and 455 BC. He was the son of Olorus, who was Athenian although his name was Thracian, and who left him a property in Thrace, at a place named Scapte Hyle. When the Peloponnesian War between Athens and Sparta began in 431 BC, Thucydides was living at Athens, where he caught the disease described as the Great Plague, from which, however, he recovered. In 424 Thucydides, as a result of election, became one of the ten Athenian generals for the year. He was given the command of the fleet in the northern Aegean, probably because of his links with the Thracian region. He proved unable, however, to prevent the capture of the key Macedonian city of Amphipolis by the Spartan commander Brasidas. Requested to return to Athens, Thucydides underwent a trial there, and was condemned to twenty years of exile. During his banishment he travelled over extensive areas and formed a large number of contacts. After the Athenians had been finally defeated at the end of the Peloponnesian War (404), he was apparently allowed to go back to their city. It is thought that he died c. 400, or not long afterwards.

The History of the Peloponnesian War written by Thucydides does not deal with the entire period of the war, since it comes to an end in It is, essentially, something new: a contemporary history, although it includes short but noteworthy accounts of the ancient past and the last fifty years.

However, he does not concern himself with history in general, contemporary or otherwise, but has selected, like Herodotus, a war as his principal subject. He insisted that the Peloponnesian War, not Herodotus's Persian War, had been the most notable warfare in the whole of the world's history. Even if we feel that the actual hostilities hardly justify such a conclusion, it remains true that they 'provided the lethal convulsion which heralded the entire breakdown of the city-state structure and civilization that had been the principal characteristic of classical Greece'. That is one reason why the History of Thucydides, whatever its numerous defects (of which we shall hear more later), is of permanent importance. That importance is enhanced by his determination to make a distinction between the immediate and the more remote, fundamental, causes of the war with which he was dealing

5.7 Polybius, Livy, Tacitus

Polybius was born at Megalopolis in Arcadia in c. 200 BC. His father was Lycortas, a rich landowner who was close to Philopoemen, the leader of the Achaean League. Polybius himself served as a senior cavalry officer (hipparchos) of the League, intending to fight on the side of Rome during its Third Macedonian War, against Macedonia's King Perseus. But the Romans (distrusting the League) rejected the force, and after their victory at Pydna (168) deported Polybius and other Achaeans, amounting to a thousand in number, to Italy. Polybius became tutor to the sons of Lucius Aemilius Paullus, whose younger son Scipio Africanus the younger (Aemilianus) took a liking to him, and enabled him to

remain in Rome rather than in an Italian country town. In 151 he left with Scipio for Spain and north Africa, but in the following year he and 300 other deportees were permitted to go back to Greece. After the Third Punic War broke out in 149, he joined Scipio again in Africa, and was present when Carthage was destroyed (146). But the Romans, at this juncture, suppressed the Achaean League and ravaged its capital Corinth, whereupon Polybius was told to reorganise the region, and did so. But he also travelled extensively, and may have witnessed Scipio's capture of rebel Numantia in Spain. Some fifteen or more years later, he fell off a horse, and died.

Livy was a contemporary of the most famous imperial figure in Roman history, Augustus. However, he was not part of the senatorial elite, nor was he directly associated with politics. Yet, it is perhaps not accidental that he chose to write a monumental history of Rome, which ran into 142 books. Unfortunately, more than a hundred of these books were lost, and some survive only in summaries written by later authors. In its entirety, the work traced the history of Rome from its legendary origins to c. 9 BCE. Livy (Titus Livius) was born at Patavium (Padua) in Cisalpine Gaul (north Italy) in 64 or 59 BC. In his early years he proceeded to Rome. He spent most of his remaining years writing his History, and died at Patavium in AD 7 or 12. His History contained no fewer than 142 books. Those that have survived cover the periods 753–243 and 210–167 BC, but 107 books of this vast work are lost, with the exceptions of fragments and extracts and epitomes. military/administrative elite, its preoccupations with questions of succession, and the role of the army in political affairs. What distinguishes his account is that, although he was an "insider", he was often critical of imperial policies and intrigues. In other words, his work suggests that the Roman elite was by no means a homogeneous entity.

The Annals are more magnificent and acerbic still, full of extraordinary and gripping stories: a masterly artistic achievement, an achievement very largely the result of his manner of writing. Tacitus wrote in a totally personal, highly individual, knife-edged development of Sallust's antiCiceronian style, combined with the Silver Latin 'point' that had been a feature of post-Augustan writing. His vividly abrupt sentences and flashing, dramatic epigrams... terminate in unexpected, trenchant punch-lines. Even if, by modern standards, the intense, incisive, sombre, full toned, staccato, allusive, surprising, suspenseful style of Tacitus seems laboured, even precious, with all of its dislocation and point and insinuation, its swiftness and plausibility and suggestive brevity keeps us constantly on the alert. Words are arranged in arresting, and often violent, order and the views of Tacitus are closely linked with these stylistic peculiarities. He himself admitted, and expected, that his work would be more useful than enjoyable.

5.8 Summary

- Historiography is the study of how history itself is written or handed down throughout the ages. Historiography can be regarded as a form of meta-history. The word history comes from the Ancient Greek "historia," which means "inquiry, knowledge acquired by investigation.
- The Histories-his masterpiece and the only work he is known to have produced-is a record of his "inquiry", being an investigation of the origins of the Greco-Persian Wars and including a wealth of

geographical and ethnographical information.

- Thucydides (460-c. 395 BC) was a Greek historian and Athenian general. His 'History of the Peloponnesian War' recounts the 5th century BC war between Sparta and Athens to the year 411 BC.
- Famed Greco-Roman historian, Polybius, directly connects the Greek tradition to Roman historiography. Polybius (c. 200B.C.E.) was born in Greece, but as a young man lived as a well-treated hostage in Rome, while Rome was overtaking the Greek Empire.
- Livy (c. 64 BCE- 17CE) was a contemporary of the most famous imperial figure in Roman history, Augustus. However, he was not part of the senatorial elite, nor was he directly associated with politics. Yet, it is perhaps not accidental that he chose to write a monumental history of Rome, which ran into 142 books.

5.9 Key Terms

- **Caliphate**-This is the historic form of government for the (Sunni) Muslim umma, although Shi'i Muslims recognize what they call an Imamate, or Imama, rather than a caliphate.
- **Colonial Dynamics**-This term refers to the relationship between a powerful country and a less powerful country.
- **Cuneiform**-The writing system developed by the Sumerians and later adopted and further developed by the Babylonians, Assyrians and others.
- **Hagia Sophia**-This is the church founded by Eastern Roman/Byzantine Emperor Justinian (483-565,CE) in Constantinople (now Istanbul).

5.10 Self Assessment Questions

- Write an essay on the ancient Greek historiography with special reference to Herodotus and Thucydides.
- Give an account on the life and works of Thucydides.
- Discuss the sources used and interpretative skill for writing history by the Greco-Roman Historians.
- Write a note on the style adopted by the Greco-Roman historians in their histories.
- The Age of Augustus is Golden Age in the history of historical writing in Roman World.

5.11 Further Readings

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Unit-06 Gupta Society: Land Grants, Peasantry and Beginning of Feudal Society

STRUCTURE

Learning Objectives
Introduction
Gupta Era : Sources and Legends
Administration
Beginning of Feudal Society
Summary
Key Terms
Self Assessment Questions
Further Readings

6.1 Learning Objectives

In this lesson, students investigate development of historical tradition in medieval world. Here the chapter will discuss the Christian Historiography of Medieval Europe and the Islamic historiography of Arabian world. Throughout the chapter, stress will be on various historical information available in this two medieval tradition of historiography. After completing this chapter, you will be able:

- examine the context of medieval European church historiography;
- analyse the influence of religion in the historiographical trend in medieval Europe;
- discuss the origin and development of Arabian historiography;
- give an account of the significance of Arabian historiography; and
- understand the importance of medieval church and Islamic historiography in the history of historical writings.

6.2 Introduction

The Greco-Roman historiography of ancient period was succeeded by Church and the Arab historiography in the middle age. The medieval Church and Arab historiography is characterized by the hold of religion in the mind of man. In the western world by the medieval period, historiography took more dramatic turn way from secular history as a result of the emergence and spread of the Christian religion within the Roman Empire. With its epicenter located in the Roman Province of Judea, Christianity was shaped by Judaism, as well as by Greco-Roman culture, but Christian historians added a unique twist to historiography. From the very beginning, history was essential to the Christian religion, just as it was to Judaism. History helped Christians not only to convert new followers and

instruct fellow Christians by telling the history of Jesus of Nazareth and his followers, but also to defend Christianity from its enemies and prove that the ideas of the early Christian church were a direct succession from Jesus' apostles. Christians saw the world as divided into two: good and evil, the sacred and the secular, the age Before Christ (B.C.) and the age of Christ (Anno Domini or A.D.). This duality informed their historical perspectives.

These perspectives made Christian history different from its Judaic and Greco-Roman predecessors. As the Roman Empire crumbled and Christianity struggled to survive and spread, Christian historians continued to emphasize the importance of religion, specifically the power of the Christian God, in the history of mankind. As one of the most important Christian philosophers of all time, Augustine of Hippo in North Africa (354–430) had an enormous impact on Christian historiography. During this period, in the Middle Eastern and North African areas of the former Roman Empire, Islam replaced Christianity as the dominant religion after 700 C.E. Muslim historians, however, did not always emphasize God as the primary agent in history. Following more directly in the footsteps of Thucydides and Tacitus, Muslim historians stressed human agency in the rise and fall of civilizations. While there were many important Muslim historians, the most famous of these is 'Abd-ar-Rahman Abu Zaid Wali-adDin Ibn Khaldun (1332–1395C.E.). Whatever may be during this period, Historiography was seen as that which linked the present to the past in an intellectual 'representation' of the past through the narrative contained in the chronica. Thus, from the beginning Christian historiographers were deeply concerned with the proper attribution of facts to their corresponding dates or times and to place them correctly within a continuous chronology. This chapter will discuss the tradition of historical writings in the Christian church and Muslim Arab in the medieval age.

6.3 Christian Historiography

The introduction of "star war weapons" escalated the arms race to an unprecedented degree. The peace loving humanity of the world lived in a perpetual phobia of the world war, third. "The third world war" as said by Bertrand Russell, "if at all breaks out, would be a thermo-nuclear war that might cease the very existence of human life from earth". Moreover, Gerald Wendt opined, "If World War III comes, which we pray will never happen, it will be a war in which most people may die from silent, insidious anti-human weapons that make no sound, give as warning, destroy no forests or ships of cities but can wipeout human beings by millions." Therefore, ever since the abominable rat-race for escalation of the sophisticated weapons, the peace loving humanity also strove with the endless efforts to eliminate war by "Disarmaments".

If the war -mongering chauvinists gave the slogan, "if you want war, be prepared for war", the champions of peace with their programs of disarmament and arms control gave the slogan "if you want peace, be prepared for peace".

6.4 St. Augustine and his works (354-430)

As in antiquity, the best medieval works were accounts of contemporary history by men who had participated in the events that they were describing. It is, however, very significant that some of the writers that are prized most highly today survive in only very few manuscripts and were presumably not appreciated by most of their contemporaries. Among many, one of the most important Christian philosophers of all time, Augustine of Hippo in North Africa (354-430) had an enormous impact on Christian historiography. Augustine's *City of God*, written in the fifth century, envisioned all of history as a recurrent conflict between the City of God (the sacred) and the City of this World (the profane). In this way, history was cyclical, but also linear in that God's will for humankind was unfolding from creation toward the Second Coming of Christ (the end). Even more so than Eusebius, Augustine imagined supernatural forces (God and Satan) as primary agents in history. The Augustinian version of the world dominated European scholarship throughout the Middle Ages. St. Augustine, the greatest figure in the early Christian Church, was a pagana to whom Christianity had come as profound emotional satisfaction. Augustine labored chiefly with pen. Two of his books belong to the classic of the world.

The confession, his autobiography is written with great honesty and sincerity and address directly to god. The *de-civitat-dei* (*City of God*) in twenty two book composed between A.D 413 to 426, and, is one of greatest text in the world. In A.D 410 Rome was taken and sacked by the Goth under Alaric. The calamity that the city had suffered was attributed by the pagan to Christianity as a punishment for the neglect of old gods. Augustine deeply felt the challenge to his faith and devoted all the power of his subtle genius to convincing the Roman world that such catastrophe did for a movement impugn Christianity. For thirteen years he labored on his book whose twelve hundred pages dealt with everything from the first scene t the last judgment. Augustine maintain against the pagan charged that Rome was punished not for its new religion but for its continued sin under paganism. But for his ore substantial answer took the form of a philosophy of history- an attempt to explain the event of recorded time of universal principles. Here he appeared a political thinkers taking for his main theme the contest between temporal and spiritual power. There are two cities. The first city is the *civitat-dei* or the city of God. It is the divine city of the past, present and future worshipper of the one true god. The heavenly city or kingdom was founded by angels and its reflection is the holy church, whose office was to realize that heavenly region on the earth.

The second is the *civitat-terrena* or the earthly city of kingdom, also the city of man founded by the rebelliion of satan, the earthly city is devoited to the earthly affairs and joy. It is evil. The earthly city is based on physical force, but the city of god is based on divine law. The city of man is relave in importance, limited in scope, and transitory in nature, but the city of god is absolute in power, unlimited in scope and permanent in nature,

a city that enable man to attained higher knowledge and become perfect. Not until the last judgment will the two city be wholly separated. With this book the (civitat-dei) says Will Durant, “ Paganism as a philosophy ceased to be an Christianity a philosophy began. It was the first definite formulation of the medieval mind.” The book become the basis of catholic theology and formulated the dominant political theory of the middle ages. It was the first effort to propound the relation between the church d state.

6.5 Arabian Historiography

The origin of historiography in Arabic in Islamic civilisation is to be sought in the Quran and Hadis. The detailed references to the Prophets and their followers of the past contained in the Quran created a historical sense among the Muslims, and it grew stronger with the passage of time. It makes its readers conscious of the fact that history is a continuous process, influenced by important ideas of the great men whose appearance on human scene is a great event of history. It also provides historical information concerning the life and actions of the Prophet and the community which he gave leadership. All this created awareness about time among the Muslims who realised the need to compile the history of the life and times of their Prophet and his immediate successors for the benefit of posterity. Every effort seems to have been made by the early writers of Islamic history to ascertain the authenticity of the sources of information, because the Quran teaches its followers to ascertain the truth. The critical method, called Silsilah-i Isnad (chain of narrators) employed in ascertaining the authenticity of report about a historical event helped the historians achieve objectivity in their approach to a great extent. In fact the importance of the source and cross checking it with corroboration from other sources to establish authenticity was first established during the process of the compilation of prophets actions and his sayings (hadis).

These compilations were done by scholars for providing interpretations of various events as also for legal purpose. The criterion was to verify the authenticity of a tradition on the basis of the chain of narrators, the teachings of the Quran, the life of the Prophet and also the Arabic language spoken and written during the time of the Prophet. This was an important historical method that explains the change in the character and critical accuracy of historical information amongst the Arab historians. In fact, this makes the Arabic historiography an important part of Islamic culture. Recognising its significance in the history of history-writing, the Jewish scholar, Bernard Lewis remarks: ‘Interest in the past soon became a distinguishing characteristic of Muslim Civilization. Since early times Muslim entities-states, dynasties, cities, even professions have been conscious of their place in history; they have been interested in the deeds of those who went before them and anxious to record their own for those who came after. Almost every dynasty that ruled in Muslim lands has left annals or chronicles of some kind; in many countries, including some of high civilization, serious historical writing begins with the coming of Islam.’

6.6 Ibn Khaldun and his works

Muslim philosophy of history reached its zenith in the work of Abdul al-Rahman Ibn Khaldun of Tunis (d.808/1406). Ibn Khaldun, who has also been honored as a father of sociology, developed historiography into a new science of society, namely 'ilm al-'umran. In the hand of Ibn Khaldun, historiography became a critical and essential part of the study of the rise and fall of civilizations and societies. Like his predecessor Ibn Miskawayh, Ibn Khaldun was unhappy with the development of Muslim historiography prior to his time. He found that most of the documentations and reports on historical events were not gathered properly and would satisfy methodical requirements for reliable historiography. This followed a lack of scientific procedures or appropriate methodological devices to verify the correctness of historiographic reports. As a result, these reports had factual flaws. He realized that the Muslim scientific community at that time was in dire need of a new paradigm, a new approach to the study of history. Hence, the birth of 'ilm al- 'umran should be viewed as Ibn Khaldun's attempt to bridge the gap or provide the "missing link" in historiographic procedures and to fill up the methodological vacuum.

Although for some scholars, 'ilm al-'umran is just a system of sociology, for many others, there is much more to it. This "new science" is indeed a system of sociology aiming to explain the nature, the process, and structure of human social and political organization, but Ibn Khaldun's magnum opus, the *Muqaddima* or *Prolegomena*, shows that it encompasses more than a mere system of sociology. It stands as general framework of theoretical as well as applied science of human society. In this way, 'ilm al-'umran may be seen as operative and practical approach to historiographic studies of human society. A forerunner of sociology, Ibn Khaldun, proposes a unique approach in treating historiography as part of a science of society with its own reasoning procedures. He treated historiography as a science and not merely as a narrative. He wrote historiography in light of a new method of explanation and reasoning and developed it into a proper and systematic social philosophy. Despite his active life in political and public affairs, he managed to produce a monumental historiography, dealing particularly with human social development in general. He perceived the historical process as the outcome of interactions between human society and the physical environment. History is a process in which human communities, societies, and institutions transform continuously. History deals with the dynamics of social affairs, which move in a constantly changing cycle.

Ibn Khaldun believed that the historical process is dominated by two essential groups of people, whom he termed *badawi* (the nomads) and *hadari* (the townspeople). This becomes the foundation of his theory of rise and fall of human civilization. The dual classification of 'umran into *badawi* and *hadari* parallels sociologist Ferdinand Tonnies' (d.1936) concepts of *gemeinschaft* and *gessellschaft*. From 'umran Ibn Khaldun entered into a broader discourse about social and indeed civilizational factors, elements and processes.

Human society develops from simple to complex, from badawi to hadari. Historiography should describe the progression line, composed of a myriad of important historical events, experiences, affairs, and incidents. Ibn Khaldun's historiography collects and classifies data, connects and explains it, and then comes up with universal judgments. In so doing, A philosopher of history par excellence, Ibn Khaldun's works possess remarkable originality, criticizing and analyzing history. He rejects the perception of social historical events as the outcome of a chance.

Before the social sciences or European substantial philosophy of history, he argued that social history obeyed rules of its own that had to be discovered and applied in the study of society, civilization, and history.

In his famous Prolegomena, Ibn Khaldun deals with society and its origin, sovereignty, the birth of towns and villages, trades, ways of making a living, and sciences. This is the best and most important part of the book in which he sketches his philosophical outlook on history, analyzing politics, economics, society, and history with outstanding originality and brilliance. He associates the rise of civilization with the growth of villages and towns. He adopts the ancient Aristotelian concept of the "political" nature of human beings. The center of his theory is man's faculty of rationality (Ahmad 2003: 160). Ibn Khaldun is undoubtedly among the first to attempt to explain the evolution and progress of society. He explains the characteristics of race, climate, and the means of production, and how they affect the formation of man's mind and sentiment, as well as the formation of society. Another key component of Ibn Khaldun's historiography is the emphasis on rationalism. He uses a logical apparatus and rational empirical assumptions as conceptual and theoretical foundations for his new science. He correlates rationalism with civilizational cycles. He asserts that rationalism may bring up civilization and it may also bring it down. For example, rationalism may lead to social corruption. He develops a rationalist approach in understanding socio-cultural phenomena, using classical logic to understand socio-economic realities underlying cultural experience and temporary events. He associates the good cultural life with the interrelationship that must be established between God, the world, and the Hereafter. Ibn Khaldun's influence in the fields of sociology and historiography was tremendous, chiefly because of his great emphasis on reason and rationalism.

6.7 Summary

- In medieval Europe, the writing of history began with church histories. These histories had a concept of time which was changeless because it was the divine time. Gradually, however, there was a change in the concept of time.
- Influenced by the pre-Christian tradition of history-writing, the historians began to think of time in more temporal terms, as a measurable sequence. This change in thinking made possible the use of chronology to write history.

- Contacts with other regions such as the Byzantine and the Arab world brought different influences from which also the medieval European historiography benefited. St. Augustine was prominent among the historians of medieval Christian historiography of Europe.
- Inspired by the Quran and Hadis, the Arabic scholars began writing history in the 8th century.
- Apart from what was available in the Quran and other Islamic texts, efforts were made to collect the material from oral traditions also.
- The life and activities of the Prophet and his followers formed the main theme of these early histories in the 8th and 9th centuries.

6.8 Key Terms

- **Aghakhani**- This refers to a Sevener, or Isma'ili Shi'i. This Shi'i group recognizes a living Imam, Karim Ali Khan, or Karim Agha Khan.
- **Ahl al-Kitab**-A non-Muslim community, usually Jewish or Christian, that, nonetheless is considered legitimate in the eyes of God by Islamic law, or shar'ia. "People of the Book" is often how it is translated, but "book" is too general in this context.
- **Arabic**-This is one of the Semitic languages.
- **Aramaic**-This is one of the Semitic language. Jesus's native tongue was Aramaic. According to Versteegh.

6.9 Self Assessment Questions

1. Discuss the changing concept of time during the middle ages in the West. How did it influence the writing of history?
2. Write a note on Christian historiography.
3. Discuss in brief the early tradition of Arabic historiography upto the 9th century.
4. Give a brief account of historical understanding of St. Augustine.
5. Discuss the life and career of Ibn Khaldun as a Medieval Arab Historian.

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Unit-07

Gupta Polity: Conquest and Administration

STRUCTURE

Learning Objective
Introduction
Political Administration
Conquest of Area
Socio-Political Area
Summary
Key Terms
Self Assessment Questions
Further Readings

7.1 Learning Objectives

In this chapter we intend to provide you an insight into the growth of modern trends in historical understandings. This lesson will briefly discuss some of the important trends and assumption developed during the post renaissance world of historiography. By the end of this chapter you would be able to:

- know about the rise and growth of history from Vico to Foucault;
- describe the various aspects of modern scientific approach to historical understanding under Ranke, Hegel, Comte etc.;
- assess some major formulations of modern historian such as Croce and Collingwood;
- discuss the major Assumption of annalist school of Historiography in modern historical thinking; and
- elucidate some major aspects of post modernist intervention and interpretations of human history.

7.2 Introduction

Modern historiography emerged in 19th century German universities, where Leopold von Ranke was especially influential. Sources had to be hard, not speculations and rationalizations. His credo was to write history the way it was. He insisted on primary sources with proven authenticity. Hegel and Marx introduced the concept of spirit and dialectical materialism, respectively, into the study of world historical development. Former historians had focused on cyclical events of the rise and decline of rulers and nations. Process of nationalization of history, as part of national revivals in 19th century, resulted with separation of "one's own" history from common universal history by such way of perceiving, understanding and treating the past that constructed history as history of a nation. The French Annales School radically changed the focus of historical research in France during the 20th century. Fernand Braudel wanted history to become more scientific and less subjective, and demanded more quantitative evidence. Furthermore, he introduced a socio-economic and geographic framework to historical questions. Other French historians, like Philippe Ariès and Michel Foucault, described the history of everyday topics such as death and sexuality.

7.3 Giambattista Vico (1668-1744)

Giambattista Vico (1668-1744) Giovan Battista (Giambattista) Vico (23 June 1668-23 January 1744) was an Italian political philosopher, rhetorician, historian, and jurist. He criticised the expansion and development of rationalism and was an supporter of classical antiquity. Vico is best known for his magnum opus, the *Scienza Nuova* of 1725, often published in English as *New Science*. Vico is a precursor of systemic and complexity thinking, as opposed to Cartesian analysis and other kinds of reductionism. He is also well known for noting that "true itself is fact" or "the true itself is made", a proposition that has been read as an early instance of constructivist. Vico is often claimed to have inaugurated modern philosophy of history, although the term is not found in his text.

- **Biography**

Born to a bookseller and the daughter of a carriage maker in Naples, Italy, Vico attended a series of grammar schools, but ill-health and dissatisfaction with Jesuit scholasticism led to home schooling. After a bout of typhus in 1686, Vico accepted a tutoring position in Vatolla (a Frazione of the comune of Perdifumo), south of Salerno that would last for nine years. In 1699, he married a childhood friend, Teresa Destito, and took a chair in rhetoric at the University of Naples. Throughout his career, Vico would aspire to, but never attain, the more respectable chair of jurisprudence. In 1734, however, he was appointed royal historiographer by Charles III, king of Naples, and was offered a salary far surpassing that of his professorship. Vico retained the chair of rhetoric until ill-health forced him to retire in 1741.

- **Works of Vico**

Vico published several books in his lifetime: two tracts on pedagogical and philosophical matters which appeared under the titles *On the Study Methods of our Time* (1709), and *On the Most Ancient Wisdom of the Italians* (1711); the historical biography *The Deeds of Antonio Carafa* (1716); and the compendious study in Roman law, *Universal Right* (1722). In 1725 he published the first edition of his major work, *The New Science*, on which he continued to labor, constantly rewriting and revising the text, and eventually published two more editions in 1730 and in 1744. In 1728 he wrote his *Autobiography*, in which he recounts his intellectual development. Some of his inaugural orations and lectures on rhetoric at the University of Naples, as well as other occasional compositions, were published after his death. Among his admirers were some of the greatest authors and scholars in our times: James Joyce, Georges Sorel, Benedetto Croce, Erich Auerbach, Isaiah Berlin, Hayden White, and Carlos Fuentes. Yet, Vico's *New Science* remains one of the most difficult texts in the canon of modern cultural history. The full title of the book-*Principles of a New Science by Giambattista Vico concerning the Common Nature of the Nations*-evokes both its subject-matter and enigmatic character. The following observations will thus examine its key terms from theological, philosophical, philological, and historiographical perspectives.

- **The *Scienza Nuova*:**

The New Science (1725, original title *Scienza Nuova*) is his major work and has been highly influential in the philosophy of history, and for historicists like Isaiah Berlin and Hayden White. The *verum factum* principle: Vico is best known for his *verum factum* principle, first formulated in 1710 as part of his *De antiquissima Italarum sapientia, ex linguae latinae originibus eruenda* (1710).

7.4 Georg Wilhelm Friedrich Hegel(1770-1831)

Georg Wilhelm Friedrich Hegel (August 27, 1770-November 14, 1831) was a German philosopher, and a major figure in German Idealism. His historicist and idealist account of reality revolutionized European philosophy and was an important precursor to Continental and Marxism. This section discuss some main features of Hegel's complex view of history. It is well said that in Hegel history and philosophy meet, since he is a historian of philosophy and a philosopher of history, who also changed history. Hegel developed a comprehensive philosophical framework, or "system", of absolute idealism to account in an integrated and developmental way for the relation of mind and nature, the subject and object of knowledge, psychology, the state, history, art, religion, and philosophy. In particular, he developed the concept that mind or spirit manifested itself in a set of contradictions and oppositions that it ultimately integrated and united, without eliminating either pole or reducing one to the other. Examples of such contradictions include those between nature and freedom, and between immanence and transcendence. Hegel influenced writers of widely varying positions, including both his admirers and his detractors.

- **Hegel's Interest in History and the French Revolution**

Hegel's interest in history is well known and undisputed. His interest in history is influenced by such factors as his classical training in German secondary school and later in the Protestant seminary, his concern with current events, the French Revolution, and the development of the problem of knowledge in German idealism. The impact of the French Revolution can scarcely be overestimated. The French Revolution destroyed the ancient régime, leading eventually to the republican form of government that still persists in France. It gave increased prominence to the idea of the modern citizen as endowed with inalienable rights, the so-called rights of man. It further enfranchised sections of the population that had been disenfranchised up until that point, including Jews. It finally led to a separation between church and state in a predominantly Catholic country.

- **Hegel and the Philosophy of History**

Philosophers who write about history often do not know even the main historians or have more than a minimal acquaintance with historical writings. Hegel, who was an exception, had a working grasp of all the main historians up to his time and a deep knowledge of historical events. In holding that history is rational, hence cognizable, Hegel disagrees with his predecessors, who believed that history is important or unimportant, but not cognizable. Aristotle thought that history was unimportant, whereas Augustine, who invented the familiar eschatological conception of history, thought it is important but cannot be known. For Aristotle, poetry, which is concerned with universals, is more important than history, in which things happen only once. If that were the case, knowledge of history would be impossible. According to Augustine, we indeed know the final aim of history, which is to return to God, but, since we cannot know God's mind, we cannot know history itself.

By original historiography, Hegel has in mind the writings of historians who were contemporaries

of the events they described and which they undertook to describe in the form of representative thought. It follows, if the writer must be a contemporary of what he describes, that the scope cannot be large and that he shares in and does not reflect upon the content. Reflective historiography, which goes beyond the present in spirit, deals with the past. It divides naturally into four subtypes. Universal historiography puts the accent on synthesis in surveying the entire history of a people, a country, or the world. This kind of historiography reflects the author, and the spirit of the historical moment he or she belongs to, which may differ from that of the materials, while achieving a certain generality. In the pragmatic form of reflective historiography, the author unifies the materials through a general idea in making the events present. In this context, Hegel makes the famous remark that history teaches us that, as he says, “nations and governments have never learned anything from history”, hence they cannot act upon such lessons. The deeper reason is not ignorance about the past, but the difference between each historical configuration, which has its own difficulties and solutions. Critical or scientific historiography, which was introduced and then widely employed during Hegel’s lifetime by German historians, was a historiography of historiography, which evaluated the authenticity and credibility of historiographic narratives.

- **Hegel and the History of Philosophy**

Hegel, who lectured on the history of philosophy nine times in his career- he was giving the tenth set of lectures in 1831 when he fell ill and suddenly died- is not the first to be interested in the history of philosophy. Aristotle, for instance, typically studies the views of his predecessors before formulating his own. Numerous modern historians of philosophy treat the philosophical past as a series of opinions of different thinkers. Yet Hegel is the first modern thinker, perhaps even the first important thinker, to link philosophy to the history of philosophy. In that specific sense, he can be said to invent the academic sub-field of philosophy, the history of philosophy, as we now know it. Hegel stresses the importance of the history of philosophy for philosophy. He typically does not distinguish between philosophy and its history. He approaches the history of philosophy as in effect a giant Socratic dialogue, in which different perspectives vie with each other in an ongoing search for the truth. There is no single royal road to the truth, that is, a preferred philosophical tendency, and different theories recommend themselves as relatively better with respect to alternatives. Later philosophers have before them the previous discussion. Philosophy builds on all that is positive in the preceding history of philosophy in attempting to make progress toward the “solution” of outstanding problems.

7.5 Leopold Ranke(1795-1886)

Leopold Ranke is the historian universally recognized as the founder of modern scientific historiography. Ranke was, indeed, the professional historian who applied the scientific method to historiography, giving thus a decisive new direction to his own discipline and, what is more, plotting a new role for historiography in modern culture. Ranke propounds a scientific approach to historiography, based upon the critical study of sources. He developed a method for such a critical

study that allows the use of evidence provided by the sources to discredit distortions and to isolate their origins and infer true descriptions of the past. He exemplifies himself his methodical scientific historiography in a series of works dedicated to the history of the chief European nations between the sixteenth and eighteenth centuries and culminating in a climactic and long anticipated attempt at a universal history. Ranke's oeuvre comprises fifty-four volumes of a yet incomplete edition of his collected works. Ranke devised the educational institution appropriate for the transmission of his new science: the "historical seminar," in which students could practice the new critical historiography under the supervision of their teacher.

- **Scientific Historiography**

Leopold Ranke was born in 1795 in the small rural Thuringian valley town of Wiehe. His family was deeply religious and Protestant, descended from a long line of Lutheran pastors. His father turned from the ministry for which he was destined to the profession of law and civil service. After having attended the secondary school at Pforta, where he became acquainted with the ancient classical authors and where he acquired a passion for the literary arts, he studied classical philology and theology at the universities of Leipzig and Halle from 1814 to 1818. He then became a teacher in Frankfurt/Oder and accepted a professorship in 1825 at the University of Berlin where he settled. He was appointed official Prussian state historian in 1841.

- **Substantive Assumptions**

Karl R. Popper described critically in his book "The Poverty of Historicism" a philosophical view of history according to which historical prediction is possible due to the fact that there are discoverable "rhythms," "patterns," "trends," and "laws" underlying the evolution of history. Hegel was for Popper one of the main representatives of such a wrong approach to human practical reality. Hegel, like all other classical philosophers of history, affirmed the rationality of the historical process, which he conceived as teleologically directed, having a main goal, namely progress in the consciousness of freedom.

He conceived of different historical phases and periods as well as the whole of history as the manifestation of what he called the development of the self-positing and self-realizing Spirit. In his lectures on world history entitled "Die Grundzüge des gegenwärtigen Zeitalters" ("The Main Traits of the Present Age"), Fichte, like Hegel, had also presented the ultimate goal and the main epochs of universal history. The ultimate goal of world history was determined by Fichte as the collective establishment of a rational culture ("Vernunftkultur"), a culture in which Reason (and not Understanding "Verstand") will reign supreme.

- **The Meaning of History**

Philosophically speaking, Ranke's position was much closer to Hegel than he would have admitted. Like Hegel, he saw a deeper reality behind historical phenomena. He interpreted these historical phenomena as concrete expression of a general spirit and objective order hidden in the

individual events. The historian's task was for him to become an outlet of that general spirit, and to present the concrete phenomena in such a way that the general order could be intuitively perceived. What distinguished Ranke was his insistence that knowledge of the objective order can be attained only through careful study of individual facts, which must never be approached in abstract concepts, and his firm conviction that the plan of the universe is beyond man's grasp, so that man can only divine its outlines.

Check your Progress

1. Who was Leopold von Ranke? Discuss his views on history

7.6 Benedetto Croce(1866-1952) and R.G.Collingwood (1889-1943)

The Italian thinker and leading liberal politician Benedetto Croce (1866-1952) and the British philosopher and archaeologist Robin George Collingwood (1889-1943) placed thought about history and historiography at the center of philosophy. Their work has influenced much thinking about history and historiography since the middle of the twentieth century. It continues to stimulate work in areas such as moral, social and political philosophy, metaphysics, the nature of philosophy, and the relationship between historical thinking and action. This section will discuss at first the distinctive characteristics of the works of Croce and Collingwood. The second section sketches the place of historiography in relation to other elements of their philosophies. The third section considers their approach to historiographic knowledge, while the fourth draws out the content of history as they conceived it. The conclusion returns briefly to the character of their contributions and its potential for philosophy in the future.

- **Philosophical Context**

For Croce, the context for his philosophy of history and historiography is his philosophy of

mind or, as he termed it, his “philosophy of spirit.” The “philosophy of spirit” is an attempt to provide a connected and general account of the cognitive activities which characterize mind, such as art and philosophy. For Collingwood, the context is his philosophy of mind and moral choice. Collingwood’s philosophy of mind extended to underlying mental activities as well as to cognitive activities such as art, science, religion, and philosophy. For both Croce and Collingwood, historiographic thinking arises from present problems and plays a key role in dealing with those problems.

- **Knowing History**

Croce and Collingwood both believed that historiography could lead to knowledge; they were not relativists in any normal sense of the term. Their theories of historiographic knowledge were, however, significantly different. Croce practiced a form of historiography heavily dependent on textual interpretation, and wrote particularly about the “moral-political” sphere of action. In a famous, and easily misunderstood, phrase, Croce said that “all true history is contemporary history.”

7.7 Summary

In all ages and all human societies the history that has been written has been inseparable from the history through which the writers have lived. As human thought and expression, is subject to change over time, history as a product of man living in a given time and space also change accordingly.

- We noticed that the interaction of Positivist philosophy enunciated by August Comte, the tradition of history-writing started by Leopold von Ranke and the Empiricist tradition predominant in Britain tried to put the practice of history on a scientific basis.

- Modern historical tradition claimed that the sources were all-important, that the facts existed independent of the historian, that neutrality is a desired goal, that total objectivity is possible in the writing of history and that history can be considered as science.

- In the beginning of the 20th century, thinkers like Croce, Carl Becker and Collingwood questioned the very foundations of such an approach of scientificity, neutrality and 118 objectivity. They denied the existence of facts independent of the historian and gave overwhelming importance to interpretation in history-writing.

- As things have turned out, the record of Marxism from its beginning to the end of the twentieth century has been replete with many twists and turns, contradictions even within its own following and subject to numerous interpretations and developments in response to the variations of capitalist strategies from one country to another as well as in different stages of capitalism.

7.8 Key Terms

- **Aghakhani-** This refers to a Sevener, or Isma’ili Shi’i. This Shi’i group recognizes a living Imam, Karim Ali Khan, or Karim Agha Khan.

- **Ahl al-Kitab**-A non-Muslim community, usually Jewish or Christian, that, nonetheless is considered legitimate in the eyes of God by Islamic law, or shar‘ia. “People of the Book” is often how it is translated, but “book” is too general in this context.
- **Arabic**-This is one of the Semitic languages.
- **Aramaic**-This is one of the Semitic language. Jesus’s native tongue was Aramaic. According to Versteegh.

7.9 Exercise

1. What is annals School of historiography?
2. Who are considered as the founders of this School of historiography? Discuss their works.
3. What is postmodernism? Discuss the postmodernist views on history. On what grounds these have been criticised?
4. Write a note on the historical and other ideas of Marx’s. How did Marx’s ideas develop over time?
5. Who was Leopold von Ranke? Discuss his views on history.
6. Write an essay on the historical ideas as conceived by Croce and Collingwood.

7.10 Further Reading

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UNIT-08

Harshavardhan: Achievements

Learning Objective

Introduction

Dynasty And Early Life

Harsha: As A Ruler

Political Achievement And Works Of Harsha

Summary

Key Terms

Self Assessment Questions

Further Readings

8.1 Learning Objective

- History, like sciences, is subject to certain general laws which could explain the process of human development.
- Human mind progresses through certain stages which are inevitable for all societies and cultures.
- Individuals cannot change the course of history.
- The inductive method, which Comte believed was applicable in sciences, consisting of observation of facts, experimentation and then formulation of general laws, should be applied in the writing of history as well.

8.2 Introduction

The years of exile in Britain were difficult ones for Marx (and even more so for his loyal and devoted family). He was in constant financial difficulty and he had to rely heavily on Engels and other friends and relations for support. His theoretical activities were chiefly directed to the study of political economy and the analysis of the capitalist system in particular. They culminated in the publication of Volume One of *Das Kapital* (Capital) in 1867. However, *Das Kapital* is the tip of a substantial iceberg of less important publications and unpublished writings. Amongst the former, the Preface to *Zur Kritik der politischen Okonomie* (A Contribution to the Critique of Political Economy) published in 1859, contains the classic statement of Marx's materialist theory of history. Volumes Two and Three of *Das Kapital*, left unfinished at Marx's death, were edited and published posthumously by Engels. In addition, three volumes of *Theorien uber den Mehrwert* (Theories of Surplus-Value), a series of critical discussions of other political economists, written in 1862–63, were published in the early twentieth century. An extensive and more or less complete work, the *Grundrisse der Kritik der politischen Okonomie* (known both in English and in German as the *Grundrisse*) was written in 1857–58 but only published in 1939.

8.3 Carl Marx and Materialistic Interpretation of History

Karl Marx (1818–1883) is best known not as a philosopher but as a revolutionary communist, whose works inspired the foundation of many communist regimes in the twentieth century. It is hard to think of many who have had as much influence in the creation of the modern world. Trained as a philosopher, Marx turned away from philosophy in his mid-twenties, towards economics and politics. However, in addition to his overtly philosophical early work, his later writings have many points of contact with contemporary philosophical debates, especially in the philosophy of history and the social sciences, and in moral and political philosophy. Historical materialism-Marx's theory of history-is centered around the idea that forms of society rise and fall as they further and then impede the development of human productive power. Marx sees the historical process as proceeding through a necessary series of modes of production, characterized by class struggle, culminating in communism. Marx's economic analysis of capitalism is based on his version of the labour theory of value, and includes the analysis of capitalist profit as the extraction of surplus value from the exploited proletariat. The analysis of history and economics come together in Marx's prediction of the inevitable economic breakdown of capitalism, to be replaced by communism.

However Marx refused to speculate in detail about the nature of communism, arguing that it would arise through historical processes, and was not the realisation of a pre. 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 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 aid directly from their tenants. The extension of royal domain gave the king a greater power than 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.

8.4 The Annals School

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.

According to some historians the breakdown of feudalism was due to the commercial expansion which introduced money economy. The growth of money and trade dealings caused labor services to be commuted to money rent. According to Henry Pirenne, it was the revival of long distance trade from the twelfth 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.

The Annales School of historiography, widely considered as one of the most important developments in the twentieth-century history-writing, formally emerged with the foundation of the journal *Annales d'histoire économique et sociale* (Annales of Economic and Social History) in 1929 by Marc Bloch and Lucien Febvre. In terms of thematic range and methodological innovations, this School remained foremost in France and influenced history-writing in many other countries for decades and had followers all over the world. In this Unit you will learn about the context of its emergence, its contributions to history-writing, and the various new historiographical trends it gave rise to.

- **Social and Intellectual Context**

The decade of the 1920s witnessed two paradoxical developments in France: The First World War had ended and its formal conclusion had occurred at Versailles, near Paris, under the Presidentship of the French Prime Minister, Clemenceau. Symbolically thus it was the victory of France over its traditional rival Germany, much more than the collective victory of the rest of Europe. The great French Impressionist painter, Claude Monet, had done the most renowned of his works, *Les Nymphéas*, the Water Lilies, 'as a bouquet of flowers presented to France after the victory', and a special museum structure, *L'Orangerie*, was built in the heart of Paris to display them. There was therefore an aura of celebration in the French air. The air, however, was also beginning to show traces of gloom in the latter part of the decade with the spectre of the Great Depression gradually extending its shadows over it; the Depression was soon to overwhelm societies and economies around the world, the more so the ones that had most to lose. France was among them. There was thus a palpable restiveness around, a puzzle that perplexed everyone: How could it be possible that a nation, which had vanquished an old and powerful enemy so recently, could stare helplessly before a

debilitating circumstance? This was an entirely new situation, which posed an encompassing question and waited for a new and encompassing answer.

Old answers would by their nature be inadequate. New answers demanded new perspectives and new methodologies. If history was to contribute to this quest, it must first renew itself by self-questioning. This was the social context of the discipline's self-renewal, marked by the founding of the journal *Annales d'histoire Economique et Sociale*. There was besides an intellectual context. The Nineteenth Century had witnessed the birth of several new disciplines, notably social and cultural anthropology, human geography and psychology. Young and energetic as these were, their practitioners looked at the old discipline of history sceptically. Durkheimian sociology in particular was expansive and ambitious, claiming the capability of a totalizing explanation, explaining, in other words, the entire spectrum of societal dynamics. Human geography too was not far from extending similar claims, focusing on social, cultural and institutional forms of organisation. History came in for a degree of derision for its exclusive concern with 'the event' – the unique, short term, the immediate and transient. This was how history was studied then: focusing on change of a reign or a dynasty, wars, battles, administrative measures. As John Seeley had put it pithily: 'History is past politics and politics is present history.' No long term dynamics interested historians. What then was the point of studying history if all it explained was how one ruler replaced another and how one battle added or deleted a little bit of land from the territory ruled by him? The 'event' was like the surf in the ocean, ephemeral and therefore insignificant; the real 'movement' in the ocean was invisible to the naked eye, below the surface. This, the anthropologists and the geographers felt, was ignored by the historians. A second question was the use of historical sources. Archives had acquired a sanctity for the historians that became almost a moral precept. All statements made by them must be traced back to some or the other empirical evidence stored in dusty archival files. Anything short of it failed to constitute 'facts', so sacred for the historian. Even as late as the 1970s, historian Jacques Leonard questioned the legitimacy of philosopher Michel Foucault's intervention in the problems of history by threateningly demanding if he had ever soiled his hands in the dust of archival files ('The Historian and the Philosopher') and Foucault responded by making fun of the sanctity of archival dust ('The Dust and the Cloud'). The historian accepted as true whatever was on the surface of the documentary evidence; that the document itself was a cultural construct, a highly subjective construct never bothered the historian. The objective reality lay hidden in the very long drawn formation of human behaviour, their habits, value systems, and their responses to situations in life.

8.5 Postmodernist Intervention

There are many thinkers associated with postmodernism. However, in this section, we will take up the ideas of only some of the most important thinkers for discussion. Michel Foucault (1926-

1984) : Foucault, a French philosopher, was a complex thinker whose thoughts encompass various themes and multiple ideas. Nevertheless, he is considered a postmodern thinker because of his trenchant criticism of the Enlightenment ideas and modernity. His writings had and have still continued to exert tremendous influence in humanities and social sciences. His work is frequently referred to in disciplines such as history, cultural studies, philosophy, sociology, literary theory and education. He is famous for his critiques of various social institutions which he considered the products of European modernity. Institutions and disciplines such as psychiatry, medicine and prisons invited his trenchant criticism. Apart from his works on these, he is also renowned for his general theories concerning power and the relation between power and knowledge, as well as his ideas concerning 'discourse' in relation to the history of Western thought. In later life he also worked on the history of sexuality.

Foucault expressed his ideas through a series of important books – *Madness and Civilization* (1961), *The Birth of the Clinic* (1963), *The Order of Things* (1966), *The Archaeology of Knowledge* (1969), *Discipline and Punish : The Birth of the Prison* (1975), and *The History of Sexuality* (1976- 1986). Foucault's writings are mostly set in historical contexts, but he discourages the notion of totality and continuity in history. Instead, he promotes the idea of discontinuity. Thus, for him, history is not continuous and unifocal, nor can there be any universalisation of history. Foucault's ideas about history and society progresses from the concept of archaeology to that of genealogy. But throughout his works, he stresses the idea of difference. Moreover, he rejects the Enlightenment idea that the rule of Reason can be equated with emancipation and progress.

He says that instead of serving as an emancipator force, the knowledge centres on power and helps in creating new forms of domination in modern times. He thus criticizes the attempts to separate knowledge and power and emphasizes that the pursuit of knowledge, particularly in modern times, is indissolubly associated with pursuit of power and quest for domination. Jacques Derrida (1930-2004): Derrida, another French philosopher, has proved crucial to the development of the postmodern theory, particularly the 'linguistic turn'. The basic contribution of Derrida to the development of the poststructuralist and postmodernist theories is his theory of deconstruction. It views all written texts as product of complex cultural processes. Moreover, these texts can only be defined in relation to other texts and conventions of writing. According to Derrida, the human knowledge is limited to texts; there is nothing outside the texts. Reality is constituted by language. It does not, however, mean that there is no world outside of language. But it does mean that the world we know is accessible to us only through language. It is language which constitutes our world and, therefore, language precedes reality. The knowledge of reality is not beyond language and its rules of existence. Another point related to deconstruction is the idea of difference which states that the meaning

of anything is ascertained only through difference from other things. Any text is conceivable only in relation of difference to other texts. In this sense, difference precedes the existence of things. Another point is about the unity of opposites, because without unity, there are no opposites.

Unity and opposition alternate with each other. Deconstruction emphasises on the instability and multiplicity of meanings. There is no fixed meaning of anything and no single reading of a text. Jean-Francois Lyotard (1924-1998): Lyotard is the main thinker who made the word postmodern famous. His book, *The Postmodern Condition*, published in French in 1979 and in English in 1984, made the term popular. He defined the term in the following way : ‘Simplifying to the extreme, I define postmodern as incredulity towards metanarratives’. These metanarratives are grand narratives such as ‘the dialectics of Spirit, the hermeneutics of meaning, the emancipation of the rational or working subject, or the creation of wealth’. Lyotard expresses doubt towards all these. In his opinion, theories and discourses of all kinds are ‘concealed narratives’, that is, nearfictional accounts, despite their claims for universal validity. He criticises the modernist theories which tend to totalise and universalise ideas which are basically modern European products.

8.6 Summary

- Privileged or upper classes experienced a luxurious life. They exploited the lower class of people, depriving them of their fundamental rights. 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.

8.7 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.

- **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.

8.8 Self Assessment Questions

1. What is annals School of historiography?
2. Who are considered as the founders of this School of historiography? Discuss their works.
3. What is postmodernism? Discuss the postmodernist views on history. On what grounds these have been criticised?
4. Write a note on the historical and other ideas of Marx's. How did Marx's ideas develop over time?
5. Who was Leopold von Ranke? Discuss his views on history.
6. Write an essay on the historical ideas as conceived by Croce and Collingwood.

8.9 Further Readings

- Fornara, C.W., *The Nature of History in Ancient Greece and Rome*, University of California, Berkeley and Los Angeles, 1983.
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Block-3: Early Medieval Society, Economy and Culture

Unit-09 Post Gupta: Trade and Commerce

Unit-10 Delhi Sultanate: Conquest and Administration

Unit-11 Bhakti and Sufi Movements in India

Unit-12 Development of Regional Language and Literature

UNIT-09

Post Gupta: Trade and Commerce

STRUCTURE

Learning Objective

Introduction

Primary and Secondary Sources: Basic Concept

Primary Sources

Secondary Sources

Summary

Key Terms

Self Assessment Questions

Further Readings

9.1 Learning Objectives

In this lesson, students look into the historical source material employed by historian for constructing past. Throughout the chapter, emphasis will be on the different type of sources and their applicability in historical research. After studying this lesson you will be able to:

- understand the notions of historical source materials;
- discuss the meaning, nature, types and significance of primary sources;
- thrash out the meaning, nature, types and significance of primary sources;and
- compare between the primary and secondary sources of historical research.

9.2 Introduction

To reconstructing the past, historians employed several techniques. To produce his written product in form of history a historian basically exercise three function first is of gathering the data, criticizing or evaluating the data, and presenting the material in readable form. Each of these processes entails its own special technique and training, but in the hands of experienced practitioners they are interrelated activities. Finding, sifting, and presenting the evidence in combination involve the skills of a detective, a scientist, a judge, and an artist. History, it has been said, could not have been born without two basic elements—a body of more or less reliable materials and a critical method to deal with them. While the historian relies primarily on documents, his sources also include a variety of other materials: physical remains—roads, fortifications, buildings, pottery, weapons, chiseled stones, coins, tapestries, pictures, sculptures, and other museum pieces; orally transmitted folklore in legends, ballads, and sagas; handwritten papyri and parchment manuscripts; printed books and papers; motion picture films; sound

recordings: television and radio broadcasts; and computer tapes. The accumulation of data on man's past is a fascinating story in its own right: it long was a slow process, and only in late modern times did the materials become voluminous and the sources more complex, a process associated with the growth of large repositories in national archives and libraries, and with collections of private papers. To find the data on a given subject, the historian uses a variety of bibliographical compilations and archival finding aids and draws on the skills of archivists, librarians, and museum specialists. Hence, this chapter will discuss in brief about the types of data or facts or evidence or otherwise called sources of information a historian collect to reconstruct the past.

Scholars defines a primary data source as "the testimony of any eyewitness, or of a witness by any other of the senses, or of a mechanical device like the Dictaphone-that is, of one who ... was present at the events of which he tells. A primary source must thus have been produced by a contemporary of the events it narrates." In other words, primary sources are tangible materials that provide a description of an historical event and were produced shortly after the event happened. They have a direct physical relationship to the event being studied. Examples of primary sources include newspaper report, letters, public documents, court decisions, personal diaries, autobiographies, artifacts and eyewitness's verbal accounts. These primary sources of data can be divided into two broad categories as follows: The remains or relics of a given historical period: These could include photographs, coins, skeletons, fossils, tools, weapons, utensils, furniture, buildings and pieces of art and culture (object d' art). Though these were not originally meant for transmitting information to future generations they could prove very useful sources in providing reliable and sound evidence about the past. Most of these relics provide non-verbal information. Those objects that have a direct physical relationship with the events being reconstructed: This includes documents such as laws, files, letters, manuscripts, government resolutions, charters, memoranda, wills, news-papers, magazines, journals, films, government or other official publications, maps, charts, log-books, catalogues, research reports, record of minutes of meetings, recording, inscriptions, transcriptions and so on.

9.3 Primary and Secondary Sources: Basic Concept

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.

- **The Immense Variety of Primary Sources**

Strengths and Weaknesses of Different Types of Primary Sources: Primary sources did not come into existence to satisfy the curiosity of historians. They derive 'naturally', 'organically', as it were, or, more straight forwardly, 'in the ordinary course of events', from human beings and groups of human beings living their lives, worshipping, making decisions, adjudicating, fornicating, going about their business or fulfilling their vocations, recording, noting, communicating as they go, very occasionally, perhaps, with an eye on the future, but generally in accordance with immediate needs and purposes. The technical skills of the historian lie in sorting these matters out, in understanding how and why a particular source came into existence, how relevant it is to the topic under investigation, and, obviously, the particular codes or language in accordance with which the particular source comes into being as a concrete artifact. Following are few general points about the different types of sources, and the different strengths and weaknesses they have, depending upon what particular topic is being studied.

9.4 Primary Sources

A secondary source is one in which the eyewitness or the participant i.e. the person describing the event was not actually present but who obtained his/her descriptions or narrations from another person or source. This another person may or may not be a primary source. Secondary sources, thus, do not have a direct physical relationship with the event being studied. They include data which are not original. Examples of secondary sources include textbooks, biographies, encyclopedias, reference books, replicas of art objects and paintings and so on. It is possible that secondary sources contain errors due to passing of information from one source to another. These errors could get multiplied when the information passes through many sources thereby resulting in an error of great magnitude in the final data. Thus, wherever possible, the researcher should try to use primary sources of data. However, that does not reduce the value of secondary sources.

- **Nature, Significance and usage of Primary Sources**

Secondary Sources of historical research offer commentary, analysis, or interpretation of primary sources. These are written many years after an event, or by people not directly involved in the event. This kind of sources are often written by people who have an expertise in the field. Can be biased, depending on the view-point of the author. Secondary Sources can be useable when a historian need to provide historical context or critical perspectives. When someone need an analysis of a primary source, or a critique that compares several primary sources. This type of sources are useful in order to ground your own research in an academic setting (i.e., show that others have done similar research to yours and share or contradict your opinions). Besides, if a scholar want a list of primary sources that could potentially be useful in your research-the works cited page of a secondary source can be a great resource for this.

9.5 Secondary Sources

Secondary sources are best for uncovering background or historical information about a topic and broadening your understanding of a topic by exposing you to others' perspectives, interpretations, and conclusions. However, it is better to critique an original information source (primary source) if you plan to reference it in your work. Secondary sources are information sources that interpret, include, describe, or draw conclusions based on works written by others. Secondary sources are used by authors to present evidence, back up arguments and statements, or help represent an opinion by using and citing multiple sources. Secondary sources are often referred to as being "one step removed" from the actual occurrence or fact. A secondary source is an account of the past created by someone who wasn't present at the event. The most obvious example of a secondary source is a textbook. A textbook writer researches hundreds of sources and summarizes them into one short narrative that is quick and easy to read. A secondary source often uses primary sources or even other secondary sources to construct their story. Sometimes, usable primary sources might be found within a secondary source. For instance, the Idaho Historical Society's online mining exhibit is a secondary source, but the exhibit has links to original primary sources such as photographs, artifacts, and documents. Scholars should adhere to certain useful guidelines for evaluating secondary sources or documents. The criteria can be applied to all secondary sources, including existing historical research.

They offer systematic ways of trying to ensure that researchers use secondary sources with as much care as they employ in producing primary data. Authenticity: There are two aspects of authenticity soundness and authorship. A sound document is one which is complete and reliable ensuring all the pages are there, no misprints and if it is a copy of an original it should be a reliable copy without errors. Authorship concerns who wrote the document. Many documents are not actually produced by those to whom they are attributed. For example letters signed by Prime Minister may have been written by civil servants and might reveal little about the prime ministers own views. Credibility: This issue relates to the amount of distortion in a document. Any distortion may be related to sincerity or accuracy. In a sincere document the author genuinely believes what they write. This is not always the case as the author may hope to gain advantage from deceiving readers. Representativeness: A researcher must be aware of how typical or untypical the documents being used are in order to assign limits to any conclusions drawn. Two factors that may limit the possibility of using representative documents are survival and availability. Many documents do not survive because they are not stored, and others deteriorate with age and become unusable. Other documents are deliberately withheld from researchers and the public gaze, and therefore do not become available. Meaning: This concerns the ability of the researcher to understand the document for example the document may be written in a foreign language or written in old fashioned language or handwriting or vocabulary which is difficult to comprehend.

There are certain advantages of secondary sources for the researcher such as, ease of access; low cost to acquire; clarification of research question; may answer research question and may show difficulties in conducting primary research. On the other hand there are also disadvantages of secondary

sources such as quality of research may be poor; not specific to researcher's needs; possible incomplete information and not timely.

9.5 Summary

- Historical sources can be divided into two main categories: Primary and Secondary. Both are vital to History Day students as they interpret their topics within the appropriate historical context.
- Thorough examination of available primary and secondary sources allows students to construct their own analysis related to the impact and significance of their topics in history.
- Primary sources contain “firsthand” knowledge of events and people and are essential to a good research project. Think of a primary source as an eyewitness account created by a participant in (or contemporary of) an event in history.
- Letters, diaries, speeches, interviews, periodical literature and newspapers from the time are all examples of primary sources. In addition, books written by the person whom one is studying or books written by people who took part in the event that one is studying may also be primary sources.
- Primary sources allow students the opportunity to analyze and interpret what they read, see, or hear.
- In contrast, a secondary source is something that was not created first-hand by someone who participated in the historical era. Secondary sources are usually created by historians based on the historian's interpretation of primary sources.
- Since they are usually created long after the event occurred, secondary sources are influenced by the passing of time, offering a different vantage point than someone who participated in the event or directly influenced the issue.

9.6 Key Terms

- **Homage-** In the Middle Ages this was the ceremony in which a feudal.
- **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.

9.7 Self Assessment Questions

1. Write an essay on the ancient Greek historiography with special reference to Herodotus and Thucydides.
2. Give an account on the life and works of Thucydides.
3. Discuss the sources used and interpretative skill for writing history by the Greco-Roman Historians.
4. Write a note on the style adopted by the Greco-Roman historians in their histories.
5. The Age of Augustus Creaser is Golden Age in the history of historical writing in Roman World. Discuss.

9.8 Further Readings

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- Collingwood, R.G., Essays in the Philosophy of History, New York, McGraw Hill, 1966.
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STRUCTURE

- Learning Objectives
- Introduction
- External and Internal Criticism- Meaning and Concept
- Historical Criticism- Necessity
- Summary
- Key Terms
- Self Assessment Questions
- Further Readings

10.1 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
- Gets an idea regarding the birth and teachings of Jesus Christ.
- Know the importance and 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.

10.2 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 230 cores of the 16 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

10.4 Historical Criticism- Necessity

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. 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 important sources 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

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. 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 something 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 signaled 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. 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 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."

'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.

10.5 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 turningpoint. 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.

10.6 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.

10.7 Self Assessment Questions

1. Trace the meaning of external criticism.
2. Point out the problem of textual criticism.
3. Trace the meaning of internal criticism and explain some of its functions.
4. Point out the aims, stages and purpose of positive interpretative criticism.
5. Explain some function of negative interpretative criticism.

10.8 Further Readings

- **Incarnation** – in traditional Christianity is the belief that the second person of the Trinity, also known as God the Son or the Logos, became flesh and dwelt among us. Cleanthes, Mazedonien (Berlin, 1899), p. 88
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Unit-11

Bhakti and Sufi Movements in India

STRUCTURE

Learning Objectives
Introduction
History and Sociology
History and Political Science
History and Literature
Summary
Key Terms
Self Assessment Questions
Further Readings

11.1 Learning Objectives

- Understand history is a study of the various facts of human life and is closely linked with other social sciences which make a specific study of different facts of human life.
- Able to know a historian is not merely concerned with the tracing of the history of the political process by a narration of the episodes. But he has to learn the nature of fundamental political principles and basic forms of political institution.
- Thus on the inter-relationship between history and political science, it is states that History without political science has no fruit and political science without history has no root.

11.2 Introduction

In the modern age it has become fashionable to laud 'inter disciplinarily' and 'holistic approaches' while decrying boundaries between subject areas and disciplines. From the above discussion we noticed that in the development of historical studies that historians, depending on their particular specialism, do find it useful, and sometimes essential, to have a sound knowledge of other disciplines. For instance economics: every historian needs a basic knowledge of economics, and every history degree should introduce students to basic economics. Second is political science, through this subject historians come across theories of monarchy, sovereignty, liberalism, democracy, and so on. More generally, it is helpful if historians, given that they are dealing with evolution of human being and human societies, have some knowledge of anthropology both the social and physical anthropology helped historians a lot for reconstruction of human history.

Sociology also provides helpful information to the historian while examining various social aspects of past human societies. So far as geography is concerned, for historian geography is inherent component and act as an eye of history. It is self-evident that historians require knowledge of certain aspects of geography. The most important branch provides immense help to the history obviously is archaeology. Archaeology through its various means of investigation retrieve, conserve and interpret material evidence of past human society and thus provide sources of information to historian for rewriting the past. Last but not the least; literature is the mirror of civilization. Every society left its imprint on the literary corpus produce by them during a given time. Thus literature provides immense help to history and act as n important sources for the historical study.

11.3 History and Sociology

History and sociology are intimately related and a number of sociologists like Auguste Comte are also important figure in the development of historical studies. Karl Marx was also a great historian and sociologist. Both History and Sociology are concerned with the study of man in society and differed only with regard to their approach. In the recent years it was realized that a fruitful interaction between the two disciplines was possible and Emile Durkheim, Max Weber acknowledge the initial dependence of sociology upon history. Although, history too benefits from the synthesis produced by the sociologists. Sociologists exercised profound influence on the study of history by developing the certain narrow areas of human activity. They adopted the sampling techniques and develop their tools with a view to minimize the subjective element. In brief, sociology is helping history to study ‘social dynamics’ which is a study not of society at rest but constantly in social change and development social processes and social causation are giving a new perspective to history. India too our historians are now giving increasing attention to social history.

Sociology and History are very much interrelated. Like political science, sociology is becoming one of the most genuine fruits of history to which it is intimately connected. The two sciences are so close that some writers like G. Von Bulow refused to accept sociology as a science different from history. History is the reconstruction of man’s past. It is the story of the experience of man-kind. It is a record of the human past. It is a systematic record of man’s life and achievements from the dim past to the present. The historian studies the significant events of man in the order of time. The historian is interested in what happened at a particular time in the past. Further, a historian is not satisfied, however, with mere description. He seeks to learn the causes of these events to understand the past-not only how it has been but also how it came to be. Nevertheless, he is, in a sense, interested in events for their own sake.

“He wants to know everything there is to know about them and to describe them in all their unique individuality”. The historian concentrates only on the past. He is not interested in the present and is unwilling to look to the future. Still history provides the connecting link for the present and the future. It is said that history is the microscope of the past, the horoscope of the present and the telescope of the future. Sociology: Sociology as a science of society, on the other hand is interested in the present. It tries to analyse human interactions and interrelations with all their complexity and diversity. It also studies the historical development of societies. It studies various stages of human life, modes of living, customs, manners and their expression in the form of social institutions and associations. Sociology has thus to depend upon history for its material. History with its record of various social events of the past offers data and facts to sociologists. History is a storehouse of records, a treasury of knowledge. It supplies materials various social sciences including sociology. History contains records even with regard to social matters. It contains information about the different stages of human life, modes of living, customs and man-ners, social institutions, etc.

This information about the past is of great help to a sociologist. A sociologist has to make use of the historical records. For example, if he wants to study marriage and family as social institutions, he must study their historical development also. Similarly, if he wants to know the impact of Islamic culture on the Hindu culture, he has to refer to the Muslim conquests of India, for which he has to depend on history. A sociologist is, no doubt, concerned with the present-day society. But the present-day society can be better understood from the knowledge of its past because what people are today is because of what they had been in the past. Further, sociologists often make use of comparative method, in their studies for which they depend on history for data. Historical sociology, one of the fields of sociological inquiry, depends very much on historical data. It is true that the sociologist must sometimes be his own historian, amassing information from all the available sources.

11.4 History and Political Science

Prof. Seeley summed up the relationship between history and political science beautifully that, “History without political science has no fruit and political science without history has no root.” A historian is not merely concerned with the tracing of the history of the political process by a narration of the episodes. But he has to learn the nature of fundamental political principles and basic forms of political institution. In the view of this closeness between two subjects, the development of political institutions, rules, regulations, right and duties, law and mode of justice, executive, legislative and administrative functions, economic and financial implications, nature of bureaucracy, fundamental principles of state policy are all defined under the constitution history.

Diplomatic history is a specialized branch of political history which deals with the principles of international relations. Ambassadors are the links between nations and they were custodians and practitioners of diplomacy. The issue like-balance of power, cold war, international peace, disarmament have assumed great importance in recent times. The military history is an important chapter in political history where in wars, battles, campaigns and conquests figures very prominently. It deals with the causes of a war, strategy and war tactics, war weapons etc.

History is very helpful to politics because the political aspects is a part of the whole range of activity recorded by historian and knowledge of history would enable the politicians to know the politics better and play their role effectively. Prof. Acton has correctly pointed out, "the science of politics is the one science that is deposited by the stream of history like grains of gold in the sand of a river." The relationship between Political Science and History is very close and intimate. John Seeley expressed this relationship in the following couplet-"History without Political Science has no fruit, Political Science without History has no root." Seeley's emphasis seems to be rather exaggerated, yet no one can discount the dependence of the two disciplines on one another. The State and its political institutions grow instead of being made. They are the product of history and in order to understand them fully one must necessarily know the process of their evolution: how they have become what they are, and to what extent they have responded to their original purposes. All our political institutions have a historical basis as they depict the wisdom of generations. History furnishes sufficient material for comparison and induction, enabling us to build an ideal political structure of our aspirations. In the absence of historical data, the study of Political Science is sure to become entirely speculative or a priori. And a priori Political Science, as Laski observes, "Is bound to break down simply because we never start with the clean slate."

The writings of historians, in brief, form a vast reservoir of material which a student of Political Science can analyse into meaningful patterns and guide him in understanding the present and outlining the future. Moreover, with its chronological treatment, history offers a sense of growth and development thereby providing a base or an insight into the social changes. Robson is of the opinion 38 that some knowledge of History is clearly indispensable for Political Science and cites the explanation offered by Professor R. Solatu at the Cambridge Conference. Professor Solatu said, "that he had been baffled all through his teaching career, especially during the 20 years he had spent in the Middle East, about how to teach the history of political philosophy to students whose historical background is usually inadequate, and often limited to purely political theory since the French Revolution."

Where Political Science is not approached through History, he remarked, “The student may easily get a confused outline, in which most historical allusions are lost on him, supplemented by a slight acquaintance with a few classical texts of political philosophy, the background of which he scarcely understands.” Moreover, knowledge of History is particularly necessary in the sphere of Comparative Government.

Check your Progress

- 1. Elucidate the relationship between political science and history.**

11.5 History and Literature

Literature being the mirror of a society has close relationship with history but it is also a fact that it cannot be made complete base of history. Johnson has clearly remarked “History began as a part of literature from earliest time”. Medieval age history in the form of literature continued to be medium of religion and politics. A historian cannot altogether ignore the imaginative literature of any age, nor he can completely believe it. Perhaps only because of this Napoleon believe that history was nothing but an imaginative story. The historical works of Herodotus, Livy, Tacitus and Macaulay have always been very interesting and popular from the literary point of view. To Hume mention “History is more interesting than a novel, both history and literary person represent their society. Russo feels that in spite of all success, of scientific methods, history is always remains to be a branch of literature. The strong relationship of history with literature can also be confirmed with this view that a historical book and literature both are the solid materials for confirmation of truth. Carlyle writes that the soul of future lives in the book. Even many literary books are used as spruces materials fort history writing.

Croce mentioned that historians should give an artistic and literary presentation of the fact of the past. Hence it is quite evident that both history and literature are intimately related to each other. History and literature have been intertwined since the very beginning. Real events were recounted as stories to teach the younger generation wisdom or lessons about their origins. These stories sometimes stretched the truth to entertain the audience or make them reflect further. The main difference between history and literature is the purpose of each: History intends to record events as accurately as possible, while literature interprets historical or everyday events in an imaginative way. Historians' responsibility is to accurately record - as legacy for future generations -- events that produce significant changes in the lives of people living in a community, a nation or the whole world. To support their claims, they collect evidence of milestones as well as everyday life. For example, to relate World War II, historians used documents, books and media such as newspapers, photographs, audio and video recordings of the time. Literature writers also record events. Their focus, however, even when they truthfully describe historical events, is on communicating the author's intellectual and emotional interpretation of these events to the reader. By using the same example of World War II, a novel such as Kurt Vonnegut's "Slaughterhouse Five" presents a more personal perspective of the cannibalistic horrors of war. The novel depicts the state of mind of a soldier fighting to survive in a prisoner of war camp during the firebombing of Dresden, Germany. In writing the satirical novel, Vonnegut drew on his own experience as a prisoner of war in Dresden.

At times, historians have also distorted reality -- sometimes because they wanted to please their masters; at other times, their countries' dictatorial regimes forced them to bend the truth. For instance, Western countries believed for many decades the communist propaganda that the Soviet regime was setting as historical events. This institutionalized falsehood, however, started to falter with Aleksandra Solzhenitsyn's "Gulag Archipelago" -- a painstakingly researched chronicle of communist forced-labor camps where millions died from executions or harsh conditions during Joseph Stalin's regime. Literature authors are well known for using their imagination and creativity to describe fictitious characters, events and realms. They draw their inspiration from myths, legends and history to create a unique, altered reality for readers. For example, George R.R. Martin's popular "A Song of Ice and Fire" is inspired by historical events in medieval England, the Wars of the Roses, but his story portrays an imaginary world of peculiar characters, customs and political games.

11.7 Summary

- History is a study of the various facts of human life and is closely linked with other social sciences which make a specific study of different facts of human life.
- A historian is not merely concerned with the tracing of the history of the political process by a narration of the episodes. But he has to learn the nature of fundamental political principles and basic forms of political institution.

- As the activities of a man in society are very closely related with the economic matters, the historian of any period must possess at least a rudimentary knowledge of the economics. In fact, the economic history of any period is an important branch of history and its understanding is absolutely essential for the proper understanding of history of any period.
- History and sociology are intimately related and a number of sociologists like Auguste Comte are also important figure in the development of historical studies. Karl Marx was also a great historian and sociologist. Both History and Sociology are concerned with the study of man in society and differed only with regard to their approach.
- Universally it is accepted that History and Geography have very close ties. In fact it would be practically impossible to study; certain branches of history without rudimentary knowledge of geography e.g., the diplomatic or military history cannot be fallowed without necessary geographical knowledge of the region. Geography is one of the eyes of history the other eye being chronology. Time and space factors give history its correct perspective.

11.8 Key Terms

- **Sociology**- is the study of the human behavior within society and the consequences of those behaviors.
- **Political science** - focuses on the theory and practice of government and politics at the local, state, national, and international levels.

11.9 Self Assessment Questions

6. Trace the relationship between history and literature.
7. Examine the co-relation exist between history and archaeology.
8. Elucidate the relationship between political science and history.
9. Describe the relations of history with geography and economics.
10. Throw lights on the inter-relationship between history with sociology and anthropology.

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Unit-12

Development of Regional Language and Literature

STRUCTURE

Learning Objectives
Introduction
Prominent Historians And Their Works
Herodotus: Father of History
Thucydides
Polybius, Livy, Tacitus
Summary
Key Terms
Self Assessment Questions
Further Readings

12.1 Learning Objectives

In this chapter we intend to provide you an insight into the Greco-Roman tradition of historiography. This lesson will briefly discuss some of the important trends of history writing and provide information about some important historians within Greco-Roman tradition of historical writings. By the end of this chapter you would be able to:

- Understand the history of the Greco-Roman Historiography.
- Describe the various aspects of Herodotus and Thucydides as Greek Historians of ancient times.
- Assess and appreciate the contribution of Polybius, Livy and Tacitus in the ancient Roman school of historical writings.
- Discuss the style, sources used and understanding of history by the Greco-Roman tradition of historiography.

12.2 Introduction

Understanding the past appears to be a universal human need, and the telling of history has emerged independently in civilisations around the world. The earliest chronologies date back to Mesopotamia and ancient Egypt, though no historical writers in these early civilizations were known by name. The earliest known systematic historical thought in the Western world emerged in ancient Greece, a development which would be an important influence on the writing of history elsewhere around the Mediterranean region.

12.4 Herodotus: Father of History

Herodotus was born in Halicarnassus (now Bodrum) in Caria (southwestern Asia Minor) which at the time of his birth (c. 480 BC) was under the rule of the king of Persia. His father, Lyxes, was a member of a distinguished local family, and his uncle, Panyassis, was an epic poet. When, in 461, Panyassis was assassinated by the man in charge of Halicarnassus, who was named Lygdamis, Herodotus abandoned the place, moving to the island of Samos. It is possible that, when Lygdamis later met his end (c. 454), and Halicarnassus joined the Delian League which was under the control of the Athenians, Herodotus went back to Halicarnassus. If he did, his stay there was brief, since he travelled vary widely. It appears probable that in many of the cities and towns that he visited he gave lectures and recitations. One of these cities was Athens, where he received ample remuneration for his public appearances. The active part he played in the intellectual life of the place had a large effect on his writings. Nevertheless, before long he continued his journeys, becoming a member of Athens's Panhellenic settlement at Thurii in south-east Italy in 443. Thereafter, he may well have resumed his travels. But it was seemingly at Thurii that he died, in c. 425. Subsequently, its peoples displayed his tomb and epitaph to visitors. The History in Greek written by Herodotus and probably designed, at first, to be read aloud (so that he was attentive to his listening public) contained two principal portions. The first tells of the beginnings of the longstanding strife between west and east, the origin and extension of the Persian empire, and the historical background of Greek lands, with particular reference to Athens and Sparta. The second and longer part of the History deals with the Persian Wars: the invasions of Greece in 490 BC by Darius I, culminating and terminating in the battle of Marathon, and the invasion of the country ten years later by Xerxes I, signalised by the battles of Thermopylae, Artemisium, Salamis, and finally Plataea (479). Herodotus believed that these invasions, and the Wars that they caused, were the most significant happenings in the history of the world.

As we have seen, however, he envisaged them against a much wider survey, which was nothing less than a general historical picture of the Greek world from the mid-sixth century onwards. That was not presented directly, but through the indirect medium of a vast amount of information which, with unique and extreme ingenuity, displayed by the author's roles as explorer, observer and listener, mirrored the varied multiplicity of what was going on. Most of Herodotus's immense store of information appears to have been gathered before 443 BC, but his work also contains allusions to the early phases of the Peloponnesian War between Athens and Sparta (431-404). In spite of the faulty character of some of his sources, Herodotus managed to achieve the remarkable feat of creating not only Greek prose-which he wrote in a simple, clear and graceful yet artful style-but also something like a chronological sequence in his vast enquiry. Yet, at the same time, his unfailing, unflagging spirit of enquiry prompted an endless succession of spicy, wonder loving anecdotes which make him the outstanding entertainer among Greek and Roman historians. This is a reputation which he owes, as R.W.Macan declared, to his inexhaustible interest, his insatiable curiosity, his infinite capacity for taking notes, his flair for a good story, his power of sustaining a continuous narrative, his delight in

digression, aside and bon mot...the lightness of his touch, the grace of his language, his glory in human virtue and achievement wherever to be found, and withal the feelings of mortality, the sense of tears, the pathos of man's fate.

12.5 Thucydides

Thucydides was probably born between 460 and 455 BC. He was the son of Olorus, who was Athenian although his name was Thracian, and who left him a property in Thrace, at a place named Scapte Hyle. When the Peloponnesian War between Athens and Sparta began in 431 BC, Thucydides was living at Athens, where he caught the disease described as the Great Plague, from which, however, he recovered. In 424 Thucydides, as a result of election, became one of the ten Athenian generals for the year. He was given the command of the fleet in the northern Aegean, probably because of his links with the Thracian region. He proved unable, however, to prevent the capture of the key Macedonian city of Amphipolis by the Spartan commander Brasidas. Requested to return to Athens, Thucydides underwent a trial there, and was condemned to twenty years of exile. During his banishment he travelled over extensive areas and formed a large number of contacts. After the Athenians had been finally defeated at the end of the Peloponnesian War (404), he was apparently allowed to go back to their city. It is thought that he died c. 400, or not long afterwards.

The History of the Peloponnesian War written by Thucydides does not deal with the entire period of the war, since it comes to an end in It is, essentially, something new: a contemporary history, although it includes short but noteworthy accounts of the ancient past and the last fifty years.

However, he does not concern himself with history in general, contemporary or otherwise, but has selected, like Herodotus, a war as his principal subject. He insisted that the Peloponnesian War, not Herodotus's Persian War, had been the most notable warfare in the whole of the world's history. Even if we feel that the actual hostilities hardly justify such a conclusion, it remains true that they 'provided the lethal convulsion which heralded the entire breakdown of the city-state structure and civilization that had been the principal characteristic of classical Greece'. That is one reason why the History of Thucydides, whatever its numerous defects (of which we shall hear more later), is of permanent importance. That importance is enhanced by his determination to make a distinction between the immediate and the more remote, fundamental, causes of the war with which he was dealing.

Unlike Herodotus, whose didactic efforts had been only sporadic, Thucydides, at every juncture, intended to be instructive. He was a social scientist who sought, continually, to deduce general, basic principles and eternal verities from particular events and actions, and who aimed, with profound insight, to make knowledge of these past events a useful, prognostic, permanently valid guide to the future. Meanwhile, although it was a war that principally concerned him, his analysis of Greek society at its zenith was careful and unparalleled. His method is derived from his exceptional intelligence, and this is the second reason why his History is permanently significant:

because he was the cleverest and most deeply thoughtful of all historians. It is this cerebral quality, coolly seeking to reconcile literature and science that gives him his uniqueness. It emerges from his psychological studies, which are devoted to the analysis of masses and groups as well as to individuals. His idiosyncratic style, despite variations of tone, degree and pace, retains the bitter, austere gravity, the severity, the rapid sharpness and the ruthless, condensed, brooding astringency which is required by this task. However, despite the many vivid pictures he presents, this style has seemed to many too difficult to be easily readable or enjoyable.

12.6 Polybius, Livy, Tacitus

Polybius was born at Megalopolis in Arcadia in c. 200 BC. His father was Lycortas, a rich landowner who was close to Philopoemen, the leader of the Achaean League. Polybius himself served as a senior cavalry officer (hipparchos) of the League, intending to fight on the side of Rome during its Third Macedonian War, against Macedonia's King Perseus. But the Romans (distrusting the League) rejected the force, and after their victory at Pydna (168) deported Polybius and other Achaeans, amounting to a thousand in number, to Italy. Polybius became tutor to the sons of Lucius Aemilius Paullus, whose younger son Scipio Africanus the younger (Aemilianus) took a liking to him, and enabled him to remain in Rome rather than in an Italian country town. In 151 he left with Scipio for Spain and north Africa, but in the following year he and 300 other deportees were permitted to go back to Greece. After the Third Punic War broke out in 149, he joined Scipio again in Africa, and was present when Carthage was destroyed (146). But the Romans, at this juncture, suppressed the Achaean League and ravaged its capital Corinth, whereupon Polybius was told to reorganise the region, and did so. But he also travelled extensively, and may have witnessed Scipio's capture of rebel Numantia in Spain. Some fifteen or more years later, he fell off a horse, and died.

Livy was a contemporary of the most famous imperial figure in Roman history, Augustus. However, he was not part of the senatorial elite, nor was he directly associated with politics. Yet, it is perhaps not accidental that he chose to write a monumental history of Rome, which ran into 142 books. Unfortunately, more than a hundred of these books were lost, and some survive only in summaries written by later authors. In its entirety, the work traced the history of Rome from its legendary origins to c. 9 BCE. Livy (Titus Livius) was born at Patavium (Padua) in Cisalpine Gaul (north Italy) in 64 or 59 BC. In his early years he proceeded to Rome. He spent most of his remaining years writing his History, and died at Patavium in AD 7 or 12. His History contained no fewer than 142 books. Those that have survived cover the periods 753–243 and 210–167 BC, but 107 books of this vast work are lost, with the exceptions of fragments and extracts and epitomes.

Tacitus was closely associated with imperial administration, and a well known orator. His *Annals* delineated the history of the Roman empire for about fifty years (between c.14 and 65 CE). The work begins with the end of the reign of Augustus, and represents the concerns of the

military/administrative elite, its preoccupations with questions of succession, and the role of the army in political affairs. What distinguishes his account is that, although he was an “insider”, he was often critical of imperial policies and intrigues. In other words, his work suggests that the Roman elite was by no means a homogeneous entity.

The Annals are more magnificent and acerbic still, full of extraordinary and gripping stories: a masterly artistic achievement, an achievement very largely the result of his manner of writing. Tacitus wrote in a totally personal, highly individual, knife-edged development of Sallust’s antiCiceronian style, combined with the Silver Latin ‘point’ that had been a feature of post-Augustan writing. His vividly abrupt sentences and flashing, dramatic epigrams... terminate in unexpected, trenchant punch-lines. Even if, by modern standards, the intense, incisive, sombre, full toned, staccato, allusive, surprising, suspenseful style of Tacitus seems laboured, even precious, with all of its dislocation and point and insinuation, its swiftness and plausibility and suggestive brevity keeps us constantly on the alert. Words are arranged in arresting, and often violent, order and the views of Tacitus are closely linked with these stylistic peculiarities. He himself admitted, and expected, that his work would be more useful than enjoyable.

12.7 Summary

- Historiography is the study of how history itself is written or handed down throughout the ages. Historiography can be regarded as a form of meta-history. The word history comes from the Ancient Greek "historia," which means "inquiry, knowledge acquired by investigation.
- Herodotus was an ancient Greek historian who was born in Halicarnassus, Caria (modern-day Bodrum, Turkey) and lived in the 5th century BC (484–425 BC). He has been called "The Father of History", and was the first historian known to collect his materials systematically, test their accuracy to a certain extent, and arrange them in a well-constructed and vivid narrative.
- The Histories-his masterpiece and the only work he is known to have produced-is a record of his "inquiry", being an investigation of the origins of the Greco-Persian Wars and including a wealth of geographical and ethnographical information.
- Thucydides (460-c. 395 BC) was a Greek historian and Athenian general. His ‘History of the Peloponnesian War’ recounts the 5th century BC war between Sparta and Athens to the year 411 BC.
- Famed Greco-Roman historian, Polybius, directly connects the Greek tradition to Roman historiography. Polybius (c. 200B.C.E.) was born in Greece, but as a young man lived as a well-treated hostage in Rome, while Rome was overtaking the Greek Empire.
- Livy (c. 64 BCE- 17CE) was a contemporary of the most famous imperial figure in Roman history, Augustus. However, he was not part of the senatorial elite, nor was he directly associated with politics. Yet, it is perhaps not accidental that he chose to write a monumental history of Rome, which ran into 142 books.

12.8 Key Terms

- **Caliphate**-This is the historic form of government for the (Sunni) Muslim umma, although Shi'i Muslims recognize what they call an Imamate, or Imama, rather than a caliphate.
- **Colonial Dynamics**-This term refers to the relationship between a powerful country and a less powerful country.
- **Cuneiform**-The writing system developed by the Sumerians and later adopted and further developed by the Babylonians, Assyrians and others.
- **Hagia Sophia**-This is the church founded by Eastern Roman/Byzantine Emperor Justinian (483-565,CE) in Constantinople (now Istanbul).

12.9 Self Assessment Questions

- Write an essay on the ancient Greek historiography with special reference to Herodotus and Thucydides.
- Give an account on the life and works of Thucydides.
- Discuss the sources used and interpretative skill for writing history by the Greco-Roman Historians.
- Write a note on the style adopted by the Greco-Roman historians in their histories.
- The Age of Augustus is Golden Age in the history of historical writing in Roman World.

12.10 Further Readings

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Block-4: India on the Eve of the Advent of the Mughals

Unit-13 Sher Shah: Administration and Reforms

Unit-10 Mughal Administrative Institutions: Zabt, Mansab and Jagir

Unit-11 Religious Tolerance, Sulh-i- Kul

Unit-12 Mughal Art and Architecture

UNIT-13

Sher Shah: Administration and Reforms

STRUCTURE

Learning Objective

Introduction

Primary and Secondary Sources: Basic Concept

Primary Sources

Secondary Sources

Summary

Key Terms

Self Assessment Questions

Further Readings

13.1 Learning Objectives

In this lesson, students look into the historical source material employed by historian for constructing past. Throughout the chapter, emphasis will be on the different type of sources and their applicability in historical research. After studying this lesson you will be able to:

- understand the notions of historical source materials;
- discuss the meaning, nature, types and significance of primary sources;
- thrash out the meaning, nature, types and significance of primary sources;and
- compare between the primary and secondary sources of historical research.

13.2 Introduction

To reconstructing the past, historians employed several techniques. To produce his written product in form of history a historian basically exercise three function first is of gathering the data, criticizing or evaluating the data, and presenting the material in readable form. Each of these processes entails its own special technique and training, but in the hands of experienced practitioners they are interrelated activities. Finding, sifting, and presenting the evidence in combination involve the skills of a detective, a scientist, a judge, and an artist. History, it has been said, could not have been born without two basic elements-a body of more or less reliable materials and a critical method to deal with them. While the historian relies primarily on documents, his sources also include a variety of other materials: physical remains-roads, fortifications, buildings, pottery, weapons, chiseled stones, coins, tapestries, pictures, sculptures, and other museum pieces; orally transmitted folklore in legends, ballads, and sagas: handwritten papyri and parchment manuscripts; printed books and papers; motion picture films; sound

recordings: television and radio broadcasts; and computer tapes. The accumulation of data on man's past is a fascinating story in its own right: it long was a slow process, and only in late modern times did the materials become voluminous and the sources more complex, a process associated with the growth of large repositories in national archives and libraries, and with collections of private papers. To find the data on a given subject, the historian uses a variety of bibliographical compilations and archival finding aids and draws on the skills of archivists, librarians, and museum specialists. Hence, this chapter will discuss in brief about the types of data or facts or evidence or otherwise called sources of information a historian collect to reconstruct the past.

Scholars defines a primary data source as "the testimony of any eyewitness, or of a witness by any other of the senses, or of a mechanical device like the Dictaphone-that is, of one who ... was present at the events of which he tells. A primary source must thus have been produced by a contemporary of the events it narrates." In other words, primary sources are tangible materials that provide a description of an historical event and were produced shortly after the event happened. They have a direct physical relationship to the event being studied. Examples of primary sources include newspaper report, letters, public documents, court decisions, personal diaries, autobiographies, artifacts and eyewitness's verbal accounts. These primary sources of data can be divided into two broad categories as follows: The remains or relics of a given historical period: These could include photographs, coins, skeletons, fossils, tools, weapons, utensils, furniture, buildings and pieces of art and culture (object d' art). Though these were not originally meant for transmitting information to future generations they could prove very useful sources in providing reliable and sound evidence about the past. Most of these relics provide non-verbal information. Those objects that have a direct physical relationship with the events being reconstructed: This includes documents such as laws, files, letters, manuscripts, government resolutions, charters, memoranda, wills, news-papers, magazines, journals, films, government or other official publications, maps, charts, log-books, catalogues, research reports, record of minutes of meetings, recording, inscriptions, transcriptions and so on.

9.3 Primary and Secondary Sources: Basic Concept

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.

- **The Immense Variety of Primary Sources**

Strengths and Weaknesses of Different Types of Primary Sources: Primary sources did not come into existence to satisfy the curiosity of historians. They derive 'naturally', 'organically', as it were, or, more straight forwardly, 'in the ordinary course of events', from human beings and groups of human beings living their lives, worshipping, making decisions, adjudicating, fornicating, going about their business or fulfilling their vocations, recording, noting, communicating as they go, very occasionally, perhaps, with an eye on the future, but generally in accordance with immediate needs and purposes. The technical skills of the historian lie in sorting these matters out, in understanding how and why a particular source came into existence, how relevant it is to the topic under investigation, and, obviously, the particular codes or language in accordance with which the particular source comes into being as a concrete artifact. Following are few general points about the different types of sources, and the different strengths and weaknesses they have, depending upon what particular topic is being studied.

9.4 Primary Sources

A secondary source is one in which the eyewitness or the participant i.e. the person describing the event was not actually present but who obtained his/her descriptions or narrations from another person or source. This another person may or may not be a primary source. Secondary sources, thus, do not have a direct physical relationship with the event being studied. They include data which are not original. Examples of secondary sources include textbooks, biographies, encyclopedias, reference books, replicas of art objects and paintings and so on. It is possible that secondary sources contain errors due to passing of information from one source to another. These errors could get multiplied when the information passes through many sources thereby resulting in an error of great magnitude in the final data. Thus, wherever possible, the researcher should try to use primary sources of data. However, that does not reduce the value of secondary sources.

- **Nature, Significance and usage of Primary Sources**

Secondary Sources of historical research offer commentary, analysis, or interpretation of primary sources. These are written many years after an event, or by people not directly involved in the event. This kind of sources are often written by people who have an expertise in the field. Can be biased, depending on the view-point of the author. Secondary Sources can be useable when a historian need to provide historical context or critical perspectives. When someone need an analysis of a primary source, or a critique that compares several primary sources. This type of sources are useful in order to ground your own research in an academic setting (i.e., show that others have done similar research to yours and share or contradict your opinions). Besides, if a scholar want a list of primary sources that could potentially be useful in your research-the works cited page of a secondary source can be a great resource for this.

9.5 Secondary Sources

Secondary sources are best for uncovering background or historical information about a topic and broadening your understanding of a topic by exposing you to others' perspectives, interpretations, and conclusions. However, it is better to critique an original information source (primary source) if you plan to reference it in your work. Secondary sources are information sources that interpret, include, describe, or draw conclusions based on works written by others. Secondary sources are used by authors to present evidence, back up arguments and statements, or help represent an opinion by using and citing multiple sources. Secondary sources are often referred to as being "one step removed" from the actual occurrence or fact. A secondary source is an account of the past created by someone who wasn't present at the event. The most obvious example of a secondary source is a textbook. A textbook writer researches hundreds of sources and summarizes them into one short narrative that is quick and easy to read. A secondary source often uses primary sources or even other secondary sources to construct their story. Sometimes, usable primary sources might be found within a secondary source. For instance, the Idaho Historical Society's online mining exhibit is a secondary source, but the exhibit has links to original primary sources such as photographs, artifacts, and documents. Scholars should adhere to certain useful guidelines for evaluating secondary sources or documents. The criteria can be applied to all secondary sources, including existing historical research.

They offer systematic ways of trying to ensure that researchers use secondary sources with as much care as they employ in producing primary data. Authenticity: There are two aspects of authenticity soundness and authorship. A sound document is one which is complete and reliable ensuring all the pages are there, no misprints and if it is a copy of an original it should be a reliable copy without errors. Authorship concerns who wrote the document. Many documents are not actually produced by those to whom they are attributed. For example letters signed by Prime Minister may have been written by civil servants and might reveal little about the prime ministers own views. Credibility: This issue relates to the amount of distortion in a document. Any distortion may be related to sincerity or accuracy. In a sincere document the author genuinely believes what they write. This is not always the case as the author may hope to gain advantage from deceiving readers. Representativeness: A researcher must be aware of how typical or untypical the documents being used are in order to assign limits to any conclusions drawn. Two factors that may limit the possibility of using representative documents are survival and availability. Many documents do not survive because they are not stored, and others deteriorate with age and become unusable. Other documents are deliberately withheld from researchers and the public gaze, and therefore do not become available. Meaning: This concerns the ability of the researcher to understand the document for example the document may be written in a foreign language or written in old fashioned language or handwriting or vocabulary which is difficult to comprehend.

There are certain advantages of secondary sources for the researcher such as, ease of access; low cost to acquire; clarification of research question; may answer research question and may show difficulties in conducting primary research. On the other hand there are also disadvantages of secondary

sources such as quality of research may be poor; not specific to researcher's needs; possible incomplete information and not timely.

13.5 Summary

- Historical sources can be divided into two main categories: Primary and Secondary. Both are vital to History Day students as they interpret their topics within the appropriate historical context.
- Thorough examination of available primary and secondary sources allows students to construct their own analysis related to the impact and significance of their topics in history.
- Primary sources contain “firsthand” knowledge of events and people and are essential to a good research project. Think of a primary source as an eyewitness account created by a participant in (or contemporary of) an event in history.
- Letters, diaries, speeches, interviews, periodical literature and newspapers from the time are all examples of primary sources. In addition, books written by the person whom one is studying or books written by people who took part in the event that one is studying may also be primary sources.
- Primary sources allow students the opportunity to analyze and interpret what they read, see, or hear.
- In contrast, a secondary source is something that was not created first-hand by someone who participated in the historical era. Secondary sources are usually created by historians based on the historian's interpretation of primary sources.
- Since they are usually created long after the event occurred, secondary sources are influenced by the passing of time, offering a different vantage point than someone who participated in the event or directly influenced the issue.

13.6 Key Terms

- **Homage-** In the Middle Ages this was the ceremony in which a feudal.
- **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

13.7 Self Assessment Questions

6. Write an essay on the ancient Greek historiography with special reference to Herodotus and Thucydides.
7. Give an account on the life and works of Thucydides.
8. Discuss the sources used and interpretative skill for writing history by the Greco-Roman Historians.
9. Write a note on the style adopted by the Greco-Roman historians in their histories.
10. The Age of Augustus Creaser is Golden Age in the history of historical writing in Roman World. Discuss.

13.8 Further Readings

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STRUCTURE

- Learning Objectives
- Introduction
- External and Internal Criticism- Meaning and Concept
- Historical Criticism- Necessity
- Summary
- Key Terms
- Self Assessment Questions
- Further Readings

14.1 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.

14.2 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 230 cores of the 16 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

14.4 Historical Criticism- Necessity

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 Christian observe Easter every year on the day when Jesus rose from the dead on the third day after Crucifixion. 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 important sources 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

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. 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 days he signalized the end of process of creation and resorted to rest. Towards the end of the creation, that is on the sixth days, 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. 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 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."

'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 falling 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.

14.5 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 turningpoint. 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.

14.6 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.

14.7 Self Assessment Questions

1. Trace the meaning of external criticism.
2. Point out the problem of textual criticism.
3. Trace the meaning of internal criticism and explain some of its functions.
4. Point out the aims, stages and purpose of positive interpretative criticism.
5. Explain some function of negative interpretative criticism.

14.8 Further Readings

- **Incarnation** – in traditional Christianity is the belief that the second person of the Trinity, also known as God the Son or the Logos, Colossians, Cleanthes, Mazedonien (Berlin, 1899), p. 88
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Unit-15

Religious Tolerance Sulh-i-Kul

STRUCTURE

- Learning Objectives
- Introduction
- Facts in Historical Research
- Nature of Historical Facts
- Searching for Historical Data
- The Grouping of Facts
- Summary
- Key Terms
- Self Assessment Questions
- Further Readings

15.1 Learning Objectives

This chapter give a brief outline on the facts in historical research and role of causation in history. After learning this lesson the students will be able to:

- explain the concept and nature of facts in historical research;.
- discuss the process of searching, grouping and classification historical facts; and
- understand the concept of causation in history; and
- examine the theories of causation in history.

15.2 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. Historical facts are derived from the critical analysis of the documents. Historical facts have the common characteristic of having been taken from documents; but they differ greatly among themselves. For proper research in history proper collection and selection of facts are necessary operation. Another important historical theory is that no historical event happens without a cause or causes. Every cause in turn has some effect too. Thus, this chapter will discuss the aspects of role of facts in historical research and concept of causation in historical happening

15.3 Facts in Historical Research

What exactly are 'the facts'? the answer is in history facts are the materials of Historical Construction. Historical facts are isolated, of very different kinds, of very different degrees of generality, each belonging to a definite time and place and of different degrees of certainty. Facts are the matters which historians deal with, and about which they have a duty not to get it wrong, vary considerably in nature and complexity. Where do 'the facts' come from? they come from the traces that have been left by past societies, that is, the primary sources. But, of course, historians do not go back to the primary sources to reassure themselves. The prime necessity for the historian, when confronted with the historical facts, is to limit the field of his researches. In the ocean of universal history what facts is he to choose for collection? Secondly, in the mass of facts so chosen he will have to distinguish between different groups and make subdivisions. Lastly, within each of these subdivisions he will have to arrange the facts one by one. Thus all historical construction should begin with the search for a principle to guide in the selection, the grouping, and the arrangement of facts. This principle may be sought either in the external conditions of the facts or in their intrinsic nature.

15.4 Nature of Historical Facts

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. 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.

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

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.

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 a 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 one-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.

15.5 Searching for Historical Data

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.

15.6 The Grouping of Facts

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. Quranic 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 the 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 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*.

15.7 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.
- .

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

15.8 Key Terms

- **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

15.9 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'a

15.10 Further Readings

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UNIT-16

Mughal Art and Architecture

STRUCTURE

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

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, or 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 guilds 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 into 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 this 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.

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.

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 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 Belgians 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 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 naive 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 f 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 drivett 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.

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 architects 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 kill, he considers 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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