**Session-1**

Heading- **Paramara Dynasty**  
  
 The **Paramara dynasty** ([IAST](https://en.wikipedia.org/wiki/IAST): Paramāra) was an Indian dynasty that ruled [Malwa](https://en.wikipedia.org/wiki/Malwa) and surrounding areas in west-central India between 9th and 14th centuries. The medieval bardic literature classifies them among the [Agnivanshi](https://en.wikipedia.org/wiki/Agnivansha) [Rajput](https://en.wikipedia.org/wiki/Rajput) dynasties.

The dynasty was established in either 9th or 10th century, and its early rulers most probably ruled as vassals of the [Rashtrakutas of Manyakheta](https://en.wikipedia.org/wiki/Rashtrakutas_of_Manyakheta). The earliest extant Paramara inscriptions, issued by the 10th century ruler [Siyaka](https://en.wikipedia.org/wiki/Siyaka), have been found in [Gujarat](https://en.wikipedia.org/wiki/Gujarat). Around 972 CE, Siyaka sacked the Rashtrakuta capital [Manyakheta](https://en.wikipedia.org/wiki/Manyakheta), and established the Paramaras as a sovereign power. By the time of his successor [Munja](https://en.wikipedia.org/wiki/Vakpati_Munja), the Malwa region in present-day [Madhya Pradesh](https://en.wikipedia.org/wiki/Madhya_Pradesh) had become the core Paramara territory, with [Dhara](https://en.wikipedia.org/wiki/Dhara_(city)) (now Dhar) as their capital. The dynasty reached its zenith under Munja's nephew [Bhoja](https://en.wikipedia.org/wiki/Bhoja), whose kingdom extended from [Chittor](https://en.wikipedia.org/wiki/Chittorgarh_Fort) in the north to [Konkan](https://en.wikipedia.org/wiki/Konkan) in the south, and from the [Sabarmati River](https://en.wikipedia.org/wiki/Sabarmati_River) in the west to [Vidisha](https://en.wikipedia.org/wiki/Vidisha) in the east.

The Paramara power rose and declined several times as a result of their struggles with the [Chaulukyas](https://en.wikipedia.org/wiki/Chaulukya) of Gujarat, the [Chalukyas of Kalyani](https://en.wikipedia.org/wiki/Chalukyas_of_Kalyani), the [Kalachuris of Tripuri](https://en.wikipedia.org/wiki/Kalachuris_of_Tripuri) and other neighbouring kingdoms. The later Paramara rulers moved their capital to [Mandapa-Durga](https://en.wikipedia.org/wiki/Mandu,_Madhya_Pradesh) (now Mandu) after Dhara was sacked multiple times by their enemies. [Mahalakadeva](https://en.wikipedia.org/wiki/Mahalakadeva), the last known Paramara king, was [defeated and killed](https://en.wikipedia.org/wiki/Alauddin_Khalji%27s_conquest_of_Malwa) by the forces of [Alauddin Khalji](https://en.wikipedia.org/wiki/Alauddin_Khalji) of [Delhi](https://en.wikipedia.org/wiki/Delhi_Sultanate) in 1305 CE, although epigraphic evidence suggests that the Paramara rule continued for a few years after his death.

Malwa enjoyed a great level of political and cultural prestige under the Paramaras. The Paramaras were well known for their patronage to [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit) poets and scholars, and Bhoja was himself a renowned scholar. Most of the Paramara kings were [Shaivites](https://en.wikipedia.org/wiki/Shaivite) and commissioned several Shiva temples, although they also patronized [Jain](https://en.wikipedia.org/wiki/Jainism) scholars.

**Origin**

**Ancesrty**  
The [Harsola copper plates](https://en.wikipedia.org/wiki/Harsola_copper_plates) (949 CE) issued by the Paramara king [Siyaka II](https://en.wikipedia.org/wiki/Siyaka_II) mentions a king called Akalavarsha, followed by the expression *tasmin kule* ("in that family"), and then followed by the name "Vappairaja" (identified with the Paramara king Vakpati I).[[1]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEH._V._Trivedi19914-1) Based on the identification of "Akalavarsha" (which was a [Rashtrakuta](https://en.wikipedia.org/wiki/Rashtrakuta) title) with the Rashtrakuta king [Krishna III](https://en.wikipedia.org/wiki/Krishna_III), historian as D. C. Ganguly theorized that the Paramaras were descended from the Rashtrakutas. Ganguly tried to find support for his theory in [*Ain-i-Akbari*](https://en.wikipedia.org/wiki/Ain-i-Akbari), whose variation of the [Agnikula](https://en.wikipedia.org/wiki/Agnikula) myth (see below) states that the founder of the Paramara kingdom came to Malwa from [Deccan](https://en.wikipedia.org/wiki/Deccan_Plateau).[[2]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKailash_Chand_Jain1972327-2) Moreover, Siyaka's successor [Munja](https://en.wikipedia.org/wiki/Vakpati_Munja) (Vakpati II) assumed titles such as [Amoghavarsha](https://en.wikipedia.org/wiki/Amoghavarsha), Sri-vallabha and [Prithvi-vallabha](https://en.wikipedia.org/wiki/Prithvi-vallabha): these are distinctively Rashtrakuta titles.[[3]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEGanga_Prasad_Yadava198236-3)

However, there is a lacuna before the words *tasmin kule* ("in that family") in the Harsola inscription, and therefore, Ganguly's suggestion is a pure guess in absence of any concrete evidence.[[4]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEH._V._Trivedi_(Introduction)19914-4) Critics of Ganguly's theory also argue that the Rashtrakuta titles in these inscriptions refer to Paramara rulers, who had assumed these titles to portray themselves as the legitimate successors of the Rashtrakutas in the Malwa region.[[5]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEArvind_K._Singh201214-5) The Rashtrakutas had similarly adopted the titles such as [*Prithvi-vallabha*](https://en.wikipedia.org/wiki/Prithvi-vallabha), which had been used by the preceding [Chalukya](https://en.wikipedia.org/wiki/Chalukyas_of_Vatapi) rulers.[[5]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEArvind_K._Singh201214-5) Historian [Dasharatha Sharma](https://en.wikipedia.org/wiki/Dasharatha_Sharma) points out that the Paramaras claimed the mythical [Agnikula](https://en.wikipedia.org/wiki/Agnikula) origin by the tenth century: had they really been descendants of the Rashtrakutas, they would not have forgotten their prestitgious royal origin within a generation.[[3]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEGanga_Prasad_Yadava198236-3)

The later Paramara kings claimed to be members of the [Agnikula](https://en.wikipedia.org/wiki/Agnikula) or Agnivansha ("fire clan"). The Agnikula myth of origin, which appears in several of their inscriptions and literary works, goes like this: The sage [Vishvamitra](https://en.wikipedia.org/wiki/Vishvamitra) forcibly took a [wish-granting cow](https://en.wikipedia.org/wiki/Kamadhenu) from another sage [Vashistha](https://en.wikipedia.org/wiki/Vashistha) on the Arbuda mountain ([Mount Abu](https://en.wikipedia.org/wiki/Mount_Abu)). Vashistha then conjured a hero from a sacrificial fire pit (*agni-kunda*), who defeated Vishvamitra's enemies and brought back the cow. Vashistha then gave the hero the title Paramara ("enemy killer").[[6]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEGanga_Prasad_Yadava198232-6) The earliest known source to mention this story is the [*Nava-sahasanka-charita*](https://en.wikipedia.org/wiki/Nava-sahasanka-charita) of Padmagupta Parimala, who was a court-poet of the Paramara king [Sindhuraja](https://en.wikipedia.org/wiki/Sindhuraja) (ca. 997-1010).[[7]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEAlf_Hiltebeitel2009444-7) The legend is not mentioned in earlier Paramara-era inscriptions or literary works. By this time, all the neighbouring dynasties claimed divine or heroic origin, which might have motivated the Paramaras to invent a legend of their own.[[8]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth197810-13-8)[[5]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEArvind_K._Singh201214-5)

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In the later period, the Paramaras were categorized as one of the [Rajput](https://en.wikipedia.org/wiki/Rajput) clans, although the Rajput identity didn't exist during this time.[[9]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTECynthia_Talbot201533-35-9) A legend mentioned in a recension of [*Prithviraj Raso*](https://en.wikipedia.org/wiki/Prithviraj_Raso) extended their Agnikula legend to describe other dynasties as fire-born Rajputs. The earliest extant copies of *Prithviraj Raso* do not contain this legend; this version might have been invented by the 16th century poets who wanted to foster Rajput unity against the [Mughal](https://en.wikipedia.org/wiki/Mughal_Emperor) emperor [Akbar](https://en.wikipedia.org/wiki/Akbar).[[10]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTER._B._Singh196417-18-10) Some [colonial-era](https://en.wikipedia.org/wiki/British_India) historians interpreted this mythical account to suggest a foreign origin for the Paramaras. According to this theory, the ancestors of the Paramaras and other Agnivanshi Rajputs came to India after the decline of the [Gupta Empire](https://en.wikipedia.org/wiki/Gupta_Empire) around the 5th century CE. They were admitted in the [Hindu caste system](https://en.wikipedia.org/wiki/Hindu_caste_system) after performing a fire ritual.[[11]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEGanga_Prasad_Yadava198235-11) However, this theory is weakened by the fact that the legend is not mentioned in the earliest of the Paramara records, and even the earliest Paramara-era account does not mention the other dynasties as Agnivanshi.[[12]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth197816-12)

Some historians, such as Dasharatha Sharma and Pratipal Bhatia, have argued that the Paramaras were originally [Brahmins](https://en.wikipedia.org/wiki/Brahmin) from the Vashistha [gotra](https://en.wikipedia.org/wiki/Gotra).[[2]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKailash_Chand_Jain1972327-2) This theory is based on the fact that [Halayudha](https://en.wikipedia.org/wiki/Halayudha), who was patronized by Munja, describes the king as "Brahma-Kshtra" in *Pingala-Sutra-Vritti*. According to Bhatia this expression means that Munja came from a family of [Brahmins](https://en.wikipedia.org/wiki/Brahmin) who became [Kshatriyas](https://en.wikipedia.org/wiki/Kshatriya).[[13]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEGanga_Prasad_Yadava198237-13) In addition, the Patanarayana temple inscription states that the Paramaras were of Vashistha [gotra](https://en.wikipedia.org/wiki/Gotra), which is a gotra among Brahmins claiming descent from the sage Vashistha.[[14]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth197829-14) However, historian Arvind K. Singh points out that several other sources point to a [Kshatriya](https://en.wikipedia.org/wiki/Kshatriya) ancestry of the dynasty. For example, the 1211 Piplianagar inscription states that the ancestors of the Paramaras were "crest-jewel of the Kshatriyas", and the *Prabha-vakara-charita* mentions that Vakpati was born in the dynasty of a Kshatriya. According to Singh, the expression "Brahma-Kshatriya" refers to a learned Kshatriya.[[5]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEArvind_K._Singh201214-5)

[D. C. Sircar](https://en.wikipedia.org/wiki/D._C._Sircar) theorized that the dynasty descended from the [Malavas](https://en.wikipedia.org/wiki/Malavas). However, there is no evidence of the early Paramara rulers being called Malava; the Paramaras began to be called Malavas only after they began ruling the Malwa region.

  
A [Chaulukya](https://en.wikipedia.org/wiki/Chaulukya)-Paramara coin, circa 950-1050 CE. Stylized rendition of   
[Chavda dynasty](https://en.wikipedia.org/wiki/Chavda_dynasty) coins: [Indo-Sassanian](https://en.wikipedia.org/wiki/Indo-Sassanian) style bust right; pellets and ornaments around / Stylised fire altar; pellets around.[[15]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-15)

  
Coin of the Paramara king [Naravarman](https://en.wikipedia.org/wiki/Naravarman), circa 1094-1133. Goddess [Lakshmi](https://en.wikipedia.org/wiki/Lakshmi) seated facing / Devanagari legend.

  
Coin of the Paramara prince [Jagadeva](https://en.wikipedia.org/wiki/Jagadeva), 12th-13th centuries CE.

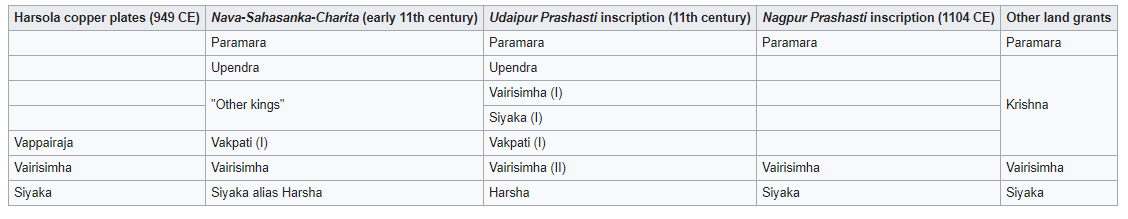
**Original Homeland**  
  
Based on the Agnikula legend, some scholars such as [C. V. Vaidya](https://en.wikipedia.org/wiki/C._V._Vaidya) and [V. A. Smith](https://en.wikipedia.org/wiki/Vincent_Arthur_Smith) speculated that Mount Abu was the original home of the Paramaras. Based on the Harsola copper plates and *Ain-i-Akbari*, D. C. Ganguly believed they came from the Deccan region.[[17]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth197830-17)

The earliest of the Paramara inscriptions (that of Siyaka II) have all been discovered in Gujarat, and concern land grants in that region. Based on this, D. B. Diskalkar and H. V. Trivedi theorized that the Paramaras were associated with Gujarat during their early days.[[18]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEH._V._Trivedi19919-18) Another possibility is that the early Paramara rulers temporarily left their capital city of Dhara in Malwa for Gujarat because of a Gurjara-Pratihara invasion. This theory is based on the combined analysis of two sources: the *Nava-sahasanka-charita*, which states that the Paramara king Vairisimha cleared the Dhara city in Malwa of enemies; and the 945-946 CE Pratapgah inscription of the Gurjara-Prathiara king Mahendrapala, which states that he recaptured Malwa.

**Early Rulers**

Whether or not the Paramaras were descended from the Rashtrakutas, they were most probably subordinates of the Rashtrakutas in the ninth century.[[5]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEArvind_K._Singh201214-5) Historical evidence suggests that between 808-812 CE, the Rashtrakutas expelled the [Gurjara-Pratiharas](https://en.wikipedia.org/wiki/Gurjara-Pratihara) from the [Malwa](https://en.wikipedia.org/wiki/Malwa) region. The Rashtrakuta king [Govinda III](https://en.wikipedia.org/wiki/Govinda_III) placed Malwa under the protection of Karka-raja, the Rashtrakuta chief of [Lata](https://en.wikipedia.org/wiki/Lata_(region)) (a region bordering Malwa, in present-day Gujarat).[[20]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth197844-47-20) The 871 Sanjan copper-plate inscription of Govinda's son [Amoghavarsha I](https://en.wikipedia.org/wiki/Amoghavarsha_I) states that his father had appointed a vassal as the governor of Malwa. Since the Paramaras became the rulers of the Malwa region around this time, epigraphist H. V. Trivedi theorizes that this vassal was the Paramara king Upendra,[[5]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEArvind_K._Singh201214-5) although there is no definitive proof of this. The start of the Paramara rule in Malwa cannot be dated with certainty, but they certainly did not rule the Malwa before the 9th century CE.[[20]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth197844-47-20)

[Siyaka](https://en.wikipedia.org/wiki/Siyaka) is the earliest known Paramara king attested by his own inscriptions. His [Harsola copper plate inscription](https://en.wikipedia.org/wiki/Harsola_copper_plates) (949 CE) is the earliest available Paramara inscription: it suggests that he was a vassal of the Rashtrakutas.[[1]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEH._V._Trivedi19914-1) The list of his predecessors varies between accounts.

***List of early Paramara rulers according to different sources***  


Paramara is the dynasty's mythical progenitor, according to the [Agnikula](https://en.wikipedia.org/wiki/Agnikula) legend. Whether the other early kings mentioned in the *Udaipur Prashasti* are historical or fictional is a topic of debate among historians.[[22]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth197848-49-22)

According to [C. V. Vaidya](https://en.wikipedia.org/wiki/C._V._Vaidya) and [K. A. Nilakantha Sastri](https://en.wikipedia.org/wiki/K._A._Nilakantha_Sastri), the Paramara dynasty was founded only in the 10th century CE. Vaidya believes that the kings such as Vairisimha I and Siyaka I are imaginary, duplicated from the names of later historical kings in order to push back the dynasty's age.[[22]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth197848-49-22) The 1274 CE Mandhata copper-plate inscription of [Jayavarman II](https://en.wikipedia.org/wiki/Jayavarman_II_(Paramara_dynasty)) similarly names eight successors of Paramara as Kamandaludhara, Dhumraja, Devasimhapala, Kanakasimha, Shriharsha, Jagaddeva, Sthirakaya and Voshari: these do not appear to be historical figures.[[23]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEH._V._Trivedi1991212-23) HV Trivedi states that there is a possibility that Vairisimha I and Siyaka I of the *Udaipur Prashasti* are same as Vairisimha II and Siyaka II; the names might have been repeated by mistake. Alternatively, he theorizes that these names have been omitted in other inscriptions because these rulers were not independent sovereigns.[[1]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEH._V._Trivedi19914-1)

Several other historians believe that the early Paramara rulers mentioned in the *Udaipur Prashasti* are not fictional, and the Paramaras started ruling Malwa in the 9th century (as Rashtrakuta vassals). K. N. Seth argues that even some of the later Paramara inscriptions mention only 3-4 predecessors of the king who issued the inscription. Therefore, the absence of certain names from the genealogy provided in the early inscriptions does not mean that these were imaginary rulers. According to him, the mention of Upendra in *Nava-Sahasanka-Charitra* (composed by the court poet of the later king Sindhuraja) proves that Upendra is not a fictional king.[[24]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth197848-51-24) Historians such as [Georg Bühler](https://en.wikipedia.org/wiki/Georg_B%C3%BChler) and [James Burgess](https://en.wikipedia.org/wiki/James_Burgess_(archaeologist)) identify Upendra and Krishnaraja as one person, because these are synonyms (Upendra being another [name of Krishna](https://en.wikipedia.org/wiki/List_of_titles_and_names_of_Krishna)). However, an inscription of Siyaka's successor [Munja](https://en.wikipedia.org/wiki/Vakpati_Munja) names the preceding kings as Krishnaraja, Vairisimha, and Siyaka. Based on this, Seth however identifies Krishnaraja with Vappairaja or Vakpati I mentioned in the Harsola plates (Vappairaja appears to be the Prakrit form of Vakpati-raja). In his support, Seth points out that Vairisimha has been called *Krishna-padanudhyata* in the inscription of Munja i.e. Vakpati II. He theorizes that Vakpati II used the name "Krishnaraja" instead of Vakpati I to identify his ancestor, in order to avoid confusion with his own name.

**The Imperial Paramaras**

The first independent sovereign of the Paramara dynasty was [Siyaka](https://en.wikipedia.org/wiki/Siyaka) (sometimes called Siyaka II to distinguish him from the earlier Siyaka mentioned in the *Udaipur Prashasti*). The Harsola copper plates (949 CE) suggest that Siyaka was a feudatory of the Rashtrakuta ruler [Krishna III](https://en.wikipedia.org/wiki/Krishna_III) in his early days. However, the same inscription also mentions the high-sounding [*Maharajadhirajapati*](https://en.wikipedia.org/wiki/Maharajadhiraj) as one of Siyaka's titles. Based on this, K. N. Seth believes that Siyaka's acceptance of the Rashtrakuta lordship was nominal.[[25]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth197876-77-25)

As a Rashtrakuta feudatory, Siyaka participated in their campaigns against the [Pratiharas](https://en.wikipedia.org/wiki/Pratiharas). He also defeated some [Huna](https://en.wikipedia.org/wiki/Huna_people) chiefs ruling to the north of Malwa.[[26]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth197879-26) He might have suffered setbacks against the [Chandela](https://en.wikipedia.org/wiki/Chandela) king [Yashovarman](https://en.wikipedia.org/wiki/Yashovarman_(Chandela_dynasty)).[[27]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKailash_Chand_Jain1972334-27) After the death of [Krishna III](https://en.wikipedia.org/wiki/Krishna_III), Siyaka defeated his successor [Khottiga](https://en.wikipedia.org/wiki/Khottiga_Amoghavarsha) in a battle fought on the banks of the [Narmada River](https://en.wikipedia.org/wiki/Narmada_River). He then pursued Khottiga's retreating army to the Rashtrakuta capital [Manyakheta](https://en.wikipedia.org/wiki/Manyakheta), and sacked that city in 972 CE. His victory ultimately led to the decline of the Rashtrakutas, and the establishment of the Paramaras as an independent sovereign power in Malwa.[[28]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth197881-84-28)

Siyaka's successor Munja achieved military successes against the [Chahamanas of Shakambari](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambari), the [Chahamanas of Naddula](https://en.wikipedia.org/wiki/Chahamanas_of_Naddula), the [Guhilas of Mewar](https://en.wikipedia.org/wiki/Guhilas_of_Mewar), the [Hunas](https://en.wikipedia.org/wiki/Huna_people), the [Kalachuris of Tripuri](https://en.wikipedia.org/wiki/Kalachuris_of_Tripuri), and the ruler of [Gurjara region](https://en.wikipedia.org/wiki/Gurjaradesa) (possibly a [Gujarat Chaulukya](https://en.wikipedia.org/wiki/Chaulukya_dynasty) or [Pratihara](https://en.wikipedia.org/wiki/Pratihara) ruler).[[29]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKailash_Chand_Jain1972336-338-29) He also achieved some early successes against the [Western Chalukya](https://en.wikipedia.org/wiki/Western_Chalukya) king [Tailapa II](https://en.wikipedia.org/wiki/Tailapa_II), but was ultimately defeated and killed by Tailapa some time between 994 CE and 998 CE.[[30]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth1978102-104-30)[[31]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEM._Srinivasachariar1974502-31)

As a result of this defeat, the Paramaras lost their southern territories (possibly the ones beyond the [Narmada river](https://en.wikipedia.org/wiki/Narmada_river)) to the Chalukyas.[[32]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKailash_Chand_Jain1972339-340-32) Munja was reputed as a patron of scholars, and his rule attracted scholars from different parts of India to Malwa.[[33]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKailash_Chand_Jain1972340-341-33) He was also a poet himself, although only a few stanzas composed by him now survive.[[34]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth1978105-34)

Munja's brother [Sindhuraja](https://en.wikipedia.org/wiki/Sindhuraja) (ruled c. 990s CE) defeated the Western Chalukya king [Satyashraya](https://en.wikipedia.org/wiki/Satyashraya), and recovered the territories lost to Tailapa II.[[35]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTESailendra_Nath_Sen1999320-35) He also achieved military successes against a [Huna](https://en.wikipedia.org/wiki/Huna_people) chief, the [Somavanshi](https://en.wikipedia.org/wiki/Somava%E1%B9%83%C5%9B%C4%AB_dynasty) of [south Kosala](https://en.wikipedia.org/wiki/Dakshina_Kosala), the [Shilaharas](https://en.wikipedia.org/wiki/Shilahara) of [Konkana](https://en.wikipedia.org/wiki/Konkana), and the ruler of [Lata](https://en.wikipedia.org/wiki/Lata_(region)) (southern Gujarat).[[35]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTESailendra_Nath_Sen1999320-35) His court poet Padmagupta wrote his biography *Nava-Sahasanka-Charita*, which credits him with several other victories, although these appear to be poetic exaggerations.[[36]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKailash_Chand_Jain1972341-36)

Sindhuraja's son [Bhoja](https://en.wikipedia.org/wiki/Bhoja) is the most celebrated ruler of the Paramara dynasty. He made several attempts to expand the Paramara kingdom varying results. Around 1018 CE, he defeated the [Chalukyas of Lata](https://en.wikipedia.org/wiki/Chalukyas_of_Lata) in present-day Gujarat.[[37]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth1978137-37) Between 1018 CE and 1020 CE, he gained control of the northern [Konkan](https://en.wikipedia.org/wiki/Konkan), whose Shilahara rulers probably served as his feudatories for a brief period.[[38]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth1978140-141-38)[[39]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEMahesh_Singh198446-39) Bhoja also formed an alliance against the [Kalyani Chalukya](https://en.wikipedia.org/wiki/Chalukyas_of_Kalyani) king [Jayasimha II](https://en.wikipedia.org/wiki/Jayasimha_II_(Western_Chalukya_dynasty)), with [Rajendra Chola](https://en.wikipedia.org/wiki/Rajendra_Chola) and [Gangeya-deva](https://en.wikipedia.org/wiki/Gangeyadeva) [Kalachuri](https://en.wikipedia.org/wiki/Kalachuris_of_Tripuri). The extent of Bhoja's success in this campaign is not certain, as both Chalukya and Paramara [panegyrics](https://en.wikipedia.org/wiki/Panegyric) claimed victory.[[40]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTESaikat_K._Bose201527-40) During the last years of Bhoja's reign, sometime after 1042 CE, Jayasimha's son and successor [Someshvara I](https://en.wikipedia.org/wiki/Someshvara_I) invaded Malwa, and sacked his capital [Dhara](https://en.wikipedia.org/wiki/Dhara_(city)).[[35]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTESailendra_Nath_Sen1999320-35) Bhoja re-established his control over Malwa soon after the departure of the Chalukya army, but the defeat pushed back the southern boundary of his kingdom from [Godavari](https://en.wikipedia.org/wiki/Godavari_River) to [Narmada](https://en.wikipedia.org/wiki/Narmada_River).[[41]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth1978154-41)[[42]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEMahesh_Singh198456-42)

Bhoja's attempt to expand his kingdom eastwards was foiled by the [Chandela](https://en.wikipedia.org/wiki/Chandela) king [Vidyadhara](https://en.wikipedia.org/wiki/Vidyadhara_(Chandela_king)).[[43]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEMahesh_Singh198469-43) However, Bhoja was able to extend his influence among the Chandela feudatories, the [Kachchhapaghatas](https://en.wikipedia.org/wiki/Kachchhapaghata_dynasty) of Dubkund.[[44]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEMahesh_Singh1984172-173-44) Bhoja also launched a campaign against the Kachchhapaghatas of [Gwalior](https://en.wikipedia.org/wiki/Gwalior), possibly with the ultimate goal of capturing [Kannauj](https://en.wikipedia.org/wiki/Kannauj), but his attacks were repulsed by their ruler Kirtiraja.[[45]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEMahesh_Singh1984173-45) Bhoja also defeated the [Chahamanas of Shakambhari](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari), killing their ruler [Viryarama](https://en.wikipedia.org/wiki/Viryarama). However, he was forced to retreat by the [Chahamanas of Naddula](https://en.wikipedia.org/wiki/Chahamanas_of_Naddula).[[46]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth1978177-46) According to medieval Muslim historians, after sacking [Somnath](https://en.wikipedia.org/wiki/Somnath_Temple), [Mahmud of Ghazni](https://en.wikipedia.org/wiki/Mahmud_of_Ghazni) changed his route to avoid confrontation with a Hindu king named Param Dev. Modern historians identify Param Dev as Bhoja: the name may be a corruption of Paramara-Deva or of Bhoja's title *Parameshvara-Paramabhattaraka*.[[47]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth1978163-165-47)[[48]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEMahesh_Singh198461-62-48) Bhoja may have also contributed troops to support the [Kabul Shahi](https://en.wikipedia.org/wiki/Kabul_Shahi) ruler [Anandapala](https://en.wikipedia.org/wiki/Anandapala)'s fight against the [Ghaznavids](https://en.wikipedia.org/wiki/Ghaznavids).[[49]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth1978158-49) He may have also been a part of the Hindu alliance that expelled Mahmud's governors from [Hansi](https://en.wikipedia.org/wiki/Hansi), [Thanesar](https://en.wikipedia.org/wiki/Thanesar) and other areas around 1043 CE.[[50]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth1978166-50)[[35]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTESailendra_Nath_Sen1999320-35) During the last year of Bhoja's reign, or shortly after his death, the Chaulukya king [Bhima I](https://en.wikipedia.org/wiki/Bhima_I) and the Kalachuri king [Karna](https://en.wikipedia.org/wiki/Lakshmikarna) attacked his kingdom. According to the 14th century author Merutunga, Bhoja died of a disease at the same time the allied army attacked his kingdom.[[51]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth1978182-51)[[52]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEMahesh_Singh198466-67-52)

At its zenith, Bhoja's kingdom extended from [Chittor](https://en.wikipedia.org/wiki/Chittorgarh_Fort) in the north to upper [Konkan](https://en.wikipedia.org/wiki/Konkan) in the south, and from the [Sabarmati River](https://en.wikipedia.org/wiki/Sabarmati_River) in the west to [Vidisha](https://en.wikipedia.org/wiki/Vidisha) in the east.[[53]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKirit_Mankodi198762-53) He was recognized as a capable military leader, but his territorial conquests were short-lived. His major claim to fame was his reputation as a scholar-king, who patronized arts, literature and sciences. Noted poets and writers of his time sought his sponsorship.[[54]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTESheldon_Pollock2003179-54) Bhoja was himself a polymath, whose writings cover a wide variety of topics include grammar, poetry, architecture, yoga, and chemistry. Bhoja established the [Bhoj Shala](https://en.wikipedia.org/wiki/Bhoj_Shala) which was a centre for [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit) studies and a temple of [Sarasvati](https://en.wikipedia.org/wiki/Sarasvati) in present-day [Dhar](https://en.wikipedia.org/wiki/Dhar). He is said to have founded the city of [Bhojpur](https://en.wikipedia.org/wiki/Bhojpur,_Madhya_Pradesh), a belief supported by historical evidence. Besides the [Bhojeshwar Temple](https://en.wikipedia.org/wiki/Bhojeshwar_Temple) there, the construction of three now-breached dams in that area is attributed to him.[[55]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKirit_Mankodi198771-55) Because of his patronage to literary figures, several legends written after his death featured him as a righteous scholar-king.[[56]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTESheldon_Pollock2003179-180-56) In terms of the number of legends centered around him, Bhoja is comparable to the fabled [Vikramaditya](https://en.wikipedia.org/wiki/Vikramaditya).

**Decline**  
Bhoja's successor [Jayasimha I](https://en.wikipedia.org/wiki/Jayasimha_I_(Paramara_dynasty)), who was probably his son,[[58]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEAnthony_Kennedy_Warder1992177-58) faced the joint [Kalachuri](https://en.wikipedia.org/wiki/Kalachuris_of_Tripuri)-[Chaulukya](https://en.wikipedia.org/wiki/Chaulukya) invasion immediately after Bhoja's death.[[59]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKrishna_Narain_Seth1978182-184-59) [Bilhana](https://en.wikipedia.org/wiki/Bilhana)'s writings suggest that he sought help from the Chalukyas of Kalyani.[[60]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEPrabhakar_Narayan_Kawthekar199572-60) Jayasimha's successor and Bhoja's brother [Udayaditya](https://en.wikipedia.org/wiki/Udayaditya) was defeated by Chamundaraja, his vassal at [Vagada](https://en.wikipedia.org/wiki/Vagada). He repulsed an invasion by the [Chaulukya](https://en.wikipedia.org/wiki/Chaulukya) ruler [Karna](https://en.wikipedia.org/wiki/Karna_(Chaulukya_dynasty)), with help from his allies. Udayaditya's eldest son [Lakshmadeva](https://en.wikipedia.org/wiki/Lakshmadeva) has been credited with extensive military conquests in the [*Nagpur*](https://en.wikipedia.org/wiki/Nagpur)*Prashasti* inscription of 1104-05 CE. However, these appear to be poetic exaggerations. At best, he might have defeated the [Kalachuris of Tripuri](https://en.wikipedia.org/wiki/Kalachuris_of_Tripuri).[[61]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEH._V._Trivedi1991110-61) Udayaditya's younger son [Naravarman](https://en.wikipedia.org/wiki/Naravarman) faced several defeats, losing to the [Chandelas of Jejakabhukti](https://en.wikipedia.org/wiki/Chandelas_of_Jejakabhukti) and the Chaulukya king [Jayasimha Siddharaja](https://en.wikipedia.org/wiki/Jayasimha_Siddharaja). By the end of his reign, one Vijayapala had carved out an independent kingdom to the north-east of Ujjain.[[62]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEPratipal_Bhatia1970115-122-62)

[Yashovarman](https://en.wikipedia.org/wiki/Yashovarman_(Paramara_dynasty)) lost control of the Paramara capital [Dhara](https://en.wikipedia.org/wiki/Dhara_(city)) to Jayasimha Siddharaja. His successor [Jayavarman I](https://en.wikipedia.org/wiki/Jayavarman_I_(Paramara_dynasty)) regained control of Dhara, but soon lost it to an usurper named Ballala.[[63]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKailash_Chand_Jain1972362-363-63) The Chaulukya king [Kumarapala](https://en.wikipedia.org/wiki/Kumarapala_(Chaulukya_dynasty)) defeated Ballala around 1150 CE, supported by his feudatories the [Naddula Chahamana](https://en.wikipedia.org/wiki/Chahamanas_of_Naddula) ruler [Alhana](https://en.wikipedia.org/wiki/Alhanadeva) and the [Abu](https://en.wikipedia.org/wiki/Mount_Abu) Paramara chief Yashodhavala. Malwa then became a province of the Chaulukyas. A minor branch of the Paramaras, who styled themselves as *Mahakumara*s, ruled the area around [Bhopal](https://en.wikipedia.org/wiki/Bhopal) during this time.[[64]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKailash_Chand_Jain1972363-364-64) Nearly two decades later, Jayavarman's son [Vindhyavarman](https://en.wikipedia.org/wiki/Vindhyavarman) defeated the Chaulukya king Mularaja II, and re-established the Paramara sovereignty in Malwa.[[65]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTER._C._Majumdar1977328-65) During his reign, Malwa faced repeated invasions from the [Hoysalas](https://en.wikipedia.org/wiki/Hoysala) and the [Yadavas of Devagiri](https://en.wikipedia.org/wiki/Yadavas_of_Devagiri).[[66]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEH._V._Trivedi1991162-66) He was also defeated by the Chaulukya general Kumara.[[67]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEPratipal_Bhatia1970137-67) Despite these setbacks, he was able to restore the Paramara power in Malwa before his death.[[68]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTESailendra_Nath_Sen1999322-68)

Vindhyavarman's son [Subhatavarman](https://en.wikipedia.org/wiki/Subhatavarman) invaded Gujarat, and plundered the Chaulukya territories. But he was ultimately forced to retreat by the Chaulukya feudatory Lavana-Prasada.[[69]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKailash_Chand_Jain1972370-69) His son [Arjunavarman I](https://en.wikipedia.org/wiki/Arjunavarman_I) also invaded Gujarat, and defeated Jayanta-simha (or Jaya-simha), who had usurped the Chaulukya throne for a brief period.[[70]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEAsoke_Kumar_Majumdar1956148-70) He was defeated by [Yadava](https://en.wikipedia.org/wiki/Seuna_(Yadava)_dynasty) general Kholeshvara in [Lata](https://en.wikipedia.org/wiki/Lata_(region)).[[71]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKailash_Chand_Jain1972371-71)

Arjunavarman was succeeded by [Devapala](https://en.wikipedia.org/wiki/Devapala_(Paramara_dynasty)), who was the son of Harishchandra, a *Mahakumara* (chief of a Paramara branch).[[71]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKailash_Chand_Jain1972371-71) He continued to face struggles against the Chaulukyas and the Yadavas. The [Sultan of Delhi](https://en.wikipedia.org/wiki/Sultanate_of_Delhi) [Iltutmish](https://en.wikipedia.org/wiki/Iltutmish) captured [Bhilsa](https://en.wikipedia.org/wiki/Bhilsa) during 1233-34 CE, but Devapala defeated the Sultanate's governor and regained control of Bhilsa.[[72]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEH._V._Trivedi1991188-72)[[73]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTED._C._Sircar1966187-188-73) According to the [*Hammira Mahakavya*](https://en.wikipedia.org/wiki/Hammira_Mahakavya), he was killed by Vagabhata of [Ranthambhor](https://en.wikipedia.org/wiki/Chahamanas_of_Ranastambhapura), who suspected him of plotting his murder in connivance with the Delhi Sultan.[[74]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKailash_Chand_Jain1972372-74)

During the reign of Devapala's son [Jaitugideva](https://en.wikipedia.org/wiki/Jaitugideva), the power of the Paramaras greatly declined because of invasions from the Yadava king Krishna, the Delhi Sultan [Balban](https://en.wikipedia.org/wiki/Ghiyas_ud_din_Balban), and the [Vaghela](https://en.wikipedia.org/wiki/Vaghela_dynasty) prince Visala-deva.[[75]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEKailash_Chand_Jain1972373-75) Devapala's younger son [Jayavarman II](https://en.wikipedia.org/wiki/Jayavarman_II_(Paramara_dynasty)) also faced attacks from these three powers. Either Jaitugi or Jayavarman II moved the Paramara capital from Dhara to the hilly Mandapa-Durga (present-day [Mandu](https://en.wikipedia.org/wiki/Mandu,_Madhya_Pradesh)), which offered a better defensive position.[[76]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEH._V._Trivedi1991203-76)

[Arjunavarman II](https://en.wikipedia.org/wiki/Arjunavarman_II), the successor of Jayavarman II, proved to be a weak ruler. He faced rebellion from his minister.[[77]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEAsoke_Kumar_Majumdar1977445-77) In the 1270s, the Yadava ruler [Ramachandra](https://en.wikipedia.org/wiki/Ramachandra_of_Devagiri) invaded Malwa,[[78]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEPratipal_Bhatia1970158-78) and in the 1280s, the [Ranthambhor Chahamana](https://en.wikipedia.org/wiki/Chauhans_of_Ranthambore) ruler [Hammira](https://en.wikipedia.org/wiki/Hammiradeva) also raided Malwa.[[79]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEDasharatha_Sharma1975124-79) Arjuna's successor [Bhoja II](https://en.wikipedia.org/wiki/Bhoja_II_(Paramara_dynasty)) also faced an invasion from Hammira. Bhoja II was either a titular ruler controlled by his minister, or his minister had usurped a part of the Paramara kingdom.[[80]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEPratipal_Bhatia1970160-80)

[Mahalakadeva](https://en.wikipedia.org/wiki/Mahalakadeva), the last known Paramara king, was defeated and killed by the army of [Alauddin Khalji](https://en.wikipedia.org/wiki/Alauddin_Khalji) in 1305 CE.

**Rulers**  
The Paramara rulers mentioned in the various inscriptions and literary sources are as follows. The rulers are sons of their predecessors, unless otherwise specified.

* Paramara, mythical ancestor mentioned in the [Agnikula](https://en.wikipedia.org/wiki/Agnikula) legend
* Upendra, 9th century
* Vairisimha (I), 9th century; considered fictional by some historians
* Siyaka (I), 9th century; considered fictional by some historians
* Vakpati (I), 9th-10th century; called Vappairaja or Bappiraja in Harsola copper plates
* Vairisimha (II), 10th century
* [Siyaka (II)](https://en.wikipedia.org/wiki/Siyaka_II) alias Harsha, 948-972
* [Vakpati (II)](https://en.wikipedia.org/wiki/Vakpati_Munja) alias Munja, 972-990s; Siyaka's elder son
* [Sindhuraja](https://en.wikipedia.org/wiki/Sindhuraja), 990s-1010; Siyaka's younger son
* [Bhoja](https://en.wikipedia.org/wiki/Bhoja), 1010-1055
* [Jayasimha (I)](https://en.wikipedia.org/wiki/Jayasimha_I_(Paramara_dynasty)), 1055-1070
* [Udayaditya](https://en.wikipedia.org/wiki/Udayaditya), 1070-1093; Bhoja's brother
  + [Lakshma-deva](https://en.wikipedia.org/wiki/Lakshmadeva), 1080s?; Udayaditya's elder son, possibly did not ascend the throne
* [Naravarman](https://en.wikipedia.org/wiki/Naravarman), 1094-1130; Udayaditya's younger son
* [Yashovarman](https://en.wikipedia.org/wiki/Yashovarman_(Paramara_dynasty)), 1133-1142
* [Jayavarman (I)](https://en.wikipedia.org/wiki/Jayavarman_I_(Paramara_dynasty)), 1142-1143
* *Interregnum*, 1144-1174: An usurper named Ballala captured power in Malwa. He was defeated by the [Chaulukyas](https://en.wikipedia.org/wiki/Chaulukya) of Gujarat. The Paramara kingdom remained under Chaulukya suzerainty during this period.
* [Vindhyavarman](https://en.wikipedia.org/wiki/Vindhyavarman), 1175-1194
* [Subhatavarman](https://en.wikipedia.org/wiki/Subhatavarman), 1194-1209
* [Arjunavarman I](https://en.wikipedia.org/wiki/Arjunavarman_I), 1210-1215
* [Devapala](https://en.wikipedia.org/wiki/Devapala_(Paramara_dynasty)), 1218-1239; Son of *Mahakumara* Harishchandra
* [Jaitugideva](https://en.wikipedia.org/wiki/Jaitugideva), 1239-1255; Devapala's elder son
* [Jayavarman II](https://en.wikipedia.org/wiki/Jayavarman_II_(Paramara_dynasty)), 1255-1274; Devapala's younger son
* [Arjunavarman II](https://en.wikipedia.org/wiki/Arjunavarman_II), 13th century
* [Bhoja II](https://en.wikipedia.org/wiki/Bhoja_II_(Paramara_dynasty)), 13th century
* [Mahlakadeva](https://en.wikipedia.org/wiki/Mahlakadeva), died 1305

An inscription from [Udaipur](https://en.wikipedia.org/wiki/Udaipur_(Madhya_Pradesh)) indicates that the Paramara dynasty survived until 1310, at least in the north-eastern part of Malwa. A later inscription shows that the area had been captured by the [Delhi Sultanate](https://en.wikipedia.org/wiki/Delhi_Sultanate) by 1338.

**Branches and Claimed Descendants**

Besides the Paramara sovereigns of Malwa, several branches of the dynasties ruled as feudatories at various places. These include:

* Paramaras of [Chandravati](https://en.wikipedia.org/wiki/Chandravati)
  + Ruled the Arbuda-mandala ([Mount Abu](https://en.wikipedia.org/wiki/Mount_Abu) area)[[86]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEArvind_K._Singh201213-86)
  + Became feudatories of the [Chaulukyas](https://en.wikipedia.org/wiki/Chaulukya) of Gujarat by the 12th century[[87]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEH._V._Trivedi1991244-87)
* Paramaras of [Bhinmal](https://en.wikipedia.org/wiki/Bhinmal)-[Kiradu](https://en.wikipedia.org/wiki/Kiradu)
  + Branched off from the Paramaras of Chandravati [[88]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEH._V._Trivedi1991321-88)
  + Like the Paramaras of Chandravati, they were connected to the Chaulukyas, and were subdued by the Chahamanas in the 12th century[[86]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEArvind_K._Singh201213-86)
* Paramaras of [Jalor](https://en.wikipedia.org/wiki/Jalor)
  + Another branch of the Paramaras of Chandravati[[86]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEArvind_K._Singh201213-86)
  + Supplanted by the [Chahamanas of Jalor](https://en.wikipedia.org/wiki/Chahamanas_of_Jalor)[[89]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEH._V._Trivedi1991333-89)
* Paramaras of [Vagada](https://en.wikipedia.org/wiki/Vagada)
  + Ruled at [Arthuna](https://en.wikipedia.org/wiki/Arthuna) as feudatories of the Paramaras of Malwa [[90]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEH._V._Trivedi1991280-90)[[86]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEArvind_K._Singh201213-86)

The rulers of several [princely states](https://en.wikipedia.org/wiki/Princely_state) claimed connection with the Paramaras. These include:

* [Baghal State](https://en.wikipedia.org/wiki/Baghal_State): It is said to have been founded by Ajab Dev Parmar, who came to present-day [Himachal Pradesh](https://en.wikipedia.org/wiki/Himachal_Pradesh) from [Ujjain](https://en.wikipedia.org/wiki/Ujjain) in the 14th century.[[91]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEPoonam_Minhas199849-91)
* [Danta State](https://en.wikipedia.org/wiki/Danta_State): Its rulers claimed membership of the Parmar clan and descent from the legendary king [Vikramaditya](https://en.wikipedia.org/wiki/Vikramaditya) of Ujjain[[92]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTETony_McClenaghan1996115-92)
* [Dewas State](https://en.wikipedia.org/wiki/Dewas_State) (Senior and Junior): The [Maratha](https://en.wikipedia.org/wiki/Maratha) Puar rulers of these states claimed descent from the Paramara dynasty.[[93]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEJohn_Middleton2015236-93)
* [Dhar State](https://en.wikipedia.org/wiki/Dhar_State): Its founder Anand Rao Puar, who claimed Paramara descent, received a fief from [Peshwa](https://en.wikipedia.org/wiki/Peshwa) [Baji Rao I](https://en.wikipedia.org/wiki/Baji_Rao_I) in the 18th century.[[94]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTETony_McClenaghan1996122-94)
* [Gangpur State](https://en.wikipedia.org/wiki/Gangpur_State): Its rulers claimed Paramara ancestry. According to [David Henige](https://en.wikipedia.org/wiki/David_Henige), this claim is doubtful.[[95]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEDavid_P._Henige200466-95)
* [Muli State](https://en.wikipedia.org/wiki/Muli_State): Its rulers claimed Paramara descent, and are said to have started out as feudatories of the [Vaghelas](https://en.wikipedia.org/wiki/Vaghela_dynasty).[[96]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-FOOTNOTEVirbhadra_Singhji199444-96)
* [Narsinghgarh State](https://en.wikipedia.org/wiki/Narsinghgarh_State)
* [Jagdishpur](https://en.wikipedia.org/wiki/Jagdispur) and [Dumraon](https://en.wikipedia.org/wiki/Dumraon): The Rajputs of [Bhojpur district](https://en.wikipedia.org/wiki/Bhojpur_district,_Bihar) in present-day [Bihar](https://en.wikipedia.org/wiki/Bihar), who styled themselves as Ujjainiya Panwar Rajputs, started claiming descent from the royal family of Ujjain in the 17th century.[[97]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-97) The Rajas of Jagdishpur and Dumraon in Bihar claimed descent from the Ujjainia branch of Paramaras.[[98]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-98)
* The [Gandhawaria Rajputs](https://en.wikipedia.org/wiki/Gandhawaria_Rajput) of [Mithila](https://en.wikipedia.org/wiki/Mithila_(region)) and the [Ujjainiyas](https://en.wikipedia.org/wiki/Ujjainiya) of [Bhojpur](https://en.wikipedia.org/wiki/Bhojpuri_region) also claim descent from the Paramara dynasty.[[99]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-99)[[100]](https://en.wikipedia.org/wiki/Paramara_dynasty#cite_note-Ahmad-100)
* [Bijolia](https://en.wikipedia.org/wiki/Bijolia): Located in present-day Rajasthan. It is the Head House of Rajput Parmars. It was taken over by Rao Ashok Parmar of Jagner (present day Uttar Pradesh) from the Hada and Chouhan rulers of [Bundi State](https://en.wikipedia.org/wiki/Bundi_State). During the 13-14 Century Afghan Invasion on Dhar State,main ruling took refuge here and settled here.

**Session-2**

Heading- **Chahamanas of Shakambhari**

The **Chahamanas of Shakambhari** ([IAST](https://en.wikipedia.org/wiki/IAST): Cāhamāna), colloquially known as the **Chauhans of Sambhar**, were an Indian dynasty that ruled parts of the present-day [Rajasthan](https://en.wikipedia.org/wiki/Rajasthan) and its neighbouring areas between 6th and 12th centuries. The territory ruled by them was known as Sapadalaksha. They were the most prominent ruling family of the Chahamana ([Chauhan](https://en.wikipedia.org/wiki/Chauhan)) clan, and were categorized among [Agnivanshi](https://en.wikipedia.org/wiki/Agnivanshi) [Rajputs](https://en.wikipedia.org/wiki/Rajput) in the later medieval legends.

The Chahamanas originally had their capital at [Shakambhari](https://en.wikipedia.org/wiki/Sambhar_Lake_Town) (present-day [Sambhar Lake Town](https://en.wikipedia.org/wiki/Sambhar_Lake_Town)). Until the 10th century, they ruled as [Pratihara](https://en.wikipedia.org/wiki/Pratihara) vassals. When the Pratihara power declined after the [Tripartite Struggle](https://en.wikipedia.org/wiki/Tripartite_Struggle), the Chahamana ruler [Simharaja](https://en.wikipedia.org/wiki/Simharaja) assumed the title [Maharajadhiraja](https://en.wikipedia.org/wiki/Maharajadhiraja). In the early 12th century, [Ajayaraja II](https://en.wikipedia.org/wiki/Ajayaraja_II) moved the kingdom's capital to Ajayameru (modern [Ajmer](https://en.wikipedia.org/wiki/Ajmer)). For this reason, the Chahamana rulers are also known as the **Chauhans of Ajmer**.

The Chahamanas fought several wars with their neighbours, including the [Chaulukyas](https://en.wikipedia.org/wiki/Chaulukya) of Gujarat, the [Tomaras](https://en.wikipedia.org/wiki/Tomara_dynasty) of Delhi, and the [Paramaras](https://en.wikipedia.org/wiki/Paramara) of [Malwa](https://en.wikipedia.org/wiki/Malwa). From 11th century onwards, they started facing Muslim invasions, first by the [Ghaznavids](https://en.wikipedia.org/wiki/Ghaznavid), and then by the [Ghurids](https://en.wikipedia.org/wiki/Ghurid). The Chahamana kingdom reached its zenith under [Vigraharaja IV](https://en.wikipedia.org/wiki/Vigraharaja_IV) in the mid-12th century. The dynasty's power effectively ended in 1192 CE, when the Ghurids defeated his nephew [Prithviraja III](https://en.wikipedia.org/wiki/Prithviraja_III).

**Origin**

According to the 1170 CE [Bijolia](https://en.wikipedia.org/wiki/Bijolia) rock inscription of [Someshvara](https://en.wikipedia.org/wiki/Someshvara_(Chahamana_dynasty)), the early Chahamana king [Samantaraja](https://en.wikipedia.org/wiki/Samantaraja) was born at Ahichchhatrapura in the [gotra](https://en.wikipedia.org/wiki/Gotra) of [sage](https://en.wikipedia.org/wiki/Rishi) Vatsa.[[1]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTER._B._Singh196411-1) Historian R. B. Singh theorizes that the Chahamanas probably started out as petty rulers of Ahichchhatrapura (identified with [Nagaur](https://en.wikipedia.org/wiki/Nagaur)), and moved their capital to Shakambhari (Sambhar) as their kingdom grew. Later, they became the vassals of the imperial [Gurjara-Pratiharas](https://en.wikipedia.org/wiki/Gurjara-Pratiharas).[[2]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTER._B._Singh196489-2)

Several mythical accounts of the dynasty's origin also exist. The earliest of the dynasty's inscriptions and literary works state that the dynasty's progenitor was a legendary hero named Chahamana. They variously state that this hero was born from [Indra](https://en.wikipedia.org/wiki/Indra)'s eye, in the lineage of the sage Vatsa, in the [solar dynasty](https://en.wikipedia.org/wiki/Solar_dynasty) and/or during a ritual sacrifice performed by [Brahma](https://en.wikipedia.org/wiki/Brahma).[[3]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTER._B._Singh196410-12-3)

In the later period, the Chahamanas were categorized as one of the [Rajput](https://en.wikipedia.org/wiki/Rajput) clans, although the Rajput identity did not exist during their time.[[4]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTECynthia_Talbot201533-35-4) A popular medieval account classifies the dynasty among the four [Agnivanshi](https://en.wikipedia.org/wiki/Agnivanshi) Rajput clans, whose ancestors are said to have come out of [sacrificial fire pit](https://en.wikipedia.org/wiki/Homa_(ritual)). The earliest sources to mention this legend are the 16th century recensions of [*Prithviraj Raso*](https://en.wikipedia.org/wiki/Prithviraj_Raso). Some [colonial-era](https://en.wikipedia.org/wiki/British_India) historians interpreted this myth to suggest a foreign origin of the dynasty, speculating that the foreign warriors were initiated into the Hindu society through a fire ritual.[[5]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTER._B._Singh196425-26-5) However, the earliest extant copy of *Prithviraj Raso* does not mention this legend at all. Instead, it states that the first ruler of the dynasty was [Manikya Rai](https://en.wikipedia.org/wiki/Manik_Rai), who is said to have been born from Brahma's sacrifice.

**Territory**

The core territory of the Chahamanas was located in present-day [Rajasthan](https://en.wikipedia.org/wiki/Rajasthan). It was known as **Sapadalaksha** ([IAST](https://en.wikipedia.org/wiki/IAST): Sapādalakṣa) or [Jangala-desha](https://en.wikipedia.org/wiki/Jangladesh) ([IAST](https://en.wikipedia.org/wiki/IAST): Jangaladeśa).[[8]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTEHar_Bilas_Sarda1935220-221-8)

The term Jangladesha ("rough and arid country") appears to be older, as it mentioned in the [*Mahabharata*](https://en.wikipedia.org/wiki/Mahabharata).[[9]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTEHar_Bilas_Sarda1935217-9) The text does not mention the exact location of the region. The later Sanskrit texts, such as [*Bhava Prakasha*](https://en.wikipedia.org/w/index.php?title=Bhava_Prakasha&action=edit&redlink=1) [[hi](https://hi.wikipedia.org/wiki/%E0%A4%AD%E0%A4%BE%E0%A4%B5_%E0%A4%AA%E0%A5%8D%E0%A4%B0%E0%A4%95%E0%A4%BE%E0%A4%B6)] and [*Shabdakalpadruma Kosha*](https://en.wikipedia.org/w/index.php?title=Shabdakalpadruma_Kosha&action=edit&redlink=1) [[hi](https://hi.wikipedia.org/wiki/%E0%A4%B6%E0%A4%AC%E0%A5%8D%E0%A4%A6%E0%A4%95%E0%A4%B2%E0%A5%8D%E0%A4%AA%E0%A4%A6%E0%A5%8D%E0%A4%B0%E0%A5%81%E0%A4%AE)] suggest that it was a hot, arid region, where trees requiring little water grew. The region is identified with the area around [Bikaner](https://en.wikipedia.org/wiki/Bikaner_district).[[10]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTEHar_Bilas_Sarda1935214-10)

The term Sapadalaksha (literally "one and a quarter [lakhs](https://en.wikipedia.org/wiki/Lakh)" or 125,000) refers to the large number of villages in the area.[[11]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTECynthia_Talbot201533-11) It became prominent during the Chahamana reign. It appears that the term originally referred to the area around modern [Nagaur](https://en.wikipedia.org/wiki/Nagaur) near Bikaner. This area was known as *Savalak* (vernacular form of Sapadalaksha) in as late as 20th century.[[9]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTEHar_Bilas_Sarda1935217-9) The early Chahamana king [Samantaraja](https://en.wikipedia.org/wiki/Samantaraja) was based in Ahichchhatrapura, which can be identified with modern Nagaur. The ancient name of Nagaur was Nagapura, which means "the city of the serpent". Ahichchhatrapura has a similar meaning: "the city whose *chhatra* or protector is serpent".[[12]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTEHar_Bilas_Sarda1935223-12)

As the Chahamana territory expanded, the entire region ruled by them came to be known as Sapadalaksha.[[9]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTEHar_Bilas_Sarda1935217-9) This included the later Chahamana capitals Ajayameru ([Ajmer](https://en.wikipedia.org/wiki/Ajmer)) and Shakambhari ([Sambhar](https://en.wikipedia.org/wiki/Sambhar,_Rajasthan)).[[13]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTEHar_Bilas_Sarda1935224-13) The term also came to be applied to the larger area captured by the Chahamanas. The early medieval Indian inscriptions and the writings of the contemporary Muslim historians suggest that the following cities were also included in Sapadalaksha: [Hansi](https://en.wikipedia.org/wiki/Hansi) (now in [Haryana](https://en.wikipedia.org/wiki/Haryana)), [Mandore](https://en.wikipedia.org/wiki/Mandore) (now in [Marwar](https://en.wikipedia.org/wiki/Marwar) region), and [Mandalgarh](https://en.wikipedia.org/wiki/Mandalgarh) (now in [Mewar](https://en.wikipedia.org/wiki/Mewar) region).

**History**

The earliest historical Chahamana king is the 6th century ruler [Vasudeva](https://en.wikipedia.org/wiki/Vasudeva_(Chahamana_dynasty)). According to a mythical account in [*Prithviraja Vijaya*](https://en.wikipedia.org/wiki/Prithviraja_Vijaya), he received the [Sambhar Salt Lake](https://en.wikipedia.org/wiki/Sambhar_Salt_Lake) as a gift from a [vidyadhara](https://en.wikipedia.org/wiki/Vidyadhara) (a supernatural being).[[15]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTEDasharatha_Sharma195923-15) Little is known about his immediate successors. The 8th century Chahamana ruler [Durlabharaja I](https://en.wikipedia.org/wiki/Durlabharaja_I) and his successors are known to have served the [Gurjara-Pratiharas](https://en.wikipedia.org/wiki/Gurjara-Pratihara) as vassals. In 10th century, [Vakpatiraja I](https://en.wikipedia.org/wiki/Vakpatiraja_I) made an attempt to overthrow the Gurjara-Pratihara suzerainty, and assumed the title [Maharaja](https://en.wikipedia.org/wiki/Maharaja) ("great king").[[16]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTER._B._Singh1964100-16) His younger son [Lakshmana](https://en.wikipedia.org/wiki/Lakshmana_(Chahamana_dynasty)) established the [Naddula Chahamana branch](https://en.wikipedia.org/wiki/Chahamanas_of_Naddula). Vakpatiraja's elder son and successor [Simharaja](https://en.wikipedia.org/wiki/Simharaja) assumed the title [Maharajadhiraja](https://en.wikipedia.org/wiki/Maharajadhiraja) ("king of great kings"), which suggests that he was a sovereign ruler.

Simharaja's successors consolidated the Chahamana power by engaging in wars with their neighbours, including the [Chaulukyas](https://en.wikipedia.org/wiki/Chaulukya) of Gujarat and the [Tomaras](https://en.wikipedia.org/wiki/Tomara_dynasty) of Delhi. The dynasty's earliest extant inscription (973 CE) is from the reign of [Vigraharaja II](https://en.wikipedia.org/wiki/Vigraharaja_II).[[11]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTECynthia_Talbot201533-11) During the reign of [Viryarama](https://en.wikipedia.org/wiki/Viryarama) (r. c. 1040 CE), the [Paramara](https://en.wikipedia.org/wiki/Paramara_dynasty) king [Bhoja](https://en.wikipedia.org/wiki/Bhoja) invaded the Chahamana kingdom, and probably occupied their capital [Shakambhari](https://en.wikipedia.org/wiki/Sambhar,_Rajasthan) for a brief period.[[18]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTEDasharatha_Sharma195934-35-18) [Chamundaraja](https://en.wikipedia.org/wiki/Chamundaraja_(Chahamana_dynasty)) restored the Chahamana power, possibly with the help of the Naddula Chahamanas.[[18]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTEDasharatha_Sharma195934-35-18)

The subsequent Chahamana kings faced several [Ghaznavid](https://en.wikipedia.org/wiki/Ghaznavid) raids. [Ajayaraja II](https://en.wikipedia.org/wiki/Ajayaraja_II) (r. c. 1110-1135 CE) repulsed a Ghaznavid attack, and also defeated the Paramara king [Naravarman](https://en.wikipedia.org/wiki/Naravarman). He moved the kingdom's capital from Shakambhari to Ajayameru ([Ajmer](https://en.wikipedia.org/wiki/Ajmer)), a city that he either established or greatly expanded.[[19]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTER._B._Singh1964131-132-19)[[20]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTEDasharatha_Sharma195940-20) His successor [Arnoraja](https://en.wikipedia.org/wiki/Arnoraja) raided the Tomara territory, and also repulsed a Ghaznavid invasion. However, he suffered setbacks against the Gujarat Chaulukya kings [Jayasimha Siddharaja](https://en.wikipedia.org/wiki/Jayasimha_Siddharaja) and [Kumarapala](https://en.wikipedia.org/wiki/Kumarapala_(Chaulukya_dynasty)), and was killed by his own son [Jagaddeva](https://en.wikipedia.org/wiki/Jagaddeva_(Chahamana_dynasty)).

Arnoraja's younger son [Vigraharaja IV](https://en.wikipedia.org/wiki/Vigraharaja_IV) greatly expanded the Chahamana territories, and captured [Delhi](https://en.wikipedia.org/wiki/Delhi) from the [Tomaras](https://en.wikipedia.org/wiki/Tomara_dynasty). His kingdom included parts of the present-day Rajasthan, Haryana, and Delhi. It probably also included a part of [Punjab](https://en.wikipedia.org/wiki/Punjab) (to the south-east of [Sutlej river](https://en.wikipedia.org/wiki/Sutlej_river)) and a portion of the northern [Gangetic plain](https://en.wikipedia.org/wiki/Ganges) (to the west of [Yamuna](https://en.wikipedia.org/wiki/Yamuna_River)).[[22]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTER._B._Singh1964150-22) His 1164 CE Delhi-Shivalik pillar inscription claims that he conquered the region between the [Himalayas](https://en.wikipedia.org/wiki/Himalayas) and the [Vindhyas](https://en.wikipedia.org/wiki/Vindhyas), and thus restored the rule of [Aryans](https://en.wikipedia.org/wiki/Indo-Aryan_people) in [Aryavarta](https://en.wikipedia.org/wiki/Aryavarta). While this is an exaggeration, it is not completely baseless. The inscription was originally found in Topra village, near the [Shivalik Hills](https://en.wikipedia.org/wiki/Shivalik_Hills) (Himalayan foothills). Also, the exiled ruler of [Malwa](https://en.wikipedia.org/wiki/Malwa) (Vindhyan region) possibly acknowledged his suzerainty. Thus Vigraharaja's influence extended from the Himalayas to the Vindhyas, at least in name.[[23]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTEDasharatha_Sharma195962-23)

Vigraharaja was succeeded by his son [Amaragangeya](https://en.wikipedia.org/wiki/Amaragangeya), and then his nephew [Prithviraja II](https://en.wikipedia.org/wiki/Prithviraja_II). Subsequently, his younger brother [Someshvara](https://en.wikipedia.org/wiki/Someshvara_(Chahamana_dynasty)) ascended the throne.[[24]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTER._B._Singh1964156-24)

The most celebrated ruler of the dynasty was Someshvara's son Prithviraja III, better known as [Prithviraj Chauhan](https://en.wikipedia.org/wiki/Prithviraj_Chauhan). He defeated several neighbouring kings, including the [Chandela](https://en.wikipedia.org/wiki/Chandela) ruler [Paramardi](https://en.wikipedia.org/wiki/Paramardi) in 1182-83, although he could not annex the Chandela territory to his kingdom.[[25]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTECynthia_Talbot201539-25) In 1191, he defeated the Ghurid king [Muhammad of Ghor](https://en.wikipedia.org/wiki/Muhammad_of_Ghor) at the [first Battle of Tarain](https://en.wikipedia.org/wiki/First_Battle_of_Tarain). However, the next year, he was defeated at the [second Battle of Tarain](https://en.wikipedia.org/wiki/Second_Battle_of_Tarain), and subsequently killed.[[26]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTEIqtidar_Alam_Khan2008xvii-26)

Muhammad of Ghor appointed Prithviraja's son [Govindaraja IV](https://en.wikipedia.org/wiki/Govindaraja_IV) as a vassal. Prithviraja's brother [Hariraja](https://en.wikipedia.org/wiki/Hariraja) dethroned him, and regained control of a part of his ancestral kingdom. Hariraja was defeated by the Ghurids in 1194 CE. Govindaraja was granted the fief of [Ranthambore](https://en.wikipedia.org/wiki/Ranthambore_Fort) by the Ghurids. There, he established a [new branch](https://en.wikipedia.org/wiki/Chahamanas_of_Ranastambhapura) of the dynasty.

**Cultural Activities**

The Chahamanas commissioned a number of Hindu temples, several of which were destroyed by the [Ghurid](https://en.wikipedia.org/wiki/Ghurid) invaders after the defeat of [Prithviraja III](https://en.wikipedia.org/wiki/Prithviraja_III).[[28]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTEDasharatha_Sharma195987-28)

Multiple Chahamana rulers contributed to the construction of the [Harshanatha](https://en.wikipedia.org/wiki/Harshnath) temple, which was probably commissioned by [Govindaraja I](https://en.wikipedia.org/wiki/Govindaraja_I).[[29]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTEDasharatha_Sharma195926-29) According to [*Prithviraja Vijaya*](https://en.wikipedia.org/wiki/Prithviraja_Vijaya):

* [Simharaja](https://en.wikipedia.org/wiki/Simharaja) commissioned a large Shiva temple at [Pushkar](https://en.wikipedia.org/wiki/Pushkar)[[30]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTER._B._Singh1964104-30)
* [Chamundaraja](https://en.wikipedia.org/wiki/Chamundaraja_(Chahamana_dynasty)) commissioned a [Vishnu](https://en.wikipedia.org/wiki/Vishnu) temple at Narapura (modern Narwar in [Ajmer district](https://en.wikipedia.org/wiki/Ajmer_district))[[31]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTER._B._Singh1964124-31)
* [Prithviraja I](https://en.wikipedia.org/wiki/Prithviraja_I) built a food distribution centre (*anna-satra*) on the road to [Somnath temple](https://en.wikipedia.org/wiki/Somnath_temple) for pilgrims.[[32]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTER._B._Singh1964128-32)
* [Someshvara](https://en.wikipedia.org/wiki/Someshvara_(Chahamana_dynasty)) commissioned a number of temples, including five temples in Ajmer.[[33]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTEDasharatha_Sharma195969-70-33)[[34]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTER._B._Singh1964159-34)

[Vigraharaja IV](https://en.wikipedia.org/wiki/Vigraharaja_IV) was known for his patronage to arts and literature, and himself composed the play [*Harikeli Nataka*](https://en.wikipedia.org/wiki/Harikeli_Nataka). The structure that was later converted into the [Adhai Din Ka Jhonpra](https://en.wikipedia.org/wiki/Adhai_Din_Ka_Jhonpra) mosque was constructed during his reign.[[35]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTECynthia_Talbot201537-38-35)

The Chahamana rulers also patronized [Jainism](https://en.wikipedia.org/wiki/Jainism). Vijayasimha Suri's *Upadeśāmālavritti* (1134 CE) and Chandra Suri's *Munisuvrata-Charita* (1136 CE) state that Prithviraja I donated golden [kalashas](https://en.wikipedia.org/wiki/Kalasha) (cupolas) for the Jain temples at Ranthambore.[[36]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTEDasharatha_Sharma195938-36) The [*Kharatara-Gachchha*](https://en.wikipedia.org/wiki/Kharatara_Gaccha)*-*[*Pattavali*](https://en.wikipedia.org/wiki/Pattavali) states that [Ajayaraja II](https://en.wikipedia.org/wiki/Ajayaraja_II) allowed the Jains to build their temples in his capital Ajayameru ([Ajmer](https://en.wikipedia.org/wiki/Ajmer)), and also donated a golden kalasha to a [Parshvanatha](https://en.wikipedia.org/wiki/Parshvanatha) temple.[[37]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTEDasharatha_Sharma195941-37) Someshvara granted the Revna village to a Parshvanatha temple.

**List of Rulers**

Following is a list of Chahamana rulers of Shakambhari and Ajmer, with approximate period of reign, as estimated by R. B. Singh:[[38]](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari#cite_note-FOOTNOTER._B._Singh196451-70-38)

* Chahamana (possibly mythical)
* [Vasu-deva](https://en.wikipedia.org/wiki/Vasudeva_(Chahamana_dynasty)) (c. 6th century CE)
* [Samanta-raja](https://en.wikipedia.org/wiki/Samantaraja) (c. 684-709 CE); identified as the legendary [Manik Rai](https://en.wikipedia.org/wiki/Manik_Rai) by R. B. Singh
* [Nara-deva](https://en.wikipedia.org/wiki/Naradeva) (c. 709-721 CE)
* [Ajaya-raja I](https://en.wikipedia.org/wiki/Ajayaraja_I) (c. 721-734 CE), alias Jayaraja or Ajayapala
* [Vigraha-raja I](https://en.wikipedia.org/wiki/Vigraharaja_I) (c. 734-759 CE)
* [Chandra-raja I](https://en.wikipedia.org/wiki/Chandraraja_I) (c. 759-771 CE)
* [Gopendra-raja](https://en.wikipedia.org/wiki/Gopendraraja) (c. 771-784 CE)
* [Durlabha-raja I](https://en.wikipedia.org/wiki/Durlabharaja_I) (c. 784-809 CE)
* [Govinda-raja I](https://en.wikipedia.org/wiki/Govindaraja_I) (c. 809-836 CE), alias Guvaka I
* [Chandra-raja II](https://en.wikipedia.org/wiki/Chandraraja_II) (c. 836-863 CE)
* [Govindaraja II](https://en.wikipedia.org/wiki/Govindaraja_II) (c. 863-890 CE), alias Guvaka II
* [Chandana-raja](https://en.wikipedia.org/wiki/Chandanaraja) (c. 890-917 CE)
* [Vakpati-raja](https://en.wikipedia.org/wiki/Vakpatiraja_I) (c. 917-944 CE); his younger son established the [Naddula Chahamana branch](https://en.wikipedia.org/wiki/Chahamanas_of_Naddula)
* [Simha-raja](https://en.wikipedia.org/wiki/Simharaja) (c. 944-971 CE)
* [Vigraha-raja II](https://en.wikipedia.org/wiki/Vigraharaja_II) (c. 971-998 CE)
* [Durlabha-raja II](https://en.wikipedia.org/wiki/Durlabharaja_II) (c. 998-1012 CE)
* [Govinda-raja III](https://en.wikipedia.org/wiki/Govindaraja_III) (c. 1012-1026 CE)
* [Vakpati-raja II](https://en.wikipedia.org/wiki/Vakpatiraja_II) (c. 1026-1040 CE)
* [Viryarama](https://en.wikipedia.org/wiki/Viryarama) (c. 1040 CE)
* [Chamunda-raja](https://en.wikipedia.org/wiki/Chamundaraja_(Chahamana_dynasty)) (c. 1040-1065 CE)
* [Durlabha-raja III](https://en.wikipedia.org/wiki/Durlabharaja_III) (c. 1065-1070 CE), alias Duśala
* [Vigraha-raja III](https://en.wikipedia.org/wiki/Vigraharaja_III) (c. 1070-1090 CE), alias Visala
* [Prithvi-raja I](https://en.wikipedia.org/wiki/Prithviraja_I) (c. 1090-1110 CE)
* [Ajaya-raja II](https://en.wikipedia.org/wiki/Ajayaraja_II) (c. 1110-1135 CE), moved the capital to Ajayameru (Ajmer)
* [Arno-raja](https://en.wikipedia.org/wiki/Arnoraja) (c. 1135-1150 CE), alias Ana
* [Jagad-deva](https://en.wikipedia.org/wiki/Jagaddeva_(Chahamana_dynasty)) (c. 1150 CE)
* [Vigraha-raja IV](https://en.wikipedia.org/wiki/Vigraharaja_IV) (c. 1150-1164 CE), alias Visaladeva
* [Apara-gangeya](https://en.wikipedia.org/wiki/Aparagangeya) (c. 1164-1165 CE)
* [Prithvi-raja II](https://en.wikipedia.org/wiki/Prithviraja_II) (c. 1165-1169 CE)
* [Someshvara](https://en.wikipedia.org/wiki/Someshvara_(Chahamana_dynasty)) (c. 1169-1178 CE)
* [Prithvi-raja III](https://en.wikipedia.org/wiki/Prithviraj_Chauhan) (c. 1178-1192 CE), better known as Prithviraj Chauhan
* [Govinda-raja IV](https://en.wikipedia.org/wiki/Govindaraja_IV) (c. 1192 CE); banished by Hari-raja for accepting Muslim suzerainty; established the [Chahamana branch of Ranastambhapura](https://en.wikipedia.org/wiki/Chahamanas_of_Ranastambhapura)
* [Hari-raja](https://en.wikipedia.org/wiki/Hariraja) (c. 1193-1194 CE)

Source:-

<https://en.wikipedia.org/wiki/Paramara_dynasty>

**Session-3**

Heading- **Chauhan Administration**

About the **Chauhan Administration** we have no books like the Kautiliya Arthasastra, Sukranitisara, or the Ain-i-Akbari dealing specifically or in general with the administration and administrative problems of the Chauhan kingdoms and their neighbours. Consequently we have to glean the necessary details from Chauhan inscriptions and literary sources like the *Kharataragachchhapattavali*, the *Lalita-vigraharaja-nataka*, the *Kanhadadeprabandha*, and the Lekhapaddhati, all of them good enough in their own way no doubt, but none of them sufficient to give us the complete picture that we should like to have. [[1]](https://www.jatland.com/home/Chauhan_Administration#cite_note-1)

**Chauhan Administration** tries to explain administration in [Chauhan dominions](https://www.jatland.com/home/Chauhan_dominions) from C. 800 to 1316 A.D. This section is mainly taken for research purpose from **Early Chauhān dynasties**: a study of Chauhān political history, Chauhān political institutions, and life in the Chauhān dominions from C. 800 to 1316 A.D., by Dasharatha Sharma, Books treasure, Jodhpur. ISBN 0-8426-0618-1.

Professor Dasharatha Sharma (1903–1976) was an Indologist and a noted expert in the history of the Rajasthan. He received a Doctor of Literature (D. Litt.) for his thesis Early Chauhan Dynasties. His noted monograph Early Chauhan Dynasties was first published in 1959.

**The Chauhan Rulers**

In the [Chauhan](https://www.jatland.com/home/Chauhan) dominions, as elsewhere in the Indian kingdoms of the period, the ruler formed the keystone of the administrative arch. Legally he was an absolute monarch, the head of the civil as well as military administration, with his powers circumscribed, indeed by the will of the overlord, if he had any. Poets and scholars described him as divine, sometimes even identifying him either with Vishnu himself or one of his famous *avataras*. The **Siwalik Pillar Inscription** (V. 1220) hints at Vigraharaja IV's identity with Vishu ; the Prithvirajavijaya calls him an amsa of Madhudvisha. To the writer of the [Hansi](https://www.jatland.com/home/Hansi) Inscription V. 1226 Prithviraja II is, undoubtedly, Rama; the Prithvirajavijaya gives the same honor to his cousin, Prithviraja III. Both Nainsi’s *khyat* and *Kanhadadeprabandha*, regard Kanhadadeva of [Jalor](https://www.jatland.com/home/Jalor) as an *avatara* of [Krishna](https://www.jatland.com/home/Krishna) or Gokulanatha.[[2]](https://www.jatland.com/home/Chauhan_Administration#cite_note-2)

In the heyday of their glory, the [Chauhans](https://www.jatland.com/home/Chauhans) ruled over almost the whole of [Rajasthan](https://www.jatland.com/home/Rajasthan), the modern centrally administered area of Delhi, and the [Ambala](https://www.jatland.com/home/Ambala) Division of the [Punjab](https://www.jatland.com/home/Punjab). Large parts of this vast tract were, as now, covered by the inhospitable **Thar Desert**; others either irrigated by the rivers **Yamuna**, **Chambal** and **Banas** or receiving better rainfall must naturally have been more populous. There may have been also more water in the Sarasvati basin than at present.

**The Chauhan Towns**

According to Dasharatha Sharma[[3]](https://www.jatland.com/home/Chauhan_Administration#cite_note-3), In the [Chauhan dominions](https://www.jatland.com/home/Chauhan_dominions), as elsewhere in India, towns grew up round forts, courts, sacred sites, and points of strategic and commercial importance. [Ajayameru](https://www.jatland.com/home/Ajayameru), [Nadol](https://www.jatland.com/home/Nadol), [Ranthambhor](https://www.jatland.com/home/Ranthambhor), [Jalor](https://www.jatland.com/home/Jalor) and [Sambhar](https://www.jatland.com/home/Sambhar) were not only **capitals of important kingdoms** and chiefships but also excellent places for offensive and defensive military action. [Satyapura](https://www.jatland.com/home/Satyapura), [Kanyanayana](https://www.jatland.com/home/Kanyanayana), [Bhinmal](https://www.jatland.com/home/Bhinmal), [Phalavardhika](https://www.jatland.com/home/Phalavardhika), and [Abu](https://www.jatland.com/home/Abu) were **sacred sites**, tough the last one of these had also considerable strategic importance. [Tabarhindah](https://www.jatland.com/home/Tabarhindah), [Asika](https://www.jatland.com/home/Asika) ([Hansi](https://www.jatland.com/home/Hansi)), [Sunam](https://www.jatland.com/home/Sunam), [Sarasvati](https://www.jatland.com/home/Sarasvati) ([Sirsa](https://www.jatland.com/home/Sirsa)), and [Kohram](https://www.jatland.com/w/index.php?title=Kohram&action=edit&redlink=1) owed their importance to being places of defence and refuge on the route from north-western India to [Ajayameru](https://www.jatland.com/home/Ajayameru). [Delhi](https://www.jatland.com/home/Delhi) was the gateway to [Madhyadesha](https://www.jatland.com/home/Madhyadesha) and [Nagapura](https://www.jatland.com/home/Nagapura) ([Nagor](https://www.jatland.com/home/Nagor)) commanded the route to the riches of [Sapadalaksha](https://www.jatland.com/home/Sapadalaksha) and [Marwar](https://www.jatland.com/home/Marwar).

Of other towns and villages whose location can reasonably be determined, we have listed more 125 in the appendix to this chapter. Many more perhaps lie buried under the shifting sands of the **Thar Desert**, many have indistinguishably changed their names, and not a few have been deserted on account of inexplicable changes in climatic conditions. The [Jaisalmer](https://www.jatland.com/home/Jaisalmer) area had better rainfall and more population according to all the historical and semi-historical accounts at our disposal. Various explanations have been given for a change in the climate of [Sindh](https://www.jatland.com/home/Sindh). They can apply equally to western [Rajasthan](https://www.jatland.com/home/Rajasthan) the neighbour of [Sindh](https://www.jatland.com/home/Sindh).

We do not know the exact plan on which these towns were built, though a general idea can be formed on the basis of the poetic descriptions in the *Prithvirajavijaya*, the *Prabhavakacharita*, the *Upamitibhavaprapanchakatha* and other literary works of [Rajasthan](https://www.jatland.com/home/Rajasthan) and adjoining areas. The *Prabhavakacharita* tells us that the fort of [Ajmer](https://www.jatland.com/home/Ajmer) was surrounded by a belt of thorn trees and bushes. From the *Prthvirajavijaya* we learn that it was full of temples multi-storeyed houses, step-wells, tanks and prapas.

**Chauhan Ministry**

*Note - This section is mainly based on content from Early*[*Chauhan Dynasties*](https://www.jatland.com/home/Chauhan_Dynasties)*(800 to 1316) by Dasharatha Sharma, pp.223-227*

In the transaction of the business of the state the rulers natuarally had to seek the assistance of a number of ministers. On the basis of available evidences we have following list of Chauhan Ministers:

* **Pradhanamantri (प्रधानमंत्रीं)/ Mahamantrin (महामंत्रीं)/ Mahamatya (महामात्य)**: The *Mahamantrin* was in charge of the royal seals, exercised general supervision over all departments, specially revenue, and generally was the most trusted and influential member of the ministry.The chief Departments were *Shrikarano, Vyayakarano, Mandapikakarano and Koshthika*. Of Vigraharaja's Mahamantrins we know two, Shridhara and rajaputra Sallakshanapala. Prthviraja III's chief adviser, **Kadambavasa** ([Dahiya](https://www.jatland.com/home/Dahiya) clan), held the title *Mandaleshvara*, which fact indicates perhaps the assignment of some territories to him either by way of salary or to support his dignity. Of the Mahamatyas of [Nadol](https://www.jatland.com/home/Nadol), Laksmidhara held the ost in **V. 1218** in the reign of **Alhana**. **Balhana** was a Mahamatya in **V. 1249**, in **Kelhana's** reign. Yasovira and Jaita Devada are names famous in the history of [Jalor](https://www.jatland.com/home/Jalor); and the career of the notorious Dharmasimha shows that the Chief Minister, though a creature of his master's will, could by his policy and cunning encompass the ruin of a State.
* **Sandhivigrahika (सांधिविग्रहिक)**: He was, as the word signifies, a Minister for Peace and War. But in addition to this, his chief function, he was required to draft royal charters and despatches. Sandhivigrahika Kheladitya is mcntioned in the [Kiradu](https://www.jatland.com/home/Kiradu) Incription of Alhana and Ojha Grant 2.
* . **Minister in charge of Poets and Pandits**. The *Prithvirajavijaya* mentions one Padmanabha as a minister whose duty consisted in calling conferences of learned people and who was also in-charge of their reception. This new post, a unique one in Indian history, might have been created in the reign of the *Kavibandhava* **Vigraharaja IV**, though later it fell in some abeyance.
* . **Pauranika (पौराणिक)**: Under Hammira of [Ranthambhor](https://www.jatland.com/home/Ranthambhor) we find also an amtatya called, Pauranika, who like the *Purohtta* of an earlier period may mainly have been in charge of religious affairs. We do not know the designation given to this officer in Our other Chauhan kingdoms. Maybe it kept up the old designation. The ministry's function was largely advisory; the last word always lay with the King. **Vigraharaja IV**, for instance, rejected the advice of Sridhara, and **Arnoraja** that of his old and experienced ministers. But during emergencies, the ministers could and did exercise a good deal of authority. When **Prithviraja II** died without leaving any son, the ministers brought over **Someshvara** from [Gujarat](https://www.jatland.com/home/Gujarat) and put him on the throne of [Ajmer](https://www.jatland.com/home/Ajmer). On his death, they made the Widowed queen, **Karpuradevi**, the regent for her minor son, **Prithviraja III**, and helped her to administer successfully the affairs of the kingdom in spite of hostile neighbours on almost every Side.
* **Mukhya Amatya** (मुख्‍य अमात्‍य = मुख्‍यमंत्री)
* **Vigrahikamatya** (विग्रहिकामात्‍य = विदेश मंत्री)
* **Mahadhyakshapatalika** (महाध्‍यक्ष पटलिक = वित्‍त एवं राजस्‍व मंत्री)
* **Dhanyadhyaksha** (धान्‍याध्‍यक्ष = खाद्यमंत्री)

**Military System**

*Note - This section is mainly based on content from Early*[*Chauhan Dynasties*](https://www.jatland.com/home/Chauhan_Dynasties)*(800 to 1316) by Dasharatha Sharma, pp.241-243*

That our rulers largely depended on irregular forces must have become obvious from our account of jagirs, the holders of which were almost invariably required' to serve the ruler at the capital with a number of footmen and horses and could be punished with the deprival of the jagir in case they did not render the stipulated service. Traditions give **Prthviraja III** a hundred *samantas* or feudal lords; **Firishta** mentions **one hundred and fifty rulers** who fought under his banner.

At the time of Vigraharaja IV's advance against the Hammira, the Chauhan army is said to have consisted of 1,000 elephants, 100,000 horsemen and 1,000,000 infantry. Firishta's most "authentic estimate" of **Prthviraja III's** army puts its strength at 300,000 horses and 3,000 elephants. Elephants formed the most valued section of the army. Generals directed the battle from their backs and used them as in the [Mauryan](https://www.jatland.com/home/Mauryan) and Mughal periods, to batter down the gates of forts. Like Kautilya, the Chauhan rulers and their advisers probably, again, believed that the victory of Kings and destruction of an enemy's army depended on elephants.

**Cavalry**, the next important arm of the army, appears to have received adequate attention from the Chauhans. Prthviraja III was a good cavalry leader. In a Chauhan inscription the **Saptatatabhumi**, i.e., the kingdom of [Nadol](https://www.jatland.com/home/Nadol), is extolled as a mine of horses. Kanhadadeva's raids on the **Khalji** army were, without any exception, carried out by his horsemen. In the second battle of **Tarain**, the use of cavalry gave some respite to the sore pressed Chauhan force. Numerically, infantry perhaps exceeded all the other arms. But from the slight mention it receives in most of our records, it appears to have sunk to an insignificant position. **Chariots** are there, but more as an ornamental feature than an essential part of the army. Even nobles of Kanhadadeva Chauhan perhaps used them.

The sandy nature of the country favoured **camels** as animals of transport. The *Prithvirtijavijaya* describes them also as carrying Chauhan colours in the march against [Gudapura](https://www.jatland.com/home/Gudapura). The [Pratiharas](https://www.jatland.com/home/Pratihara) of [Kanauj](https://www.jatland.com/home/Kanauj), from whom perhaps the Chauhans inherited the usage, are known to have had a camel corps in their army. But as regards the system of fighting from their backs, it was an innovation due to the **Persians** and **Durranis** in the 18th century.

**Forts**: On ,the northern frontier of the Empire of [Sapadalaksha](https://www.jatland.com/home/Sapadalaksha) as well as inside it and their other kingdoms, the Chauhans had a number of strong forts like [Hansi](https://www.jatland.com/home/Hansi), [Tabarhindah](https://www.jatland.com/home/Tabarhindah), [Samana](https://www.jatland.com/home/Samana), [Nagor](https://www.jatland.com/home/Nagor), [Mandor](https://www.jatland.com/home/Mandor), [Siwana](https://www.jatland.com/home/Siwana), [Jalor](https://www.jatland.com/home/Jalor), [Ajmer](https://www.jatland.com/home/Ajmer), [Delhi](https://www.jatland.com/home/Delhi), [Nadol](https://www.jatland.com/home/Nadol), [Kohram](https://www.jatland.com/w/index.php?title=Kohram&action=edit&redlink=1), and [Sirsa](https://www.jatland.com/home/Sirsa). Of these some fell easily into the hands of the Muslims, thanks to the demoralization following the defeat of **Prthviraja III** in the **second battle of Tarain**. But the others were defended with the greatest skill and determination against the invaders' onslaughts. The besieged led out frequent sorties, threw hot oil on the besiegers, and tried to set fire to the enemy's towers by means of burning arrows. They used also machines to bombard the enemy with stones. The thought of surrender was anathema to these brave Chauhan defenders; if fate went against them they would rather open the gates with their own hands, perform the dreadful rite of **jauhar**, and rush out to kill and be killed. It is, however, doubtful whether the Chauhans were equally good in their offensive action against forts. Muhammad Ghori captured **Tabarhindah** within a few days. **Prithviraja III** spent thirteen months before it. The higher ranks of the army led a comfortable life. Umbrellas overspread the heads of officers; attendants waved **chamaras**, as their masters proceeded on their leisurely march against the enemy. Of barbarity, too, there was enough. Jayanaka describes in glowing term how Prithviraja III had the heads of his enemies strung into a garland to be hung across the gate of his capital, [Ajmer](https://www.jatland.com/home/Ajmer); and of these enemies not a few were perhaps his own relatives. The [Biolia](https://www.jatland.com/w/index.php?title=Biolia&action=edit&redlink=1) Inscription, thouh the composition of Jaina yati, praises not merely **Vigraharaja IV's** victones but also his burning and devastation of hostile capitals.

In the [Maurya](https://www.jatland.com/home/Maurya) period the Indian army was noted for its discipline. In [Harshavardhana](https://www.jatland.com/home/Harshavardhana)'s reign we find the conditions very much different. The people knew that an army's march through their territory meant destruction of their crops and property; and the conditions thereafter do not seem to have improved in any appreciable degree. Even the most well-laid plans of the [Chauhans](https://www.jatland.com/home/Chauhan) sometimes miscarried due to incapability of sustained and concerted action of the feudal system.

The officials of Chauhan Military include the following:

* **Senadhyaksha (सेनाध्‍यक्ष) Mahasenapat (महासेनापति) Senapati (सेनापति) Mahadandanayaka (महादण्‍डनायक) Dandanayaka (दण्डनायक)**: Next in importance to thc Chief Minister was the Senapatati or Dandanayaka. We have already mentioned **Vigraharaja IV's** Commander-in-chief, Simhabala. During Prithviraja III's minority, the post was probably held by **Bhuwanaikamalla**[**Chedi**](https://www.jatland.com/home/Chedi). Later on perhaps the Senapati was Skanda. Directly under Senapati were *Sadhanikas* and *Dussadhyas* or *Dussadhasadhanikas* or cavalry commanders and *baladhipas* or officers in charge of the military stationed in outposts and towns; and the whole administration was controlled by a department, the *baladhiikarana*, stationed at the capital and supervised not only perhaps by the Senapati alone but also the ruler.
* **Mahavyuhapati** (महाव्‍यूहपति = फील्‍डमार्शल)
* **Patyadhyaksha** (पत्‍याध्‍यक्ष = पैदलसेनाध्‍यक्ष)
* **Mahashvapati** (महाअश्‍वपति = अश्‍वपति)
* **Golmika** (गोल्मिक = थानेदार)
* **Dusadhya** (दुसाध्‍य = गुप्‍तचर विभागाध्‍यक्ष)
* **Chauradvaranika** (चौराद्वरणिक = जेल अधीक्षक पुलिस अफसर)
* **Bhatta** (भट्ट = सैनकि)
* **Bhataputra** (भट्पुत्र = सैनकि)
* **Sarapatika** (सरपतिक = राजकीय कर्मचारी)
* **Banajara** (बनजारा)
* **Darika** (दारिका)
* **Kotapala** (कोटपाल = किलेदार)

**Other Central Officials**

The other central officials mentioned in the Chauhan inscriptions are :-

* **Akshapatalika** (अक्षपटलिक=मुख्‍य सचिव) / **Mahadhyakshapatalika** (महाध्‍यक्ष पटलिक): Though the name *Akshapatalika* (a head-keeper of accounts) is absent from the Chauhan records available to us, his presence in Chauhan dominions may be inferred from the records of the neighbouring kingdoms of [Mewar](https://www.jatland.com/home/Mewar) and [Gujarat](https://www.jatland.com/home/Gujarat). *Bahikadhikrta* might have, like the Kautilyan *Gananikyas*, worked under the *Akshapatalika*. And then the Court may not have been also without its usual *Raja-vallabhas*, or favourites. Tradition ascribe Chand Bardai a very high place in the counsels of **Prthviraja III**. The *Prthvirajavijaya* assigns a similar role to a bard name *Prithvibhata*.
* **Dutaka (दूतक)**: He conveyed the ruler's sanction of a charter to local officials who then had the charter drawn up and delivered.
* **Purohita and Vyasa**: Either a Purohita or a Vyasa generally was a ruler's adviser in religious matters. Hammira's Purohita was one Vishvarupa. At [Jalor](https://www.jatland.com/home/Jalor) Somachandra Vyasa Oceupfed almost the position of a minister.
* **Pratihara (प्रतिहार)**: The Pratihara (literally a door-keeper)regulated the people's entrance to the King's presence.
* **Bhandagarika (भाण्डागारिक)**: A Bhandagarika had, during our period come to occupy almost the position of the Kautilyan Sannidhata. Hammira's Bhandagarika, Jahada, was in charge of provisions as well as Hammira's treasure.
* **Khadagagraha (खडगगृह)**: A Khadagagraha was erha s a body-guard or an *Antarvamshika*, the officer in charge of the Royal Household. Hammira's natural brother, [Bhoja](https://www.jatland.com/home/Bhoja), was a Khadagagraha.
* **chata-bhatas**(चाट=छोटा कर्मचारी) : Chauhan inscriptions mention also the usual *chata-bhatas* -(regular and irregular soldiers) and the *ratha-hastyadi-niyogins* (servants employed for elephants and chariots etc.).
* **Bahikadhikrta**: Accounts were maintained by an officer called *Bahikadhikrta*.
* **Mahamatya** (महामात्‍या = महासचिव)
* **Prantapalaka** (प्रान्‍तपालक = राज्‍यपाल)
* **Koshadhyaksha** (कोषाध्‍यक्ष = खजांची)
* **Shrikarana** (श्रीकरण = केन्‍द्रीय सचिवालय)
* **Rajachintaka** (राजचिन्‍तक = जिलाधीश)
* **Purapala** (पुरपाल = जिलाशासक)
* **Mahasahani** (महासाहणी = अस्‍तबलाध्‍यक्ष)
* **Bhishaka** (भिषक = राजकीय वैद्य)
* **Nauimittika** (नैमित्तिक = राज्‍य जोतिषी)
* **Vshayapati** (विषयपति = Subject specialist)
* **Dandapashika** (दण्‍डपाशिक)
* **Shailkika** (शैल्किक = करअधिकारी)
* **Tarika** (तारिक = वनपाल):There used to be revenue from Forests and Mountains. The Forest officer looking after affairs of these was known as *Tarika*. Some forests were allowed for the people to exploit timber.
* **Atavika** (आटविक = बडाकर्मचारी): The person looking after the affairs of animal husbandry including *gaushalas* was known as *Atavika*.
* **Baladhikrata**(बालाधिकृत)/ Mahabaladhikrata (महाबालाधिकृत)
* **Parigrahika** (परिग्रहिक = जूनियर अफसर)
* **Mahasthana** (महास्‍थान = मुख्‍यालय)
* **Rajasthaniya** (राजस्‍थानीय = अधिकारी)

**Territorial Administartion**

### The Vishayas

In **Vigraharaja II's** reign, the kingdom of [Sakambhari](https://www.jatland.com/home/Sakambhari) was divided into a number of *vishayas* of which the [Harsha](https://www.jatland.com/home/Harsha) Inscription mentions the following :-

* 1. [**Pattabadaka**](https://www.jatland.com/home/Pattabadaka)**(पट्टबड़क)**: Pattabadaka was a *vishaya* of [Chauhans](https://www.jatland.com/home/Chauhans) near [Harsha](https://www.jatland.com/home/Harsha). Here Patta (पट्ट) = A royal seat or A royal grant engraved on a copper plate. [Badak](https://www.jatland.com/home/Badak) is used for [Burdak](https://www.jatland.com/home/Burdak) people who were Jagirdars of [Sarnau](https://www.jatland.com/home/Sarnau) near [Harsha](https://www.jatland.com/home/Harsha). [Harshadeva](https://www.jatland.com/home/Harshadeva) was their family deity. Dasharatha Sharma has identified this with modern [Patauda](https://www.jatland.com/home/Patauda) village in [Sikar](https://www.jatland.com/home/Sikar) district.
* 2. [**Sarahakotta**](https://www.jatland.com/home/Sarahakotta)**(सरहकोट्ट)**: (modern [Sargoth](https://www.jatland.com/home/Sargoth) in the [Marot](https://www.jatland.com/home/Marot) Division of the former Jodhpur State).
* 3. [**Darbhakaksha**](https://www.jatland.com/home/Darbhakaksha)**(दर्भकक्ष)**: (modern [**Dhakasa**](https://www.jatland.com/home/Dhakasa) in [Sikar](https://www.jatland.com/home/Sikar) estate).
* 4. [**Khattakupa**](https://www.jatland.com/home/Khattakupa)**(खट्टकूप)**: Dasharatha Sharma has identified this with modern [Khatu](https://www.jatland.com/home/Khatu) (खाटू) village in [Danta Ramgarh](https://www.jatland.com/home/Danta_Ramgarh) tahsil of [Sikar](https://www.jatland.com/home/Sikar) district in [Rajasthan](https://www.jatland.com/home/Rajasthan). It is situated on [Ringas](https://www.jatland.com/home/Ringas) - [Danta Ramgarh](https://www.jatland.com/home/Danta_Ramgarh) at a distance of about 18 km. It was founded by [Khatkar](https://www.jatland.com/home/Khatkar) Jats.
* 5. [**Jayapura**](https://www.jatland.com/w/index.php?title=Jayapura&action=edit&redlink=1)**(जयपुर)**: Different from present Jaipur =?

These *vishayas* were further subdivided into smaller groups, each one named after its chief village. One such group, for instance, was *Tunakupaka-dvadashaka*, i.e., a unit of which the chief village was [**Tunu**](https://www.jatland.com/home/Tunwa) or [**Tunakupaka**](https://www.jatland.com/home/Tunakupaka) out of twelve villages under a grant. Bigger divisions like those of 84 villages also existed in [Sapadalaksha](https://www.jatland.com/home/Sapadalaksha). [Burdaks](https://www.jatland.com/home/Burdak) ruled over 84 villages with their capital at [Sarnau](https://www.jatland.com/home/Sarnau) near [Harsha](https://www.jatland.com/home/Harsha).

### The Mandalas

With the expansion of the [Sapadalaksha](https://www.jatland.com/home/Sapadalaksha) kingdom, there were some changes in the territorial set up. Besides the old territorial divisions, it now included subordinate States like [Delhi](https://www.jatland.com/home/Delhi) and [Marukotta](https://www.jatland.com/home/Marukotta), *mandalas* or units ruled over by *Mandalesvaras*, who perhaps were descendants of the rulers subjugated by the [Chauhans](https://www.jatland.com/home/Chauhans), and important frontier forts like [Hansi](https://www.jatland.com/home/Hansi), [Samana](https://www.jatland.com/home/Samana), [Kohram](https://www.jatland.com/w/index.php?title=Kohram&action=edit&redlink=1), [Sarasvati](https://www.jatland.com/home/Sarasvati) and [Tabarhindah](https://www.jatland.com/home/Tabarhindah). The forts had to be carefully manned and now and then further strengthened on account of the ever-present menace of Muslim invasiom from the north-west. Not unoften we find them put under the ruler's most trusted relations; [Hansi](https://www.jatland.com/home/Hansi), for instance, was under **Prthviraja II's** uncle, **Kelhana**, in **V. 1224**, and a few years later under **Hariraja**, the younger brother of **Prthviiraja III**. Village Unions continued, but we hear now also of *pratijagarakas*, which like the *parganas* of the Mughal period must have been important administrative units, standing somewhere between the *Vishaya* and the Village Union.

Epigraphs give us some insight also into the divisional administration of [Nadol](https://www.jatland.com/home/Nadol). We cannot say what it was in the earlier period of its history. But in the reign of **Kelhana**, we find the outposts of his kingdom governed by his sons and near relatives. [Paladi](https://www.jatland.com/home/Paladi) was entrusted to his eldest son, Jayatsiha, [Bamnera](https://www.jatland.com/home/Bamnera) to Kumarasiha, [Mandavyapura](https://www.jatland.com/home/Mandavyapura) to Simhavikrama (V.1241) and then to Sodhaladeva (V.1250) , and [Sanderaka](https://www.jatland.com/home/Sanderaka) to queen, **Jalhanadevi** who might have governed through a deputy. Perhaps only the central portion of the state was directly adminlstered by **Kelhana** himmself. Such dccentralisation, even a small State like [Nadol](https://www.jatland.com/home/Nadol), could be held justified on account of the unsettled conditions of the period. It made every samanta and governor interested in the defence of the State; as a long-range policy it was certainly wrong, for it rendered the central government weak and encouraged fissiparous tendencies. It was, it might be noted, during the reign of Kelhana that his younger brother, **Kirtipala**, established the new kingdom of [Jalor](https://www.jatland.com/home/Jalor), instead of looking after the interests of the parent kingdom of [Nadol](https://www.jatland.com/home/Nadol) and increasing its power.

### Feudal Proprietors

**Feudal Proprietors**. No small portion of the State, specially in [Nadol](https://www.jatland.com/home/Nadol) and [Jalor](https://www.jatland.com/home/Jalor), was held by *jagirdars*, known variously by as **Thakuras**, **Ranakas**, and **Bhoktas**, on the condition that they supplied either a certain quota of soldiers, mounted and unmounted, whenever required, or paid annually the sum fixed by the State. Non-fulfillment of the conditions entailed the confiscation of the estate which could take either the form of its inclusion there after in the State territory or general orders to the tenants not to respect the **Ranakas** authority. The **jagirdars** or **bhoktas** had definite rights and duties. They were entitled to the taxes, usually paid to the State, they were in a restricted sense also the masters of the land. They could not however interfere with properties donated to Brahmanas and temples; nor could they, without the previous sanction of the States, grant any new lands to them. In some of these jagirs there were perhaps also peasants who had direct relations with the State. Doing military service was the jagirdar's main duty. But they were required besides to put down minor disturbances, to safeguard the highways passing through their territory, and to recover and return any articles that might be lost in the villages under their jurisdiction. During the period of frequent warfare that followed the Muslim occupation of a great part of Northern India by Muslims, central control must have lessened and the powers of the jagirdars increased a good deal; even so much in some cases that chiefs like **Sataladeva** of [Siwana](https://www.jatland.com/home/Siwana) may practically be regarded as an independent princes.

### Local Self-government

**Local Self-government**: In villages, village unions,and towns, whether they were directly under a ruler or a feudal chief, considerable power lay in the hands of the people.

* **Mahajana (महाजन)** (General Assembly): They had a General Assembly called the **Mahajana**, which sanctioned new imposts, policed its charge: evidenced grants and held general discussions regarding local affairs and sometimes even state policies. **Thakura Rajadeva** of [**Naduladagika**](https://www.jatland.com/w/index.php?title=Naduladagi&action=edit&redlink=1), for instance, was permitted by the local Mahajana assembly to collect certain cesse's for the temple of the Jaina Tirthankara, Mahavira. It bore witness also to Rajadeva's grant of 1 *vimsopaka* and two *palikas* to the temple of Adinatha in the same year (**V. 1200**). The Banajaras of the village, who as members of a floating population could not naturally participate in the proceedings *Mahajana*, met separately to give a donation. In **V. 1352**,the *adhikarins* of **Samantasimha** at [Bahadamer](https://www.jatland.com/home/Bahadamer) acted in the same way as Thakura Rajadeva. They requested the sanction of the *Mahajana* assembly, before levying for the gods, Vighnamardana-Kshetrapala and Chamundaraja, either a *paila* or 10 Bhimapriya *vinsopakas* from every incoming or outgoing caravan exceeding 10 camels and 20 bullocks. Nearly 19 years later,in **V. 1371**, when the [Jalor](https://www.jatland.com/home/Jalor) garrison faced starvation on account of the shortage of provisions in the royal stores and grains, the Mahajanas proposed to supply the daily necessaries and advised **Kanhadadeva** to continue the struggle against **Alauddin Khalji**. Kings respected the representative character of the Mahajanas; influential people felt that it was an honour to be its leaders.
* **Panchakulas** (पंचकुल): It consists of Committee of five. As an assembly consisting of all the adult members or even heads of families might have been too unwieldy for deliberative and specially executive work, the *Mahajanas* probably delegated their functions either to the representatives or to **Panchakulas** or Committees of five, an institution which has come down to us from [Mauryan](https://www.jatland.com/home/Mauryan) or perhaps even pre-[Mauryan](https://www.jatland.com/home/Mauryan) times. An example of the first type is to be found in the [Nadol](https://www.jatland.com/home/Nadol) Inscription of Maharajadhiraja **Rayapala's** reign (**V. 1200**), according to which the 8 wards of [Dhalop](https://www.jatland.com/home/Dhalop) village, sent two representatives each and appointed one of them as *Madhyaka*, i.e., their chief. The signatures of these 16, who undertook to police; the territory within their jurisdiction, were to be regarded as the signatures of *sarvaloka* (all the residents of [Dhalop](https://www.jatland.com/home/Dhalop). But the summoning of such a representative body was perhaps necessary only when one needed the community's sanction either to some new decree or some new impost, the usual village and town work being carried on by the other body we have referred to, i.e. the *Panchakula* or Committee of Five. Its members were no mere village leaders recognized as such by the village alone. They had a definite standing and it is not unlikely that the State might have had some share in the final constitution of the Committee.

**Chauhan inscriptions** show the *Panchakula* taking cognizance only of grants to temples. That their activities actually might have been of a character, much more varied and extensive, can however be seen from contemporary records of the neighbouring kingdoms as well the *Lekhapaddhati* which describes them as arbitrating between disputing parties, granting certificates of sale and concessions to traders; farming out villages, collecting the State's share of the revenue, and taking cognizance not merely of religious but also of secular grants, if made by private individuals. With such important duties assigned to the *Panchakulas* in [Gujarat](https://www.jatland.com/home/Gujarat), it would perhaps be wrong to assume that the jurisdiction and powers of their friends in the [Chauhan](https://www.jatland.com/home/Chauhan) dominions were far more limited. Those days it was custom that reigned supreme; and customs did not change from village to village or merely because of one village being in [Sapadalaksha](https://www.jatland.com/home/Sapadalaksha) and the other, a neighbouring one, being in the empire or kingdom of [Gujarat](https://www.jatland.com/home/Gujarat).

### Village officials

Official element in the countryside and towns was represented by *Pattakllas*, *Baladhipas*, *Talaras*, *Selahathas*, *Rakshakaras*, *Vahikadhikrtas* and *Parigrahins*, besides perhaps some of her minor officers, whose names have not come down to us.

* **Pattalika** (पट्टलिक = ग्राम मुखिया): His duties might have been similar to those of the modern [Patel](https://www.jatland.com/home/Patel), a village official entrusted with the realization of the village revenue.
* **Baladhipa** (बलाधिप): Baladhipa, probably was a military officer put in charge of the Customs House or *Mandapika* and entitled to a certain share in its revenue known as the *Baladhipabhavya*.The *Mandapika* were one of the best sources of revenue.
* **Mahanta** (महन्‍त = ग्राम मुखिया)
* **Mahantaka** (महन्‍तक = ग्राम मुखिया)
* **Goshthi** (गोष्‍ठी = ग्राम मुखिया)
* **Karanika** (करणिक = लिपिक): The Secretary of village assembly was known as *Karnika*. He used to keep account of Panchakulas.

### Police System

**Police System**: The Police System was in a large measure a part of the feudal and village administration. Both Jagirdars and village councils were require to detect crimes committed within their jurisdiction.

* **Talaras (तलार)/ Talaraksha (तलारक्ष)** :The towns had their *Talaras* or *Talaraksha* for protection.
* **Rakshakaras (रक्षकार)** : For villages the State sometimes appointed *Rakshakaras*; but not unoften the duty of policing them was left to the villagers themselves, provided they agreed solemnly, like the villages of [Dhalop](https://www.jatland.com/home/Dhalop) (EI. XI, p.40), to provide their own watchmen and to find out, in accordance with established customs and the *Chaukadika* system, the things that might be lost by door-keepers, ascetics, Vanajarakas, and soldiers passing through their territory.
* **Chaukadika (चौकडिया)** :If the articles were lost in the village itself, there could be no question of resorting to the *Chaukadika* system; they had to be found by the villagers themselves. The state expected them to do this duty; none was to be freed from it, even if he offered *satyagraha*. In return, no doubt the State allowed them one important concession; it did not ask them to supply weapons or money for policing the highways. This type of policing, the basic principle of which was local responsibility, was nothing new to India. It appears to have succeeded well in the Kautilyan State which required the lost goods to be restored by the *Gramasvamin*, the *Vivitadhyaksha*, the *Chorararajjuka* or the *Simaswamin* (Arthashstra, IV. 13); and is known to have succeeded equally well under **Sher Shah** and the Great Mughals. It succeeded, we might presume, no less in the Chauhan dominions.
* **Chaukadikapravaha** : The *Chaukadikapravaha*, interpreted by Dr. D.R. Bhandarkar, as the Panchayat System, may actually have been the relay of the **Dak Chowki** runners, the first institution of which is wrongly ascribed to **Alituddin Khalji**. With the help of such a relay alone the police could hope to capture a criminal who passed beyond the limits of a village or jagir after committing a crime.

**Revenue System**

*Note - This section is mainly based on content from Early*[*Chauhan Dynasties*](https://www.jatland.com/home/Chauhan_Dynasties)*(800 to 1316) by Dasharatha Sharma, pp.235-240*

[**Chauhan**](https://www.jatland.com/home/Chauhan)**inscriptions** mention the following terms connected with the revenue system of the period :-

* **l. Talarabhavya (तलाराभाव्य)**: This was the Talara's (तलार) share of the revenue from the Customs House or Mandapika (मण्डपिका) . It perhaps either came directly to him or was collected by the State as an additional impost only a part of which was paid over to him. As the ultimate guardian of the lives and property of townsmen, the State could, if it so desired, claim Talarabhavya for itself and pay a part of it as salary to the actual Talara. The Sanderao stone inscription of Kelhana reign suggests the first course (EI, XI, .p. 56) . The [Mangrol](https://www.jatland.com/home/Mangrol) inscription of V. 1102 from the neighbouring kingdom of Gujarat shows that the second was the normal system in a State with a strong centre.
* **2. Selahathabhavya (सेलहथाभाव्य)**. Like the Talara, the Selahatha ((सेलहथ) or Shalyahasta (शाल्यहस्त) had his share of revenue from the Customs House. This was known as Selahathabhavya and might have been collected and paid like Talarabhavya.
* **3. Baladhipabhavya** (बलाधिपाभाव्य) : The Baladhipabhavya was the share of the Customs revenue payable to the Baladhipa (बलाधिप).
* **4. Dana (दान) or Customs Tax**: Dana, a shortened form perhaps of adana, is almost the equivalent of the Kautalyan *Shulka*, and forms one of the most important sources of the Chauhan States' revenue. The *abhavyas* or additional taxes for various services rendered by the State to the community were all collected through the Danamandapika (दानमण्डपिका); and then the Mandapika was also through which the ruler or the community itself provided for Religious benefactions, benefactions sometimes comprehensive enough to include every economic good and to provide for even the costliest ceremonies.
* **5. Adana (आदान)**: This looks like a variant of *dana*. But while *dana* had come to mean customs-tax, *adana* still had its old meaning, due. The *Bhokta*, Rajadeva of [Naddulai](https://www.jatland.com/home/Naddulai), for instance, had a certain sum due (*adana*) on all the baskets coming on oxen to that town, and could transfer a share of it to others.
* **6. Laga (लाग)** : The word might be translated as impost. It is still in common use in Rajasthan and is contrasted with *Bhaga* (भाग), i.e., regular land-tax.
* **7. Atmapaila (आत्मपाईला)**: The word occurs in the [Nadlai](https://www.jatland.com/home/Nadlai) Stone Inscription of Rayapala's reign (EI, XI, p. 37). It means the *paila* (पाईला) due to the *Bhokta* or jagirdar. The articles on which the *paila* was due have not been specified.
* **8. Talapada (तलपद)** : The word is found in Alhanadeva's [Nadol](https://www.jatland.com/home/Nadol) Inscription of **V. 1218** and Chachigadeva's [Bhinmal](https://www.jatland.com/home/Bhinmal) Inscription of **V.1332**. Regarding it as synonymous with *Svatala* (स्वतल) of the [Valabhi](https://www.jatland.com/home/Valabhi) inscriptions, Kielhorn renders the term as "grounds." Dr. U.N. Ghoshal's meaning for it is "land fully assessed for revenue. " As this latter meaning agrees with that given later on to it in Gujarat, it may be accepted.
* **9. Halasadi (हलसदी)** : This probably was a tax calculated per plough and paid over like various abhavyas to the *Vahikadhikrita* (वहिकाधिकृत) and the *Chetaka* (चेटक) stationed in a *talapada-mandapika*. A tax per plough was known in Mughal India as an *abwab* (आबवाब) and evidently comes down from the pre-Muslim period of our history.
* **10. Dashabandha (दशबन्ध)** : Dashabandha, a tax of one-tenth (*tithe*), was universal throughout [Asia](https://www.jatland.com/home/Asia) from the Jewish *tithe* to *dahiek* (one in ten) of [Persia](https://www.jatland.com/home/Persia), [Central Asia](https://www.jatland.com/home/Central_Asia) and Muslim India. The Dashabandha, (mentioned in a [Nadol](https://www.jatland.com/home/Nadol) Inscription of **V.1200**), from which *Bhutala* (भूतल), a [Karnata](https://www.jatland.com/home/Karnata) *ranaka*, is said to have freed the dancing girls of Usapapattana served as an income-tax.
* **11. Devadaya (देवदाय)** : I t is money or property donated for religious purposes.
* **12. Dohalika (दोहलिका)** : *Dohalika* [[4]](https://www.jatland.com/home/Chauhan_Administration#cite_note-4) is a rent-free benefaction of land. *Dohali* is a land granted to a Brahman by the king.
* **13. Nidhana (निधान)** : Dr. U.N. Ghoshal translates the term as "a kind of cess imposed on agricultural land." But the [Bamnera](https://www.jatland.com/home/Bamnera) Grant of Kelhanadeva (V. 1223) [EI, XIII,p.210] suggests articles like treasure trove. Numerous epigraphs and also drafts in the *Lekhapaddhati* mention नवनिधान meaning thereby perhaps nine types of treasure to be found underground.
* **14. Abhyantarasiddhi (आभ्यंतरसिद्धि)** : Abhyantarasiddhi [[5]](https://www.jatland.com/home/Chauhan_Administration#cite_note-5) is the right to the mineral wealth in the interior of the earth. It was sual to pass it on to the donee along with the donated land.
* **15. Rajakiya-bhoga (राजकीय-भोग)** : *Rajakiya-bhoga* [[6]](https://www.jatland.com/home/Chauhan_Administration#cite_note-6) Dr. D.R. Bhandarkar translates the term as "the king's personal property." According to Dr. U.N. Ghoshal, *Bhoga* means "periodical supplies of fruits, firewood, flowers and the like which the villagers had to furnish to the king." As the Chauhan inscription, however, in which the term occurs, mentions one **hael** of **yugandhari**, i.e., as much jwar as could be produced in land tilled by one plough, as a part of the *Rajakiya-bhoga* due from [Sanderav](https://www.jatland.com/home/Sanderav), we might, while rejecting Dr. D.R. Bhandarkar's interpretation, amend also Dr. Ghoshal's by saying that whatever the original nature of this impost might have been, the [Chauhans](https://www.jatland.com/home/Chauhans) included also cereals under it. Nor was *bhaga*, used merely to give perquisites to local officers, as Dr. A.S. Altekar suggests, for the illustration before us shows a part of it being passed on to the **temple of Mahavira**. From a draft of the *Lekhapaddhati* which mentions 40 *kalasis* and 4 *mutakas* of peas as *bhoga*, but provides sureties only for the payment of other i.e., non-bhoga dues from the village, the total of which came to 4,241 *drammas*, it may further be inferred that *bhoga* was paid in kind and used locally. Its proceeds did not find a way to the royal treasury, even though its appropriation could be according to royal orders.
* **16. Udranga (उद्रंग)** : . The word occurs rarely in Chauhan inscriptions ; its only use that I have been able to trace is in the [Hansot](https://www.jatland.com/home/Hansot) Plates of **Bhartrivaddha II**. Dr. Fleet and Dr. U.N. Ghoshal give it the meaning of "revenue imposed upon permanent tenants". But its actual meaning, as suggested by Dr. A.S. Altekar, may be land-tax and it may be synonymous with *bhaga* or land-tax with which it is never used in inscriptions.
* **17. Uparikara (उपरिकर)** : This word generally goes with Udranga. Dr. Fleet and Dr. U.N. Ghoshal regard it as an impost levied ,on temporary tenants. Dr. A.S. Altekar equates it with Bhoga. But both Uparikara and Bhoga are used together, in Karnadeva's [Nausari](https://www.jatland.com/w/index.php?title=Nausari&action=edit&redlink=1) Plates of S. 996,[[7]](https://www.jatland.com/home/Chauhan_Administration#cite_note-7) a fact which goes against their identity. We would rather equate *sodrangah soparikarah* with *bhaga-laga*. so well known to us even now. *Uparikara* was an additional impost, if the word be interpreted literally, and thus included *Bhogo* also. Its sphere was much more omprehensive than that of Bhoga.
* **18. Danda (दण्ड)**: Of Danda or fines there could be many varieties. But in Chauhan inscriptions we find the mention of only a fine for the slaughter of animals on certain days of the month.[[8]](https://www.jatland.com/home/Chauhan_Administration#cite_note-8) When farming out a village, it was usual for the overlord to reserve to himself the income from fines, even though the actual realization of the money was left to the farmer. Obviously, we cannot have a systematic or satisfactory knowledge of the actual system of revenue and taxation in the **Chauhan dominions** on the basis of this imperfect and fragmentary information.
* **19.**[**Sambhar Lake**](https://www.jatland.com/home/Sambhar_Lake): Another source of revenue for the [Chauhans](https://www.jatland.com/home/Chauhans) of [Shakambhari](https://www.jatland.com/home/Shakambhari) was the [Sambhar Lake](https://www.jatland.com/home/Sambhar_Lake).
* **20. Minning**: Mines and quarries also, of which there are many in [Rajasthan](https://www.jatland.com/home/Rajasthan), must have yielded some revenue to the State, if not already made over along with the land to some donee or jagirdiir.
* **21. Digvijayas'**: The revenue derived from the *digvijayas* of rulers like **Vigrahaaraja II**, **Vigraharaja IV** and **Prthviraja III** was considerable. It was perhaps the money derived from them that went to the beautification of [Ajmer](https://www.jatland.com/home/Ajmer) and the construction of grand [Chauhan](https://www.jatland.com/home/Chauhan) public works. A far more satisfactory account of the contemporary sources of revenue can be had on the basis of [Chaulukya](https://www.jatland.com/home/Chaulukya) inscriptions and the *Lekhapaddhati*, the system described in which was probably current, at least in part, in the Chauhan principalities of [Marwar](https://www.jatland.com/home/Marwar). These bordered' Gujarat and were for a long period subordinate to it.

**Chauhan Judiciary**

*Note - This section is mainly based on content from Early*[*Chauhan Dynasties*](https://www.jatland.com/home/Chauhan_Dynasties)*(800 to 1316) by Dasharatha Sharma, pp.240-241*

As regards the [**Chauhan**](https://www.jatland.com/home/Chauhan)**judiciary**, again, the details from our sources are meager in the extreme. In the first instance the cases probably went to the **Village Councils**, which are probably the popular courts mentioned by the Arab traveller, **Sulaiman**. The highest tribunal of justice, however, was the ruler who heard plaints of every type, original as well as appellate. This evidence at our disposal prevents us from agreeing with Dr. Altekar's conclusion that the "King's Courts did not entertain any cases at first instance," for the only instances of royal justice that we have from the *Kharataragachchhapattauali* of Jinapala and the *Lekhapaddhati* are of the people going direct to the Rajakula and requesting justice. The ruler gave no arbitrary judgment. He generally referred the matter to the *Panditas*, in the *Dharmadhikarana*, who then called for documentary evidence and witnesses and, in the absence or these two, perhaps resorted also to ordeals. From these, however, they exempted women, children, and weak, old and sickly persons. A Brahhmana accused was required to submit a *gardabhapatra*, i.e., a declaration to the effect that if he committed suicide on account of his dislike of the judge's verdict, he died the death of a donkey or a chandala. No blame was laid on the judges (Panditas of the Dharmadhikarana) or the ruler. Of the Chauhan records Rayapala's [Nadol](https://www.jatland.com/home/Nadol) Inscription of **V.1198** provides the best instance of such a *gardabhapatra*.

**Court Officials**

*Note - This section is mainly based on content from Early*[*Chauhan Dynasties*](https://www.jatland.com/home/Chauhan_Dynasties)*(800 to 1316) by Dasharatha Sharma, pp.245-246*

The *Kanhadadeprabandha* mentions the following court officials :-

* (1) Amatyas (अमात्य).
* (2) Pradhana (प्रधान) , i.e., the Chief Minister.
* (3) Samanta (सामंत) i.e., nobles in attendance at the Court.
* (4) Mandalikas (माण्डलिक) , rulers of Mandalas or feudatory principalities
* (5) Sri-garanas (श्री-गरणा) i.e., members of the Department of Income.
* (6) Vaya-garanas (वय-गरणा) (Vyaya-karanikas) (व्यय-करणिक) , i.e., members of the Department in charge of Expenditure.
* (7) Mukuta-vardhanas (मुकुट-वर्धन) .
* (8) Angalehas (अंगलेह) , perhaps attendants who massaged and put scents etc. on the ruler's body.
* (9) Masahani (मसाहणी) . Perhaps he is identical with Sadhanika (साधनिक) or Sahani (साहणी).
* (10) Tavari (तावरी) . The meaning is not clear .
* (11 ) Bhandaris (भण्डारी). i.e., Bhandagarikas. These are said to provide the means for the Raula's (राउल) expenses.
* (12) Kotharis (कोठारी), These are said to provide the means for the Raula's expenses.
* (13) Sanahitas (साणहित). The meaning of the word is not clear.
* (14) Mehtas (मेहता) .
* (15) Talaras (तलार), i.e., Kotwals.
* (16) Selahutas (सेलहुत) (Shalyahastas) (शाल्यहस्त .
* (17) Purohita (पुरोहित).
* (18) Dehrasaris (देहरासरि) , priests in charge of the royal temples.
* (19) Avadhanias (अवधानिया) i.e., attendants in general.

Though the *Kanhadadeprabandha* was written more than a hundred years after the death of **Kanhadadeva**, the list of officials may be regarded as trustworthy, because his descendant, **Akhayaraja**, at whose court Padmanabha flourished, may have tried to keep up the old Chauhan state and style. A much longer list than this is to be found in the *Prithvichandracharita* or *Vagvilasa* (p. 97). Some of the additional members of a court that it mentions are

* (1) Gananayaka (गणनायक),
* (2) Dandanayaka (दण्डनायक),
* (3) Vahivahaka (वहीवाहक) ,
* (4) Vrittinayaka (वृत्तिनायक) ,
* (5) Mandavika (माण्डविक),
* (6) Indrajali (इन्द्रजालि),
* (7) Angarakshaka (अंगरक्षक),
* (8) Tantrapala (तंत्रपाल),
* (9) Talavarga (तलवर्ग),
* (10) Chaurasiya (चौरासिया),
* (11) Dharmadhigarna (धर्माधिगर्णा) ,
* (12) Senadhipati (सेनाधिपति),
* (13) Khadgadhara (खड्गधर), kuntadhara (कुन्तधर), dhanurdhara (धनुर्धर),
* (14) Vara-vadhu (वार-वधू),
* (15) Panditas (पण्डित), poets and writers,
* (16) Sejapala (सेजपाल),
* (17) Shreshthins (श्रेष्ठिन),
* (18) Sarthavahas (सर्थवाह)

The Charita is a Gujarati composition of V. 1478 (A.D. 1421) and reflects in a general way the conditions obtaining in Gurjaratra. Therefore it is quite likely that of the officers bearing these titles many were to be found in the Chauhan , courts also. Its author, Manikyachandra Suri, though professing to write an old Jaina story, has largely utilised the material as it was before him i.e., in his own times and in the territory he generally resided in.

Source:-

<https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari>

**Session-4**

Heading- **Chauhan Social System**

**Chauhan Social System** tries to explain caste system in [Chauhan dominions](https://www.jatland.com/home/Chauhan_dominions) from C. 800 to 1316 A.D. This section is mainly taken for research purpose from **Early Chauhān dynasties**: a study of Chauhān political history, Chauhān political institutions, and life in the Chauhān dominions from C. 800 to 1316 A.D., by Dasharatha Sharma, Books treasure, Jodhpur. ISBN 0-8426-0618-1.

Professor [Dasharatha Sharma](https://www.jatland.com/home/Dasharatha_Sharma) (1903–1976) was an Indologist and a noted expert in the history of the Rajasthan. He received a Doctor of Literature (D. Litt.) for his thesis Early Chauhan Dynasties. His noted monograph Early Chauhan Dynasties was first published in 1959.

**The Hindu Caste System**

The Hindu Caste System is the result of two widely different and not unoften antagonistic ideals expressed by the words, **varna** and **jati**, the first laying stress on culture, character, profession, social duties, and the organic nature of human society; and the other on birth, heredity and hereditary privileges. To these two idealistic tendencies, neither of which can be regarded as wholly inoperative even during our period, further complications had been added by the

* influx of foreigners,
* inter-caste marriages,
* Aryanising of people on the frontiers, and
* growth of occupational groups,

with the result that the **Hindu Society** consisted no longer of the four original varnas, based on guna and karma [1] or even janma, [2] but of numerous castes and sub-castes in the differentiation of which so many factors had a share.

### Brahmanas

**The Brahmanas** of our period were not so much a class as a hereditary caste divided into a number of sub-sections. We find the mention of the **Srimalis** and **Visalnagara** Brahmanas in the *Kanhadadeprabandha*,[3] of the **Nagaras** in the Viruddhavidhi-viddhvamsa of Lakshmidhara, [4] of the [Pancha-Gaudas](https://www.jatland.com/home/Pancha-Gauda) and [Pancha-Dravidas](https://www.jatland.com/w/index.php?title=Pancha-Dravida&action=edit&redlink=1) in the [Skanda-Purana](https://www.jatland.com/w/index.php?title=Skanda-Purana&action=edit&redlink=1),[5] of the Rayakavalas in the [Patan Inscription](https://www.jatland.com/home/Patan_Gujarat) of **Bhimadeva II**, [6] of the [Dadhya](https://www.jatland.com/w/index.php?title=Dadhya&action=edit&redlink=1) or [Dahima](https://www.jatland.com/home/Dahima) Brahmanas In the [Sakrai](https://www.jatland.com/home/Sakrai) Mata inscription [7] of the [Pushkara](https://www.jatland.com/home/Pushkara) community , most probably the Pushkarnas, in a [Pushkar](https://www.jatland.com/home/Pushkar)

[Page 269] Inscription of V. 982, [8] and of the Avasathikas, Purohitas, Dvivedins, Trivedins, Chaturvedins, Misras, Diksitas, and Tripathins in the provinces adjoining [Rajasthan](https://www.jatland.com/home/Rajasthan). [9]

It is difficult to say when these sub-divisions began; their germs at least can be detected as far back as the Sutra period, when the Brahmanas of the north and the south began to mark the differences in their social customs and condemn what they disliked.[10] In the early Smrti period, the **Brahmanas of Brahmavarta** were regarded as superior to those settled elsewhere. [Vanga](https://www.jatland.com/home/Vanga), [Anga](https://www.jatland.com/home/Anga) and [Odra](https://www.jatland.com/home/Odra) being almost regarded as **Mlechchha countries**. [11] Later we find the same sense of cultural superiority among the **Brahmanas of Antarvedi** in Northern India, of **Srimala** in [Rajasthan](https://www.jatland.com/home/Rajasthan), and of Anandanagara or Nagara in [Gujarat](https://www.jatland.com/home/Gujarat). Many Brahmana families of Bengal trace their descent from the Brahmanas of [Kanauj](https://www.jatland.com/home/Kanauj), [12] and learned Brahmanas from [Ahichchhatra](https://www.jatland.com/home/Ahichchhatra) figure prominently among Brahmana donees even outside **Madhyadesa**. Srimalis might have come into prominence on account of [Srimala](https://www.jatland.com/w/index.php?title=Srimala&action=edit&redlink=1) or [Bhinmal](https://www.jatland.com/home/Bhinmal) being a great cultural and religious centre, [13] and the same may perhaps be said of the Nagaras or Brahmanas from Nagar.

When the **Muslims reached India**, the Brahmanas as the recognised custodians of Hindu culture tried to protect it not by liberalising its tenets and improving it spiritually but by emphasising its physical content, i.e., laying stress on *jatisuddhi* (purity of birth) and non-contamination with foreign blood. Ours was the age of the kalivarjyas, of taboos and

[Page 270] prohibitions that mark the end of the liberal era of Hinduism. Inter-caste marriages were disallowed; a Brahmana undertaking a **sea voyage** was excommunicated and not taken back into the community even after performing the prescribed penances; he could not have food even at the houses of his slave, his cowherd, a hereditary Sudra family friend and a Sudra who cultivated his fields, even though earlier texts had allowed him this concession; and he was not to have food cooked by Sudras, even though they observed rules of cleanliness and worked under a Brahmana's supervision.[14]

Under such conditions the **sub-divisions of the Brahmanas** were bound to multiply. A Brahmana coming into habitual contact with **Muslims**, either on account of changed political conditions or on account of his professional duties, was regarded as inferior to the one who could keep himself aloof and go on as before, maintaining his cultural as well as ceremonial purity. In [Rajasthan](https://www.jatland.com/home/Rajasthan), the Brahmanas gave up **eating meat**, and found it difficult to keep up their social contacts with the Brahmanas using a nonvegetarian diet. Migration to distant parts of the country, adoption of professions regarded as ceremonially impure, differences on philosophic and religious grounds and quarrels on grounds of social behaviour among different sections of one and the same community may also have been some among the many other likely causes adding to these divisions.

That the ancient cultural idea of **varna**, the emphasis of which was mainly on **guna** and **karma**, could sometimes assert itself even when these fissiparous tendencies were at their full swing can be seen from the case of the [Magas](https://www.jatland.com/w/index.php?title=Maga&action=edit&redlink=1) or [Bhojakas](https://www.jatland.com/home/Bhojaka) who, though certainly outsiders, [15] were on account of the similarity of their work to that of Brahmanas permitted to enter the Brahmanic fold, and have actually been mentioned as

[Page 271] Brahmanas in the Brhaddharma Purana, and the Govindapura Inscription of S. 1059 or 1137 A.D. Their chief profession probably was astrology. [16] Sun-worship was their monopoly,[17] and we find many of them associated even with the worship of Jaina gods and goddesses, [18] which probably again indicates their original non-Brahmin character. [19]

### Kshatriyas

**The Rajputs** were the ruling class. The *Kanhadadeprabandha* speaks of **36 Rajput clans**, though actually it enumerates only the [Chauhans](https://www.jatland.com/home/Chauhan), the [Vaghelas](https://www.jatland.com/w/index.php?title=Vaghela&action=edit&redlink=1), the [Devadas](https://www.jatland.com/home/Devada), the [Solankis](https://www.jatland.com/home/Solanki) the [Rathods](https://www.jatland.com/home/Rathod), the [Paramaras](https://www.jatland.com/home/Paramara), the [Baradas](https://www.jatland.com/home/Barada), the [Hunas](https://www.jatland.com/home/Huna), the [Hariyadas](https://www.jatland.com/w/index.php?title=Hariyada&action=edit&redlink=1) the [Chavadas](https://www.jatland.com/home/Chavada), the [Dodias](https://www.jatland.com/home/Dodia), the [Jadavas](https://www.jatland.com/w/index.php?title=Jadava&action=edit&redlink=1), the [Hulas](https://www.jatland.com/w/index.php?title=Hula&action=edit&redlink=1), the

[page 272] [Nikumbhas](https://www.jatland.com/home/Nikumbha) and the [Guhilas](https://www.jatland.com/home/Guhila). [20] On the basis of contemporary literature and inscriptions we can add to these the [Bhatis](https://www.jatland.com/home/Bhati), the [Yaudheyas](https://www.jatland.com/home/Yaudheya), the [Varahas](https://www.jatland.com/home/Varaha) or [Birahas](https://www.jatland.com/w/index.php?title=Biraha&action=edit&redlink=1), [Pratiharas](https://www.jatland.com/home/Pratihara) or [Padiharas](https://www.jatland.com/home/Padihara), [Tomaras](https://www.jatland.com/home/Tomara), [Kachchhapaghatas](https://www.jatland.com/home/Kachchhapaghata) or [Kachhawahas](https://www.jatland.com/home/Kachhawaha), [Balas](https://www.jatland.com/home/Bala), [Jethwas](https://www.jatland.com/home/Jethwa), [Dahimas](https://www.jatland.com/home/Dahima), [Dahiyas](https://www.jatland.com/home/Dahiya) and [Chandels](https://www.jatland.com/home/Chandel).

Towards the end of our period all these clans regarded themselves as [Kshatriyas](https://www.jatland.com/home/Kshatriya), though earlier there were some among them who had not forgotten their non-Kshatriya origin. We have indicated above the **Brahmana origin of the**[**Chauhans**](https://www.jatland.com/home/Chauhan). The [Guhilas](https://www.jatland.com/home/Guhila) were originally Brahmanas, and mention this Brahmana descent of theirs up to the time of **Maharana Kumbha**.[21] The [Kshatriya](https://www.jatland.com/home/Kshatriya) [Pratiharas](https://www.jatland.com/home/Pratihara) of [Mandor](https://www.jatland.com/home/Mandor) had a Brahmana as their ancestor and recognised their relationship with the Brahmana [Pratiharas](https://www.jatland.com/home/Pratihara), the progeny of Harischandra by a Brahmana wife.[22] The [Hunas](https://www.jatland.com/home/Huna), mentioned both in the *Kumarapalacharita* [23] and the *Kanhadadeprabandha* as one of the thirty-six ruling families, [24] were actually foreign immigrants into India from [Central Asia](https://www.jatland.com/home/Central_Asia). The [Paramaras](https://www.jatland.com/home/Paramara), who trace their descent from the fire-pit of **Vasishtha** at [Abu](https://www.jatland.com/home/Abu) and regard their gotra as Vasishtha, have more reason to be regarded originally as Brahmamas than [Gurjaras](https://www.jatland.com/home/Gurjara).[25] So, though not many [Kshatriyas](https://www.jatland.com/home/Kshatriya) may have become Brahmanas during our period, owing to the increasing exclusiveness and vigilance of that class, it is certain that many Brahmanas became the founders of Rajput families, a tendency which was neither new nor confined merely to [Rajasthan](https://www.jatland.com/home/Rajasthan) or even Northern India.[26].

देवार्चनपरो विप्रवित्तार्थी वत्सरत्रयम ।

असौ देवलको नाम हव्यकव्यएषु गर्हित: ॥

देवकोशोपजीवी च नाम्ना देवलको भवेत् ।

अपांक्तेय: स विज्ञेय: सर्वकर्मसु सर्वदा ॥ (स्मृतिचन्द्रिका, p. 396)

20. Canto 3. vv. 38 ff.

21. On the origin of the [Guhilas](https://www.jatland.com/home/Guhila) of [Mewar](https://www.jatland.com/home/Mewar) see D.R. Bhandarkar. JPASB, 1999, G.H. Ojha. History of Udaipur, I; and Mrs. Malati Sharma. IHQ ., XXVIII. 83ff.

22. See the [Jodhpur](https://www.jatland.com/home/Jodhpur) inscription of Bauka. EI, XVIII. pp. 99ff. and my paper on the Pratiharas of [Mandor](https://www.jatland.com/home/Mandor) in the Pilani Vidya-vihara-rajata-jayanti number.

23. For the list from the *Kumarapalacharita*, see [Tod](https://www.jatland.com/home/Tod)'s Annals and Antiquities of Rajasthan , O.U.P. edition I. the table facing p. 96.

24. See footnote 20.

25. See my paper on the Origin of the [Paramaras](https://www.jatland.com/home/Paramara), Rajasthan Bharati, Vol. III. part 2. pp. 2-8.

26. See the relevant references in the chapter on the "Origin and original habitat of the [Chauhans](https://www.jatland.com/home/Chauhan)". pp. 1-13.

### The Assimilation of Varnas

[Page 273] The assimilation of **Brahmanas** into the [Kshatriya](https://www.jatland.com/home/Kshatriya) fold did not prove difficult, because the two castes were the inheritors of one and the same culture, and there was not much to distinguish between a Kshatriya and a Brahmana, the moment the latter adopted a military career, either for monetary reasons [27] or for defending Hindu dharma which could not have been less dear to him than to a Kshatriya.[28] To some Brahmanas, specially to those born of a Brahmana's Kshatriya wives, military profession may have been more congenial than the priestly; and it is probably an actual fact which the later Smrtis recognised, when contradicting the dictates of Manu and other early lawgivers, they laid down the new rule that a Brahmana's sons by a [Kshatriya](https://www.jatland.com/home/Kshatriya) wife should e recognised not as Brahmanas but a Kshatriyas. [29]

Nor did the assimilation of foreign **fighting tribes** into the [Kshatriya](https://www.jatland.com/home/Kshatriya) fold prove impossible, even though this must have taken more time than the assimilation of Brahmanas. Unconsciously or consciously the people realised that every fighter was inherently a [Kshatriya](https://www.jatland.com/home/Kshatriya) and thus entitled to become a Hindu, provided he changed his barbaric ways and shared with the indigenous [Kshatriyas](https://www.jatland.com/home/Kshatriya) the great task of defending Indian culture. Even the orthodox lawgiver, Manu stated,

"In the beginning [Paundras](https://www.jatland.com/home/Paundra), [Dravidas](https://www.jatland.com/home/Dravida), [Cholas](https://www.jatland.com/home/Chola), [Kambojas](https://www.jatland.com/home/Kamboja), [Yavanas](https://www.jatland.com/home/Yavana), [Sakas](https://www.jatland.com/home/Saka), [Paradas](https://www.jatland.com/home/Parada), [Pahlavas](https://www.jatland.com/home/Pahlava), [Chinas](https://www.jatland.com/home/China), [Kiratas](https://www.jatland.com/home/Kirata), [Daradas](https://www.jatland.com/home/Darada), and [Khasas](https://www.jatland.com/home/Khasa) were [Kshatriya](https://www.jatland.com/home/Kshatriya) a people. Gradually they became Vrishalas as a result of losing contact with Brahmanas giving up their (Vedic) rites".

[Page 274] The Puranas took up the cue and provided as it were an explanatory note. According to them, when [Sagara](https://www.jatland.com/home/Sagara) wanted to avenge the death of his father by punishing the [Sakas](https://www.jatland.com/home/Saka), [Yavanas](https://www.jatland.com/home/Yavana), [Pahlavas](https://www.jatland.com/home/Pahlava) and [Kambojas](https://www.jatland.com/home/Kamboja), these people sought refuge with [Sagara](https://www.jatland.com/home/Sagara)'s guru, Vasishtha, who protected them from Sagara’s ire by telling him that his enemies could be regarded as dead, for he had deprived them of what is as good as life, i.e., their dharma and the company of Brahmanas. Thus deprived of the privilege of Vedic studies, Vedic rites and Vedic teachers, these [Kshatriyas](https://www.jatland.com/home/Kshatriya) became **Mlechchas**.[31]

As the [Aryans](https://www.jatland.com/home/Aryan) probably entered India by way of the north-western passes and were, there are, racially and to a good extent culturally [32] not very different from the later invaders from the north-west, such views, however inaccurate historically must have, on account of their being in consonance with the ancient theory of the classification of **varnas** according to **guna** and karma, helped in the incorporation of the new-comers into the [Kshatriya](https://www.jatland.com/home/Kshatriya) caste. The only thing necessary was that these new people should follow Vedic rites and traditions; and this they appear to have done early enough. [Rudradaman I](https://www.jatland.com/home/Rudradaman_I) was a Sanskrit scholar,[33] Nahapana's son-in-law, Ushavadata, went to [Pushkara](https://www.jatland.com/home/Pushkara) for a bath and granted liberal donations in most of the Hindu sacred places, [34] the [Yavana](https://www.jatland.com/home/Yavana) **Heliodorus** was a Bhagavata,[35] [Kanishka](https://www.jatland.com/home/Kanishka) a [Buddhist](https://www.jatland.com/home/Buddhist),[36] and Mihirakula a [Shaiva](https://www.jatland.com/home/Shaiva),

[Page 275] Another step towards incorporation in orthodox Aryan society may have been **intermarriage**. [Rudradaman](https://www.jatland.com/home/Rudradaman) gave his daughter in marriage to a [Satavahana](https://www.jatland.com/home/Satavahana) prince of the Deccan, [38] [Samudragupta](https://www.jatland.com/home/Samudragupta) had in his harem ladies from the [Kushana](https://www.jatland.com/home/Kushana), [Saka](https://www.jatland.com/home/Saka) and [Simhala](https://www.jatland.com/home/Simhala) royal families. [39] **Yashakarna**[**Chedi**](https://www.jatland.com/home/Chedi) was the son of a Huna princess.[40]

When this **assimilative** tendency came to an end is difficult to determine. But it certainly slackened with the advent of the **Muslims** into India. Islam knew no compromise. It was out to convert, not to be converted to any non-Quranic religious attitude or position, however rational it might be. For the first time in its history, Hinduism faced a rival which it could not conquer and with which there could not be even easy peace. Under the circumstances, **Hinduism** like Roman Catholicism in the sixteenth century was forced to redefine its dogmas and institutions, and the **caste system** as the most obvious of these received in the succeeding centuries an exactitude, rigidity and definition that it probably had never possessed before. Tribes which had already become **Hinduised** and almost forgotten that their ancestors had once been non-Hindus began now to connect themselves with the **Sun**, the **Moon**, or even the **Fire** and the **Sea** in their **search of pedigrees** to prove that only the bluest of of [Kshatriya](https://www.jatland.com/home/Kshatriya) blood coursed through their veins. The [Rashtrakutas](https://www.jatland.com/w/index.php?title=Rashtrakuta&action=edit&redlink=1) now described themselves as [Yadavas](https://www.jatland.com/home/Yadava) or the [Lunar family](https://www.jatland.com/home/Lunar_family) of [Kshatriyas](https://www.jatland.com/home/Kshatriya), though their earlier records had nothing to say on this point. [41] The [Pratiharas](https://www.jatland.com/home/Pratihara) became [Raghuvamshins](https://www.jatland.com/home/Raghuvanshi)[42] and the [Paramaras](https://www.jatland.com/home/Paramara), not to be outdone by their rivals, adapted a myth from the [Ramayana](https://www.jatland.com/home/Ramayana). Thus was laid the basis of the [**Agnikula**](https://www.jatland.com/home/Agnikula) myth so well known to students of Rajput history.[43] The Palas

[Page 276] are described by two writers belonging to the twelfth century as descendants of Samudra and Surya respectively, which can only indicate that the **Palas' origin** was very doubtful. [44] Of the [Chauhans](https://www.jatland.com/home/Chauhan) we have said a good deal already.

By the time of the *Kumarapalacharita* and *Kanhadadeprabandha*, **36 clans** had become recognised as **Rajput Kshatriyas**, though of the 36 there probably were some whose recognition as [Kshatriyas](https://www.jatland.com/home/Kshatriya) was purely local or at the most provincial.[45] All these clans **inter-dined** and **intermarried**, whether settled in [Gujarat](https://www.jatland.com/home/Gujarat) or [Madhyadesha](https://www.jatland.com/home/Madhyadesha) and had thus much less of exclusiveness than the various sub-divisions of the Brahmanas. It may be that some of them had forgotten their **gotra** and **pravaras**, but a good many perhaps never had any. We are therefore not surprised to find either *Medhatithi* stating in his comment on the *Manusmrti*, III, 5 that distinction of gotra and pravara applied only to Brahmanas, or Mitakshara laying down that the Kshatriyas and Vaishyas should adopt the gotra and pravaras of their purohitas, inasmuch as they (the Kshatriyas and Vaishyas) had no gotras of their own.[46] The only rules of exogamy and endogamy observed were that a [**Kshatriya**](https://www.jatland.com/home/Kshatriya)**generally married Kshatriya and did not marry within his own clan**.

### Vaishyas

Among the **Vaishyas** again we find the same influence of the two ideals of **varna** and **jati**. The doors of the varna itself were open to every new comer who took up the profession of trading, even though the incomers generally fell into a sub-caste of their own, quite distinct from those already in existence. The **Agrawalas**, the **Maheshvaris** and **Oswals**, the three important divisions of vaniks in [Rajasthan](https://www.jatland.com/home/Rajasthan), all claim a Kshatriya origin. They ascribe their present position as Vaisyas to their eschewing of meat-eating and the profession of fighting under the influence of humanitarian movements like Jainism; and a certain amount of epigraphic support for their contention has been found in the [Jalor](https://www.jatland.com/home/Jalor) Stone-Inscription of Samantasimha (V. 1353)

[Page 277] which, while describing the donor, **Narapati**, his brothers and father, as **Sonis**, i.e., as **Oswals** of the sub-section bearing this name, mentions his grandfather and great-grand-father as **Thakuras**. Narapati's ancestors, according to Dr. D. R. Bhandarkar, probably were originally Sonigara Rajputs. It was the grandfather, Mahanasimha, who seems to have become a Jaina and dropped the Rajput title Thakura. [47]

The Smrtis prescribe four means of **livelihood for a Vaisya**: agriculture, cattle-rearing, trade and money-lending. Of these the first two gradually passed into the hands of the Sudras, probably on account of Vaisyas' growing distaste for professions involving himsa.[48] Hieun Tsang mentions Vaisyas as a class that engaged in commercial exchange and followed profit at home and abroad.[49] Jaina books generally describe them as traders, money-lenders and financiers. The *Kavikalpalata* recommends their appointment as ministers; and the maxim had certainly the approval of many states in Rajasthan and Gujarat. **Vastupala** was a Vaisya and so were **Yasovira**, the chief counsellor of Udayasimha of [Jalor](https://www.jatland.com/home/Jalor), and the Baladhipa Yasodeva who served Katukadeva of [Nadol](https://www.jatland.com/home/Nadol). Though bravery in the battlefield was not their forte, we now and then find a few good generals among them. Ramadeva, a courtier of **Prthviraja III**, was a good wrestler. [50]

Various divisions of Vaisyas find a mention in our records specially towards the end of our period. We hear for instance of the **Pragvatas, Ukeshavamsha, Srimalas, Modhs, Humbads, Dharkatas** [51] and **Lemchus**, to name only a few out of the many who had a share in the literary and religious life of the period. About the Vaishyas belonging to orthodox Hinduism we may refer to the Dhusaras, Maheshvaris, Daas, and Bisas.

### Sudras

[Page-278] Though the Smrtis have many hard things to say about the **Sudras**, their position appears to have improved steadily; and this had to be for various reasons. When Sudras became rulers at times, some of them attaining even the imperial position,[53] they could not obviously be treated as mere hewers of wood and drawers of water in their relation to the higher castes. They had to be treated better also because they were the real **Vaishyas** of our period. With agriculture, handicrafts and cattle rearing as their virtual monopoly, they formed the backbone of the Indian society, at least in Northern India, and had to be given in some way the respect due to their economic position. Medhatithi's commentary on the Manusmrti reflects this change. He concedes the Sudra's right to private property, and to freedom from attending on the three other castes, unless he did so with a view to earning spiritual merit.[54] He could have his samskaras, though without the use of Vedic mantras; and participated in many religious activities of the community. He shared in the management and maintenance of temples and was a member of the watch and ward committees of villages and towns. [55] That sometimes a **Sudra** could rise to a very high position in the service of the State is shown by the example of the potter Sajjana who was made the Governor of [Chitor](https://www.jatland.com/home/Chitor) by Kumarapala [Chaulukya](https://www.jatland.com/home/Chaulukya).[56]

Like the three other castes, the Sudras had their subdivisions. We find the **Mehras** mentioned in some Chauhan inscriptions. [57] In the list of the various professional people who are said to have accompanied Alauddin in his march against Kanhadadeva of [Jalor](https://www.jatland.com/home/Jalor), [58] we find the **Bhois, Kahars, Suthars, Malis, Kumhars, Lohars, Silawats, Tambolis, Darjis, Ghanchis**,

[Page 279] **Tunaras, Bhatiyaras** and **Baghanighadas** who, probably as now, were ranked as Sudras.

**Uncertain position in the caste system: Jats**

Of classes whose exact position in the caste system is rather uncertain [Rajasthan](https://www.jatland.com/home/Rajasthan) must have had many.

[**Ahirs**](https://www.jatland.com/home/Ahir) probably occupied the area to the south of [Delhi](https://www.jatland.com/home/Delhi). The [Mahabharata](https://www.jatland.com/home/Mahabharata) regards them a [Kshatriya](https://www.jatland.com/home/Kshatriya) tribe reduced to the status of Sudras on account of the non-contact of its members with Brahmanas. [59] The Mahabhasya does not include them among Sudras, [60] and some of our lists of Rajputs put them among the **36 Rajput royal** families of [Rajasthan](https://www.jatland.com/home/Rajasthan) and [Gujarat](https://www.jatland.com/home/Gujarat). [61] If the Kamasutra and Apararka's commentary on the Yajnavalkya Smrti be believed, their code of social behaviour was in some ways different from that of most [Kshatriya](https://www.jatland.com/home/Kshatriya) families.[62] The [Ahirs](https://www.jatland.com/home/Ahir) of the [Gurgaon](https://www.jatland.com/home/Gurgaon) district now call themselves [Yadavas](https://www.jatland.com/home/Yadava).

**The Kayasthas**, who at one time were only a professional class, had in our period hardened into a caste divided into many subdivisions. Some Smrtis mention them as Sudras.[63] In the Udayasundarikatha of Soddhala, they are assigned a [Kshatriya](https://www.jatland.com/home/Kshatriya) origin.[64] It is impossible to state what their exact position was in the [Chauhan dominions](https://www.jatland.com/home/Chauhan_dominions). Their castes mentioned in our inscriptions are Naigama, Gauda and Katariya Mathur.[65]

**The Khatris** probably were a *pratiloma* class, born of a [Kshatriya](https://www.jatland.com/home/Kshatriya) father and a Brahmana mother. At least that is the tradition now current in [Rajasthan](https://www.jatland.com/home/Rajasthan), though some of them maintain that they are full-blooded Kshatriyas who have gone

[Page 280] down in the social scale on account of their taking to trading, commerce and money-lending.

**The residence of the**[**Jats**](https://www.jatland.com/home/Jats) was in the northern part of the [Chauhan dominions](https://www.jatland.com/home/Chauhan_dominions), and they appear to have had a share in the struggle for independence waged by the [Chauhans](https://www.jatland.com/home/Chauhan) after the defeat and death of [Prithviraja III](https://www.jatland.com/home/Prithviraja_III). It is not unlikely that many of the early republican people might have contributed to the **formation of the present Jat caste**, some becoming **Rajputs** and the others remaining [**Jats**](https://www.jatland.com/home/Jats) according to their circumstances and predilections. [66] ..... By temperament they are unorthodox; and this more than anything else marks them out from the Rajputs.

**The**[**Gurjaras**](https://www.jatland.com/home/Gurjara) formed another important element of the population, in fact, one so important that the western part of [Rajasthan](https://www.jatland.com/home/Rajasthan) received the name, **Gurjaratra**, and was so known for centuries. According to a number of scholars, the [Agnikula](https://www.jatland.com/home/Agnikula) clans were originally [Gurjaras](https://www.jatland.com/home/Gurjara).[67] One **Mathanadeva** is mentioned as a Gurjara [Pratihara](https://www.jatland.com/home/Pratihara) in the [Rajorgarh](https://www.jatland.com/home/Rajorgarh) inscriptions V. 1016. [68] The Chauhans are said to have originally been **Khazars**. Though we need not, as shown elsewhere, [69] believe these theories in toto, it is not unlikely that some of the [Gurjars](https://www.jatland.com/home/Gurjar) were actually regarded as [Kshatriyas](https://www.jatland.com/home/Kshatriya). The [Badgujars](https://www.jatland.com/home/Badgujar), who obviously are Gurjaras, are reckoned among the **36 Rajput clans** and inter-marry with them. There is, however, not much ground, as shown by K.M. Munshi,[70] to believe that Gujars were a foreign tribe.

**The Antyajas**

[Page 281] Last in the social scale stood the **Antyajas**. But even their Social status showed variety according to the occupations they followed and the amount of independence they enjoyed. The **Medas** formed an important section of the population and were in their forest and mountain haunts as influential as any other caste. Another Antyaja class, the **Bhils**, lived in various parts of the Aravalli hills and adjoining areas. An allied tribe was that of the [**Minas**](https://www.jatland.com/home/Mina) who lived in and at times terrorised parts of south east Rajasthan by their predator activities. The [**Bavaris**](https://www.jatland.com/home/Bavari), according to Dr. D.R. Bhandarkar, are perhaps referred to in the [Jalor](https://www.jatland.com/home/Jalor) Inscription of V. 1239. [71] The Antyaja who helped [Lakshmana](https://www.jatland.com/home/Lakshmana) in the foundation of his kingdom [72] may have been a [**Meena**](https://www.jatland.com/home/Meena) or [**Bhil**](https://www.jatland.com/home/Bhil) or perhaps even a [**Bavari**](https://www.jatland.com/home/Bavari).

The *Upamitibhavaprapanchakatha* speaks here and there of these depressed classes. The quarters the **Matangas** lived must have been extremely unhygienic. [73] There could be in life no station higher than that of a Maharaja and none lower than that of a **Chandala**. [74] The **Doms** were so poor that they formed the subject of a saying, "These two can never co-exist, the Dom and adhaka of gingelly seeds." [75] One of the characters of the katha is a ruler called **Adhamaraja**. He was looked down with contempt by his subjects on account of his relations with a **Matang**a woman. Coming together the people declared the king's course of action to be highly improper and drove him out of his kingdom.[76] It was a sin to think water touched by the **Antyajas**.[77] Even while taking a bath in a jungle tank, the Antyaja would think, "Here is a “touchable" (sprshya purusha). He would take me to task for bathing here. So let me hide somewhere."[78]

The *katha* does not give exact indications about the various professions folIowed by the Antyajas. It states in a general way

[Page 282] that **Matangas** and **Dombs** were "miserable sinners who followed callings entailing cruelly." [79] A specific instance is that of a **Chandala** whose profession is that of a fowler and who is proficient in the use of his bow and arrows. [80] Among the people following low callings, the katha includes agricultural labourers (*talakhetakas*), cutters of grass and fuel, runners carrying messages, and huntsmen.[81] Slightly higher than them were the **Shailushas** or actors. [82]

More detailed, with regard to the professions of the Depressed Classes, is the account of **Alberuni** who enumerate the following twelve classes of the **Antyajas** [83]

(l ) Juggler (the nata of the Smrtis) ,

(2) Basket and shield maker (buruda),

( 3) Sailor (kaivarta),

(4) Fisherman (Jalopajivi),

(5) The hunter of wild birds and animals (vyadha),

(6) Weaver (tantuvaya),

(7) Fuller (rajaka),

(8) Shoemaker (charmakara),

(9) Hadi,

(10) Doma (Domba),

(11) Chandala, and

(12) Badhatau.

Of these the first five were higher in status than the next three, i.e., the weaver, the fuller and the shoemaker and intermarried. The last four, the **Hadis**, the **Doms**, the **Chandalas** and **Badhataus** constituted what the Smrtis would call the antyavasayin class, the members of which were excluded from social contact even by the other depressed classes. [84] Actually they constituted, according to Alberuni, one class the members of which were distinguished from each other only by their occupations. This perhaps signifies intermarriage and [Page 283] also change of profession at will within the ambit permitted to them.

The **Hadi** may be identical with the **Dhadhi**whose occupation at present is not very different from that of a **Domba**. Or is he to be regarded as Hali, an agricultural labourer or *talakhetaka* ? [85] The Domba is identified with shvapacha by Kshirasvamin and the Rajatarangini, the latter of which mentions them also as professional singers.[86] Manu puts the houses of **Chandalas** outside a village. [87] Usanas assigns to them the duty of cleaning a village in the first part of the day. They acted as hangmen; and their chief wealth was their asses and dogs. [88] Fahien describes how they had to give notice of their approach by striking a piece of wood, a fact confirmed also by Bana who describes a Matanga kanya as striking the pavement of Sudraka's court with a spilt piece of wood. [89] The [**Badhatau**](https://www.jatland.com/w/index.php?title=Badhatau&action=edit&redlink=1) can perhaps be identified with the [Badhi](https://www.jatland.com/home/Badhi), a depressed class of S.E. Punjab and U.P.

The *Kanhadadeprabandha* mentions **eighteen varnas** or castes,[90] the *Rajatarangini*, **sixty-four**; Usanas **forty**; and the number goes on differing from Smrti to Smrt;" [91] From the description in the *Kanhadadeprabandha* it is obvious that its eighteen varnas are merely guilds of craftsmen and workers mentioned as *Srenis* in early [Buddhist](https://www.jatland.com/home/Buddhist) literature and as prakrtis in the [Skandapurana](https://www.jatland.com/home/Skandapurana). As for the castes, dubbed as Sankirna or "mixed" by the lawbooks, their number obviously had no fixity. It could be more or less according to the basis of classification adopted by a writer, e.g., either birth or profession or both. Profession was a relatively fixed feature; heredity could vary

[Page 284] according to a writer's information about a caste tradition, and sometimes perhaps even according to his predilection.

**Virtues and vices of the Caste system**

Like all human institutions, the **caste system**, as it developed during our period, had its virtues and vices. Earlier, when the **varna conception** was more operative than later on, it had helped **Hinduism** in assimilating new blood and given it a constitution, flexible yet strong enough to withstand barbaric influences. For everyone prepared to pass a period of novitiate, there could be a place in Hinduism. But with the coming of Islam to India things began to change. Hinduism should not respond to the challenge of **Islam** in the same way as to that of the early invaders. It was so different, so unassimilable, so contemptuous at times of the Hindu view of life, that something had to be done to counteract its disintegrating influence. But, as pointed out in the beginning of this chapter, our religious leaders, instead of internally strengthening Hinduism by the removal of its chief defects - of which **untouchability** and the low position assigned to certain classes were the worst-began erecting defences in the form of rigid class rules and taboos, e.g., not crossing the seas, not interdinning with one's workers even, not having anuloma marriages and not permitting **widow-marriages** under any circumstances. In their immediate objective these religious leaders had success.

**Hinduism** did not disappear from the land of its birth. [92] But these very defences have at times been like bars of prison protecting the inmates from outside intrusion but denying them at the same time that free atmosphere of thought and action without which no culture can progress. Hinduism towards the end of our period presents a picture of arrested growth. The castle of the caste system was its asylum as well as prison.

Source:-

<https://www.jatland.com/>

**Session-5**

# Heading- History of Ujjain

Ujjain lay on the main trade route between North India and Deccan going from Mathura via Ujjain to Mahismati (Maheshwar) on the Narmada, and on to Paithan on the Godavari, western Asia and the West. The Northern black polished ware – the NBP as it is often called which is technically the finest pottery of the time, with a brilliantly burnished dressing almost of the quality of a glaze in colour from jet black to a deep grey or metallic blue and iron, found their way to the northern Deccan from the Gangetic plains through Ujjain. The articles of export to the western Asia such as precious stones and pearls, scents and spices, perfumes, silks and muslin, reached the port of Brighukachcha from the remote north through Ujjain. All this finds a detailed and interesting description in the Periplus of the Erythrean Sea.

An account of an unknown Greek merchant who made a voyage to India in the second half of the first century AD. The Periplus talks of a city called Ozene to the east of Barygaza (Broach) which fed all commodities to trade like onyx, porcelain, fine muslin and quantities of ordinary cottons, spikenard , costus bodellium to this important port and to other parts of India.

The earliest known epigraphic record of the Paramaras, the Harsola Granth, issued at the beginning of the 10th century AD, maintains that the kings of the Paramara dynasty were born in the family of the Rastrakutas in the Deccan The early Paramara chiefs of Malwa were probably vassals of the Rastrakutas. The Udaypur Prasati, mentions Vakpati Vakpati I as the king of Avanti and it was probably in his region that the Rastrakuta Indra III halted at Ujjain while advancing with his army against the Pratihara Mahipala I. Malwa was lost in the time of Vakpati’s successor, Vairisimha II, to the invading forces of Mahipala I who avenged his defeat at the hands of Indra III by invading the empire of Rastrakuta. Mahipala and his Kalachuri confederate Bhamanadeva are said to have conquered the territory up to the banks of the Narmada including Ujjain and Dhar. The Paramara sovereignty in the Malwa ceased until AD 946 when Vairsimha II became dominant in the area. It is in his son Siyaka II’s reign that the independent Paramara rule in Malwa began. It is believed that it was this time that the capital was shifted to the area of the Mahakala Vana in Ujjain.

From the 9th to the 12th centuries, the Paramaras became so identified with Ujjain that subsequent tradition has converted Vikramaditya into a Paramara. The last Paramara ruler, Siladitya, was captured alive by the Sultans of Mandu, and Ujjain passed into the hands of the Muslims.

Thus began a long era of misfortune and decay and the ancient glory of Ujjayini was lost in a morass of repeated inroads of attacking hordes. The invasion of Ujjain by Iltutmish in 1234 triggered off a systematic desecration and despoiling of temples. This tide of destruction was stemmed only in the time of Baz Bahadur of Mandu. The Mughal rule heralded a new era in reconstruction. Emperor Akbar put an end to Baz Bahadur’s hegemony over Malwa and had a city wall constructed for the defense of Ujjain. The Nadi Darwaza, Kaliadeh Darwaza, Sati Darwaza, Dewas Darwaza and Indore Darwaza were the various entrances to the city.

In 1658 took place a battle near Ujjain in which Aurangzeb and Murad defeated Maharaj Jaswant Singh of Jodhpur, who was fighting on behalf of Prince Dara. The actual scene of the battle is Dharmatpura, renamed Fatehbad by Aurangzeb, after the victory. The cenotaph of Raja Rattan Singh of Ratlam, who fell in the battle, still stands at the site.

In the reign of Mahmud Shah, Maharaja Sawai Jai Singh was made the Governor of Malwa, a great scholar of astronomy, he had the observatory at Ujjain reconstructed and built several temples.

At the beginning of the 17th century, Ujjain and Malwa went through another period of seize and invasion at the hands of the Marathas, who gradually captured the entire region. The Maratha domination of Malwa gave impetus to a cultural renaissance in the region and modern Ujjain came into being. Most of the temples of Ujjain were constructed during this period.

It was during this time that Ujjain became the meeting ground of painters of the Poona and Kangra styles. The impact of the two different styles of painting is distinctive. The examples of Maratha style are found in the temples of Ram Janardan, Kal Bhairava, Kalpeshwar and Tilakeshwar while the traditional Malwa style can be seen in the Sandipani Ashram and in many large houses of the local seths.

In the Maratha period, the art of wood work also developed. Wood carvings were done on the galleries and balconies. But many excellent examples have either been sold as junk or destroyed.

Ujjain finally passed into the hands of the Scindias in 1750 and until 1810, when Daulat Rao Scindia founded his new capital at Gwalior, it was the chief town of his dominions.

The shifting of the capital to Gwalior led to a decline in the commercial importance of Ujjain. But the opening of Ujjain-Ratlam-Godhra branch of the Bombay-Baroda line corrected the balance. A considerable volume of trade mainly with Bombay, existed in cotton, grain and opium during the British Indian period.

There is much to demonstrate that in the perspective of India’s long history, Ujjain enjoyed great importance in the battle for the empire and the constant struggle for supremacy. Political importance was compounded by the economic factor of Ujjain being situated on the main artery of trade between the North, the South and the West. This in turn contributed to Ujjain acquiring a cultural splendour of its own which is equaled by very few other cities in India.

The names of Kalidasa and Ujjayini are inextricably linked together in the Indian traditions. It is in Meghdoot, a poem of a little over hundred verses, describing the anguish of a yaksha, separated from his beloved by a curse, sending a message to her in the city of Alaka through a rain cloud from his exile in Ramagiri (now identified as Ramtek near Nagpur) that Kalidasa’s love of Ujjayini finds full expression. The poet describes the imaginary passage of the cloud over Ujjayini, and it is almost as if he is loath to move on, for in 12 verses (27-38), there is a lyrical description of the city and the people which conjures up a vivid picture of a civilized attractive society, a leisured class, intensely practical and yet imbued with deeply religious and philosophical preoccupations.

Aurangzeb gave numerous grants to temples belying tales of intense religious bigotry, which are preserved to this day by the families of the priests. He is said to have issued a firman giving blanket protection to Dara Shikoh’s guru, Kavindracharya Saraswati, after he killed his brother. Several manuscripts signed by Kavindracharya Saraswati are preserved in the Scindia Oriental Institute to this day.

**Fact**

It is believed that there was once a majestic Sun temple at this site. The Avanti-Mahatmya of the Skanda Purana has recorded a description of the Sun Temple and two tanks, the Surya Kunda and the Brahma Kunda. People from nearby villages have a ritual dip in the Surya Kunda even today. Remains of the old temple are found scattered all over this area.  
A fragmented inscription of this place records the building of the palace in 1458, in the time of Mahmud Khilji. The story goes that the tanks were constructed all around to keep the temperature very low by Sultan Nasiruddin Khilji, the Sultan of Malwa in the 16th century, because he was in the habit of taking mercury which is hot.

As a great religious center, Ujjain ranks equal to Benaras, Gaya and Kanchi. Saivism, Vaishnavism and their various cults and sects, Jainism and Buddhism, have found a niche in this catholic city. The Avanti Khanda of the Skanda Purana mentions innumerable temples consecrated to Shakti and her various forms. The Siddha and the Natha cults which were offshoots of Tantricism, also flourished in Ujjain.

One of the 12 jyotirlingas in India, the lingam at the Mahakal is believed to be swayambhu (born of itself) deriving currents of power (shakti) from within itself as against the other images and lingams which are ritually established and invested with mantra-shakti.

The idol of Mahakaleshwar is known to be dakshinamurti, facing the south. This is a unique feature upheld by tantric traditions to be found only in Mahakaleshwar among the 12 Jyotirlingas. The idol of Omkareshwar Shiva is consecrated in the sanctum above the Mahakal shrine. The images of Ganesh, Parvati and Karttikeya are installed in the west, north and east of the sanctum sanctorum. To the south is the image of Nandi. The idol of Nagchandreshwar on the third storey is open for darshan only on the day of Nagpanchmi.

On the day of Mahashivaratri, a huge fair is held near the temple and worship goes on through the night.

Source:-

<https://www.jatland.com/home/Chauhan_Social_System>

<https://ujjain.nic.in/en/history/>

**Session-6**

Heading- **Tripartite Struggle**

The **Tripartite Struggle** for control of northern India took place in the ninth century. The struggle was between the [Pratihara Empire](https://en.wikipedia.org/wiki/Pratihara_Empire), the [Pala Empire](https://en.wikipedia.org/wiki/Pala_Empire) and the [Rashtrakuta Empire](https://en.wikipedia.org/wiki/Rashtrakuta_Empire). Towards the end of the successor of [Nagabhata II](https://en.wikipedia.org/wiki/Nagabhata_II) (of the [Gurjara-Pratihara dynasty](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty)), he successfully attacked [Kanauj](https://en.wikipedia.org/wiki/Kanauj) and established control there. This was short-lived as he was soon after defeated by the Rastrakuta ruler, [Govinda III](https://en.wikipedia.org/wiki/Govinda_III). However, the Rastrakutas also formed a matrimonial relationship with the Gangas and defeated the kingdom of [Vengi](https://en.wikipedia.org/wiki/Vengi). By the end of the 9th Century, the power of the Rastrakutas started to decline along with the Palas. This was seen as an ideal opportunity by the feudal king [Taila II](https://en.wikipedia.org/wiki/Tailapa_II) who defeated the Rastrakuta ruler and declared his kingdom there. This came to be known the [Later Chalukya dynasty](https://en.wikipedia.org/wiki/Western_Chalukyas). Their kingdom included the states of Karnataka, Konkan, and the northern Godavari. By the end of the tripartite struggle, the Pratiharas emerged victorious and established themselves as the rulers of central India.

**History**

Not much is known about the kingdom of the Kannauj after [Emperor Harsha](https://en.wikipedia.org/wiki/Harshavardhan)'s death in 647 AD resulting in great confusion due to the absence of his heirs. Kannauj came for a short period under the hands of Arunasva who attacked Wang Hstian-tse who came to the court of king Harsha as ambassador of the Chinese emperor Tai-tsung. However, Wang Hstian-tse succeeded in capturing Arunasva who was taken back to China to spend his days in attendance on the Tang Emperor.

About AD 730, [Yashovarman](https://en.wikipedia.org/wiki/Yashovarman) established a kingdom at Kannauj. His invasion of Gauda (Bengal) formed the subject of the [Prakrit](https://en.wikipedia.org/wiki/Prakrit) poem *Gaudavaho* (Slaying of the king of Gauda), composed by his courtier [Vakapatiraja](https://en.wikipedia.org/w/index.php?title=Vakapatiraja&action=edit&redlink=1) in the 8th century.

After Yashovarman, three kings — Vijrayudha, Indrayudha, and Chakrayudha — ruled over Kannauj between the close of the 8th century until the 820s. Talking advantage of the weakness of these Ayudha rulers and attracted by the immense strategic and economic potentialities of the kingdom of Kannauj, the Gurjara-Pratiharas of Bhinmal (Rajasthan), the Palas of Bengal and Bihar and the Rashtrakutas of the Manyakheta (Karnataka) fought against each other. This tripartite struggle for Kannauj lingered for almost two centuries and ultimately ended in favour of the Gurjara-Pratihara ruler Nagabhata II who made the city the capital of the Gurjara-Pratihara state, which ruled for nearly three centuries.

Source:-

<https://en.wikipedia.org/wiki/Tripartite_Struggle>

**Session-6**

Heading- **Gupta Empire**

The **Gupta Empire** was an [ancient Indian](https://en.wikipedia.org/wiki/Outline_of_ancient_India) empire existing from the mid-to-late 3rd century CE to 543 CE. At its zenith, from approximately 319 to 543 CE, it covered much of the [Indian subcontinent](https://en.wikipedia.org/wiki/Indian_subcontinent).[[3]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-Gupta_Dynasty_%E2%80%93_MSN_Encarta-3) This period is considered as the [Golden Age of India](https://en.wikipedia.org/wiki/Golden_Age_of_India) by some historians.[[4]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-4)[[note 1]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-6) The ruling dynasty of the empire was founded by the king Sri [Gupta](https://en.wikipedia.org/wiki/Gupta_(king)); the most notable rulers of the dynasty were [Chandragupta I](https://en.wikipedia.org/wiki/Chandragupta_I), [Samudragupta](https://en.wikipedia.org/wiki/Samudragupta), and [Chandragupta II](https://en.wikipedia.org/wiki/Chandragupta_II) alias [Vikramaditya](https://en.wikipedia.org/wiki/Vikramaditya). The 5th-century CE [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit) poet [Kalidasa](https://en.wikipedia.org/wiki/Kalidasa) credits the Guptas with having conquered about twenty-one kingdoms, both in and outside India, including the kingdoms of [Parasikas](https://en.wikipedia.org/wiki/Parasika), the [Hunas](https://en.wikipedia.org/wiki/Huna_people), the [Kambojas](https://en.wikipedia.org/wiki/Kambojas), tribes located in the west and east [Oxus valleys](https://en.wikipedia.org/wiki/Oxus_river), the [Kinnaras](https://en.wikipedia.org/wiki/Kinnara_Kingdom), [Kiratas](https://en.wikipedia.org/wiki/Kiratas), and others.

The high points of this period are the great cultural developments which took place primarily during the reigns of Samudragupta, Chandragupta II and Kumaragupta I. Many of the literary sources, such as [Mahabharata](https://en.wikipedia.org/wiki/Mahabharata) and [Ramayana](https://en.wikipedia.org/wiki/Ramayana), were canonised during this period.[[7]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-8) The Gupta period produced scholars such as [Kalidasa](https://en.wikipedia.org/wiki/Kalidasa),[[8]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-9) [Aryabhata](https://en.wikipedia.org/wiki/Aryabhata), [Varahamihira](https://en.wikipedia.org/wiki/Varahamihira), and [Vatsyayana](https://en.wikipedia.org/wiki/Vatsyayana) who made great advancements in many academic fields.[[9]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEVidya_Dhar_Mahajan1990540-10)[[10]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-Keay-11)[[11]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-12) [Science](https://en.wikipedia.org/wiki/History_of_science_and_technology_in_the_Indian_subcontinent) and political administration reached new heights during the Gupta era.[[10]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-Keay-11) The period gave rise to achievements in architecture, sculpture, and painting that "set standards of form and taste [that] determined the whole subsequent course of art, not only in India but far beyond her borders".[[12]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEJ._C._Harle199487-13) Strong trade ties also made the region an important cultural centre and established the region as a base that would influence nearby kingdoms and regions in South Asia and [Southeast Asia](https://en.wikipedia.org/wiki/Southeast_Asia).[[13]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-14)[[*unreliable source?*](https://en.wikipedia.org/wiki/Wikipedia:Reliable_sources)] The [Puranas](https://en.wikipedia.org/wiki/Puranas), earlier long poems on a variety of subjects, are also thought to have been committed to written texts around this period.[[14]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEJ.C._Harle199487-15)

The empire eventually died out because of many factors such as substantial loss of territory and imperial authority caused by their own erstwhile feudatories, as well as the invasion by the [Huna peoples](https://en.wikipedia.org/wiki/Huna_people) ([Kidarites](https://en.wikipedia.org/wiki/Kidarites) and [Alchon Huns](https://en.wikipedia.org/wiki/Alchon_Huns)) from [Central Asia](https://en.wikipedia.org/wiki/Central_Asia).[[15]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEAshvini_Agrawal1989264%E2%80%9369-16)[[16]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-Rene-17) After the collapse of the Gupta Empire in the 6th century, India was again ruled by numerous regional kingdoms.

**Origin**

The homeland of the Guptas is uncertain.[[17]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEAshvini_Agrawal198979-18) According to one theory, they originated in the present-day lower-doab[[18]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-19) region of [Uttar Pradesh](https://en.wikipedia.org/wiki/Uttar_Pradesh), where most of the inscriptions and coin hoards of the early Gupta kings have been discovered.[[19]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEDilip_Kumar_Ganguly198714-20)[[20]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTETej_Ram_Sharma198939-21) This theory is also supported by the [Purana](https://en.wikipedia.org/wiki/Purana), as argued by the proponents, that mention the territory of the early Gupta kings as [Prayaga](https://en.wikipedia.org/wiki/Prayaga), [Saketa](https://en.wikipedia.org/wiki/Saketa), and [Magadha](https://en.wikipedia.org/wiki/Magadha) areas in the [Ganges](https://en.wikipedia.org/wiki/Ganges) basin.[[21]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEDilip_Kumar_Ganguly19872-22)[[22]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEAshvini_Agrawal198996-23)

Another prominent theory locates the Gupta homeland in the present-day [Bengal](https://en.wikipedia.org/wiki/Bengal) region, based on the account of the 7th century Chinese Buddhist monk [Yijing](https://en.wikipedia.org/wiki/Yijing_(monk)). According to Yijing, king Che-li-ki-to (identified with the dynasty's founder *Shri* [Gupta](https://en.wikipedia.org/wiki/Gupta_(king))) built a temple for Chinese pilgrims near Mi-li-kia-si-kia-po-no (apparently a transcription of [Mriga-shikha-vana](https://en.wikipedia.org/wiki/M%E1%B9%9Bga%C5%9Bikh%C4%81vana)). Yijing states that this temple was located more than 40 [*yojanas*](https://en.wikipedia.org/wiki/Yojana) east of [Nalanda](https://en.wikipedia.org/wiki/Nalanda), which would mean it was situated somewhere in the modern Bengal region.[[23]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEDilip_Kumar_Ganguly19877%E2%80%9311-24) Another proposal is that the early Gupta kingdom extended from Prayaga in the west to northern Bengal in the east.[[24]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEDilip_Kumar_Ganguly198712-25)

The Gupta records do not mention the dynasty's [varna](https://en.wikipedia.org/wiki/Varna_in_Hinduism) (social class).[[25]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTETej_Ram_Sharma198944-26) Some historians, such as [A.S. Altekar](https://en.wikipedia.org/wiki/A.S._Altekar), have theorised that they were of [Vaishya](https://en.wikipedia.org/wiki/Vaishya) origin, as certain ancient Indian texts prescribe the name "Gupta" for the members of the Vaishya varna.[[26]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEAshvini_Agrawal198982-27)[[27]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTETej_Ram_Sharma198942-28) According to historian [R. S. Sharma](https://en.wikipedia.org/wiki/Ram_Sharan_Sharma), the Vaishyas – who were traditionally associated with trade – may have become rulers after resisting oppressive taxation by the previous rulers.[[28]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-29) Critics of the Vaishya-origin theory point out that the suffix Gupta features in the names of several non-Vaishyas before as well as during the Gupta period,[[29]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTER.C._Majumdar19814-30) and the dynastic name "Gupta" may have simply derived from the name of the family's first king [Gupta](https://en.wikipedia.org/wiki/Gupta_(king)).[[30]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTETej_Ram_Sharma198940-31) Some scholars, such as S.R. Goyal, theorise that the Guptas were [Brahmanas](https://en.wikipedia.org/wiki/Brahmins), because they had matrimonial relations with Brahmanas, but others reject this evidence as inconclusive.[[31]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTETej_Ram_Sharma198943%E2%80%9344-32) Based on the Pune and Riddhapur inscriptions of the Gupta princess [Prabhavati-gupta](https://en.wikipedia.org/wiki/Prabhavatigupta), some scholars believe that the name of her paternal [gotra](https://en.wikipedia.org/wiki/Gotra) (clan) was "Dharana", but an alternative reading of these inscriptions suggests that Dharana was the *gotra* of her mother Kuberanaga.

History

Early Ruler

[Gupta](https://en.wikipedia.org/wiki/Gupta_(king)) ([Gupta script](https://en.wikipedia.org/wiki/Gupta_script): [Gupta allahabad gu.jpg](https://en.wikipedia.org/wiki/File:Gupta_allahabad_gu.jpg)[Gupta allahabad pt.jpg](https://en.wikipedia.org/wiki/File:Gupta_allahabad_pt.jpg), fl. late 3rd century CE) is the earliest known king of the dynasty: different historians variously date the beginning of his reign from mid-to-late 3rd century CE.[[34]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTETej_Ram_Sharma198949%E2%80%9355-35)[[35]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEAshvini_Agrawal198986-36) "Che-li-ki-to", the name of a king mentioned by the 7th century Chinese Buddhist monk [Yijing](https://en.wikipedia.org/wiki/Yijing_(monk)), is believed to be a transcription of "[Shri](https://en.wikipedia.org/wiki/Shri)-Gupta" ([IAST](https://en.wikipedia.org/wiki/IAST): Śrigupta), "Shri" being an honorific prefix.[[36]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEAshvini_Agrawal198984%E2%80%9385-37) According to Yijing, this king built a temple for Chinese Buddhist pilgrims near "Mi-li-kia-si-kia-po-no" (believed to be a transcription of [Mṛgaśikhāvana](https://en.wikipedia.org/wiki/M%E1%B9%9Bga%C5%9Bikh%C4%81vana)).[[37]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEAshvini_Agrawal198979%E2%80%9381-38)

In the [Allahabad Pillar](https://en.wikipedia.org/wiki/Allahabad_Pillar) inscription, Gupta and his successor [Ghatotkacha](https://en.wikipedia.org/wiki/Ghatotkacha_(king)) are described as [*Maharaja*](https://en.wikipedia.org/wiki/Maharaja) ("great king"), while the next king [Chandragupta I](https://en.wikipedia.org/wiki/Chandragupta_I) is called a [*Maharajadhiraja*](https://en.wikipedia.org/wiki/Maharajadhiraja) ("king of great kings"). In the later period, the title *Maharaja* was used by feudatory rulers, which has led to suggestions that Gupta and Ghatotkacha were vassals (possibly of [Kushan Empire](https://en.wikipedia.org/wiki/Kushan_Empire)).[[38]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEAshvini_Agrawal198985-39) However, there are several instances of paramount sovereigns using the title *Maharaja*, in both pre-Gupta and post-Gupta periods, so this cannot be said with certainty. That said, there is no doubt that Gupta and Ghatotkacha held a lower status and were less powerful than Chandragupta I.[[39]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTER.C._Majumdar19816%E2%80%937-40)

Chandragupta I married the [Lichchhavi](https://en.wikipedia.org/wiki/Licchavi_(clan)) princess Kumaradevi, which may have helped him extend his political power and dominions, enabling him to adopt the imperial title *Maharajadhiraja*.[[40]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTER.C._Majumdar198110-41) According to the dynasty's official records, he was succeeded by his son [Samudragupta](https://en.wikipedia.org/wiki/Samudragupta). However, the discovery of the coins issued by a Gupta ruler named [Kacha](https://en.wikipedia.org/wiki/Kacha_(king)) have led to some debate on this topic: according to one theory, Kacha was another name for Samudragupta; another possibility is that Kacha was a rival claimant to the throne.[[41]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTETej_Ram_Sharma198971-42)

### Samudragupta

[Samudragupta](https://en.wikipedia.org/wiki/Samudragupta) succeeded his father around 335 or 350 CE, and ruled until c. 375 CE.[[42]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTETej_Ram_Sharma198951%E2%80%9352-43) The [Allahabad Pillar](https://en.wikipedia.org/wiki/Allahabad_Pillar) inscription, composed by his courtier [Harishena](https://en.wikipedia.org/wiki/Harisena), credits him with extensive conquests.[[43]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEAshvini_Agrawal1989106%E2%80%9307-44) The inscription asserts that Samudragupta uprooted 8 kings of [Aryavarta](https://en.wikipedia.org/wiki/Aryavarta), the northern region, including the [Nagas](https://en.wikipedia.org/wiki/Nagas_of_Padmavati).[[44]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEAshvini_Agrawal1989114-45) It further claims that he subjugated all the kings of the forest region, which was most probably located in central India.[[45]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEAshvini_Agrawal1989117-46) It also credits him with defeating 12 rulers of [Dakshinapatha](https://en.wikipedia.org/wiki/Dakshinapatha), the southern region: the exact identification of several of these kings is debated among modern scholars,[[46]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEAshvini_Agrawal1989107-47) but it is clear that these kings ruled areas located on the eastern coast of India.[[47]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEAshvini_Agrawal1989112-48) The inscription suggests that Samudragupta advanced as far as the [Pallava](https://en.wikipedia.org/wiki/Pallava_dynasty) kingdom in the south, and defeated Vishnugopa, the Pallava regent of [Kanchi](https://en.wikipedia.org/wiki/Kanchipuram).[[48]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEAshvini_Agrawal1989110-49) During this southern campaign, Samudragupta most probably passed through the forest tract of central India, reached the eastern coast in present-day [Odisha](https://en.wikipedia.org/wiki/Odisha), and then marched south along the coast of [Bay of Bengal](https://en.wikipedia.org/wiki/Bay_of_Bengal).[[49]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTETej_Ram_Sharma198980%E2%80%9381-50)

The Allahabad Pillar inscription mentions that rulers of several frontier kingdoms and tribal [oligarchies](https://en.wikipedia.org/wiki/Oligarchy) paid Samudragupta tributes, obeyed his orders, and performed obeisance before him.[[50]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTETej_Ram_Sharma198984-51)[[51]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEUpinder_Singh2017343-52) The frontier kingdoms included [Samatata](https://en.wikipedia.org/wiki/Samatata), [Davaka](https://en.wikipedia.org/wiki/Davaka), [Kamarupa](https://en.wikipedia.org/wiki/Kamarupa), [Nepala](https://en.wikipedia.org/wiki/Nepala), and Karttripura.[[52]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEAshvini_Agrawal1989112%E2%80%9318-53) The tribal oligarchies included [Malavas](https://en.wikipedia.org/wiki/Malavas), [Arjunayanas](https://en.wikipedia.org/wiki/Arjunayanas), [Yaudheyas](https://en.wikipedia.org/wiki/Yaudheyas), [Madrakas](https://en.wikipedia.org/wiki/Madra_Kingdom), and [Abhiras](https://en.wikipedia.org/wiki/Abhira_tribe), among others.[[51]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEUpinder_Singh2017343-52)

Finally, the inscription mentions that several foreign kings tried to please Samudragupta by personal attendance; offered him their daughters in marriage (or according to another interpretation, gifted him maidens[[53]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEAshvini_Agrawal1989125-54)); and sought the use of the [Garuda](https://en.wikipedia.org/wiki/Garuda)-depicting Gupta seal for administering their own territories.[[54]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEShankar_Goyal2001168-55) This is an exaggeration: for example, the inscription lists the king of [Simhala](https://en.wikipedia.org/wiki/Sri_Lanka) among these kings. It is known that from Chinese sources that the Simhala king [Meghavarna](https://en.wikipedia.org/wiki/Sirimeghavanna_of_Anuradhapura) sent rich presents to the Gupta king requesting his permission to build a Buddhist monastery at [Bodh Gaya](https://en.wikipedia.org/wiki/Bodh_Gaya): Samudragupta's *pangyerist* appears to have described this act of diplomacy as an act of subservience.[[55]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTETej_Ram_Sharma198990-56)

Samudragupta appears to have been [Vaishnavite](https://en.wikipedia.org/wiki/Vaishnavite), as attested by his Eran inscription,[[56]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTETej_Ram_Sharma198968-57)[[57]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTER.C._Majumdar198132-58) and performed several [Brahmanical](https://en.wikipedia.org/wiki/Brahmanism) ceremonies.[[58]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTETej_Ram_Sharma198991-59) The Gupta records credit him with making generous donations of cows and gold.[[56]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTETej_Ram_Sharma198968-57) He performed the [Ashvamedha](https://en.wikipedia.org/wiki/Ashvamedha) ritual (horse sacrifice), which was used by the ancient Indian kings to prove their imperial sovereignty, and issued gold coins (see [Coinage](https://en.wikipedia.org/wiki/Gupta_Empire#Coinage) below) to mark this performance.[[59]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEAshvini_Agrawal1989125%E2%80%9326-60)

The Allahabad Pillar inscription presents Samudragupta as a wise king and strict administrator, who was also compassionate enough to help the poor and the helpless.[[60]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTETej_Ram_Sharma198991,_94-61) It also alludes to the king's talents as a musician and a poet, and calls him the "king of poets".[[61]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTER.C._Majumdar198131-62) Such claims are corroborated by Samudragupta's gold coins, which depict him playing a [veena](https://en.wikipedia.org/wiki/Ancient_veena).[[62]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTETej_Ram_Sharma198994-63)

Samudragupta appears to have directly controlled a large part of the [Indo-Gangetic Plain](https://en.wikipedia.org/wiki/Indo-Gangetic_Plain) in present-day India, as well as a substantial part of central India.[[63]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTER.C._Majumdar198123,_27-64) Besides, his empire comprised a number of monarchical and tribal tributary states of northern India, and of the south-eastern coastal region of India.[[64]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTER.C._Majumdar198122-65)[[47]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEAshvini_Agrawal1989112-48)

### Ramagupta

Although, the narrative of the *Devichandragupta* is not supported by any contemporary epigraphical evidence, the historicity of Rama Gupta is proved by his Durjanpur inscriptions on three Jaina images, where he is mentioned as the *Maharajadhiraja*. A large number of his copper coins also have been found from the [Eran](https://en.wikipedia.org/wiki/Eran)-[Vidisha](https://en.wikipedia.org/wiki/Vidisha) region and classified in five distinct types, which include the *Garuda*,[[66]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEAshvini_Agrawal1989153%E2%80%9359-67) *Garudadhvaja*, *lion* and *border legend* types. The [Brahmi](https://en.wikipedia.org/wiki/Brahmi) legends on these coins are written in the early Gupta style.[[67]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-68)

### Chandragupta II "Vikramaditya"

According to the Gupta records, amongst his sons, Samudragupta nominated prince Chandragupta II, born of queen Dattadevi, as his successor. Chandragupta II, *Vikramaditya* (the Sun of Power), ruled from 375 until 415. He married a Kadamba princess of Kuntala and of Naga lineage (*Nāgakulotpannnā*), Kuberanaga. His daughter [Prabhavatigupta](https://en.wikipedia.org/wiki/Prabhavatigupta) from this Naga queen was married to [Rudrasena II](https://en.wikipedia.org/wiki/Rudrasena_II), the [Vakataka](https://en.wikipedia.org/wiki/Vakataka) ruler of [Deccan](https://en.wikipedia.org/wiki/Deccan_Plateau).[[68]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEH.C._Raychaudhuri1923489-69) His son Kumaragupta I was married to a Kadamba princess of the Karnataka region. Chandragupta II expanded his realm westwards, defeating the [Saka](https://en.wikipedia.org/wiki/Saka) [Western Kshatrapas](https://en.wikipedia.org/wiki/Western_Kshatrapas) of [Malwa](https://en.wikipedia.org/wiki/Malwa), [Gujarat](https://en.wikipedia.org/wiki/Gujarat) and [Saurashtra](https://en.wikipedia.org/wiki/Saurashtra_(region)) in a campaign lasting until 409. His main opponent [Rudrasimha III](https://en.wikipedia.org/wiki/Rudrasimha_III) was defeated by 395, and he crushed the Bengal chiefdoms. This extended his control from coast to coast, established a second capital at [Ujjain](https://en.wikipedia.org/wiki/Ujjain) and was the high point of the empire.

Despite the creation of the empire through war, the reign is remembered for its very influential style of [Hindu](https://en.wikipedia.org/wiki/Hindu) art, literature, culture and science, especially during the reign of Chandragupta II. Some excellent works of Hindu art such as the panels at the Dashavatara Temple in [Deogarh](https://en.wikipedia.org/wiki/Deogarh,_Uttar_Pradesh) serve to illustrate the magnificence of Gupta art. Above all, it was the synthesis of elements that gave Gupta art its distinctive flavour. During this period, the Guptas were supportive of thriving [Buddhist](https://en.wikipedia.org/wiki/Buddhism) and [Jain](https://en.wikipedia.org/wiki/Jain) cultures as well, and for this reason, there is also a long history of non-Hindu [Gupta period art](https://en.wikipedia.org/wiki/Gupta_period_art). In particular, Gupta period Buddhist art was to be influential in most of East and Southeast Asia. Many advances were recorded by the Chinese scholar and traveller [Faxian](https://en.wikipedia.org/wiki/Faxian) in his diary and published afterwards.

The court of Chandragupta was made even more illustrious by the fact that it was graced by the *Navaratna* (Nine Jewels), a group of nine who excelled in the literary arts. Amongst these men was [Kālidāsa](https://en.wikipedia.org/wiki/K%C4%81lid%C4%81sa), whose works dwarfed the works of many other literary geniuses, not only in his own age but in the years to come. Kalidasa was mainly known for his subtle exploitation of the *shringara* (romantic) element in his verse.

#### Chandragupta II's Campaigns against Foreign Tribes

The 4th century [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit) poet [Kalidasa](https://en.wikipedia.org/wiki/Kalidasa) credits Chandragupta Vikramaditya with conquering about twenty-one kingdoms, both in and outside India. After finishing his campaign in East and West India, Vikramaditya (Chandragupta II) proceeded northwards, subjugated the [Parasikas](https://en.wikipedia.org/wiki/Parasika), then the [Hunas](https://en.wikipedia.org/wiki/Huna_people) and the [Kambojas](https://en.wikipedia.org/wiki/Kambojas) tribes located in the west and east [Oxus](https://en.wikipedia.org/wiki/Oxus) valleys respectively. Thereafter, the king proceeded into the [Himalaya](https://en.wikipedia.org/wiki/Himalaya) mountains to reduce the mountain tribes of the [Kinnaras](https://en.wikipedia.org/wiki/Kinnara_Kingdom), [Kiratas](https://en.wikipedia.org/wiki/Kiratas), as well as India proper.[[6]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-Raghu_Vamsa_v_4.60%E2%80%9375-7)[[*non-primary source needed*](https://en.wikipedia.org/wiki/Wikipedia:No_original_research#Primary,_secondary_and_tertiary_sources)]

The *Brihatkathamanjari* of the [Kashmiri](https://en.wikipedia.org/wiki/Kashmir) writer [Kshemendra](https://en.wikipedia.org/wiki/Kshemendra) states, King Vikramaditya (Chandragupta II) had "unburdened the sacred earth of the [Barbarians](https://en.wikipedia.org/wiki/Barbarian) like the [Sakas](https://en.wikipedia.org/wiki/Sakas), [Mlecchas](https://en.wikipedia.org/wiki/Mleccha), [Kambojas](https://en.wikipedia.org/wiki/Kambojas), [Yavanas](https://en.wikipedia.org/wiki/Yavana), [Tusharas](https://en.wikipedia.org/wiki/Tushara_Kingdom), [Parasikas](https://en.wikipedia.org/wiki/Parasika), Hunas, and others, by annihilating these sinful Mlecchas completely".[[69]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-70)[[*non-primary source needed*](https://en.wikipedia.org/wiki/Wikipedia:No_original_research#Primary,_secondary_and_tertiary_sources)][[70]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-71)[[71]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-72)[[*unreliable source?*](https://en.wikipedia.org/wiki/Wikipedia:Reliable_sources)]

#### Faxian[[edit](https://en.wikipedia.org/w/index.php?title=Gupta_Empire&action=edit&section=8)]

[Faxian](https://en.wikipedia.org/wiki/Faxian) (or Fa Hsien etc.), a Chinese [Buddhist](https://en.wikipedia.org/wiki/Buddhist), was one of the pilgrims who visited India during the reign of the Gupta emperor [Chandragupta II](https://en.wikipedia.org/wiki/Chandragupta_II). He started his journey from China in 399 and reached India in 405. During his stay in India up to 411, he went on a pilgrimage to [Mathura](https://en.wikipedia.org/wiki/Mathura), [Kannauj](https://en.wikipedia.org/wiki/Kannauj), [Kapilavastu](https://en.wikipedia.org/wiki/Kapilavastu_(ancient_city)), [Kushinagar](https://en.wikipedia.org/wiki/Kushinagar), [Vaishali](https://en.wikipedia.org/wiki/Vaishali_(ancient_city)), [Pataliputra](https://en.wikipedia.org/wiki/Pataliputra), [Kashi](https://en.wikipedia.org/wiki/Varanasi), and [Rajagriha](https://en.wikipedia.org/wiki/Rajagriha), and made careful observations about the empire's conditions. Faxian was pleased with the mildness of administration. The Penal Code was mild and offences were punished by fines only. From his accounts, the Gupta Empire was a prosperous period. And until the Rome–China trade axis was broken with the fall of the Han dynasty, the Guptas did indeed prosper. His writings form one of the most important sources for the history of this period.

### Kumaragupta I

Chandragupta II was succeeded by his second son [Kumaragupta I](https://en.wikipedia.org/wiki/Kumara_Gupta_I), born of *Mahadevi* Dhruvasvamini. Kumaragupta I assumed the title, *Mahendraditya*.[[74]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEAshvini_Agrawal1989191%E2%80%93200-75) He ruled until 455. Towards the end of his reign a tribe in the [Narmada](https://en.wikipedia.org/wiki/Narmada) valley, the [Pushyamitras](https://en.wikipedia.org/wiki/Pushyamitras), rose in power to threaten the empire. The [Kidarites](https://en.wikipedia.org/wiki/Kidarites) as well probably confronted the Gupta Empire towards the end of the rule of Kumaragupta I, as his son [Skandagupta](https://en.wikipedia.org/wiki/Skandagupta) mentions in the [Bhitari pillar inscription](https://en.wikipedia.org/wiki/Bhitari_pillar_inscription_of_Skandagupta) his efforts at reshaping a country in disarray, through reorganisation and military victories over the [Pushyamitras](https://en.wikipedia.org/wiki/Pushyamitras) and the [Hunas](https://en.wikipedia.org/wiki/Hunas).[[75]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-HCCE_119-76)

He was the founder of [Nalanda University](https://en.wikipedia.org/wiki/Nalanda_(university)) which on 15 July 2016 was declared as a UNESCO world heritage site.[[76]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-77)

### Skandagupta

*Main article:*[*Skandagupta*](https://en.wikipedia.org/wiki/Skandagupta)

[Skandagupta](https://en.wikipedia.org/wiki/Skandagupta), son and successor of Kumaragupta I is generally considered to be the last of the great Gupta rulers. He assumed the titles of *Vikramaditya* and *Kramaditya*.[[77]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEH.C._Raychaudhuri1923510-78) He defeated the Pushyamitra threat, but then was faced with invading [Kidarites](https://en.wikipedia.org/wiki/Kidarites) (sometimes described as the [Hephthalites](https://en.wikipedia.org/wiki/Hephthalite) or "White Huns", known in India as the [Sweta Huna](https://en.wikipedia.org/wiki/Huna_(people))), from the northwest.

He repelled a *Huna* attack around 455 CE, but the expense of the wars drained the empire's resources and contributed to its decline. The Bhitari Pillar inscription of [Skandagupta](https://en.wikipedia.org/wiki/Skandagupta), the successor of Chandragupta, recalls the near-annihilation of the Gupta Empire following the attacks of the [Kidarites](https://en.wikipedia.org/wiki/Kidarites).[[78]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-Hyun-79) The Kidarites seem to have retained the western part of the Gupta Empire.[[78]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-Hyun-79)

Skandagupta died in 467 and was succeeded by his agnate brother [Purugupta](https://en.wikipedia.org/wiki/Purugupta).[[79]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEH.C._Raychaudhuri1923516-80)

### Decline of the empire

Following Skandagupta's death, the empire was clearly in decline.[[82]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-83) He was followed by [Purugupta](https://en.wikipedia.org/wiki/Purugupta) (467–473), [Kumaragupta II](https://en.wikipedia.org/wiki/Kumaragupta_II) (473–476), [Budhagupta](https://en.wikipedia.org/wiki/Budhagupta) (476–495), [Narasimhagupta](https://en.wikipedia.org/wiki/Narasimhagupta) (495—530), [Kumaragupta III](https://en.wikipedia.org/wiki/Kumaragupta_III) (530—540), [Vishnugupta](https://en.wikipedia.org/wiki/Vishnugupta_(Gupta_Empire)) (540—550), two lesser known kings namely, [Vainyagupta](https://en.wikipedia.org/wiki/Vainyagupta) and [Bhanugupta](https://en.wikipedia.org/wiki/Bhanugupta).

In the 480's the [Alchon Huns](https://en.wikipedia.org/wiki/Alchon_Huns) under [Toramana](https://en.wikipedia.org/wiki/Toramana) and [Mihirakula](https://en.wikipedia.org/wiki/Mihirakula) broke through the Gupta defences in the northwest, and much of the empire in the northwest was overrun by the Huns by 500. The empire disintegrated under the attacks of [Toramana](https://en.wikipedia.org/wiki/Toramana) and his successor [Mihirakula](https://en.wikipedia.org/wiki/Mihirakula). It appears from inscriptions that the Guptas, although their power was much diminished, continued to resist the Huns. The Hun invader Toramana was defeated by [Bhanugupta](https://en.wikipedia.org/wiki/Bhanugupta) in 510.[[83]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-84)[[84]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-85) The Huns were defeated and driven out of India in 528 by King [Yashodharman](https://en.wikipedia.org/wiki/Yashodharman) from [Malwa](https://en.wikipedia.org/wiki/Malwa), and possibly Gupta emperor [Narasimhagupta](https://en.wikipedia.org/wiki/Narasimhagupta).

These invasions, although only spanning a few decades, had long term effects on India, and in a sense brought an end to [Classical Indian civilisation](https://en.wikipedia.org/wiki/Classical_India).[[86]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-Eraly-87) Soon after the invasions, the Gupta Empire, already weakened by these invasions and the rise of local rulers such as [Yashodharman](https://en.wikipedia.org/wiki/Yashodharman), ended as well.[[87]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-88) Following the invasions, northern India was left in disarray, with numerous smaller Indian powers emerging after the crumbling of the Guptas.[[88]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-89) The Huna invasions are said to have seriously damaged India's trade with [Europe](https://en.wikipedia.org/wiki/Europe) and [Central Asia](https://en.wikipedia.org/wiki/Central_Asia).[[86]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-Eraly-87) In particular, [Indo-Roman trade relations](https://en.wikipedia.org/wiki/Indo-Roman_trade_relations), which the Gupta Empire had greatly benefited from. The Guptas had been exporting numerous luxury products such as [silk](https://en.wikipedia.org/wiki/Silk), leather goods, fur, iron products, [ivory](https://en.wikipedia.org/wiki/Ivory), [pearl](https://en.wikipedia.org/wiki/Pearl), and pepper from centres such as [Nasik](https://en.wikipedia.org/wiki/Nasik), [Paithan](https://en.wikipedia.org/wiki/Paithan), [Pataliputra](https://en.wikipedia.org/wiki/Pataliputra), and [Benares](https://en.wikipedia.org/wiki/Benares). The Huna invasion probably disrupted these trade relations and the tax revenues that came with them.[[89]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-90)

Furthermore, Indian urban culture was left in decline, and [Buddhism](https://en.wikipedia.org/wiki/Buddhism), gravely weakened by the destruction of monasteries and the killing of monks by the hand of the vehemently anti-Buddhist [Shaivist](https://en.wikipedia.org/wiki/Shaivism) Mihirakula, started to collapse.[[86]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-Eraly-87) Great centres of learning were destroyed, such as the city of [Taxila](https://en.wikipedia.org/wiki/Taxila), bringing cultural regression.[[86]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-Eraly-87) During their rule of 60 years, the Alchons are said to have altered the hierarchy of ruling families and the Indian [caste system](https://en.wikipedia.org/wiki/Caste_system_in_India). For example, the Hunas are often said to have become the precursors of the [Rajputs](https://en.wikipedia.org/wiki/Rajputs).[[86]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-Eraly-87)

The succession of the 6th-century Guptas is not entirely clear, but the tail end recognised ruler of the dynasty's main line was king [Vishnugupta](https://en.wikipedia.org/wiki/Vishnugupta_(Gupta_Empire)), reigning from 540 to 550. In addition to the Hun invasion, the factors, which contribute to the decline of the empire include competition from the [Vakatakas](https://en.wikipedia.org/wiki/Vakatakas) and the rise of [Yashodharman](https://en.wikipedia.org/wiki/Yashodharman) in [Malwa](https://en.wikipedia.org/wiki/Malwa).

The last known inscription by a Gupta emperor is from the reign of Vishnugupta (the Damodarpur copper-plate inscription),[[92]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-93) in which he makes a land grant in the area of [Kotivarsha](https://en.wikipedia.org/wiki/Kotivarsha) ([Bangarh](https://en.wikipedia.org/wiki/Bangarh) in [West Bengal](https://en.wikipedia.org/wiki/West_Bengal)) in 542/543 CE.[[93]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-Davidson-94) This follows the occupation of most of northern and central India by the [Aulikara](https://en.wikipedia.org/wiki/Aulikara) ruler [Yashodharman](https://en.wikipedia.org/wiki/Yashodharman) circa 532 CE.[[93]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-Davidson-94)

A 2019 study by archaeologist Shanker Sharma has concluded that the cause of the Gupta empire's downfall was a devastating flood which happened around the middle of the 6th century in [Uttar Pradesh](https://en.wikipedia.org/wiki/Uttar_Pradesh) and [Bihar](https://en.wikipedia.org/wiki/Bihar).[[94]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-95)

### Post-Gupta successor dynasties

In the heart of the former Gupta Empire, in the Gangetic region, the Guptas were succeeded by the [Maukhari dynasty](https://en.wikipedia.org/wiki/Maukhari_dynasty) and the [Pushyabhuti dynasty](https://en.wikipedia.org/wiki/Pushyabhuti_dynasty).[[95]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-HPR-96) The coinage of the Maukharis and Pushyabhutis followed the silver coin type of the Guptas, with portrait of the ruler in profile (although facing in the reverse direction compared to the Guptas, a possible symbol of antagonism)[[91]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-RST-92) and the peacock on the reverse, the Brahmi legend being kept except for the name of the ruler.[[95]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-HPR-96)

In the western regions, they were succeeded by the [Gurjaras](https://en.wikipedia.org/wiki/Gurjara), the [Pratiharas](https://en.wikipedia.org/wiki/Pratiharas), and later the [Chaulukya](https://en.wikipedia.org/wiki/Chaulukya_dynasty)-[Paramara](https://en.wikipedia.org/wiki/Paramara_dynasty) dynasties, who issued so-called [Indo-Sasanian coinage](https://en.wikipedia.org/wiki/Indo-Sasanian_coinage), on the model of the [coinage of the Sasanian Empire](https://en.wikipedia.org/wiki/Sasanian_coinage), which had been introduced in India by the Alchon Huns

Military Organization

In contrast to the [Mauryan Empire](https://en.wikipedia.org/wiki/Mauryan_Empire), the Gupta's introduced several military innovations to Indian warfare. Chief amongst these was the use of heavy cavalry archers and heavy sword cavalry. The [heavy cavalry](https://en.wikipedia.org/wiki/Heavy_cavalry) formed the core of the Gupta army and were supported by the traditional Indian army elements of elephants and [light infantry](https://en.wikipedia.org/wiki/Light_infantry).[[96]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-97)

The utilisation of horse archers in the Gupta period is evidenced on the coinage of [Chandragupta II](https://en.wikipedia.org/wiki/Chandragupta_II), [Kumaragupta I](https://en.wikipedia.org/wiki/Kumaragupta_I) and Prakasaditya (postulated to be [Purugupta](https://en.wikipedia.org/wiki/Purugupta)[[97]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-98)) that depicts the emperors as horse-archers.

Unfortunately there is a paucity of contemporary sources detailing the tactical operations of the Imperial Gupta Army. The best extant information comes from the Sanskrit mahakavya (epic poem) [Raghuvaṃśa](https://en.wikipedia.org/wiki/Raghuva%E1%B9%83%C5%9Ba) written by the Classical Sanskrit writer and dramatist [Kalidasa](https://en.wikipedia.org/wiki/Kalidasa). Many modern scholars put forward the view that Kalidasa lived from the reign of Chandragupta II to the reign of [Skandagupta](https://en.wikipedia.org/wiki/Skandagupta)[[101]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-102)[[102]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-103)[[103]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-104)[[104]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-105) and that the campaigns of Raghu – his protagonist in the Raghuvaṃśa – reflect those of Chandragupta II.[[105]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-106) In Canto IV of the Raghuvamsa, Kalidasa relates how the king's forces clash against the powerful, cavalry-centric, forces of the Persians and later the Yavanas (probably Huns) in the North-West. Here he makes special mention of the use horse-archers in the kings army and that the horses needed much rest after the hotly contested battles.

Religion

The Guptas were traditionally a [Hindu](https://en.wikipedia.org/wiki/Hindu) dynasty.[[107]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-Singh-108) They were orthodox [Hindus](https://en.wikipedia.org/wiki/Hindus), but did not force their beliefs on the rest of the population, as [Buddhism](https://en.wikipedia.org/wiki/Buddhism) and [Jainism](https://en.wikipedia.org/wiki/Jainism) also were encouraged.[[108]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-Mookerji-109) [Sanchi](https://en.wikipedia.org/wiki/Sanchi) remained an important centre of Buddhism.[[108]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-Mookerji-109) [Kumaragupta I](https://en.wikipedia.org/wiki/Kumaragupta_I) (c. 414 – c. 455 CE) is said to have founded [Nalanda](https://en.wikipedia.org/wiki/Nalanda).[[108]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-Mookerji-109)

Some later rulers however seem to have especially favoured [Buddhism](https://en.wikipedia.org/wiki/Buddhism). [Narasimhagupta Baladitya](https://en.wikipedia.org/wiki/Narasimhagupta_Baladitya) (c. 495–?), according to contemporary writer [Paramartha](https://en.wikipedia.org/wiki/Paramartha), was brought up under the influence of the [Mahayanist](https://en.wikipedia.org/wiki/Mahayanist) philosopher, [Vasubandhu](https://en.wikipedia.org/wiki/Vasubandhu).[[107]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-Singh-108) He built a [sangharama](https://en.wikipedia.org/wiki/Sangharama) at [Nalanda](https://en.wikipedia.org/wiki/Nalanda) and also a 300 ft (91 m) high [vihara](https://en.wikipedia.org/wiki/Vihara) with a Buddha statue within which, according to Xuanzang, resembled the "great Vihara built under the [Bodhi tree](https://en.wikipedia.org/wiki/Bodhi_tree)". According to the [*Manjushrimulakalpa*](https://en.wikipedia.org/wiki/Manjushrimulakalpa) (c. 800 CE), king Narasimhsagupta became a Buddhist monk, and left the world through meditation ([Dhyana](https://en.wikipedia.org/wiki/Dhy%C4%81na_in_Buddhism)).[[107]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-Singh-108) The Chinese monk [Xuanzang](https://en.wikipedia.org/wiki/Xuanzang) also noted that Narasimhagupta Baladitya's son, Vajra, who commissioned a sangharama as well, "possessed a heart firm in faith".

Gupta Administration

A study of the epigraphical records of the Gupta empire shows that there was a hierarchy of administrative divisions from top to bottom. The empire was called by various names such as *Rajya*, *Rashtra*, *Desha*, *Mandala*, *Prithvi* and *Avani*. It was divided into 26 provinces, which were styled as *Bhukti*, *Pradesha* and *Bhoga*. Provinces were also divided into *Vishayas* and put under the control of the *Vishayapati*s. A *Vishayapati* administered the *Vishaya* with the help of the *Adhikarana* (council of representatives), which comprised four representatives: *Nagarasreshesthi*, *Sarthavaha*, *Prathamakulika* and *Prathama Kayastha*. A part of the *Vishaya* was called *Vithi*.[[111]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEVidya_Dhar_Mahajan1990530%E2%80%9331-112) The Gupta also had trading links with the Sassanid and Byzantine Empire.

Legacy

Scholars of this period include [Varahamihira](https://en.wikipedia.org/wiki/Varahamihira) and [Aryabhata](https://en.wikipedia.org/wiki/Aryabhata), who is believed to be the first to come up with the concept of [zero](https://en.wikipedia.org/wiki/Zero), postulated the theory that [the Earth moves round the Sun](https://en.wikipedia.org/wiki/Heliocentrism), and studied [solar](https://en.wikipedia.org/wiki/Solar_eclipse) and [lunar](https://en.wikipedia.org/wiki/Lunar_eclipse) [eclipses](https://en.wikipedia.org/wiki/Eclipses). [Kalidasa](https://en.wikipedia.org/wiki/Kalidasa), who was a great playwright, who wrote plays such as [Shakuntala](https://en.wikipedia.org/wiki/Shakuntala), and marked the highest point of [Sanskrit literature](https://en.wikipedia.org/wiki/Sanskrit_literature) is also said to have belonged to this period. The [Sushruta Samhita](https://en.wikipedia.org/wiki/Sushruta), which is a Sanskrit redaction text on all of the major concepts of ayurvedic medicine with innovative chapters on surgery, dates to the Gupta period.

[Chess](https://en.wikipedia.org/wiki/Chess) is said to have developed in this period,[[112]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-113) where its early form in the 6th century was known as [*caturaṅga*](https://en.wikipedia.org/wiki/Chaturanga), which translates as "four divisions [of the military]" – [infantry](https://en.wikipedia.org/wiki/Infantry), [cavalry](https://en.wikipedia.org/wiki/Cavalry), [elephantry](https://en.wikipedia.org/wiki/War_elephant), and [chariotry](https://en.wikipedia.org/wiki/Chariot) – represented by the pieces that would evolve into the modern pawn, knight, bishop, and rook, respectively. Doctors also invented several medical instruments, and even performed operations. The [Indian numerals](https://en.wikipedia.org/wiki/Indian_numerals) which were the first [positional](https://en.wikipedia.org/wiki/Positional) [base 10](https://en.wikipedia.org/wiki/Base_10) [numeral systems](https://en.wikipedia.org/wiki/Numeral_systems) in the world originated from Gupta India. The ancient Gupta text [Kama Sutra](https://en.wikipedia.org/wiki/Kama_Sutra) by the Indian scholar [Vatsyayana](https://en.wikipedia.org/wiki/Vatsyayana) is widely considered to be the standard work on [human sexual behaviour](https://en.wikipedia.org/wiki/Human_sexual_behaviour) in Sanskrit literature.

[Aryabhata](https://en.wikipedia.org/wiki/Aryabhata), a noted mathematician-astronomer of the Gupta period proposed that the earth is round and rotates about its own axis. He also discovered that the Moon and planets shine by reflected sunlight. Instead of the prevailing cosmogony in which eclipses were caused by pseudo-planetary nodes [Rahu](https://en.wikipedia.org/wiki/Rahu) and [Ketu](https://en.wikipedia.org/wiki/Ketu_(mythology)), he explained eclipses in terms of shadows cast by and falling on Earth.

Art and Architecture

The Gupta period is generally regarded as a classic peak of North [Indian art](https://en.wikipedia.org/wiki/Indian_art) for all the major religious groups. Although painting was evidently widespread, the surviving works are almost all religious sculpture. The period saw the emergence of the iconic carved stone deity in Hindu art, as well as the Buddha-figure and [Jain](https://en.wikipedia.org/wiki/Jain) [*tirthankara*](https://en.wikipedia.org/wiki/Tirthankara) figures, the latter often on a very large scale. The two great centres of sculpture were [Mathura](https://en.wikipedia.org/wiki/Mathura) and [Gandhara](https://en.wikipedia.org/wiki/Gandhara), the latter the centre of [Greco-Buddhist art](https://en.wikipedia.org/wiki/Greco-Buddhist_art). Both exported sculpture to other parts of northern India.

The most famous remaining monuments in a broadly Gupta style, the caves at [Ajanta](https://en.wikipedia.org/wiki/Ajanta_Caves), [Elephanta](https://en.wikipedia.org/wiki/Elephanta_Caves), and [Ellora](https://en.wikipedia.org/wiki/Ellora_Caves) (respectively Buddhist, Hindu, and mixed including Jain) were in fact produced under later dynasties, but primarily reflect the monumentality and balance of Guptan style. Ajanta contains by far the most significant survivals of painting from this and the surrounding periods, showing a mature form which had probably had a long development, mainly in painting palaces.[[114]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEJ.C._Harle1994118%E2%80%9322,_123%E2%80%9326,_129%E2%80%9335-115) The Hindu [Udayagiri Caves](https://en.wikipedia.org/wiki/Udayagiri_Caves) actually record connections with the dynasty and its ministers,[[115]](https://en.wikipedia.org/wiki/Gupta_Empire#cite_note-FOOTNOTEJ.C._Harle199492%E2%80%9397-116) and the [Dashavatara Temple](https://en.wikipedia.org/wiki/Vishnu_Temple,_Deogarh) at [Deogarh](https://en.wikipedia.org/wiki/Deogarh,_Uttar_Pradesh) is a major temple, one of the earliest to survive, with important sculpture.

Source:-

<https://en.wikipedia.org/wiki/Gupta_Empire>

**Session-7**

Heading- **Rashtrakuta Dynasty**

**Rashtrakuta** ([IAST](https://en.wikipedia.org/wiki/IAST): *rāṣṭrakūṭa*) was a royal [dynasty](https://en.wikipedia.org/wiki/Dynasty) ruling large parts of the [Indian subcontinent](https://en.wikipedia.org/wiki/Indian_subcontinent) between the sixth and 10th centuries. The earliest known Rashtrakuta [inscription](https://en.wikipedia.org/wiki/Indian_inscriptions) is a 7th-century [copper plate grant](https://en.wikipedia.org/wiki/Copper_plate_grant) detailing their rule from Manapura, a city in Central or West India. Other ruling Rashtrakuta clans from the same period mentioned in inscriptions were the kings of [Achalapur](https://en.wikipedia.org/wiki/Achalpur) (modern Elichpur in [Maharashtra](https://en.wikipedia.org/wiki/Maharashtra)) and the rulers of [Kannauj](https://en.wikipedia.org/wiki/Kannauj). Several controversies exist regarding the origin of these early Rashtrakutas, their native homeland and their language.

The Elichpur clan was a [feudatory](https://en.wikipedia.org/wiki/Feudatory) of the [Badami Chalukyas](https://en.wikipedia.org/wiki/Badami_Chalukyas), and during the rule of [Dantidurga](https://en.wikipedia.org/wiki/Dantidurga), it overthrew Chalukya [Kirtivarman II](https://en.wikipedia.org/wiki/Kirtivarman_II) and went on to build an empire with the [Gulbarga](https://en.wikipedia.org/wiki/Gulbarga) region in modern [Karnataka](https://en.wikipedia.org/wiki/Karnataka) as its base. This clan came to be known as the Rashtrakutas of [Manyakheta](https://en.wikipedia.org/wiki/Manyakheta), rising to power in [South India](https://en.wikipedia.org/wiki/South_India) in 753 AD. At the same time the [Pala dynasty](https://en.wikipedia.org/wiki/Pala_Empire) of [Bengal](https://en.wikipedia.org/wiki/Bengal) and the [Prathihara dynasty](https://en.wikipedia.org/wiki/Prathihara) of [Malwa](https://en.wikipedia.org/wiki/Malwa) were gaining force in eastern and northwestern India respectively. An Arabic text, *Silsilat al-Tawarikh* (851), called the Rashtrakutas one of the four principal empires of the world.[[2]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-siraf-2)

This period, between the eighth and the 10th centuries, saw a [tripartite struggle](https://en.wikipedia.org/wiki/Tripartite_struggle) for the resources of the rich [Gangetic plains](https://en.wikipedia.org/wiki/Indo-Gangetic_Plain), each of these three empires annexing the seat of power at Kannauj for short periods of time. At their peak the Rashtrakutas of [Manyakheta](https://en.wikipedia.org/wiki/Manyakheta) ruled a vast empire stretching from the [Ganges River](https://en.wikipedia.org/wiki/Ganges) and [Yamuna River](https://en.wikipedia.org/wiki/Yamuna_River) [doab](https://en.wikipedia.org/wiki/Doab) in the north to [Kanyakumari](https://en.wikipedia.org/wiki/Kanyakumari) in the south, a fruitful time of political expansion, architectural achievements and famous literary contributions. The early kings of this dynasty were influenced by [Hinduism](https://en.wikipedia.org/wiki/Hinduism) and the later kings by [Jainism](https://en.wikipedia.org/wiki/Jainism).

During their rule, [Jain](https://en.wikipedia.org/wiki/Jain) mathematicians and scholars contributed important works in [Kannada](https://en.wikipedia.org/wiki/Kannada) and [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit). [Amoghavarsha I](https://en.wikipedia.org/wiki/Amoghavarsha_I), the most famous king of this dynasty wrote [*Kavirajamarga*](https://en.wikipedia.org/wiki/Kavirajamarga), a landmark literary work in the [Kannada](https://en.wikipedia.org/wiki/Kannada) language. Architecture reached a milestone in the [Dravidian](https://en.wikipedia.org/wiki/Dravidian_architecture) style, the finest example of which is seen in the [Kailasanath Temple](https://en.wikipedia.org/wiki/Ellora_Kailasanathar_Temple) at [Ellora](https://en.wikipedia.org/wiki/Ellora_Caves) in modern [Maharashtra](https://en.wikipedia.org/wiki/Maharashtra). Other important contributions are the Kashivishvanatha temple and the Jain Narayana temple at [Pattadakal](https://en.wikipedia.org/wiki/Pattadakal) in modern [Karnataka](https://en.wikipedia.org/wiki/Karnataka), both of which are [UNESCO World Heritage Sites](https://en.wikipedia.org/wiki/UNESCO_World_Heritage_Sites).

**History**

The origin of the Rashtrakuta dynasty has been a controversial topic of Indian history. These issues pertain to the origin of the earliest ancestors of the Rashtrakutas during the time of Emperor [Ashoka](https://en.wikipedia.org/wiki/Ashoka) in the 2nd century [BCE](https://en.wikipedia.org/wiki/Common_Era),[[3]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-arattas-3) and the connection between the several Rashtrakuta dynasties that ruled small kingdoms in northern and central India and the Deccan between the 6th and 7th centuries. The relationship of these medieval Rashtrakutas to the most famous later dynasty, the Rashtrakutas of [Manyakheta](https://en.wikipedia.org/wiki/Manyakheta) (present day Malkhed in the [Gulbarga district](https://en.wikipedia.org/wiki/Gulbarga_district), Karnataka state), who ruled between the 8th and 10th centuries has also been debated.[[4]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-connect-4)[[5]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-connect1-5)[[6]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-study1-6)

The sources for Rashtrakuta history include medieval [inscriptions](https://en.wikipedia.org/wiki/Indian_inscriptions), ancient literature in the [Pali](https://en.wikipedia.org/wiki/Pali) language,[[7]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-pali-7) contemporaneous literature in Sanskrit and [Kannada](https://en.wikipedia.org/wiki/Kannada) and the notes of the Arab travellers.[[8]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-sources-8) Theories about the dynastic lineage ([*Surya Vamsa*](https://en.wikipedia.org/wiki/Suryavansha)—Solar line and [*Chandra Vamsa*](https://en.wikipedia.org/wiki/Chandravansha)—Lunar line), the native region and the ancestral home have been proposed, based on information gleaned from inscriptions, royal emblems, the ancient clan names such as "Rashtrika", epithets (*Ratta*, *Rashtrakuta*, *Lattalura Puravaradhiswara*), the names of princes and princesses of the dynasty, and clues from relics such as coins.[[6]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-study1-6)[[9]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-study-9) Scholars debate over which ethnic/linguistic groups can claim the early Rashtrakutas. Possibilities include the north western ethnic groups of India,[[10]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-raj-10) the [Kannadiga](https://en.wikipedia.org/wiki/Kannadiga),[[11]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-kann-11)[[12]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-kann2-12)[[13]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-latur-13) [Reddi](https://en.wikipedia.org/wiki/Reddi),[[14]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-red-14) the [Maratha](https://en.wikipedia.org/wiki/Maratha),[[15]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-mar-15)[[16]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-mar1-16) or the tribes from the [Punjab region](https://en.wikipedia.org/wiki/Punjab_region).[[17]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-pun-17)

Scholars however concur that the rulers of the imperial dynasty in the 8th to 10th century made the [Kannada language](https://en.wikipedia.org/wiki/Kannada_language) as important as Sanskrit. Rashtrakuta inscriptions use both Kannada and Sanskrit (historians [Sheldon Pollock](https://en.wikipedia.org/wiki/Sheldon_Pollock) and Jan Houben claim they are mostly in Kannada),[[18]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-language-18)[[19]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-language1-19)[[20]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-houb-20)[[21]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-language2-21)[[22]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-dal-22) and the rulers encouraged literature in both languages. The earliest existing Kannada literary writings are credited to their court poets and royalty.[[23]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-credit-23)[[24]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-Jaina_literature-24)[[25]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-Jaina_literature1-25)[[26]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-Jaina_literature2-26) Though these Rashtrakutas were [Kannadigas](https://en.wikipedia.org/wiki/Kannadiga),[[6]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-study1-6)[[27]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-kanna-27)[[28]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-kanna1-28)[[29]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-mas-29)[[30]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-ravi-30) they were conversant in a northern Deccan language as well.[[31]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-31)

The heart of the Rashtrakuta empire included nearly all of [Karnataka](https://en.wikipedia.org/wiki/Karnataka), [Maharashtra](https://en.wikipedia.org/wiki/Maharashtra) and parts of [Andhra Pradesh](https://en.wikipedia.org/wiki/Andhra_Pradesh), an area which the Rashtrakutas ruled for over two centuries. The Samangadh copper plate grant (753) confirms that the feudatory King [Dantidurga](https://en.wikipedia.org/wiki/Dantidurga), who probably ruled from Achalapura in [Berar](https://en.wikipedia.org/wiki/Berar_Province) (modern Elichpur in Maharashtra), defeated the great Karnatic army (referring to the army of the [Badami Chalukyas](https://en.wikipedia.org/wiki/Badami_Chalukyas)) of Kirtivarman II of [Badami](https://en.wikipedia.org/wiki/Badami) in 753 and took control of the northern regions of the Chalukya empire.[[32]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-karnatik-32)[[33]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-karnata-33)[[34]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-achala-34) He then helped his father-in-law, [Pallava](https://en.wikipedia.org/wiki/Pallava) King Nandivarman regain [Kanchi](https://en.wikipedia.org/wiki/Kanchi) from the Chalukyas and defeated the Gurjaras of [Malwa](https://en.wikipedia.org/wiki/Malwa), and the rulers of [Kalinga](https://en.wikipedia.org/wiki/Odisha), [Kosala](https://en.wikipedia.org/wiki/Kosala) and [Srisailam](https://en.wikipedia.org/wiki/Srisailam).[[35]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-srisila-35)[[36]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-Gulbarga-36)

Dantidurga's successor [Krishna I](https://en.wikipedia.org/wiki/Krishna_I) brought major portions of present-day Karnataka and [Konkan](https://en.wikipedia.org/wiki/Konkan) under his control.[[37]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-kon-37)[[38]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-secure-38) During the rule of [Dhruva Dharavarsha](https://en.wikipedia.org/wiki/Dhruva_Dharavarsha) who took control in 780, the kingdom expanded into an empire that encompassed all of the territory between the [Kaveri River](https://en.wikipedia.org/wiki/Kaveri_River) and [Central India](https://en.wikipedia.org/wiki/Central_India).[[37]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-kon-37)[[39]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-abdication-39)[[40]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-abd-40)[[41]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-panindia-41) He led successful expeditions to Kannauj, the seat of northern Indian power where he defeated the Gurjara [Pratiharas](https://en.wikipedia.org/wiki/Pratihara) and the [Palas](https://en.wikipedia.org/wiki/Pala_Empire) of Bengal, gaining him fame and vast booty but not more territory. He also brought the [Eastern Chalukyas](https://en.wikipedia.org/wiki/Eastern_Chalukyas) and [Gangas](https://en.wikipedia.org/wiki/Gangas) of [Talakad](https://en.wikipedia.org/wiki/Talakad) under his control.[[37]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-kon-37)[[42]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-effectively-42) According to Altekar and Sen, the Rashtrakutas became a pan-India power during his rule.[[41]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-panindia-41)[[43]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-All-India-43)

### Expansion[[edit](https://en.wikipedia.org/w/index.php?title=Rashtrakuta_dynasty&action=edit&section=2)]

The ascent of Dhruva Dharavarsha's third son, [Govinda III](https://en.wikipedia.org/wiki/Govinda_III), to the throne heralded an era of success like never before.[[44]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-era-44) There is uncertainty about the location of the early capital of the Rashtrakutas at this time.[[45]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-earlycapital-45)[[46]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-earlycapital1-46)[[47]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-earlycapital2-47) During his rule there was a three way conflict between the Rashtrakutas, the Palas and the Pratiharas for control over the Gangetic plains. Describing his victories over the Pratihara Emperor Nagabhatta II and the [Pala](https://en.wikipedia.org/wiki/Pala_Empire) Emperor [Dharmapala](https://en.wikipedia.org/wiki/Dharmapala_of_Bengal),[[37]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-kon-37) the Sanjan inscription states the horses of Govinda III drank from the icy waters of the Himalayan streams and his war elephants tasted the sacred waters of the [Ganges](https://en.wikipedia.org/wiki/Ganges).[[48]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-icy-48)[[49]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-Himalayas-49) His military exploits have been compared to those of [Alexander the Great](https://en.wikipedia.org/wiki/Alexander_the_Great) and [Arjuna](https://en.wikipedia.org/wiki/Arjuna) of [Mahabharata](https://en.wikipedia.org/wiki/Mahabharata).[[50]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-arjuna-50) Having conquered Kannauj, he travelled south, took firm hold over Gujarat, Kosala ([Kaushal](https://en.wikipedia.org/wiki/Kosala)), [Gangavadi](https://en.wikipedia.org/wiki/Mysore), humbled the [Pallavas](https://en.wikipedia.org/wiki/Pallavas) of Kanchi, installed a ruler of his choice in [Vengi](https://en.wikipedia.org/wiki/Vengi) and received two statues as an act of submission from the king of [Ceylon](https://en.wikipedia.org/wiki/Sri_Lanka) (one statue of the king and another of his minister). The Cholas, the [Pandyas](https://en.wikipedia.org/wiki/Pandyas) and the Kongu Cheras of Karur all paid him tribute.[[51]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-kerela-51)[[52]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-kerela1-52)[[53]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-statue-53)[[54]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-peru-54) As one historian puts it, the drums of the Deccan were heard from the Himalayan caves to the shores of the Malabar Coast.[[50]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-arjuna-50) The Rashtrakutas empire now spread over the areas from [Cape Comorin](https://en.wikipedia.org/wiki/Cape_Comorin) to [Kannauj](https://en.wikipedia.org/wiki/Kannauj) and from [Banaras](https://en.wikipedia.org/wiki/Banaras) to [Bharuch](https://en.wikipedia.org/wiki/Bharuch).[[55]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-hima-55)[[56]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-lord-56)

The successor of Govinda III, [Amoghavarsha I](https://en.wikipedia.org/wiki/Amoghavarsha_I) made [Manyakheta](https://en.wikipedia.org/wiki/Manyakheta) his capital and ruled a large empire. Manyakheta remained the Rashtrakutas' regal capital until the end of the empire.[[57]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-newcapital-57)[[58]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-newcapital1-58)[[59]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-newcapital2-59) He came to the throne in 814 but it was not until 821 that he had suppressed revolts from [feudatories](https://en.wikipedia.org/wiki/Feudatory) and ministers. Amoghavarsha I made peace with the [Western Ganga dynasty](https://en.wikipedia.org/wiki/Western_Ganga_dynasty) by giving them his two daughters in marriage, and then defeated the invading [Eastern Chalukyas](https://en.wikipedia.org/wiki/Eastern_Chalukyas) at Vingavalli and assumed the title *Viranarayana*.[[60]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-vira-60)[[61]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-vinga-61) His rule was not as militant as that of Govinda III as he preferred to maintain friendly relations with his neighbours, the Gangas, the Eastern Chalukyas and the Pallavas with whom he also cultivated marital ties. His era was an enriching one for the arts, literature and religion. Widely seen as the most famous of the Rashtrakuta Emperors, [Amoghavarsha I](https://en.wikipedia.org/wiki/Amoghavarsha_I) was an accomplished scholar in Kannada and Sanskrit.[[62]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-scholar-62)[[63]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-rhetoric-63) His *Kavirajamarga* is considered an important landmark in Kannada poetics and *Prashnottara Ratnamalika* in Sanskrit is a writing of high merit and was later translated into the Tibetan language.[[64]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-rhetoric1-64) Because of his religious temperament, his interest in the arts and literature and his peace-loving nature, he has been compared to the emperor [Ashoka](https://en.wikipedia.org/wiki/Ashoka) and called "Ashoka of the South".[[65]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-Ashoka-65)

During the rule of [Krishna II](https://en.wikipedia.org/wiki/Krishna_II), the empire faced a revolt from the Eastern Chalukyas and its size decreased to the area including most of the Western [Deccan](https://en.wikipedia.org/wiki/Deccan_Plateau) and Gujarat.[[66]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-reduce-66) Krishna II ended the independent status of the Gujarat branch and brought it under direct control from Manyakheta. [Indra III](https://en.wikipedia.org/wiki/Indra_III) recovered the dynasty's fortunes in central India by defeating the Paramara and then invaded the [doab](https://en.wikipedia.org/wiki/Doab) region of the [Ganges](https://en.wikipedia.org/wiki/Ganges) and [Jamuna](https://en.wikipedia.org/wiki/Yamuna_River) rivers. He also defeated the dynasty's traditional enemies, the Pratiharas and the Palas, while maintaining his influence over [Vengi](https://en.wikipedia.org/wiki/Vengi).[[66]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-reduce-66)[[67]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-pala-67)[[68]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-regain-68) The effect of his victories in Kannauj lasted several years according to the 930 copper plate inscription of Emperor [Govinda IV](https://en.wikipedia.org/wiki/Govinda_IV).[[69]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-control-69)[[70]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-control1-70) After a succession of weak kings during whose reigns the empire lost control of territories in the north and east, [Krishna III](https://en.wikipedia.org/wiki/Krishna_III) the last great ruler consolidated the empire so that it stretched from the [Narmada River](https://en.wikipedia.org/wiki/Narmada_River) to [Kaveri River](https://en.wikipedia.org/wiki/Kaveri_River) and included the northern Tamil country (Tondaimandalam) while levying tribute on the king of Ceylon.[[71]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-kanchi-71)[[72]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-kanchi11-72)[[73]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-kanchi100-73)[[74]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-tanjai-74)[[75]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-last-75)

### Decline[[edit](https://en.wikipedia.org/w/index.php?title=Rashtrakuta_dynasty&action=edit&section=3)]

In 972 A.D.,[[76]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-Chandra-76) during the rule of [Khottiga Amoghavarsha](https://en.wikipedia.org/wiki/Khottiga_Amoghavarsha), the [Paramara](https://en.wikipedia.org/wiki/Paramara) King [Siyaka](https://en.wikipedia.org/wiki/Siyaka) Harsha attacked the empire and plundered Manyakheta, the capital of the Rashtrakutas. This seriously undermined the reputation of the Rastrakuta Empire and consequently led to its downfall.[[77]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-Amoghavarsha_IV-77) The final decline was sudden as [Tailapa II](https://en.wikipedia.org/wiki/Tailapa_II), a feudatory of the Rashtrakuta ruling from Tardavadi province in modern [Bijapur district](https://en.wikipedia.org/wiki/Bijapur_district,_Karnataka), declared himself independent by taking advantage of this defeat.[[78]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-Tailapa-78)[[79]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-tailapa1-79) Indra IV, the last emperor, committed [Sallekhana](https://en.wikipedia.org/wiki/Sallekhana) (fasting unto death practised by Jain monks) at [Shravanabelagola](https://en.wikipedia.org/wiki/Shravanabelagola). With the fall of the Rashtrakutas, their feudatories and related clans in the Deccan and northern India declared independence. The [Western Chalukyas](https://en.wikipedia.org/wiki/Western_Chalukyas) annexed Manyakheta and made it their capital until 1015 and built an impressive empire in the Rashtrakuta heartland during the 11th century. The focus of dominance shifted to the [Krishna River](https://en.wikipedia.org/wiki/Krishna_River) – [Godavari River](https://en.wikipedia.org/wiki/Godavari_River) doab called [Vengi](https://en.wikipedia.org/wiki/Vengi). The former feudatories of the Rashtrakutas in western Deccan were brought under control of the Chalukyas, and the hitherto-suppressed Cholas of Tanjore became their arch enemies in the south.[[80]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-yadgir-80)

In conclusion, the rise of Rashtrakutas of [Manyakheta](https://en.wikipedia.org/wiki/Manyakheta) had a great impact on India, even on India's north. Sulaiman (851), [Al Masudi](https://en.wikipedia.org/wiki/Al-Masudi) (944) and Ibn Khurdadba (912) wrote that their empire was the largest in contemporary India and Sulaiman further called it one among the four great contemporary empires of the world.[[81]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-contemp-81)[[82]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-reded-82)[[83]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-Imperial-83) According to the travelogues of the Arabs Al Masudi and Ibn Khordidbih of the 10th century, "most of the kings of Hindustan turned their faces towards the Rashtrakuta king while they were praying, and they prostrated themselves before his ambassadors. The Rashtrakuta king was known as the "King of kings" (*Rajadhiraja*) who possessed the mightiest of armies and whose domains extended from Konkan to Sind."[[84]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-Burjor-84) Some historians have called these times an "Age of Imperial Kannauj". Since the Rashtrakutas successfully captured Kannauj, levied tribute on its rulers and presented themselves as masters of North India, the era could also be called the "Age of Imperial Karnataka".[[83]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-Imperial-83) During their political expansion into central and northern India in the 8th to the 10th centuries, the Rashtrakutas or their relatives created several kingdoms that either ruled during the reign of the parent empire or continued to rule for centuries after its fall or came to power much later. Well known among these were the Rashtrakutas of [Gujarat](https://en.wikipedia.org/wiki/Gujarat) (757–888),[[85]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-guj-85) the [Rattas](https://en.wikipedia.org/wiki/Ratta_dynasty) of [Saundatti](https://en.wikipedia.org/wiki/Saundatti) (875–1230) in modern Karnataka,[[86]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-kar-86) the Gahadavalas of Kannauj (1068–1223),[[87]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-gaha-87) the Rashtrakutas of [Rajasthan](https://en.wikipedia.org/wiki/Rajasthan) (known as Rajputana) and ruling from Hastikundi or Hathundi (893–996),[[88]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-has-88) Dahal (near [Jabalpur](https://en.wikipedia.org/wiki/Jabalpur)),[[89]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-Dah-89) [Rathores](https://en.wikipedia.org/wiki/Rathore) of Mandore (near [Jodhpur](https://en.wikipedia.org/wiki/Jodhpur)), the [Rathores](https://en.wikipedia.org/wiki/Rathore) of Dhanop,[[90]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-dhan-90) Rashtraudha dynasty of Mayuragiri in modern Maharashtra[[91]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-mayur-91) and Rashtrakutas of Kannauj.[[92]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-kannau-92) [Rajadhiraja Chola](https://en.wikipedia.org/wiki/Rajadhiraja_Chola)'s conquest of the island of Ceylon in the early 11th century CE led to the fall of four kings there. According to historian K. Pillay, one of them, King Madavarajah of the [Jaffna kingdom](https://en.wikipedia.org/wiki/Jaffna_kingdom), was an usurper from the Rashtrakuta Dynasty.

**Administration**

Inscriptions and other literary records indicate the Rashtrakutas selected the crown prince based on heredity. The crown did not always pass on to the eldest son. Abilities were considered more important than age and chronology of birth, as exemplified by the crowning of Govinda III who was the third son of king Dhruva Dharavarsha. The most important position under the king was the Chief Minister (*Mahasandhivigrahi*) whose position came with five insignia commensurate with his position namely, a flag, a conch, a fan, a white umbrella, a large drum and five musical instruments called *Panchamahashabdas*. Under him was the commander (*Dandanayaka*), the foreign minister (*Mahakshapataladhikrita*) and a prime minister (*Mahamatya* or *Purnamathya*), all of whom were usually associated with one of the feudatory kings and must have held a position in government equivalent to a premier.[[94]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-archive-94) A *Mahasamantha* was a feudatory or higher ranking regal officer. All cabinet ministers were well versed in political science (*Rajneeti*) and possessed military training. There were cases where women supervised significant areas as when Revakanimaddi, daughter of [Amoghavarsha I](https://en.wikipedia.org/wiki/Amoghavarsha_I), administered Edathore *Vishaya*.

The kingdom was divided into *Mandala* or *Rashtras* (provinces). A *Rashtra* was ruled by a Rashtrapathi who on occasion was the emperor himself. Amoghavarsha I's empire had sixteen *Rashtras*. Under a *Rashtra* was a *Vishaya* (district) overseen by a Vishayapathi. Trusted ministers sometimes ruled more than a *Rashtra*. For example, Bankesha, a commander of [Amoghavarsha I](https://en.wikipedia.org/wiki/Amoghavarsha_I) headed [Banavasi](https://en.wikipedia.org/wiki/Banavasi)-12000, Belvola-300, Puligere-300, Kunduru-500 and Kundarge-70, the suffix designating the number of villages in that territory. Below the *Vishaya* was the *Nadu* looked after by the Nadugowda or Nadugavunda; sometimes there were two such officials, one assuming the position through heredity and another appointed centrally. The lowest division was a *Grama* or village administered by a *Gramapathi* or *Prabhu Gavunda*.[[95]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-mandala-95)

The Rashtrakuta army consisted of large contingents of infantry, horsemen, and elephants. A standing army was always ready for war in a cantonment (*Sthirabhuta Kataka*) in the regal capital of Manyakheta. Large armies were also maintained by the feudatory kings who were expected to contribute to the defense of the empire in case of war. Chieftains and all the officials also served as commanders whose postings were transferable if the need arose.[[96]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-army-96)

The Rashtrakutas issued coins (minted in an *Akkashale*) such as *Suvarna*, *Drammas* in silver and gold weighing 65 [grains](https://en.wikipedia.org/wiki/Grain_(measure)), *Kalanju* weighing 48 grains, *Gadyanaka* weighing 96 grains, *Kasu* weighing 15 grains, *Manjati* with 2.5 grains and *Akkam* of 1.25 grain.

**Economy**

The Rashtrakuta economy was sustained by its natural and agricultural produce, its manufacturing revenues and moneys gained from its conquests. Cotton was the chief crop of the regions of southern Gujarat, [Khandesh](https://en.wikipedia.org/wiki/Khandesh) and Berar. Minnagar, Gujarat, [Ujjain](https://en.wikipedia.org/wiki/Ujjain), [Paithan](https://en.wikipedia.org/wiki/Paithan) and Tagara were important centres of textile industry. [Muslin](https://en.wikipedia.org/wiki/Muslin) cloth were manufactured in Paithan and [Warangal](https://en.wikipedia.org/wiki/Warangal). The cotton yarn and cloth was exported from [Bharoch](https://en.wikipedia.org/wiki/Bharuch). White [calicos](https://en.wikipedia.org/wiki/Calico_(textile)) were manufactured in [Burhanpur](https://en.wikipedia.org/wiki/Burhanpur) and Berar and exported to [Persia](https://en.wikipedia.org/wiki/Persia), [Turkey](https://en.wikipedia.org/wiki/Turkey), [Poland](https://en.wikipedia.org/wiki/Poland), [Arabia](https://en.wikipedia.org/wiki/Arabia) and [Egypt](https://en.wikipedia.org/wiki/Egypt).[[98]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade-98) The Konkan region, ruled by the feudatory Silharas, produced large quantities of [betel](https://en.wikipedia.org/wiki/Betel) leaves, coconut and rice while the lush forests of Mysore, ruled by the feudatory [Gangas](https://en.wikipedia.org/wiki/Gangas), produced such woods as sandal, timber, teak and ebony. Incense and perfumes were exported from the ports of [Thana](https://en.wikipedia.org/wiki/Thane) and Saimur.[[99]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade1-99)

The Deccan was rich in minerals, though its soil was not as fertile as that of the Gangetic plains. The copper mines of [Cudappah](https://en.wikipedia.org/wiki/Cudappah), [Bellary](https://en.wikipedia.org/wiki/Bellary), Chanda, Buldhana, Narsingpur, [Ahmadnagar](https://en.wikipedia.org/wiki/Ahmadnagar), Bijapur and [Dharwar](https://en.wikipedia.org/wiki/Dharwar) were an important source of income and played an important role in the economy.[[100]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade2-100) Diamonds were mined in Cudappah, Bellary, [Kurnool](https://en.wikipedia.org/wiki/Kurnool) and [Golconda](https://en.wikipedia.org/wiki/Golconda); the capital Manyakheta and Devagiri were important diamond and jewellery trading centres. The leather industry and tanning flourished in Gujarat and some regions of northern Maharashtra. [Mysore](https://en.wikipedia.org/wiki/Mysore) with its vast elephant herds was important for the ivory industry.[[101]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade3-101)

The Rashtrakuta empire controlled most of the western sea board of the subcontinent which facilitated its maritime trade.[[99]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade1-99) The Gujarat branch of the empire earned a significant income from the port of Bharoch, one of the most prominent ports in the world at that time.[[102]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade4-102) The empire's chief exports were cotton yarn, cotton cloth, muslins, hides, mats, indigo, incense, perfumes, [betel nuts](https://en.wikipedia.org/wiki/Betel_nut), coconuts, sandal, teak, timber, sesame oil and ivory. Its major imports were pearls, gold, dates from Arabia, slaves, [Italian](https://en.wikipedia.org/wiki/Italian_cuisine) wines, tin, lead, [topaz](https://en.wikipedia.org/wiki/Topaz), [storax](https://en.wikipedia.org/wiki/Storax), sweet clover, flint glass, [antimony](https://en.wikipedia.org/wiki/Antimony), gold and silver coins, singing boys and girls (for the entertainment of the royalty) from other lands. Trading in horses was an important and profitable business, monopolised by the Arabs and some local merchants.[[103]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade5-103) The Rashtrakuta government levied a shipping tax of one golden *Gadyanaka* on all foreign vessels embarking to any other ports and a fee of one silver *Ctharna* ( a coin) on vessels travelling locally.[[104]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade21-104)

Artists and craftsman operated as corporations (guilds) rather than as individual business. Inscriptions mention guilds of weavers, oilmen, artisans, basket and mat makers and fruit sellers. A [Saundatti](https://en.wikipedia.org/wiki/Saundatti) inscription refers to an assemblage of all the people of a district headed by the guilds of the region.[[105]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade7-105) Some guilds were considered superior to others, just as some corporations were, and received royal charters determining their powers and privileges. Inscriptions suggest these guilds had their own militia to protect goods in transit and, like village assemblies, they operated banks that lent money to traders and businesses.[[106]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade9-106)

The government's income came from five principal sources: regular taxes, occasional taxes, fines, income taxes, miscellaneous taxes and tributes from feudatories.[[107]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade10-107) An emergency tax was imposed occasionally and were applicable when the kingdom was under duress, such as when it faced natural calamities, or was preparing for war or overcoming war's ravages. Income tax included taxes on [crown land](https://en.wikipedia.org/wiki/Crown_land), wasteland, specific types of trees considered valuable to the economy, mines, salt, treasures unearthed by prospectors.[[108]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade11-108) Additionally, customary presents were given to the king or royal officers on such festive occasions as marriage or the birth of a son.[[109]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade23-109)

The king determined the tax levels based on need and circumstances in the kingdom while ensuring that an undue burden was not placed on the peasants.[[110]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade14-110) The land owner or tenant paid a variety of taxes, including land taxes, produce taxes and payment of the overhead for maintenance of the Gavunda (village head). Land taxes were varied, based on type of land, its produce and situation and ranged from 8% to 16%. A Banavasi inscription of 941 mentions reassessment of land tax due to the drying up of an old irrigation canal in the region.[[111]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade15-111) The land tax may have been as high as 20% to pay for expenses of a military frequently at war.[[112]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade16-112) In most of the kingdom, land taxes were paid in goods and services and rarely was cash accepted.[[113]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade18-113) A portion of all taxes earned by the government (usually 15%) was returned to the villages for maintenance.[[111]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade15-111)

Taxes were levied on artisans such as potters, sheep herders, weavers, oilmen, shopkeepers, stall owners, brewers and gardeners. Taxes on perishable items such as fish, meat, honey, medicine, fruits and essentials like fuel was as high as 16%.[[104]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade21-104) Taxes on salt and minerals were mandatory although the empire did not claim sole ownership of mines, implying that private mineral prospecting and the quarrying business may have been active.[[114]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade26-114) The state claimed all such properties whose deceased legal owner had no immediate family to make an inheritance claim.[[115]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trade27-115) Other miscellaneous taxes included ferry and house taxes. Only Brahmins and their temple institutions were taxed at a lower rate.

Culture

### Religion[[edit](https://en.wikipedia.org/w/index.php?title=Rashtrakuta_dynasty&action=edit&section=7)]

The Rashtrakuta kings supported the popular religions of the day in the traditional spirit of religious tolerance.[[117]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-tole-117) Scholars have offered various arguments regarding which specific religion the Rashtrakutas favoured, basing their evidence on [inscriptions](https://en.wikipedia.org/wiki/Indian_inscriptions), coins and contemporary literature. Some claim the Rashtrakutas were inclined towards [Jainism](https://en.wikipedia.org/wiki/Jainism) since many of the scholars who flourished in their courts and wrote in [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit), [Kannada](https://en.wikipedia.org/wiki/Kannada) and a few in [Apabhramsha](https://en.wikipedia.org/wiki/Apabhramsha) and [Prakrit](https://en.wikipedia.org/wiki/Prakrit) were Jains.[[118]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-writer-118) The Rashtrakutas built well-known Jain temples at locations such as Lokapura in [Bagalkot district](https://en.wikipedia.org/wiki/Bagalkot_district) and their loyal feudatory, the [Western Ganga Dynasty](https://en.wikipedia.org/wiki/Western_Ganga_Dynasty), built Jain monuments at [Shravanabelagola](https://en.wikipedia.org/wiki/Shravanabelagola) and [Kambadahalli](https://en.wikipedia.org/wiki/Kambadahalli). Scholars have suggested that Jainism was a principal religion at the very heart of the empire, modern Karnataka, accounting for more than 30% of the population and dominating the culture of the region.[[119]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-population-119) King Amoghavarsha I was a disciple of the Jain [acharya](https://en.wikipedia.org/wiki/Acharya) [Jinasena](https://en.wikipedia.org/wiki/Jinasena) and wrote in his religious writing, *Prashnottara Ratnamalika*, "having bowed to Varaddhamana ([Mahavira](https://en.wikipedia.org/wiki/Mahavira)), I write Prashnottara Ratnamalika". The mathematician [Mahaviracharya](https://en.wikipedia.org/wiki/Mahavira_(mathematician)) wrote in his *Ganita Sarasangraha*, "The subjects under Amoghavarsha are happy and the land yields plenty of grain. May the kingdom of King Nripatunga Amoghavarsha, follower of Jainism ever increase far and wide." Amoghavarsha may have taken up Jainism in his old age.[[120]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-grain-120)[[121]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-grain1-121)

However, the Rashtrakuta kings also patronized [Hinduism](https://en.wikipedia.org/wiki/Hinduism)'s followers of the [Shaiva](https://en.wikipedia.org/wiki/Shaivism), [Vaishnava](https://en.wikipedia.org/wiki/Vaishnava) and [Shakta](https://en.wikipedia.org/wiki/Shaktism) faiths. Almost all of their inscriptions begin with an invocation to god [Vishnu](https://en.wikipedia.org/wiki/Vishnu) or god [Shiva](https://en.wikipedia.org/wiki/Shiva). The [Sanjan](https://en.wikipedia.org/wiki/Sanjan_(Gujarat)) inscriptions tell of King Amoghavarsha I sacrificing a finger from his left hand at the [Lakshmi temple](https://en.wikipedia.org/wiki/Mahalakshmi_Temple_(Kolhapur)) at [Kolhapur](https://en.wikipedia.org/wiki/Kolhapur) to avert a calamity in his kingdom. King Dantidurga performed the *Hiranyagarbha* (horse sacrifice) and the Sanjan and [Cambay](https://en.wikipedia.org/wiki/Khambhat) plates of King [Govinda IV](https://en.wikipedia.org/wiki/Govinda_IV) mention [Brahmins](https://en.wikipedia.org/wiki/Brahmin) performing such rituals as [*Rajasuya*](https://en.wikipedia.org/wiki/Rajasuya), *Vajapeya* and *Agnishtoma*.[[122]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-ritual-122) An early [copper plate grant](https://en.wikipedia.org/wiki/Copper_plate_grant) of King Dantidurga (753) shows an image of god Shiva and the coins of his successor, King Krishna I (768), bear the legend *Parama Maheshwara* (another name for Shiva). The kings' titles such as *Veeranarayana* showed their Vaishnava leanings. Their flag had the sign of the Ganges and Yamuna rivers, perhaps copied from the Badami Chalukyas.[[123]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-ganga-123) The famous Kailasnatha temple at Ellora and other rock-cut caves attributed to them show that the Hinduism was flourishing.[[122]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-ritual-122) Their family deity was a goddess by name *Latana* (also known as *Rashtrashyena*, *Manasa* *Vindyavasini*) who took the form of a falcon to save the kingdom.[[124]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-falcon-124) They built temples with icons and ornamentation that satisfied the needs of different faiths. The temple at Salotgi was meant for followers of Shiva and Vishnu and the temple at Kargudri was meant for worshipers of Shiva, Vishnu and Bhaskara ([Surya](https://en.wikipedia.org/wiki/Surya), the sun god).[[118]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-writer-118)

In short, the Rashtrakuta rule was tolerant to multiple popular religions, [Jainism](https://en.wikipedia.org/wiki/Jainism), Vaishnavaism and Shaivism. [Buddhism](https://en.wikipedia.org/wiki/Buddhism) too found support and was popular in places such as [Dambal](https://en.wikipedia.org/wiki/Dambal) and [Balligavi](https://en.wikipedia.org/wiki/Balligavi), although it had declined significantly by this time.[[1]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-buddha-1) The decline of Buddhism in South India began in the 8th century with the spread of [Adi Shankara](https://en.wikipedia.org/wiki/Adi_Shankara)'s [Advaita](https://en.wikipedia.org/wiki/Advaita) philosophy.[[125]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-decrease-125) [Islamic](https://en.wikipedia.org/wiki/Islamic) contact with South India began as early as the 7th century, a result of trade between the Southern kingdoms and [Arab](https://en.wikipedia.org/wiki/Arab) lands. [Jumma](https://en.wikipedia.org/wiki/Jumu%27ah) [Masjids](https://en.wikipedia.org/wiki/Masjid) existed in the Rashtrakuta empire by the 10th century[[126]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-jumma-126) and many Muslims lived and mosques flourished on the coasts, specifically in towns such as [Kayalpattanam](https://en.wikipedia.org/wiki/Kayalpattanam) and [Nagore](https://en.wikipedia.org/wiki/Nagore). Muslim settlers married local women; their children were known as [Mappilas](https://en.wikipedia.org/wiki/Mappila) (*Moplahs*) and were actively involved in [horse trading](https://en.wikipedia.org/wiki/Horse_trading) and manning shipping fleets.[[127]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-jumma1-127)

### Society

*See also:*[*Society of Rashtrakuta empire of Manyakheta*](https://en.wikipedia.org/wiki/Society_of_Rashtrakuta_empire_of_Manyakheta)

Chronicles mention more [castes](https://en.wikipedia.org/wiki/Caste) than the four commonly known castes in the Hindu social system, some as many as seven castes.[[128]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste-128) [Al-Biruni](https://en.wikipedia.org/wiki/Al-Biruni), the famed 10th century Persian / central Asian [Indologist](https://en.wikipedia.org/wiki/Indology) mentions sixteen castes including the four basic castes of [Brahmins](https://en.wikipedia.org/wiki/Brahmins), [Kshatriya](https://en.wikipedia.org/wiki/Kshatriya), [Vaishya](https://en.wikipedia.org/wiki/Vaishya) and [Sudras](https://en.wikipedia.org/wiki/Sudras).[[129]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste1-129) The *Zakaya* or *Lahud* caste consisted of communities specialising in dance and acrobatics.[[130]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste3-130) People in the professions of sailing, hunting, weaving, cobblery, basket making and fishing belonged to specific castes or subcastes. The *Antyajas* caste provided many menial services to the wealthy. Brahmins enjoyed the highest status in Rashtrakuta society; only those Kshatriyas in the *Sat-Kshatriya* sub-caste (noble Kshatriyas) were higher in status.[[131]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste4-131)[[132]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste10-132)

The careers of Brahmins usually related to education, the judiciary, astrology, mathematics, poetry and philosophy[[133]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste6-133) or the occupation of hereditary administrative posts.[[134]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste7-134) Also Brahmins increasingly practiced non-Brahminical professions (agriculture, trade in betel nuts and martial posts).[[135]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste8-135) Capital punishment, although widespread, was not given to the royal Kshatriya sub-castes or to Brahmins found guilty of heinous crimes (as the killing of a Brahmin in medieval Hindu India was itself considered a heinous crime). As an alternate punishment to enforce the law a Brahmin's right hand and left foot was severed, leaving that person disabled.[[136]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste9-136)

By the 9th century, kings from all the four castes had occupied the highest seat in the monarchical system in Hindu India.[[137]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste11-137) Admitting Kshatriyas to [Vedic](https://en.wikipedia.org/wiki/Vedic_period) schools along with Brahmins was customary, but the children of the Vaishya and [Shudra](https://en.wikipedia.org/wiki/Shudra) castes were not allowed. Landownership by people of all castes is recorded in inscriptions[[138]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste12-138) Intercaste marriages in the higher castes were only between highly placed Kshatriya girls and Brahmin boys,[[139]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste15-139) but was relatively frequent among other castes.[[140]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste16-140) Intercaste functions were rare and dining together between people of various castes was avoided.[[141]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste17-141)

Joint families were the norm but legal separations between brothers and even father and son have been recorded in inscriptions.[[142]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste18-142) Women and daughters had rights over property and land as there are inscriptions recording the sale of land by women.[[143]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste19-143) The arranged marriage system followed a strict policy of early marriage for women. Among Brahmins, boys married at or below 16 years of age and the brides chosen for them were 12 or younger. This age policy was not strictly followed by other castes.[[144]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste20-144) [Sati](https://en.wikipedia.org/wiki/Sati_(practice)) (a custom in which a dead man's widow would [immolate](https://en.wikipedia.org/wiki/Self-immolation) herself on her husband's funeral [pyre](https://en.wikipedia.org/wiki/Pyre)) was practiced but the few examples noted in inscriptions were mostly in the royal families.[[145]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste22-145) The system of shaving the heads of widows was infrequent as epigraphs note that widows were allowed to grow their hair but decorating it was discouraged.[[146]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste23-146) The remarriage of a widow was rare among the upper castes and more accepted among the lower castes.[[147]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste24-147)

In the general population men wore two simple pieces of cloth, a loose garment on top and a garment worn like a [*dhoti*](https://en.wikipedia.org/wiki/Dhoti) for the lower part of the body. Only kings could wear [turbans](https://en.wikipedia.org/wiki/Turban), a practice that spread to the masses much later.[[148]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste26-148) Dancing was a popular entertainment and inscriptions speak of royal women being charmed by dancers, both male and female, in the king's palace. [Devadasis](https://en.wikipedia.org/wiki/Devadasi) (girls were "married" to a deity or temple) were often present in temples.[[149]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste27-149) Other recreational activities included attending animal fights of the same or different species. The [Atakur inscription](https://en.wikipedia.org/wiki/Atakur_inscription) ([hero stone](https://en.wikipedia.org/wiki/Hero_stone), *virgal*) was made for the favourite hound of the feudatory Western Ganga King Butuga II that died fighting a wild boar in a hunt.[[150]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste29-150) There are records of game preserves for hunting by royalty. Astronomy and astrology were well developed as subjects of study,[[150]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste29-150) and there were many superstitious beliefs such as catching a snake alive proved a woman's chastity. Old persons suffering from incurable diseases preferred to end their lives by drowning in the sacred waters of a pilgrim site or by a ritual burning.[[151]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-caste30-151)

### Literature

[Kannada](https://en.wikipedia.org/wiki/Kannada_language) became more prominent as a literary language during the Rashtrakuta rule with its script and literature showing remarkable growth, dignity and productivity.[[21]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-language2-21)[[24]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-Jaina_literature-24)[[26]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-Jaina_literature2-26) This period effectively marked the end of the classical Prakrit and Sanskrit era. Court poets and royalty created eminent works in Kannada and Sanskrit that spanned such literary forms as prose, poetry, rhetoric, the Hindu epics and the life history of Jain [tirthankars](https://en.wikipedia.org/wiki/Tirthankara). Bilingual writers such as [Asaga](https://en.wikipedia.org/wiki/Asaga) gained fame,[[152]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-asaga-152) and noted scholars such as the [Mahaviracharya](https://en.wikipedia.org/wiki/Mah%C4%81v%C4%ABra_(mathematician)) wrote on pure mathematics in the court of King Amoghavarsha I.[[153]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-mahavira-153)[[154]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-ganita-154)

[*Kavirajamarga*](https://en.wikipedia.org/wiki/Kavirajamarga) (850) by King [Amoghavarsha I](https://en.wikipedia.org/wiki/Amoghavarsha_I) is the earliest available book on rhetoric and poetics in Kannada,[[63]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-rhetoric-63)[[64]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-rhetoric1-64) though it is evident from this book that native styles of Kannada composition had already existed in previous centuries.[[155]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-amog-155) *Kavirajamarga* is a guide to poets (*Kavishiksha*) that aims to standardize these various styles. The book refers to early Kannada prose and poetry writers such as [Durvinita](https://en.wikipedia.org/wiki/Durvinita), perhaps the 6th-century monarch of [Western Ganga Dynasty](https://en.wikipedia.org/wiki/Western_Ganga_Dynasty).[[156]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-earlyprose-156)[[157]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-earlyprose1-157)[[158]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-earlyprose2-158)

The Jain writer [Adikavi Pampa](https://en.wikipedia.org/wiki/Adikavi_Pampa), widely regarded as one of the most influential [Kannada](https://en.wikipedia.org/wiki/Kannada) writers, became famous for [*Adipurana*](https://en.wikipedia.org/wiki/Adipurana) (941). Written in [champu](https://en.wikipedia.org/wiki/Champu) (mixed prose-verse style) style, it is the life history of the first Jain *tirthankara* [Rishabhadeva](https://en.wikipedia.org/wiki/Lord_Rishabha). Pampa's other notable work was [*Vikramarjuna Vijaya*](https://en.wikipedia.org/wiki/Vikramarjuna_Vijaya) (941), the author's version of the Hindu epic, [Mahabharata](https://en.wikipedia.org/wiki/Mahabharata), with [Arjuna](https://en.wikipedia.org/wiki/Arjuna) as the hero.[[159]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-bharata-159) Also called *Pampa Bharata*, it is a eulogy of the writer's patron, King [Chalukya](https://en.wikipedia.org/wiki/Chalukyas_of_Vemulavada) Arikeseri of [Vemulawada](https://en.wikipedia.org/wiki/Vemulwada,_Karimnagar_District) (a Rashtrakuta feudatory), comparing the king's virtues favorably to those of Arjuna. Pampa demonstrates such a command of classical Kannada that scholars over the centuries have written many interpretations of his work.[[160]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-kanepic-160)

Another notable Jain writer in Kannada was [Sri Ponna](https://en.wikipedia.org/wiki/Sri_Ponna), patronised by King Krishna III and famed for *Shantipurana*, his account of the life of Shantinatha, the 16th Jain tirthankara. He earned the title *Ubhaya Kavichakravathi* (supreme poet in two languages) for his command over both Kannada and Sanskrit. His other writings in Kannada were *Bhuvanaika-ramaabhyudaya*, *Jinaksharamale* and *Gatapratyagata*.[[63]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-rhetoric-63)[[161]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-ubhaya-161) Adikavi Pampa and Sri Ponna are called "gems of Kannada literature".

Prose works in [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit) was prolific during this era as well.[[24]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-Jaina_literature-24) Important mathematical theories and axioms were postulated by [Mahaviracharya](https://en.wikipedia.org/wiki/Mahavira_(mathematician)), a native of [Gulbarga](https://en.wikipedia.org/wiki/Gulbarga), who belonged to the Karnataka mathematical tradition and was patronised by King Amoghavarsha I.[[153]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-mahavira-153) His greatest contribution was *Ganitasarasangraha*, a writing in 9 chapters. Somadevasuri of 950 wrote in the court of [Arikesari II](https://en.wikipedia.org/wiki/Arikesari_II), a feudatory of Rashtrakuta [Krishna III](https://en.wikipedia.org/wiki/Krishna_III) in [Vemulavada](https://en.wikipedia.org/wiki/Vemulwada,_Karimnagar_District). He was the author of *Yasastilaka champu*, *Nitivakyamrita* and other writings. The main aim of the *champu* writing was to propagate Jain tenets and ethics. The second writing reviews the subject matter of *Arthashastra* from the standpoint of Jain morals in a clear and pithy manner.[[162]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-artha-162) Ugraditya, a Jain ascetic from Hanasoge in the modern Mysore district wrote a medical treatise called *Kalyanakaraka*. He delivered a discourse in the court of Amoghavarsha I encouraging abstinence from animal products and alcohol in medicine.[[163]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-cuisine-163)[[164]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-veg-164)

Trivikrama was a noted scholar in the court of King Indra III. His classics were *Nalachampu* (915), the earliest in champu style in Sanskrit, *Damayanti Katha*, *Madalasachampu* and Begumra plates. Legend has it that Goddess [Saraswati](https://en.wikipedia.org/wiki/Saraswati) helped him in his effort to compete with a rival in the king's court.[[162]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-artha-162) [Jinasena](https://en.wikipedia.org/wiki/Jinasena) was the spiritual preceptor and [guru](https://en.wikipedia.org/wiki/Guru) of [Amoghavarsha I](https://en.wikipedia.org/wiki/Amoghavarsha_I). A theologian, his contributions are *Dhavala* and *Jayadhavala* (written with another theologian [Virasena](https://en.wikipedia.org/wiki/Virasena)). These writings are named after their patron king who was also called Athishayadhavala. Other contributions from Jinasena were *Adipurana,* later completed by his disciple Gunabhadra, *Harivamsha* and *Parshvabhyudaya*.

**Architecture**

The Rashtrakutas contributed much to the architectural heritage of the Deccan. Art historian Adam Hardy categorizes their building activity into three schools: Ellora, around Badami, Aihole and Pattadakal, and at Sirval near Gulbarga.[[165]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-hardy1-165) The Rashtrakuta contributions to art and architecture are reflected in the splendid rock-cut cave temples at Ellora and Elephanta, areas also occupied by Jain monks, located in present-day [Maharashtra](https://en.wikipedia.org/wiki/Maharashtra). The Ellora site was originally part of a complex of 34 Buddhist caves probably created in the first half of the 6th century whose structural details show [Pandyan](https://en.wikipedia.org/wiki/Pandyan) influence. Cave temples occupied by Hindus are from later periods.[[166]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-rockcut-166)

The Rashtrakutas renovated these Buddhist caves and re-dedicated the rock-cut shrines. Amoghavarsha I espoused Jainism and there are five Jain cave temples at [Ellora](https://en.wikipedia.org/wiki/Ellora) ascribed to his period.[[167]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-167) The most extensive and sumptuous of the Rashtrakuta works at [Ellora](https://en.wikipedia.org/wiki/Ellora) is their creation of the monolithic [Kailasanath Temple](https://en.wikipedia.org/wiki/Ellora_Kailasanathar_Temple), a splendid achievement confirming the "Balhara" status as "one among the four principal Kings of the world".[[82]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-reded-82) The walls of the temple have marvellous sculptures from Hindu mythology including [Ravana](https://en.wikipedia.org/wiki/Ravana), [Shiva](https://en.wikipedia.org/wiki/Shiva) and [Parvathi](https://en.wikipedia.org/wiki/Parvathi) while the ceilings have paintings.

The Kailasanath Temple project was commissioned by King Krishna I after the Rashtrakuta rule had spread into South India from the Deccan. The architectural style used is *Karnata Dravida* according to Adam Hardy. It does not contain any of the *Shikharas* common to the *Nagara* style and was built on the same lines as the Virupaksha temple at [Pattadakal](https://en.wikipedia.org/wiki/Pattadakal) in Karnataka.[[168]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-Dravidian-168)[[169]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-hardy2-169) According to art historian Vincent Smith, the achievement at the Kailasanath temple is considered an architectural consummation of the monolithic rock-cut temple and deserves to be considered one of the wonders of the world.[[170]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-Freak-170) According to art historian Percy Brown, as an accomplishment of art, the Kailasanath temple is considered an unrivalled work of rock architecture, a monument that has always excited and astonished travellers.

While some scholars have claimed the architecture at [Elephanta](https://en.wikipedia.org/wiki/Elephanta_Caves) is attributable to the [Kalachuri](https://en.wikipedia.org/wiki/Kalachuri), others claim that it was built during the Rashtrakuta period.[[172]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-others-172) Some of the sculptures such as *Nataraja* and *Sadashiva* excel in beauty and craftsmanship even that of the Ellora sculptures.[[173]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trinity-173) Famous sculptures at Elephanta include *Ardhanarishvara* and *Maheshamurthy*. The latter, a three faced bust of Lord Shiva, is 25 feet (8 m) tall and considered one of the finest pieces of sculpture in India. It is said that, in the world of sculpture, few works of art depicting a divinity are as balanced.[[174]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-trinity-2-174) Other famous rock-cut temples in the Maharashtra region are the Dhumer Lena and Dashvatara cave temples in [Ellora](https://en.wikipedia.org/wiki/Ellora) (famous for its sculptures of Vishnu and Shivaleela) and the Jogeshvari temple near [Mumbai](https://en.wikipedia.org/wiki/Mumbai).

In [Karnataka](https://en.wikipedia.org/wiki/Karnataka) their most famous temples are the *Kashivishvanatha* temple and the Jain Narayana temple at [Pattadakal](https://en.wikipedia.org/wiki/Pattadakal), a [UNESCO](https://en.wikipedia.org/wiki/UNESCO) World Heritage site.[[175]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-karnataka_whs-175)[[176]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-hardy10-176) Other well-known temples are the Parameshwara temple at Konnur, Brahmadeva temple at Savadi, the Settavva, Kontigudi II, Jadaragudi and Ambigeragudi temples at [Aihole](https://en.wikipedia.org/wiki/Aihole), Mallikarjuna temple at Ron, Andhakeshwara temple at Huli ([Hooli](https://en.wikipedia.org/wiki/Hooli)), Someshwara temple at [Sogal](https://en.wikipedia.org/wiki/Sogal), Jain temples at Lokapura, [Navalinga](https://en.wikipedia.org/wiki/Navalinga_Temple_(Kukkanur)) temple at [Kuknur](https://en.wikipedia.org/wiki/Kuknur), Kumaraswamy temple at Sandur, numerous temples at Shirival in [Gulbarga](https://en.wikipedia.org/wiki/Gulbarga),[[177]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-hardy1000-177) and the [*Trikuteshwara*](https://en.wikipedia.org/wiki/Trikuteshwara) temple at [Gadag](https://en.wikipedia.org/wiki/Gadag) which was later expanded by [Kalyani Chalukyas](https://en.wikipedia.org/wiki/Kalyani_Chalukyas). Archeological study of these temples show some have the stellar (multigonal) plan later to be used profusely by the [Hoysalas](https://en.wikipedia.org/wiki/Hoysalas) at [Belur](https://en.wikipedia.org/wiki/Belur,_Karnataka) and [Halebidu](https://en.wikipedia.org/wiki/Halebidu).[[178]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-karnatakatemples-178) One of the richest traditions in Indian architecture took shape in the Deccan during this time which Adam Hardy calls *Karnata dravida* style as opposed to traditional Dravida style.[[179]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-Karnatadravida-179)

### Language

With the ending of the [Gupta Dynasty](https://en.wikipedia.org/wiki/Gupta_Dynasty) in northern India in the early 6th century, major changes began taking place in the Deccan south of the Vindyas and in the southern regions of India. These changes were not only political but also linguistic and cultural. The royal courts of peninsular India (outside of [Tamilakam](https://en.wikipedia.org/wiki/Tamilakam)) interfaced between the increasing use of the local [Kannada language](https://en.wikipedia.org/wiki/Kannada_language) and the expanding Sanskritic culture. Inscriptions, including those that were bilingual, demonstrate the use of Kannada as the primary administrative language in conjunction with Sanskrit.[[19]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-language1-19)[[20]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-houb-20) Government archives used Kannada for recording pragmatic information relating to grants of land.[[180]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-grant-180) The local language formed the *desi* (popular) literature while literature in Sanskrit was more *marga* (formal). Educational institutions and places of higher learning (*ghatikas*) taught in Sanskrit, the language of the learned Brahmins, while Kannada increasingly became the speech of personal expression of devotional closeness of a worshipper to a private deity. The patronage Kannada received from rich and literate Jains eventually led to its use in the [devotional movements](https://en.wikipedia.org/wiki/Devotional_movements) of later centuries.[[181]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-rich-181)

Contemporaneous literature and inscriptions show that Kannada was not only popular in the modern Karnataka region but had spread further north into present day southern Maharashtra and to the northern Deccan by the 8th century.[[182]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-change-182) Kavirajamarga, the work on poetics, refers to the entire region between the [Kaveri River](https://en.wikipedia.org/wiki/Kaveri_River) and the [Godavari River](https://en.wikipedia.org/wiki/Godavari_River) as "[Kannada](https://en.wikipedia.org/wiki/Kannada) country".[[183]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-country-183)[[184]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-god1-184)[[185]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-god2-185) Higher education in Sanskrit included the subjects of [Veda](https://en.wikipedia.org/wiki/Veda), *Vyakarana* (grammar), *Jyotisha* (astronomy and astrology), *Sahitya* (literature), *Mimansa* (Exegesis), *Dharmashastra* (law), *Puranas* (ritual), and *Nyaya* (logic). An examination of inscriptions from this period shows that the [*Kavya*](https://en.wikipedia.org/wiki/Kavya) (classical) style of writing was popular. The awareness of the merits and defects in inscriptions by the archivists indicates that even they, though mediocre poets, had studied standard classical literature in Sanskrit.[[186]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-defect-186) An inscription in Kannada by King [Krishna III](https://en.wikipedia.org/wiki/Krishna_III), written in a poetic Kanda metre, has been found as far away as [Jabalpur](https://en.wikipedia.org/wiki/Jabalpur) in modern [Madhya Pradesh](https://en.wikipedia.org/wiki/Madhya_Pradesh).[[18]](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty#cite_note-language-18) Kavirajamarga, a work on poetics in Kannada by [Amoghavarsha I](https://en.wikipedia.org/wiki/Amoghavarsha_I), shows that the study of poetry was popular in the Deccan during this time. Trivikrama's Sanskrit writing, *Nalachampu*, is perhaps the earliest in the *champu* style from the Deccan.

Source:-

<https://en.wikipedia.org/wiki/Rashtrakuta_dynasty>

**Session-8**

Heading- **Gurjara-Pratihara Dynasty**

The **Gurjara-Pratihara dynasty** was an [imperial power](https://en.wikipedia.org/wiki/Empire) during the [Late Classical period](https://en.wikipedia.org/wiki/Classical_India) on the [Indian subcontinent](https://en.wikipedia.org/wiki/Indian_subcontinent), that ruled much of [Northern India](https://en.wikipedia.org/wiki/Hindustan) from the mid-8th to the 11th century. They ruled first at [Ujjain](https://en.wikipedia.org/wiki/Ujjain) and later at [Kannauj](https://en.wikipedia.org/wiki/Kannauj).[[1]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-FOOTNOTEAvari2007204%E2%80%93205-1)

The Gurjara-Pratiharas were instrumental in containing Arab armies moving east of the [Indus River](https://en.wikipedia.org/wiki/Indus_River).[[2]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-2) [Nagabhata I](https://en.wikipedia.org/wiki/Nagabhata_I) defeated the Arab army under Junaid and Tamin during the [Caliphate campaigns in India](https://en.wikipedia.org/wiki/Caliphate_campaigns_in_India). Under [Nagabhata II](https://en.wikipedia.org/wiki/Nagabhata_II), the Gurjara-Pratiharas became the most powerful dynasty in northern India. He was succeeded by his son [Ramabhadra](https://en.wikipedia.org/wiki/Ramabhadra), who ruled briefly before being succeeded by his son, [Mihira Bhoja](https://en.wikipedia.org/wiki/Mihira_Bhoja). Under Bhoja and his successor [Mahendrapala I](https://en.wikipedia.org/wiki/Mahendrapala_I), the Pratihara Empire reached its peak of prosperity and power. By the time of Mahendrapala, the extent of its territory rivalled that of the [Gupta Empire](https://en.wikipedia.org/wiki/Gupta_Empire) stretching from the border of [Sindh](https://en.wikipedia.org/wiki/Sindh) in the west to [Bengal](https://en.wikipedia.org/wiki/Bengal) in the east and from the [Himalayas](https://en.wikipedia.org/wiki/Himalayas) in the north to areas past the [Narmada](https://en.wikipedia.org/wiki/Narmada) in the south.[[3]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-FOOTNOTEAvari2007303-3)[[4]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-FOOTNOTESircar1971146-4) The expansion triggered a [tripartite power struggle](https://en.wikipedia.org/wiki/Tripartite_Struggle) with the [Rashtrakuta](https://en.wikipedia.org/wiki/Rashtrakuta) and [Pala](https://en.wikipedia.org/wiki/Pala_Empire) empires for control of the [Indian Subcontinent](https://en.wikipedia.org/wiki/Indian_Subcontinent). During this period, Imperial Pratihara took the title of [*Maharajadhiraja*](https://en.wikipedia.org/wiki/Maharaja)*of*[*Āryāvarta*](https://en.wikipedia.org/wiki/%C4%80ry%C4%81varta) (*Great King of Kings of India*).

Gurjara-Pratihara are known for their sculptures, carved panels and open pavilion style temples. The greatest development of their style of temple building was at [Khajuraho](https://en.wikipedia.org/wiki/Khajuraho), now a [UNESCO World Heritage Site](https://en.wikipedia.org/wiki/UNESCO_World_Heritage_Site).[[5]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-Partha_Mitter_pp.66-5)

The power of the Pratiharas was weakened by dynastic strife. It was further diminished as a result of a great raid led by the Rashtrakuta ruler [Indra III](https://en.wikipedia.org/wiki/Indra_III) who, in about 916, sacked Kannauj. Under a succession of rather obscure rulers, the Pratiharas never regained their former influence. Their feudatories became more and more powerful, one by one throwing off their allegiance until, by the end of the 10th century, the Pratiharas controlled little more than the Gangetic [Doab](https://en.wikipedia.org/wiki/Doab). Their last important king, Rajyapala, was driven from Kannauj by [Mahmud of Ghazni](https://en.wikipedia.org/wiki/Mahmud_of_Ghazni) in 1018.

**Etymology and Origin**

The origin of the dynasty and the meaning of the term "Gurjara" in its name is a topic of debate among historians. The rulers of this dynasty used the self-designation "Pratihara" for their clan, and never referred to themselves as Gurjaras.[[6]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-FOOTNOTESanjay_Sharma2006188-6) They claimed descent from the legendary hero [Lakshmana](https://en.wikipedia.org/wiki/Lakshmana), who is said to have acted as a *pratihara* ("door-keeper") for his brother [Rama](https://en.wikipedia.org/wiki/Rama).[[7]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-FOOTNOTETripathi1959223-7)[[8]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-FOOTNOTEPuri19577-8) Some modern scholars theorize that a Pratihara ancestor served as a "minister of defense" (or Pratihara) in a Rasthrakuta court, and that is how the dynasty came to be known as Pratihara.[[9]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-9)

[Govind Sadashiv Ghurye](https://en.wikipedia.org/wiki/G._S._Ghurye) describe them Brahmins[[10]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-10)

Multiple inscriptions of their neighbouring dynasties describe the Pratiharas as "Gurjara".[[11]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-FOOTNOTEPuri19579-13-11) The term "Gurjara-Pratihara" occurs only in the Rajor inscription of a feudatory ruler named Mathanadeva, who describes himself as a "Gurjara-Pratihara". According to one school of thought, Gurjara was the name of the territory (see [Gurjara-desha](https://en.wikipedia.org/wiki/Gurjaradesa)) originally ruled by the Pratiharas; gradually, the term came to denote the people of this territory. An opposing theory is that Gurjara was the name of the tribe to which the dynasty belonged, and Pratihara was a clan of this tribe.[[12]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-FOOTNOTEMajumdar1981612-613-12)

Among those who believe that the term Gurjara was originally a tribal designation, there are disagreements over whether they were native Indians or foreigners.[[13]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-FOOTNOTEPuri19571-2-13) The proponents of the foreign origin theory point out that the Gurjara-Pratiharas suddenly emerged as a political power in north India around 6th century CE, shortly after the [Huna](https://en.wikipedia.org/wiki/Huna_people) invasion of that region.[[14]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-FOOTNOTEPuri19572-14) Critics of the foreign origin theory argue that there is no conclusive evidence of their foreign origin: they were well-assimilated in the Indian culture. Moreover, if they invaded Indian through the north-west, it is inexplicable why would they choose to settle in the semi-arid area of present-day Rajasthan, rather than the fertile [Indo-Gangetic Plain](https://en.wikipedia.org/wiki/Indo-Gangetic_Plain).[[15]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-FOOTNOTEPuri19574-6-15)

According to the [Agnivansha](https://en.wikipedia.org/wiki/Agnivansha) legend given in the later manuscripts of [*Prithviraj Raso*](https://en.wikipedia.org/wiki/Prithviraj_Raso), the Pratiharas and three other [Rajput](https://en.wikipedia.org/wiki/Rajput) dynasties originated from a sacrificial fire-pit (agnikunda) at [Mount Abu](https://en.wikipedia.org/wiki/Mount_Abu). Some [colonial-era](https://en.wikipedia.org/wiki/British_India) historians interpreted this myth to suggest a foreign origin for these dynasties. According to this theory, the foreigners were admitted in the [Hindu caste system](https://en.wikipedia.org/wiki/Hindu_caste_system) after performing a fire ritual.[[16]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-FOOTNOTEYadava198235-16) However, this legend is not found in the earliest available copies of *Prithviraj Raso*. It is based on a [Paramara](https://en.wikipedia.org/wiki/Paramara) legend; the 16th century Rajput bards claim heroic descent of clans in order to foster Rajput unity against the [Mughals](https://en.wikipedia.org/wiki/Mughal_Emperor).

**History**

The original centre of Pratihara power is a matter of controversy. R. C. Majumdar, on the basis of a verse in the Harivamsha-Purana, AD 783, the interpretation of which he conceded was not free from difficulty, held that Vatsaraja ruled at Ujjain .[[18]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-18) Dasharatha Sharma, interpreting it differently located the original capital in the Bhinmala Jalor area.[[19]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-19) M. W. Meister[[20]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-20) and Shanta Rani Sharma[[21]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-21) concur with his conclusion in view of the fact that the writer of the Jaina narrative Kuvalayamala states that it was composed at Jalor in the time of Vatsaraja in AD 778, which is five years before the composition of Harivamsha-Purana.

### Early rulers

[Nagabhata I](https://en.wikipedia.org/wiki/Nagabhata_I) (730–756) extended his control east and south from Mandor, conquering [Malwa](https://en.wikipedia.org/wiki/Malwa) as far as [Gwalior](https://en.wikipedia.org/wiki/Gwalior) and the port of Bharuch in Gujarat. He established his capital at [Avanti](https://en.wikipedia.org/wiki/Ujjain) in Malwa, and checked the expansion of the [Arabs](https://en.wikipedia.org/wiki/Arab), who had established themselves in [Sind](https://en.wikipedia.org/wiki/History_of_Sindh). In this battle (738 CE) Nagabhata led a confederacy of Gurjara-Pratiharas to defeat the Muslim Arabs who had till then been pressing on victorious through [West Asia](https://en.wikipedia.org/wiki/West_Asia) and [Iran](https://en.wikipedia.org/wiki/Iran). Nagabhata I was followed by two weak successors, who were in turn succeeded by [Vatsraja](https://en.wikipedia.org/wiki/Vatsraj) (775–805).

### Resistance to the Caliphate[[edit](https://en.wikipedia.org/w/index.php?title=Gurjara-Pratihara_dynasty&action=edit&section=4)]

*Main article:*[*Caliphate campaigns in India*](https://en.wikipedia.org/wiki/Caliphate_campaigns_in_India)

In the Gwalior inscription, it is recorded that Gurjara-Pratihara emperor Nagabhata "crushed the large army of the powerful Mlechcha king." This large army consisted of cavalry, infantry, siege artillery, and probably a force of camels. Since Tamin was a new governor he had a force of [Syrian](https://en.wikipedia.org/wiki/Syria) cavalry from [Damascus](https://en.wikipedia.org/wiki/Damascus), local Arab contingents, converted Hindus of Sindh, and foreign mercenaries like the [Turkics](https://en.wikipedia.org/wiki/Turkic_peoples). All together the invading army may have had anywhere between 10–15,000 cavalry, 5000 infantry, and 2000 camels.[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia:Citation_needed)]

The Arab chronicler Sulaiman describes the army of the Pratiharas as it stood in 851 CE, "The ruler of Gurjars maintains numerous forces and no other Indian prince has so fine a cavalry. He is unfriendly to the Arabs, still he acknowledges that the king of the Arabs is the greatest of rulers. Among the princes of India there is no greater foe of the Islamic faith than he. He has got riches, and his camels and horses are numerous."[[22]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-Chaurasia-22)

### Conquest of Kannauj and further expansion

The metropolis of Kannauj had suffered a power vacuum following the death of [Harsha](https://en.wikipedia.org/wiki/Harsha) without an heir, which resulted in the disintegration of the [Empire of Harsha](https://en.wikipedia.org/wiki/Empire_of_Harsha). This space was eventually filled by [Yashovarman](https://en.wikipedia.org/wiki/Yashovarman) around a century later but his position was dependent upon an alliance with [Lalitaditya Muktapida](https://en.wikipedia.org/wiki/Lalitaditya_Muktapida). When Muktapida undermined Yashovarman, a tri-partite struggle for control of the city developed, involving the Pratiharas, whose territory was at that time to the west and north, the [Palas](https://en.wikipedia.org/wiki/Pala_Empire) of [Bengal](https://en.wikipedia.org/wiki/Bengal) in the east and the [Rashtrakutas](https://en.wikipedia.org/wiki/Rashtrakutas), whose base lay at the south in the [Deccan](https://en.wikipedia.org/wiki/Deccan_Plateau).[[25]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-25)[[26]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-26) [Vatsraja](https://en.wikipedia.org/wiki/Vatsraja) successfully challenged and defeated the Pala ruler [Dharmapala](https://en.wikipedia.org/wiki/Dharmapala) and [Dantidurga](https://en.wikipedia.org/wiki/Dantidurga), the Rashtrakuta king, for control of Kannauj.

Around 786, the Rashtrakuta ruler Dhruva (c. 780–793) crossed the [Narmada River](https://en.wikipedia.org/wiki/Narmada_River) into Malwa, and from there tried to capture Kannauj. Vatsraja was defeated by the [Dhruva Dharavarsha](https://en.wikipedia.org/wiki/Dhruva_Dharavarsha) of the Rashtrakuta dynasty around 800. Vatsraja was succeeded by [Nagabhata II](https://en.wikipedia.org/wiki/Nagabhata_II) (805–833), who was initially defeated by the Rashtrakuta ruler [Govinda III](https://en.wikipedia.org/wiki/Govinda_III) (793–814), but later recovered Malwa from the Rashtrakutas, conquered Kannauj and the [Indo-Gangetic Plain](https://en.wikipedia.org/wiki/Indo-Gangetic_Plain) as far as [Bihar](https://en.wikipedia.org/wiki/Bihar) from the Palas, and again checked the [Muslims](https://en.wikipedia.org/wiki/Muslim) in the west. He rebuilt the great [Shiva](https://en.wikipedia.org/wiki/Shiva) temple at [Somnath](https://en.wikipedia.org/wiki/Somnath) in Gujarat, which had been demolished in an Arab raid from [Sindh](https://en.wikipedia.org/wiki/Sindh). Kannauj became the center of the Gurjara-Pratihara state, which covered much of northern India during the peak of their power, c. 836–910.[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia:Citation_needed)]

Rambhadra (833-c. 836) briefly succeeded Nagabhata II. [Mihira Bhoja](https://en.wikipedia.org/wiki/Mihira_Bhoja) (c. 836–886) expanded the Pratihara dominions west to the border of Sind, east to Bengal, and south to the Narmada. His son, [Mahenderpal I](https://en.wikipedia.org/wiki/Mahenderpal_I) (890–910), expanded further eastwards in [Magadha](https://en.wikipedia.org/wiki/Magadha), Bengal, and [Assam](https://en.wikipedia.org/wiki/Assam).

### Decline[[edit](https://en.wikipedia.org/w/index.php?title=Gurjara-Pratihara_dynasty&action=edit&section=6)]

[Bhoja II](https://en.wikipedia.org/wiki/Bhoja_II_(Gurjara-Pratihara_dynasty)) (910–912) was overthrown by [Mahipala I](https://en.wikipedia.org/wiki/Mahipala_I) (912–944). Several feudatories of the empire took advantage of the temporary weakness of the Gurjara-Pratiharas to declare their independence, notably the [Paramaras](https://en.wikipedia.org/wiki/Paramara) of Malwa, the [Chandelas](https://en.wikipedia.org/wiki/Chandela) of [Bundelkhand](https://en.wikipedia.org/wiki/Bundelkhand), the [Kalachuris](https://en.wikipedia.org/wiki/Kalachuris_of_Tripuri) of [Mahakoshal](https://en.wikipedia.org/wiki/Mahakoshal), the [Tomaras](https://en.wikipedia.org/wiki/Tomaras) of [Haryana](https://en.wikipedia.org/wiki/Haryana), and the [Chahamanas of Shakambhari](https://en.wikipedia.org/wiki/Chahamanas_of_Shakambhari). The south Indian Emperor [Indra III](https://en.wikipedia.org/wiki/Indra_III) (c. 914–928) of the Rashtrakuta dynasty briefly captured Kannauj in 916, and although the Pratiharas regained the city, their position continued to weaken in the 10th century, partly as a result of the drain of simultaneously fighting off [Turkic](https://en.wikipedia.org/wiki/Turkic_peoples) attacks from the west, the attacks from the Rashtrakuta dynasty from the south and the Pala advances in the east. The Gurjara-Pratiharas lost control of Rajasthan to their feudatories, and the Chandelas captured the strategic fortress of Gwalior in central India around 950. By the end of the 10th century the Gurjara-Pratihara domains had dwindled to a small state centered on Kannauj.[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia:Citation_needed)]

[Mahmud of Ghazni](https://en.wikipedia.org/wiki/Mahmud_of_Ghazni) captured Kannauj in 1018, and the Pratihara ruler Rajapala fled. He was subsequently captured and killed by the Chandela ruler [Vidyadhara](https://en.wikipedia.org/wiki/Vidyadhara_(Chandela_king)).[[27]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-27)[[28]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-28) The Chandela ruler then placed Rajapala's son Trilochanpala on the throne as a proxy. Jasapala, the last Gurjara-Pratihara ruler of Kannauj, died in 1036.

**Gurjara Partihara Art**

There are notable examples of architecture from the Gurjara-Pratihara era, including sculptures and carved panels.[[30]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-30) Their temples, constructed in an open pavilion style. One of the most notable Gurjara-Pratihara style of architecture was [Khajuraho](https://en.wikipedia.org/wiki/Khajuraho), built by their vassals, the [Chandelas](https://en.wikipedia.org/wiki/Chandelas) of [Bundelkhand](https://en.wikipedia.org/wiki/Bundelkhand).[[5]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-Partha_Mitter_pp.66-5)

### Māru-Gurjara architecture[[edit](https://en.wikipedia.org/w/index.php?title=Gurjara-Pratihara_dynasty&action=edit&section=8)]

[Māru-Gurjara architecture](https://en.wikipedia.org/wiki/M%C4%81ru-Gurjara_architecture) was developed during Gurjara Pratihara Empire.

#### Bateshwar Hindu temples complex[[edit](https://en.wikipedia.org/w/index.php?title=Gurjara-Pratihara_dynasty&action=edit&section=9)]

[Bateshwar Hindu temples, Madhya Pradesh](https://en.wikipedia.org/wiki/Bateshwar_Hindu_temples,_Madhya_Pradesh) was constructed during the Gurjara-Pratihara Empire between 8th to 11th century.[[31]](https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty#cite_note-31)

#### Baroli temples complex[[edit](https://en.wikipedia.org/w/index.php?title=Gurjara-Pratihara_dynasty&action=edit&section=10)]

[Baroli temples complex](https://en.wikipedia.org/wiki/Baroli_Temples) are eight temples, built by the Gurjara-Pratiharas, is situated within a walled enclosure.

**Legacy**

Historians of India, since the days of [Elphinstone](https://en.wikipedia.org/wiki/Lord_Elphinstone), have wondered at the slow progress of Muslim invaders in India, as compared with their rapid advance in other parts of the world. The Arabs possibly only stationed small invasions independent of the Caliph. Arguments of doubtful validity have often been put forward to explain this unique phenomenon. Currently it is believed that it was the power of the Gurjara-Pratihara army that effectively barred the progress of the Muslims beyond the confines of Sindh, their first conquest for nearly three hundred years. In the light of later events this might be regarded as the "Chief contribution of the Gurjara Pratiharas to the history of India".

**List of Rulers**

* [Nagabhata I](https://en.wikipedia.org/wiki/Nagabhata_I) (730–760)
* [Kakustha](https://en.wikipedia.org/wiki/Kakustha_(Gurjara-Pratihara_dynasty)) and [Devaraja](https://en.wikipedia.org/wiki/Devaraja_(Gurjara-Pratihara_dynasty)) (760–780)
* [Vatsaraja](https://en.wikipedia.org/wiki/Vatsaraja) (780–800)
* [Nagabhata II](https://en.wikipedia.org/wiki/Nagabhata_II) (800–833)
* [Ramabhadra](https://en.wikipedia.org/wiki/Ramabhadra) (833–836)
* [Mihira Bhoja](https://en.wikipedia.org/wiki/Mihira_Bhoja) or Bhoja I (836–885)
* [Mahendrapala I](https://en.wikipedia.org/wiki/Mahendrapala_I) (885–910)
* [Bhoja II](https://en.wikipedia.org/wiki/Bhoja_II_(Gurjara-Pratihara_dynasty)) (910–913)
* [Mahipala I](https://en.wikipedia.org/wiki/Mahipala_I) (913–944)
* [Mahendrapala II](https://en.wikipedia.org/wiki/Mahendrapala_II) (944–948)
* Devapala (948–954)
* Vinayakapala (954–955)
* Mahipala II (955–956)
* Vijayapala II (956–960)
* Rajapala (960–1018)
* Trilochanapala (1018–1027)
* Yasahpala (1024–1036)

Source:-

<https://en.wikipedia.org/wiki/Gurjara-Pratihara_dynasty>

**Session-9**

Heading- **Pala Empire**

The **Pala Empire** was an imperial power during the [Late Classical period](https://en.wikipedia.org/wiki/Classical_India) on the [Indian subcontinent](https://en.wikipedia.org/wiki/Indian_subcontinent),[[4]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sen1999-4) which originated in the region of [Bengal](https://en.wikipedia.org/wiki/Bengal). It is named after its ruling dynasty, whose rulers bore names ending with the suffix of *Pala* ("protector" in [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit)). They were followers of the [Mahayana](https://en.wikipedia.org/wiki/Mahayana) and [Tantric](https://en.wikipedia.org/wiki/Vajrayana) schools of [Buddhism](https://en.wikipedia.org/wiki/Buddhism). The empire was founded with the election of [Gopala](https://en.wikipedia.org/wiki/Gopala) as the emperor of [Gauda](https://en.wikipedia.org/wiki/Gau%E1%B8%8Da_(city)) in 750 CE.[[5]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Majumdar1977-5) The Pala stronghold was located in [Bengal](https://en.wikipedia.org/wiki/Bengal) and [Bihar](https://en.wikipedia.org/wiki/Bihar), which included the major cities of [Vikrampura](https://en.wikipedia.org/wiki/Bikrampur), [Pataliputra](https://en.wikipedia.org/wiki/Pataliputra), [Gauda](https://en.wikipedia.org/wiki/Gauda_(city)), [Monghyr](https://en.wikipedia.org/wiki/Munger), [Somapura](https://en.wikipedia.org/wiki/Somapura), Ramvati ([Varendra](https://en.wikipedia.org/wiki/Varendra)), [Tamralipta](https://en.wikipedia.org/wiki/Tamralipta) and [Jaggadala](https://en.wikipedia.org/wiki/Jaggadala).

The Palas were astute diplomats and military conquerors. Their army was noted for its vast [war elephant](https://en.wikipedia.org/wiki/War_elephant) corps. Their navy performed both mercantile and defensive roles in the [Bay of Bengal](https://en.wikipedia.org/wiki/Bay_of_Bengal). The Palas were important promoters of classical [Indian philosophy](https://en.wikipedia.org/wiki/Indian_philosophy), [literature](https://en.wikipedia.org/wiki/Indian_literature), [painting](https://en.wikipedia.org/wiki/Indian_painting), and [sculpture](https://en.wikipedia.org/wiki/Indian_sculpture). They built grand temples and monasteries, including the [Somapura Mahavihara](https://en.wikipedia.org/wiki/Somapura_Mahavihara), and patronised the great universities of [Nalanda](https://en.wikipedia.org/wiki/Nalanda) and [Vikramashila](https://en.wikipedia.org/wiki/Vikramashila). The [Proto-Bengali language](https://en.wikipedia.org/wiki/Bengali_language) developed under Pala rule. The empire enjoyed relations with the [Srivijaya Empire](https://en.wikipedia.org/wiki/Srivijaya_Empire), the [Tibetan Empire](https://en.wikipedia.org/wiki/Tibetan_Empire) and the [Arab](https://en.wikipedia.org/wiki/Arab) [Abbasid Caliphate](https://en.wikipedia.org/wiki/Abbasid_Caliphate). Abbasid coinage found in Pala archaeological sites, as well as records of Arab historians, point to flourishing mercantile and intellectual contacts. The [House of Wisdom](https://en.wikipedia.org/wiki/House_of_Wisdom) in Baghdad absorbed the mathematical and astronomical achievements of Indian civilisation during this period.[[6]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-6)

At its height in the early 9th century, the Pala Empire was the dominant power in the northern Indian subcontinent, with its territory stretching across parts of modern-day eastern Pakistan, northern and northeastern [India](https://en.wikipedia.org/wiki/India), [Nepal](https://en.wikipedia.org/wiki/Nepal) and [Bangladesh](https://en.wikipedia.org/wiki/Bangladesh).[[5]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Majumdar1977-5)[[7]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-7) The empire reached its peak under Emperors [Dharmapala](https://en.wikipedia.org/wiki/Dharmapala_(emperor)) and [Devapala](https://en.wikipedia.org/wiki/Devapala_(Pala_dynasty)). The Palas also exerted a strong cultural influence under [Atisa](https://en.wikipedia.org/wiki/Atisa) in Tibet, as well as in Southeast Asia. Pala control of North India was ultimately ephemeral, as they struggled with the [Gurjara-Pratiharas](https://en.wikipedia.org/wiki/Gurjara-Pratihara) and the [Rashtrakutas](https://en.wikipedia.org/wiki/Rashtrakuta) for the control of [Kannauj](https://en.wikipedia.org/wiki/Kannauj) and were defeated. After a short lived decline, Emperor [Mahipala I](https://en.wikipedia.org/wiki/Mahipala_I) defended imperial bastions in Bengal and Bihar against South Indian [Chola](https://en.wikipedia.org/wiki/Chola_Empire) invasions. Emperor [Ramapala](https://en.wikipedia.org/wiki/Ramapala) was the last strong Pala ruler, who gained control of [Kamarupa](https://en.wikipedia.org/wiki/Kamarupa) and [Kalinga](https://en.wikipedia.org/wiki/Kalinga_(historical_region)). The empire was considerably weakened by the 11th century, with many areas engulfed in rebellion.

The resurgent [Hindu](https://en.wikipedia.org/wiki/Hindu) [Sena dynasty](https://en.wikipedia.org/wiki/Sena_dynasty) dethroned the Pala Empire in the 12th century, ending the reign of the last major Buddhist imperial power in the Indian subcontinent. The Pala period is considered one of the golden eras of Bengali history.[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8)[[9]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTESengupta201139%E2%80%9349-9) The Palas brought stability and prosperity to Bengal after centuries of civil war between warring divisions. They advanced the achievements of previous Bengali civilisations and created outstanding works of arts and architecture. They laid the basis for the [Bengali language](https://en.wikipedia.org/wiki/Bengali_language), including its first literary work, the [*Charyapada*](https://en.wikipedia.org/wiki/Charyapada). The Pala legacy is still reflected in [Tibetan Buddhism](https://en.wikipedia.org/wiki/Tibetan_Buddhism).

**History**

### Origins[[edit](https://en.wikipedia.org/w/index.php?title=Pala_Empire&action=edit&section=2)]

According to the Khalimpur copper plate inscription, the first Pala king Gopala was the son of a warrior named Vapyata. The *Ramacharitam* attests that [Varendra](https://en.wikipedia.org/wiki/Varendra) (North Bengal) was the fatherland (*Janakabhu*) of the Palas. The ethnic origins of the dynasty are unknown, although the later records claim that Gopala was a [Kshatriya](https://en.wikipedia.org/wiki/Kshatriya) belonging to the legendary [Solar dynasty](https://en.wikipedia.org/wiki/Solar_dynasty). The *Ballala-Carita* states that the Palas were Kshatriyas, a claim reiterated by [Taranatha](https://en.wikipedia.org/wiki/Taranatha) in his *History of Buddhism in India* as well as Ghanaram Chakrabarty in his [*Dharmamangala*](https://en.wikipedia.org/wiki/Dharmamangalkavya) (both written in the 16th century CE). The *Ramacharitam* also attests the fifteenth Pala emperor, [Ramapala](https://en.wikipedia.org/wiki/Ramapala), as a Kshatriya. Claims of belonging to the legendary Solar dynasty are unreliable and clearly appear to be an attempt to cover up the humble origins of the dynasty.[[9]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTESengupta201139%E2%80%9349-9) The Pala dynasty has also been branded as [Śudra](https://en.wikipedia.org/wiki/%C5%9Audra) in some sources such as [*Manjushri-Mulakalpa*](https://en.wikipedia.org/wiki/Ma%C3%B1ju%C5%9Br%C4%AB-m%C5%ABla-kalpa); this might be because of their Buddhist leanings.[[10]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTEBagchi199337-10)[[11]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-11)[[12]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-12)[[13]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-13)[[14]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-14)[[15]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-15)[[16]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-16) According to [Abu'l-Fazl ibn Mubarak](https://en.wikipedia.org/wiki/Abu%27l-Fazl_ibn_Mubarak) (in [Ain-i-Akbari](https://en.wikipedia.org/wiki/Ain-i-Akbari)), the Palas were [Kayasthas](https://en.wikipedia.org/wiki/Kayastha). There are even accounts that claim Gopala may have been from a [Brahmin](https://en.wikipedia.org/wiki/Brahmin) lineage.[[17]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-17)[[18]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-18)

### Establishment[[edit](https://en.wikipedia.org/w/index.php?title=Pala_Empire&action=edit&section=3)]

After the fall of [Shashanka](https://en.wikipedia.org/wiki/Shashanka)'s kingdom, the Bengal region was in a state of anarchy. There was no central authority, and there was constant struggle between petty chieftains. The contemporary writings describe this situation as *matsya nyaya* ("fish justice" i.e. a situation where the big fish eat the small fish). Gopala ascended the throne as the first Pala king during these times. The Khalimpur copper plate suggests that the *prakriti* (people) of the region made him the king.[[9]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTESengupta201139%E2%80%9349-9) Taranatha, writing nearly 800 years later, also writes that he was democratically elected by the people of Bengal. However, his account is in form of a legend, and is considered historically unreliable. The legend mentions that after a period of anarchy, the people elected several kings in succession, all of whom were consumed by the [Naga](https://en.wikipedia.org/wiki/Naga_(mythology)) queen of an earlier king on the night following their election. Gopal, however managed to kill the queen and remained on the throne.[[19]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Biplab2005-19) The historical evidence indicates that Gopala was not elected directly by his citizens, but by a group of feudal chieftains. Such elections were quite common in contemporary societies of the region.[[9]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTESengupta201139%E2%80%9349-9)[[19]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Biplab2005-19)

Gopala's ascension was a significant political event as the several independent chiefs recognised his political authority without any struggle.[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8)

### Expansion under Dharmapala and Devapala

Gopala's empire was greatly expanded by his son [Dharmapala](https://en.wikipedia.org/wiki/Dharmapala_(emperor)) and his grandson [Devapala](https://en.wikipedia.org/wiki/Devapala_(Pala_dynasty)). Dharmapala was initially defeated by the [Pratihara](https://en.wikipedia.org/wiki/Gurjara-Pratihara) ruler [Vatsaraja](https://en.wikipedia.org/wiki/Vatsraja). Later, the [Rashtrakuta](https://en.wikipedia.org/wiki/Rashtrakuta) king [Dhruva](https://en.wikipedia.org/wiki/Dhruva_Dharavarsha) defeated both Dharmapala and Vatsaraja. After Dhruva left for the Deccan region, Dharmapala built a mighty empire in the northern India. He defeated Indrayudha of [Kannauj](https://en.wikipedia.org/wiki/Kannauj), and installed his own nominee Chakrayudha on the throne of Kannauj. Several other smaller states in North India also acknowledged his suzerainty. Soon, his expansion was checked by Vatsaraja's son [Nagabhata II](https://en.wikipedia.org/wiki/Nagabhata_II), who conquered Kannauj and drove away Chakrayudha. Nagabhata II then advanced up to [Munger](https://en.wikipedia.org/wiki/Munger) and defeated Dharmapala in a pitched battle. Dharmapala was forced to surrender and to seek alliance with the [Rashtrakuta](https://en.wikipedia.org/wiki/Rashtrakuta_dynasty) emperor [Govinda III](https://en.wikipedia.org/wiki/Govinda_III), who then intervened by invading northern India and defeating [Nagabhata II](https://en.wikipedia.org/wiki/Nagabhata_II).[[20]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-20)[[21]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sinha1977p177-21)[[22]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-22) The Rashtrakuta records show that both Chakrayudha and Dharmapala recognised the Rashtrakuta suzerainty. In practice, Dharmapala gained control over North India after Govinda III left for the Deccan. He adopted the title *Paramesvara Paramabhattaraka Maharajadhiraja*.[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8)

Dharmapala was succeeded by his son Devapala, who is regarded as the most powerful Pala ruler.[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8) His expeditions resulted in the invasion of [Pragjyotisha](https://en.wikipedia.org/wiki/Pragjyotisha) (present-day Assam) where the king submitted without giving a fight and the [Utkala](https://en.wikipedia.org/wiki/Utkala_Kingdom) (present-day Orissa) whose king fled from his capital city.[[23]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-23) The inscriptions of his successors also claim several other territorial conquests by him, but these are highly exaggerated (see the [Geography](https://en.wikipedia.org/wiki/Pala_Empire#Geography) section below).[[9]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTESengupta201139%E2%80%9349-9)[[24]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sinha1977p185-24)

### First period of decline[[edit](https://en.wikipedia.org/w/index.php?title=Pala_Empire&action=edit&section=5)]

Following the death of Devapala, the Pala empire gradually started disintegrating. [Vigrahapala](https://en.wikipedia.org/wiki/Vigrahapala_I), who was Devapala's nephew, abdicated the throne after a brief rule, and became an ascetic. Vigrahapala's son and successor [Narayanapala](https://en.wikipedia.org/wiki/Narayanapala) proved to be a weak ruler. During his reign, the Rashtrakuta king [Amoghavarsha](https://en.wikipedia.org/wiki/Amoghavarsha) defeated the Palas. Encouraged by the Pala decline, the King Harjara of [Assam](https://en.wikipedia.org/wiki/Assam) assumed imperial titles and the [Sailodbhavas](https://en.wikipedia.org/wiki/Shailodbhava_dynasty) established their power in [Orissa](https://en.wikipedia.org/wiki/Orissa,_India).[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8)

Naryanapala's son [Rajyapala](https://en.wikipedia.org/wiki/Rajyapala) ruled for at least 12 years, and constructed several public utilities and lofty temples. His son [Gopala II](https://en.wikipedia.org/wiki/Gopala_II) lost Bengal after a few years of rule, and then ruled only Bihar. The next king, [Vigrahapala II](https://en.wikipedia.org/wiki/Vigrahapala_II), had to bear the invasions from the [Chandelas](https://en.wikipedia.org/wiki/Chandela) and the [Kalachuris](https://en.wikipedia.org/wiki/Kalachuris_of_Tripuri). During his reign, the Pala empire disintegrated into smaller kingdoms like Gauda, Radha, Anga and Vanga. Kantideva of [Harikela](https://en.wikipedia.org/wiki/Harikela) (eastern and southern Bengal) also assumed the title *Maharajadhiraja*, and established a separate kingdom, later ruled by the [Chandra dynasty](https://en.wikipedia.org/wiki/Chandra_dynasty).[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8) The Gauda state (West and North Bengal) was ruled by the [Kamboja Pala dynasty](https://en.wikipedia.org/wiki/Kamboja_Pala_dynasty). The rulers of this dynasty also bore names ending in the suffix -pala (e.g. [Rajyapala](https://en.wikipedia.org/wiki/Rajyapala_Kamboja), [Narayanapala](https://en.wikipedia.org/wiki/Narayanapala_(Kamboja)) and [Nayapala](https://en.wikipedia.org/wiki/Naya_Pala_(Kamboja))). However, their origin is uncertain, and the most plausible view is that they originated from a Pala official who usurped a major part of the Pala kingdom along with its capital.[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8)[[9]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTESengupta201139%E2%80%9349-9)

### Revival under Mahipala I

Mahipala I recovered northern and eastern Bengal within three years of ascending the throne in 988 CE. He also recovered the northern part of the present-day [Burdwan division](https://en.wikipedia.org/wiki/Burdwan_division). During his reign, [Rajendra Chola I](https://en.wikipedia.org/wiki/Rajendra_Chola_I) of the [Chola Empire](https://en.wikipedia.org/wiki/Chola_Empire) frequently invaded Bengal from 1021 to 1023 CE to get Ganges water and in the process, succeeded to humble the rulers, acquiring considerable booty. The rulers of Bengal who were defeated by Rajendra Chola were Dharmapal, Ranasur and Govindachandra, who might have been feudatories under Mahipala I of the Pala Dynasty.[[25]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTESengupta201145-25) [Rajendra Chola I](https://en.wikipedia.org/wiki/Rajendra_Chola_I) also defeated Mahipala, and obtained from the Pala king "elephants of rare strength, women and treasure".[[26]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-26) Mahipala also gained control of north and south Bihar, probably aided by the invasions of [Mahmud of Ghazni](https://en.wikipedia.org/wiki/Mahmud_of_Ghazni), which exhausted the strength of other rulers of North India. He may have also conquered [Varanasi](https://en.wikipedia.org/wiki/Varanasi) and surrounding area, as his brothers Sthirapala and Vasantapala undertook construction and repairs of several sacred structures at Varanasi. Later, the [Kalachuri](https://en.wikipedia.org/wiki/Kalachuris_of_Tripuri) king [Gangeyadeva](https://en.wikipedia.org/wiki/Gangeyadeva) annexed Varanasi after defeating the ruler of Anga, which could have been Mahipala I.[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8)

### Second period of decline[[edit](https://en.wikipedia.org/w/index.php?title=Pala_Empire&action=edit&section=7)]

Nayapala, the son of Mahipala I, defeated the Kalachuri king Karna (son of Ganggeyadeva) after a long struggle. The two later signed a peace treaty at the mediation of the Buddhist scholar [Atiśa](https://en.wikipedia.org/wiki/Ati%C5%9Ba). During the reign of Nayapala's son Vigrahapala III, Karna once again invaded Bengal but was defeated. The conflict ended with a peace treaty, and Vigrahapala III married Karna's daughter Yauvanasri. Vigrahapala III was later defeated by the invading [Chalukya](https://en.wikipedia.org/wiki/Western_Chalukya_Empire) king [Vikramaditya VI](https://en.wikipedia.org/wiki/Vikramaditya_VI). The invasion of Vikramaditya VI saw several soldiers from South India into Bengal, which explains the southern origin of the Sena Dynasty.[[27]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-27) Vigrahapala III also faced another invasion led by the [Somavamsi](https://en.wikipedia.org/wiki/Somava%E1%B9%83%C5%9B%C4%AB_dynasty) king Mahasivagupta Yayati of Orissa. Subsequently, a series of invasions considerably reduced the power of the Palas. The Varmans occupied eastern Bengal during his reign.[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8)[[9]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTESengupta201139%E2%80%9349-9)

Mahipala II, the successor of Vigrahapala III, brought a short-lived reign of military glory. His reign is well-documented by [Sandhyakar Nandi](https://en.wikipedia.org/wiki/Sandhyakar_Nandi) in [*Ramacharitam*](https://en.wikipedia.org/wiki/Ramacharitam). Mahipala II imprisoned his brothers Ramapala and Surapala II, on the suspicion that they were conspiring against him. Soon afterwards, he faced a [rebellion of vassal chiefs from the Kaibarta](https://en.wikipedia.org/wiki/Varendra_Rebellion) (fishermen). A chief named Divya (or Divvoka) killed him and occupied the Varendra region. The region remained under the control of his successors Rudak and Bhima. Surapala II escaped to Magadha and died after a short reign. He was succeeded by his brother Ramapala, who launched a major offensive against Divya's grandson Bhima. He was supported by his maternal uncle Mathana of the Rashtrakuta dynasty, as well as several feudatory chiefs of south Bihar and south-west Bengal. Ramapala conclusively defeated Bhima, and killing him and his family in a cruel manner.[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8)[[9]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTESengupta201139%E2%80%9349-9)

### Revival under Ramapala

After gaining control of Varendra, Ramapala tried to revive the Pala empire with limited success. He ruled from a new capital at Ramavati, which remained the Pala capital until the dynasty's end. He reduced taxation, promoted cultivation and constructed public utilities. He brought [Kamarupa](https://en.wikipedia.org/wiki/Kamarupa) and [Rar](https://en.wikipedia.org/wiki/Rarh_region) under his control, and forced the Varman king of east Bengal to accept his suzerainty. He also struggled with the Ganga king for control of present-day Orissa; the Gangas managed to annexe the region only after his death. Ramapala maintained friendly relations with the Chola king Kulottunga to secure support against the common enemies: the Ganas and the Chalukyas. He kept the Senas in check, but lost Mithila to a Karnataka chief named Nanyuadeva. He also held back the aggressive design of the Gahadavala ruler Govindacharndra through a matrimonial alliance.[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8)[[9]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTESengupta201139%E2%80%9349-9)

### Final decline[[edit](https://en.wikipedia.org/w/index.php?title=Pala_Empire&action=edit&section=9)]

Ramapala was the last strong Pala ruler. After his death, a rebellion broke out in [Kamarupa](https://en.wikipedia.org/wiki/Kamarupa) during his son Kumarapala's reign. The rebellion was crushed by Vaidyadeva, but after Kumarapala's death, Vaidyadeva practically created a separate kingdom.[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8) According to *Ramacharitam*, Kumarapala's son Gopala III was murdered by his uncle Madanapala. During Madanapala's rule, the Varmans in east Bengal declared independence, and the [Eastern Gangas](https://en.wikipedia.org/wiki/Eastern_Ganga_dynasty) renewed the conflict in Orissa. Madanapala captured Munger from the Gahadavalas, but was defeated by Vijayasena, who gained control of southern and eastern Bengal. A ruler named Govindapala ruled over the Gaya district around 1162 CE, but there is no concrete evidence about his relationship to the imperial Palas. The Pala dynasty was replaced by the [Sena dynasty](https://en.wikipedia.org/wiki/Sena_dynasty).

Geography

The borders of the Pala Empire kept fluctuating throughout its existence. Though the Palas conquered a vast region in North India at one time, they could not retain it for long due to constant hostility from the Gurjara-Pratiharas, the Rashtrakutas and other less powerful kings.[[28]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTEBagchi19934-28)

No records are available about the exact boundaries of original kingdom established by Gopala, but it might have included almost all of the [Bengal](https://en.wikipedia.org/wiki/Bengal) region.[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8) The Pala empire extended substantially under Dharmapala's rule. Apart from Bengal, he directly ruled the present-day Bihar. The kingdom of Kannauj (present-day Uttar Pradesh) was a Pala dependency at times, ruled by his nominee Chakrayudha.[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8) While installing his nominee on the Kannauj throne, Dharmapala organised an imperial court. According to the Khalimpur copper plate issued by Dharmapala, this court was attended by the rulers of Bhoja (possibly [Vidarbha](https://en.wikipedia.org/wiki/Vidarbha)), [Matsya](https://en.wikipedia.org/wiki/Matsya_Kingdom) (Jaipur region), [Madra](https://en.wikipedia.org/wiki/Madra) (East Punjab), [Kuru](https://en.wikipedia.org/wiki/Kuru_(kingdom)) (Delhi region), [Yadu](https://en.wikipedia.org/wiki/Yadu) (possibly Mathura, Dwarka or Simhapura in the Punjab), [Yavana](https://en.wikipedia.org/wiki/Yavana), [Avanti](https://en.wikipedia.org/wiki/Avanti_(India)), [Gandhara](https://en.wikipedia.org/wiki/Gandhara) and Kira ([Kangra Valley](https://en.wikipedia.org/wiki/Kangra_Valley)).[[9]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTESengupta201139%E2%80%9349-9)[[21]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sinha1977p177-21) These kings accepted the installation of Chakrayudha on the Kannauj throne, while "bowing down respectfully with their diadems trembling".[[29]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTEPaul193938-29) This indicates that his position as a sovereign was accepted by most rulers, although this was a loose arrangement unlike the empire of the [Mauryas](https://en.wikipedia.org/wiki/Maurya_Empire) or the [Guptas](https://en.wikipedia.org/wiki/Gupta_Empire). The other rulers acknowledged the military and political supremacy of Dharmapala, but maintained their own territories.[[9]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTESengupta201139%E2%80%9349-9) The poet Soddhala of Gujarat calls Dharmapala an *Uttarapathasvamin* ("Lord of the North") for his suzerainty over North India.[[30]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTEBagchi199339%E2%80%9340-30)

The epigraphic records credit Devapala with extensive conquests in hyperbolic language. The Badal pillar inscription of his successor Narayana Pala states that by the wise counsel and policy of his Brahmin minister Darbhapani, Devapala became the suzerain monarch or Chakravarti of the whole tract of Northern India bounded by the Vindhyas and the Himalayas. It also states that his empire extended up to the two oceans (presumably the [Arabian Sea](https://en.wikipedia.org/wiki/Arabian_Sea) and the [Bay of Bengal](https://en.wikipedia.org/wiki/Bay_of_Bengal)). It also claims that Devpala defeated [Utkala](https://en.wikipedia.org/wiki/Utkala_Kingdom) (present-day Orissa), the [Hunas](https://en.wikipedia.org/wiki/Huna_people), the Kambojas, the [Dravidas](https://en.wikipedia.org/wiki/Dravidian_peoples), the [Kamarupa](https://en.wikipedia.org/wiki/Kamarupa) (present-day Assam), and the Gurjaras:[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8)

* The Gurjara adversary may have been [Mihira Bhoja](https://en.wikipedia.org/wiki/Mihira_Bhoja), whose eastward expansion was checked by Devapala
* The identity of the Huna king is uncertain.
* The identity of the Kamboja prince is also uncertain. While an ancient country with the name [Kamboja](https://en.wikipedia.org/wiki/Kambojas) was located in what is now Afghanistan, there is no evidence that Devapala's empire extended that far. Kamboja, in this inscription, could refer to the Kamboja tribe that had entered North India (see [Kamboja Pala dynasty](https://en.wikipedia.org/wiki/Kamboja_Pala_dynasty)).
* The Dravida king is usually identified with the Rashtrakuta king Amoghavarsha. Some scholars believe that the Dravida king could have been the Pandya ruler Shri Mara Shri Vallabha, since "Dravida" usually refers to the territory south of the Krishna river. According to this theory, Devapala could have been helped in his southern expedition by the Chandela king Vijaya. In any case, Devapala's gains in the south, if any, were temporary.

The claims about Devapala's victories are exaggerated, but cannot be dismissed entirely: there is no reason to doubt his conquest of Utkala and Kamarupa. Besides, the neighbouring kingdoms of Rashtrakutas and the Gurjara-Pratiharas were weak at the time, which might have helped him extend his empire.[[24]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sinha1977p185-24) Devapala is also believed to have led an army up to the Indus river in Punjab.[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8)

The empire started disintegrated after the death of Devapala, and his successor Narayanapala lost control of Assam and Orissa. He also briefly lost control over Magadha and north Bengal. Gopala II lost control of Bengal, and ruled only from a part of Bihar. The Pala empire disintegrated into smaller kingdoms during the reign of Vigrahapala II. Mahipala recovered parts of Bengal and Bihar. His successors lost Bengal again. The last strong Pala ruler, Ramapala, gained control of Bengal, Bihar, Assam and parts of Orissa.[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8) By the time of Madanapala's death, the Pala kingdom was confined to parts of central and east Bihar along with northern Bengal.

**Administartion**

The Pala rule was monarchial. The king was the centre of all power. Pala kings would adopt imperial titles like *Parameshwara*, *Paramvattaraka*, *Maharajadhiraja*. Pala kings appointed Prime Ministers. The **Line of Garga** served as the Prime Ministers of the Palas for 100 years.

* Garga
* Darvapani (or Darbhapani)
* Someshwar
* Kedarmisra
* Bhatta Guravmisra

Pala Empire was divided into separate *Bhukti*s (Provinces). Bhuktis were divided into *Vishaya*s (Divisions) and *Mandala*s (Districts). Smaller units were *Khandala*, *Bhaga*, *Avritti*, *Chaturaka*, and Pattaka. Administration covered widespread area from the grass root level to the imperial court.[[31]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTEPaul1939122%E2%80%93124-31)

The Pala copperplates mention following administrative posts:[[32]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTEPaul1939111%E2%80%93122-32)

* *Raja*
* *Rajanyaka*
* *Ranaka* (possibly subordinate chiefs)
* *Samanta* and *Mahasamanta* (Vassal kings)
* *Mahasandhi-vigrahika* (Foreign minister)
* *Duta* (Head Ambassador)
* *Rajasthaniya* (Deputy)
* *Aggaraksa* (Chief guard)
* *Sasthadhikrta* (Tax collector)
* *Chauroddharanika* (Police tax)
* *Shaulkaka* (Trade tax)
* *Dashaparadhika* (Collector of penalties)
* *Tarika* (Toll collector for river crossings)
* *Mahaksapatalika* (Accountant)
* *Jyesthakayastha* (Dealing documents)
* *Ksetrapa* (Head of land use division) and *Pramatr* (Head of land measurements)
* *Mahadandanayaka* or *Dharmadhikara* (Chief justice)
* *Mahapratihara*
* *Dandika*
* *Dandapashika*
* *Dandashakti* (Police forces)
* *Khola* (Secret service).
* Agricultural posts like *Gavadhakshya* (Head of dairy farms)
* *Chhagadhyakshya* (Head of goat farms)
* *Meshadyakshya* (Head of sheep farms)
* *Mahishadyakshya* (Head of Buffalo farms) and many other like *Vogpati*
* *Vishayapati*
* *Shashtadhikruta*
* *Dauhshashadhanika*
* *Nakadhyakshya*

**Culture**

Religion

The Palas were patrons of [Mahayana Buddhism](https://en.wikipedia.org/wiki/Mahayana_Buddhism). A few sources written much after Gopala's death mention him as a Buddhist, but it is not known if this is true.[[33]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTEHuntington198439-33) The subsequent Pala kings were definitely Buddhists. Taranatha states that Gopala was a staunch Buddhist, who had built the famous monastery at [Odantapuri](https://en.wikipedia.org/wiki/Odantapuri).[[34]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-34)[[*failed verification*](https://en.wikipedia.org/wiki/Wikipedia:Verifiability)] Dharmapala made the Buddhist philosopher [Haribhadra](https://en.wikipedia.org/wiki/Haribhadra_(Buddhist_philosopher)) his spiritual preceptor. He established the [Vikramashila](https://en.wikipedia.org/wiki/Vikramashila) monastery and the [Somapura Mahavihara](https://en.wikipedia.org/wiki/Somapura_Mahavihara). Taranatha also credits him with establishing 50 religious institutions and patronising the Buddhist author Hariibhadra. Devapala restored and enlarged the structures at Somapura Mahavihara, which also features several themes from the epics [*Ramayana*](https://en.wikipedia.org/wiki/Ramayana) and [*Mahabharata*](https://en.wikipedia.org/wiki/Mahabharata). Mahipala I also ordered construction and repairs of several sacred structures at Saranath, Nalanda and Bodh Gaya.[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8) The *Mahipala geet* ("songs of Mahipala"), a set of folk songs about him, are still popular in the rural areas of Bengal.

The Palas developed the Buddhist centres of learnings, such as the [Vikramashila](https://en.wikipedia.org/wiki/Vikramashila) and the [Nalanda](https://en.wikipedia.org/wiki/Nalanda) universities. Nalanda, considered one of the first great universities in recorded history, reached its height under the patronage of the Palas. Noted Buddhist scholars from the Pala period include [Atisha](https://en.wikipedia.org/wiki/Atisha), [Santaraksita](https://en.wikipedia.org/wiki/Santaraksita), [Saraha](https://en.wikipedia.org/wiki/Saraha), [Tilopa](https://en.wikipedia.org/wiki/Tilopa), Bimalamitra, Dansheel, Dansree, Jinamitra, Jnanasrimitra, Manjughosh, Muktimitra, Padmanava, Sambhogabajra, Shantarakshit, Silabhadra, Sugatasree and Virachan.

As the rulers of [Gautama Buddha](https://en.wikipedia.org/wiki/Gautama_Buddha)'s land, the Palas acquired great reputation in the Buddhist world. Balaputradeva, the Sailendra king of Java, sent an ambassador to him, asking for a grant of five villages for the construction of a monastery at Nalanda.[[35]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-PNChopra2003-35) The request was granted by Devapala. He appointed the Brahmin Viradeva (of [Nagarahara](https://en.wikipedia.org/wiki/Nagarahara), present-day Jalalabad) as the head of the Nalanda monastery. The Buddhist poet Vajradatta (the author of Lokesvarashataka), was in his court.[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8) The Buddhist scholars from the Pala empire travelled from Bengal to other regions to propagate Buddhism. Atisha, for example, preached in [Tibet](https://en.wikipedia.org/wiki/Tibet) and [Sumatra](https://en.wikipedia.org/wiki/Sumatra), and is seen as one of the major figures in the spread of 11th-century Mahayana Buddhism.

The Palas also supported the [Saiva](https://en.wikipedia.org/wiki/Saiva) ascetics, typically the ones associated with the Golagi-Math.[[36]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTEBagchi199319-36) Narayana Pala himself established a temple of Shiva, and was present at the place of sacrifice by his Brahmin minister.[[37]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-FOOTNOTEBagchi1993100-37) Queen of King Madanapaladeva, namely Chitramatika, made a gift of land to a Brahmin named Bateswara Swami as his remuneration for chanting the [Mahabharata](https://en.wikipedia.org/wiki/Mahabharata) at her request, according to the principle of the Bhumichhidranyaya.[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia:Citation_needed)] Besides the images of the Buddhist deities, the images of [Vishnu](https://en.wikipedia.org/wiki/Vishnu), [Siva](https://en.wikipedia.org/wiki/Shiva) and [Sarasvati](https://en.wikipedia.org/wiki/Sarasvati) were also constructed during the Pala dynasty rule.[[38]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-KC1987-38)

### Literature[[edit](https://en.wikipedia.org/w/index.php?title=Pala_Empire&action=edit&section=14)]

The Palas patronised several [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit) scholars, some of whom were their officials. The *Gauda riti* style of composition was developed during the Pala rule. Many [Buddhist Tantric](https://en.wikipedia.org/wiki/Tantric_Buddhism) works were authored and translated during the Pala rule. Besides the Buddhist scholars mentioned in the Religion section above, [Jimutavahana](https://en.wikipedia.org/wiki/Jimutavahana), [Sandhyakar Nandi](https://en.wikipedia.org/wiki/Sandhyakar_Nandi), [Madhava-kara](https://en.wikipedia.org/wiki/Madhava-kara), [Suresvara](https://en.wikipedia.org/wiki/Suresvara) and [Chakrapani Datta](https://en.wikipedia.org/wiki/Chakrapani_Datta) are some of the other notable scholars from the Pala period.[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8)

The notable Pala texts on philosophy include *Agama Shastra* by Gaudapada, *Nyaya Kundali* by Sridhar Bhatta and *Karmanushthan Paddhati* by Bhatta Bhavadeva. The texts on medicine include

* *Chikitsa Samgraha*, *Ayurveda Dipika*, *Bhanumati*, *Shabda Chandrika* and *Dravya Gunasangraha* by [Chakrapani Datta](https://en.wikipedia.org/wiki/Chakrapani_Datta)
* *Shabda-Pradipa*, *Vrikkhayurveda* and *Lohpaddhati* by Sureshwara
* *Chikitsa Sarsamgraha* by Vangasena
* *Sushrata* by Gadadhara Vaidya
* *Dayabhaga*, *Vyavohara Matrika* and *Kalaviveka* by Jimutavahana

Sandhyakar Nandi's semi-fictional epic [*Ramacharitam*](https://en.wikipedia.org/wiki/Ramacharitam) (12th century) is an important source of Pala history.

A form of the proto-[Bengali language](https://en.wikipedia.org/wiki/Bengali_language) can be seen in the [*Charyapada*](https://en.wikipedia.org/wiki/Charyapada)s composed during the Pala rule.[[8]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Sailendra1999-8)

### Art and architecture[[edit](https://en.wikipedia.org/w/index.php?title=Pala_Empire&action=edit&section=15)]

The Pala school of sculptural art is recognised as a distinct phase of the Indian art, and is noted for the artistic genius of the Bengal sculptors.[[39]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-39) It is influenced by the [Gupta](https://en.wikipedia.org/wiki/Gupta_Empire) art.[[40]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-Mehta1981-40)

The Pala style was inherited and continued to develop under the [Sena Empire](https://en.wikipedia.org/wiki/Sena_Empire). During this time, the style of sculpture changed from "Post-Gupta" to a distinctive style that was widely influential in other areas and later centuries. Deity figures became more rigid in posture, very often standing with straight legs close together, and figures were often heavily loaded with jewellery; they very often have multiple arms, a convention allowing them to hold many attributes and display [mudras](https://en.wikipedia.org/wiki/Mudra). The typical form for temple images is a slab with a main figure, rather over half life-size, in very high relief, surrounded by smaller attendant figures, who might have freer [tribhanga](https://en.wikipedia.org/wiki/Tribhanga) poses. Critics have found the style tending towards over-elaboration. The quality of the carving is generally very high, with crisp, precise detail. In east India, facial features tend to become sharp.[[41]](https://en.wikipedia.org/wiki/Pala_Empire#cite_note-41)

Much larger numbers of smaller bronze groups of similar composition have survived than from previous periods. Probably the numbers produced were increasing. These were mostly made for domestic shrines of the well-off, and from monasteries. Gradually, Hindu figures come to outnumber Buddhist ones, reflecting the terminal decline of Indian Buddhism, even in east India, its last stronghold.

As noted earlier, the Palas built a number of monasteries and other sacred structures. The [Somapura Mahavihara](https://en.wikipedia.org/wiki/Somapura_Mahavihara) in present-day Bangladesh is a [World Heritage Site](https://en.wikipedia.org/wiki/World_Heritage_Site). It is a monastery with 21 acre (85,000 m²) complex has 177 cells, numerous stupas, temples and a number of other ancillary buildings. The gigantic structures of other Viharas, including Vikramashila, Odantapuri, and Jagaddala are the other masterpieces of the Palas. These mammoth structures were mistaken by the forces of [Bakhtiyar Khalji](https://en.wikipedia.org/wiki/Bakhtiyar_Khalji) as fortified castles and were demolished.[[*citation needed*](https://en.wikipedia.org/wiki/Wikipedia:Citation_needed)] The art of Bihar and Bengal during the Pala and Sena dynasties influenced the art of Nepal, Burma, Sri Lanka and Java.

Source:-

<https://en.wikipedia.org/wiki/Pala_Empire>

**Session-10**

# Heading- Establishment of Turkish Rule in India | Indian History

In this article we will discuss about the Invasions of Turks (11th-12th Centuries) and the establishment of Turkish rule in India.

The credit of establishing the Muslim rule in India goes to the Turks. The leadership of Islam was captured from the Arabs first by the Persians and then by the Turks. In the beginning, the Turks were barbaric hordes and their only strength was their power of arms. But, in less than a century, they converted themselves into extremely cultured people and succeeded in preserving the best elements of the Islamic culture even against the onslaughts of the Mongols.

The Turks were new converts to Islam and therefore, proved more fanatical in their religious zeal as compared to the Persians and the Arabs. They also believed in the superiority of their race. Thus, with confidence in the superiority of their race, inspired by their new religion, determined to propagate Islam and relying on the strength of their arms, the Turks conquered a large part of western Asia and, ultimately, moving towards the east penetrated into India.

Sultan Mahmud of Ghazni was the first to penetrate deep into India. He was successful in breaking up the military strength of the Hindus and plundering the wealth of India. But, he did not establish his empire here. The credit of establishing the Muslim empire in India goes to Muhammad of Ghur who followed him after a lapse of nearly 148 years.

**Mahmud of Ghazni:**

The Yamini dynasty generally known as Ghazni dynasty, claimed its origin from the family of Persian rulers. During the course of Arab invasion, the family fled to Turkistan and became one with the Turks. Therefore, the family has been accepted as Turk. Alptigin founded the independent kingdom of this dynasty. He snatched away the kingdom of Jabul, with its capital Ghazni, from Amir Abu Bakr Lawik in 963 A.D., but he died the same year.

He was succeeded by his son Is-haq who ruled only for three years. Then, the throne was captured by Balkatigin, the commander of the Turkish troops. Balkatigin was succeeded by his slave, Pirai, in 972 A.D. But Pirai was a cruel king. His subjects invited Abu Ali Lawik, son of Abu Bakr Lawik, to invade Ghazni.

Jayapala, the ruler of the neighbourly Hindushahi kingdom, who did not like the rise of a strong Muslim state at his border, also sent his army to help Abu Ali Lawik. But they were defeated by Sabuktigin, son-in-law of Alptigin. The success of Sabuktigin against the enemies of Ghazni enhanced his prestige. He, ultimately, dethroned Pirai and himself became the ruler of Ghazni in 977 A.D.

Sabuktigin was a capable and ambitious ruler. Slowly, he conquered Bust, Dawar, Ghur and a few other nearby places. Towards the east lay the Hindushahi kingdom of east Afghanistan and Punjab. Sabuktigin started attacking its boundaries and occupied a few forts and cities. The Shahi ruler, Jayapala could not ignore these attacks and attempted to crush the rising power of Sabuktigin.

Since then began the long struggle of the kingdoms of Ghazni and Hindushahi which continued till Sultan Mahmud finally extinguished the Hindushahis. Twice Jayapala attacked Ghazni and was supported by certain other Rajput rulers also who sent their contingents to help Jayapala. But both his attempts failed and Sabuktigin succeeded in capturing all the territories which lay between Lamghan and Peshawar.

Thus, the Hindushahi kingdom failed to check the growing power of the Ghaznavids towards the east. However, two conclusions can be drawn out of this conflict between the two.

One, Jayapala knew the danger of the rising power of Islam on his border, tried to check its growth in the very beginning and pursued an aggressive policy for the purpose which we find lacking among other Rajput rulers afterwards. The other, that the Rajput rulers were not indifferent to the rising power of Islam in the west, for which they are often blamed, otherwise, they would not have sent their forces to support Jayapala.

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Sabuktigin died in 997 A.D. He nominated his younger son Ismail as his successor before his death But when Ismail ascended the throne, he was challenged by his elder brother, Mahmud who succeeded in capturing the throne of Ghazni just after seven months, in 998 A.D. Mahmud justified his accession, became a powerful ruler, repeatedly attacked India and paved the way of the conquest of India by Islam.

Mahmud was born on 1 November, 971 A.D. He had received a fairly good education and had participated in many battles during the reign of his father. After ascending the throne, Mahmud first consolidated his position in Herat, Balkh and Bust and, then conquered Khurasan.

In 999 A.D., Khalifa Al Qadir Billah accepted him as the ruler of these places and conferred on him the titles of Yamin-ud-Daulah and Amin-ud-Millah. It is said that Mahmud, at this very time, took an oath to invade India every year.

#### The Causes of the Invasions of Mahmud:

Various reasons have been given by historians which resulted in repeated attacks by Mahmud on India.

1. Mahmud desired to establish the glory of Islam in India. Professor Muhammad Habib has contradicted this view. He says that Mahmud did not possess religious zeal; he was not a fanatic; he was not prepared to follow the advice of Ulema; he was purely a man of this world; and his barbaric deeds, instead of raising the prestige of Islam, destroyed its image before the world. Jafar supports him and so is the case with Professor Nazim and Havell.

Jafar opined that he attacked Hindu temples not because of his religious zeal but because he desired to get their wealth. Nazim contends that if he troubled the Hindu kings and looted their wealth, he repeated the same story with the Muslim rulers of Central Asia. Prof. Havell has expressed the view that he could loot Baghdad the same way as he looted Indian cities if he could get wealth from there.

Thus, these historians have maintained that the primary motive of the invasions of Mahmud was not religious but economic. According to them, he desired to possess the wealth of India. But Utbi, the court historian of Mahmud, described the attacks of Mahmud in India as Jihads (holy wars) to spread Islam and destroy image- worship.

Viewed from the circumstances of that age and the religious zeal of the Turks, who were new converts to Islam, it is quite possible also. Besides, Mahmud not only looted the wealth of Hindu temples but destroyed them and the images of Hindu gods. Therefore, it is mostly accepted that one of the aims of Mahmud was the propagation of Islam and establishing its glory in India.

2. Another aim of Mahmud was to loot the wealth of India. No historian has contradicted this view. Mahmud desired wealth for the sake of wealth. Besides, he needed it also to continue his policy of expansion of the empire. Therefore, the wealth of India was alluring for him and he repeated his attacks to acquire more and more wealth from India.

3. Besides, Mahmud had a political purpose also. The Ghaznavids and the Hindushahis were fighting against each other since the reign of Alptigin and the Hindushahi rulers had attacked Ghazni thrice. It was necessary for Mahmud to destroy this aggressive and powerful neighbour. Therefore, he himself pursued an aggressive policy against it. The success against the Hindushahi kingdom encouraged him to penetrate deeper into India.

4. Like all other great rulers of his age, Mahmud also desired to get fame by his conquests and victories and that also constituted one reason of his attacks on India.

#### The Condition of India at the Time of the Invasions of Mahmud:

Politically, India was divided. There were many kingdoms which constantly fought against each other for fame and extension of their territories. Many of them were quite extensive and powerful but, because of their internal conflicts, none of them could utilise its complete resources, nor could they unite themselves against Mahmud which constituted their primary weakness. Multan and Sindh constituted the two Muslim states of India.

In the north-west was the Hindushahi kingdom whose contemporary ruler was Jayapala. Kashmir was also an independent state and it had family relations with the Hindushahis. The Pratiharas ruled over Kannauj. Its the then ruler was Rajyapala. Mahipala I ruled over Bengal but his kingdom was weak. There were independent kingdoms in Gujarat. Malwa and Bundelkhand as well. In the South, the later Chalukyas and the Cholas had their powerful kingdoms.

Socially, the division of the Hindus into castes and sub-castes had created sharp differences between sections of the society and therefore, had weakened it. Besides the traditional four castes, there was a large section of the people called Antayaja. The hunters, the weavers, the fishermen, the shoe-makers and the people engaged in like professions belonged to this section.

Their position was lower than that of the Sudras. Yet lower in social status were Hadis, Doms, Chandalas, Bagatu etc. who were engaged in the work of maintaining cleanliness but were forced to live outside cities and villages. They were out-castes and untouchables. The position of the lower castes in the society can simply be imagined when we are told that even the Vaisyas were not allowed to study the religious texts.

Al Beruni wrote that if anyone dared to attempt it, his tongue was cut off. Thus, the position of the lower castes, including the Vaisyas had been lowered very much and the caste-system had become very rigid as well. Such a state of affairs had divided the society into several different antagonistic groups.

The position of woman too had deteriorated much and she was regarded simply as an article of pleasure and enjoyment for man. Child marriages, polygamy among males and the practice of Sati among women of higher castes were becoming quite widespread, while marriages of widows were not permitted. All this had weakened the Hindu society. That is why Islam could get here a large number of converts.

There was deterioration in religion and morals as well. Both Hinduism and Buddhism suffered from ignorance and corruption. The people, particularly the rich and upper classes, engaged themselves in corrupt practices, lost the true spirit of religion or, rather, made it an instrument for the fulfillment of their worldly desires.

The temples and the Buddhist monasteries became centres of corruption. The practice of keeping Devadasis in the temples was also a mode of corruption in the temples. Even educational institutions did not remain free from corruption.

The prevalent corruption in social and religious institutions was both a cause and the result of the corruption prevalent in the Indian society in general. Probably, the common people were yet free from that. But corruption in the educated and ruling classes was sufficient to weaken the country. Such a society lacked the desire and the capacity to resist a strong invader.

The deterioration in society and religion led to deterioration in culture as well. The literature and the fine arts also suffered. The temples of Puri and Khajuraho and the books like the Kutini-Matama and the Samaya-Matraka (the biography of a prostitute) represent the taste of the people of that time.

The Hindus had not attempted to improve their arms and the methods of warfare. They largely depended on their elephants. Sword was still their chief weapon and their policy was yet defensive. They neither cared to build forts in the north-west nor adopted any other means to defend their frontiers. Thus, militarily, too, India was weak.

Politically, socially and militarily India was weak at the time of the invasions of Mahmud. The one primary cause of the weakness of the Indians was that they did not try to know, understand and learn from what was happening or the improvements done in neighbouring countries in political, military, social, religious and cultural fields. They, therefore, became ignorant and also developed a false pride.

The statement of Al Beruni helps us in understanding the contemporary attitude of the Indians about themselves. He wrote, **“The Hindus believed that there is no country like theirs, no nation like theirs, no king like theirs, no religion like theirs, no science like theirs.”** Such attitude was the very negation of progress.

He also wrote, “The Hindus did not desire that a thing which has once been polluted should be purified and thus recovered.” Such attitude exhibited the narrow vision of the life of the Indians at that time. Thus, by that time, the Indians had lost their vigour and intelligence. They were not in a position to improve themselves nor did they desire to learn from others.

However, the one thing that India possessed as yet was its wealth. Its agriculture, industries and trade were in a good condition and it had amassed wealth which was concentrated in the hands of upper classes and in the temples. India’s wealth was a temptation for a foreign aggressor. The wealth of India was like the wealth of a weak person which could tempt any strong man to possess it. Mahmud did the same.

#### The Invasions of Mahmud:

Henry Elliot described that Mahmud invaded India seventeen times. There are no sufficient proofs of that, yet, all historians agree that Mahmud attacked India at least twelve times. His first expedition took place in 1000 A.D. when he occupied a few frontier fortresses. In 1001 A.D., he attacked again. This time Hindushahi king, Jayapala, gave him a battle near Peshawar but was defeated and captured along with his many relations.

Mahmud advanced as far as the capital city of Waihand and then returned to Ghazni after getting good booty. He released Jayapala after getting 25 elephants and 2,50,000 dinars from him. Jayapala could not tolerate his humiliation and burnt himself to death. He was succeeded by his son, Anandapala, in 1002 A.D.

In 1004 A.D., Mahmud attacked Bhera. Its ruler Baji Ray opposed him but was defeated and he killed himself before his capture by the Muslims. In 1006 A.D., Mahmud proceeded to attack the Shia kingdom of Multan. The Hindushahi king, Anandapala, refused to give him passage, fought against him near Peshawar, but was defeated and fled. Mahmud captured Multan in 1006 A.D.

Its ruler, Abu-i- Fath Daud, agreed to pay an annual tribute of 20,000 Dirhams. Mahmud left Nawasa Shah (grandson of Jayapala, who had accepted Islam) as governor of his Indian territories and went back to fight the Seljuq-Turks who were threatening his territories from the north. Daud and Nawasa Shah revolted in his absence and therefore, he came to India in 1008 A.D., defeated them both and annexed all the territories including Multan to his empire.

The Hindushahi kingdom was opposing the Ghaznavids from the very beginning. It had pursued an aggressive policy several times. Besides, it was the only Hindu state which tried to repulse the foreign invaders with the help of other Hindu states. Again, in 1009 A.D., its ruler Anandapala sought support from other Hindu states, collected a large army and proceeded towards Peshawar to challenge Mahmud.

Mahmud fought against him near Waihand and defeated him. Mahmud marched as far as Nagarkot and conquered it. The defeat of Anandapala reduced the strength and the territories of Hindushahi kingdom. Anandapala was forced to accept a treaty with Mahmud who firmly entrenched his power in Sindh and west Punjab. Anandapala shifted his capital to Nandana and tried to build up his lost strength but failed.

He was succeeded by his son Trilochanapala after his death in 1012 A.D. In 1013 A.D., Mahmud attacked Nandana and occupied it. Trilochanapala fled to Kashmir and sought the help of its ruler but Mahmud defeated their combined armies. Mahmud did not attack Kashmir though he plundered the places on its border.

Trilochanapala retired to the Sivalik hills, strengthened his position and also took the help of Vidyadhar, the Chandela ruler of Bundelkhand, but he was again defeated by Mahmud in 1019 A.D. The Hindushahi kingdom was now reduced to the status of a small Jagir. Between 1021-1022 A.D., Trilochanapala was murdered by some unknown person and was succeeded by his son, Bhimapala. Bhimapala died as a petty chief in 1026 A.D., and with him ended the once mighty Hindushahi kingdom of north-western India.

The defeat and decay of the Hindushahi kingdom had encouraged Mahmud to penetrate deeper into India. Besides, the booty which he got in Punjab and Nagarkot had whetted his appetite for Indian wealth. He repeated his raids on India and met no challenge anywhere.

It seemed as if India suffered from paralysis and found itself incapable of fighting against Mahmud, even when he was systematically looting its wealth, dishonouring its women, destroying its temples and images and bringing defame to its people.

In 1009 A.D., Mahmud had defeated the ruler of Narayanpur and plundered its wealth. In 1014 A.D., he attacked Thaneswar, defeated Rama, the chief of Dera and then looted Thaneswar. All the temples and the images of Thaneswar were destroyed, while the principal deity of Chakraswami was taken to Ghazni and placed in a public square for defilement.

In 1018 A.D., Mahmud proceeded to attack Ganga-Yamuna Doab. He first attacked and looted Mathura. The city of Mathura was a beautiful city and a sacred religious place of the Hindus having a thousand temples. Mahmud described its main temple in his Memoirs.

He wrote, “If any one should undertake to build a fabric like that he would expend thereon one lakh packets of a thousand Dinar, and would not complete it in 200 years, and with the assistance of the most ingenious architects.”

There were many huge idols of gold and silver which were studded with costly pearls and diamonds. Mahmud looted the city for twenty days, broke up all the idols and destroyed all the temples. He got enormous booty from Mathura. From Mathura, Mahmud marched to Kannauj.

He encountered resistance from the Hindus at a few places but triumphed over them. Rajyapala, the Pratihara ruler of Kannauj fled and left his capital at the mercy of Mahmud. He looted the city and then destroyed it. He invaded a few more places and then went back to Ghazni.

After the return of Mahmud, Ganda (Vidyadhar) and a few other Hindu chiefs organised a confederacy, attacked and killed Rajyapala who had failed to fight against Mahmud. In 1019 A. D., Mahmud returned to India with a view to punish Vidyadhar. He defeated the Hindushahi ruler. Trilochanapala on the way and reached the border of Bundelkhand, sometimes during 1020-21 A.D.

Vidyadhar faced him with a large army but, for some unknown reason, left the field during the night. Mahmud, who had lost his courage at the sight of so large a force of the Chandelas, felt happy. He ravaged the territories of Vidyadhar and then left. Next year, he came again.

On the way, he forced the ruler of Gwalior to submit and then reached the fort of Kalinjar. The siege of the fort lasted for a long time. Vidyadhar agreed to give Mahmud 300 elephants as tribute and. in return, received the right of governing fifteen fortresses from him.

In 1024. A.D., Mahmud came on his famous expedition to Somanath temple on the coast of Kathiawar. The temple received offerings in different forms from lakhs of devotees daily and had a permanent income from the resources of ten thousand villages It was a beautiful temple and possessed enormous wealth. Its Shiva-linga had a canopy studded with thousands of costly jewels and diamonds.

The chain attached to one of its bells weighed 200 maunds of gold, one thousand Brahamanas were appointed to perform the worship of the linga and 350 males and females were employed to sing and dance before the deity. The temple of Somanath was wonderful but the pride of their priests was unique who claimed that Mahmud could do no harm to their deity and boasted that other deities were destroyed by Mahmud because they had incurred the wrath of god Somanath.

Mahmud proceeded through Multan, reached the capital city of Anhilwara which was left by its ruler Bhima I without offering resistance and reached the temple of Somanath in 1025 A.D. The devotees of the temple offered him resistance but the next day Mahmud entered the temple, looted it and destroyed it afterwards. He returned with a huge booty. He was troubled on the way by his Hindu guides who led his army to a dreary part of the desert. But, ultimately, he reached Ghazni safely with his booty.

Mahmud came back to India for the last time in 1027 A.D. to punish the Jats who had troubled him on his return journey from Somanath. The Jats were severely punished. Mahmud looted their property, killed all males and enslaved their women and children.

Thus, Mahmud attacked India repeatedly. He was never defeated here. He took from India whatever he could and destroyed the rest. Besides engaging himself in loot and plunder, he annexed Afghanistan, Punjab, Sindh and Multan to his empire. Mahmud died in 1030 A.D.

#### An Estimate of Mahmud’s Character and Achievements:

Mahmud was a courageous soldier and a successful commander. He ranks among those successful generals of the world who have been regarded born- commanders. He possessed the qualities of leadership and knew how to utilise his resources and circumstances in the best possible way. He was a good judge of human nature and assigned work and responsibility to others according to their capacity.

His army consisted of the people of different nationalities like the Arabs, the Turks, the Afghans and even Hindus. Yet, it became a unified powerful force under his command. Thus, Mahmud possessed many virtues. Mahmud was equally ambitious as well. He always attempted to win glory and extend his empire. He had inherited from his father only the provinces of Ghazni and Khurasan.

He converted this small inheritance into a mighty empire which extended from Iraq and the Caspian Sea in the west to the river Ganges in the east and which was, certainly, more extensive than the empire of Khalifa of Baghdad at that time.

It would be wrong to say that Mahmud had succeeded only against the weak and divided Hindu rulers. He had achieved the same success against his enemies in Iran and Central Asia. Therefore, Mahmud ranks among the greatest commanders and empire-builders of Asia.

Mahmud was an educated and cultured person. He was a patron of scholarship and fine arts. He gathered at his court scholars of repute. Al Beruni, the scholar of Turki, Sanskrit, Mathematics, Philosophy, Astrology and History was at his court. The same way Utbi, Farabi, Baihaki, the Iranian poet Ujari, Tusi, Unsuri, Asjadi, Farrukhi and Firdausi, who w ere scholars of repute of his age, were all at his court.

Of course, each of them was a capable person but there is no doubt that the patronage of Mahmud had certainly helped them in enhancing their capabilities. Mahmud established a university, a good library and a museum at Ghazni. He also patronized the artists.

He invited all sort of artists from all parts of his empire, even from foreign countries, and engaged them in beautifying Ghazni. He constructed many palaces, mosques, tombs and other buildings in Ghazni. During his rule, Ghazni became not only a beautiful city of the East but also the centre of Islamic scholarship, fine arts and culture.

Mahmud was a just ruler. He killed his nephew with his own hands when he found him guilty of keeping sexual relations with the wife of another person. He forced prince Masud to present himself in the court and accept the judgement because the prince had failed to pay back the debt of a trader. Many similar stories are known about the sense of justice of Mahmud. Mahmud was successful in maintaining peace and order, protect trade and agriculture and safeguard the honour and property of his subjects within the boundaries of his empire.

Mahmud was a fanatical Sunni Musalman and, what to say of Hindus, he was intolerant even to the Shias. There are many historians like Muhammad Habib who have tried to exonerate him of this charge. But we should also keep in view the opinions expressed by contemporary historians. Al Beruni had criticised his intolerant religious acts. The contemporary’ Muslims regarded him as the champion of Islam and he was titled as Ghazi (slayer of infidels) and the destroyer of images.

The Khalifa honoured him after his successful loot and plunder of the temple of Somanath. The contemporary Islamic world recognized Mahmud as the destroyer of the infidels and the one who established the glory of Islam at distant places like India.

It has been upheld by many scholars that Mahmud destroyed Hindu idols and temples, primarily because of economic reasons. Of course, his one reason was definitely economic. But equally tenable is the view, which was expressed by his contemporaries, that Mahmud engaged himself in these acts because of his religious zeal.

Mahmud desired to acquire wealth or, rather, loved it but, at the same time, spent it also generously. He had agreed to pay Firdausi, his court poet, a golden dinar for every verse composed by him.

But when Firdausi presented before him the Shahnama which consisted of one thousand verses, he offered him one thousand dinars of silver, which Firdausi refused. Of course, he sent one thousand dinars of gold to him afterwards but, by then, Firdausi had died. Professor Brown has observed, “Mahmud tried to acquire wealth by every possible means. Besides that, there was nothing wrong in his character.”

But Mahmud’s greatest weakness was that he was not an able administrator. He did little beyond giving his dominions peace and order. He failed to form a stable empire. His empire existed only during his own life time. As soon as he passed away, the empire was shattered to pieces under his successors. He, thus, failed to establish his empire on certain permanent institutions.

Lane-Poole wrote, “Mahmud was a great soldier and possessed tremendous courage and untiring mental and physical capacity. But, he was not a constructive and far- sighted statesman. We find no laws, institutions or administrative system whose foundations were laid down by him.” He did nothing to consolidate his Indian conquests as well. Thus, Mahmud was, certainly, not a good administrator.

Yet Mahmud was a great Muslim ruler. The Muslim chroniclers regarded Mahmud as one of their greatest kings. In fact, in the history of Islam he was the first ruler who justly deserved the title of Sultan. He ranks among the great rulers of Central Asia. Professor Muhammad Habib writes of him, “Mahmud’s pre­eminence among his contemporaries was due to his ability and not due to his character.”

Mahmud established an extensive empire, brought peace and prosperity within its boundaries, helped in its cultural progress and established the glory of Islam at distant places. Ghazni became the seat of power of Islam and the centre of its progress in culture including education, scholarship and fine arts. It was all due to the success and achievements of Mahmud.

But, in the history of India, Mahmud was a fanatical Sunni Muslim, a barbaric foreign bandit, a plunderer and wanton destroyer of fine arts. In fact, Mahmud was the ruler of Ghazni and not of India. The Punjab, Sindh and Multan, which formed parts of his empire, served the purpose of bases for his invasions deeper into India. He did not care to administer them well. While penetrating deep into India, he simply desired loot, plunder and conversion.

In his every invasion, wherever he went, he looted whatever he could, destroyed what he could not take along with him including Hindu temples and idols, forced lakhs of people to accept Islam, otherwise killed them, took thousands of beautiful women to Ghazni while thousands others were dishonoured here, burnt hundreds of villages and beautiful cities and destroyed fine pieces of art. Thus, to the Indians of his day, Mahmud was a veritable devil incarnate.

It has been said by many scholars that Mahmud made no permanent impact on India. He came like a strong storm and destroyed everything and then passed off. The Indians soon forgot his raids and atrocities and rebuilt their temples, idols and cities. Of course, the Indians forgot his invasions and therefore, paid a heavy price later on. But, it would be wrong to accept that Mahmud left no permanent mark on Indians and Indian history.

Mahmud broke up the economic and military strength of the Indians and also their morale to resist Muslim invaders. Mahmud never met a serious challenge in India and his constant success against the Indians created fear and a defeatist attitude among the Indians that the Muslims were invincible. This fear persisted for long. The inclusion of Punjab, Multan and Sindh in the Ghaznavid empire made easier the advance of later Muslim invaders into India.

Muhammad of Ghur first entered India to snatch away these places from his enemy Ghaznavid ruler. And the most important achievement of Mahmud was the destruction of the Hindushahi kingdom of Afghanistan.

It paved the way for the conquest of India by the Muslims. Dr D.C. Ganguly writes, “The inclusion of Punjab and Afghanistan in the kingdom of Ghazni made the Islamic conquest of India a comparatively easy process. It was no longer a question of whether, but when, that mighty flood would overwhelm the country as a whole.”

#### The Successors of Mahmud:

After the death of Mahmud a war of succession ensued between his two sons, Muhammad and Masud, in which Masud emerged victorious and ruled between 1030-1040 A.D. He was defeated by Seljuq-Turks and the throne was offered by his nobles to his brother Muhammad. But, soon after, a son of Masud displaced Muhammad and his son from the throne and occupied it himself.

The Ghaznavid power started to break up during his rule because of the constant pressure of the Seljuq-Turks. Besides, there rose two new powers in Central Asia, viz., the Khwarizms and the Ghurs. Ultimately, the Ghurs captured Ghazni from the hands of the weak Ghaznavids and forced their last ruler Khusrav Shah to seek shelter in Punjab.

Muhammad was from this family of the Ghurs who repeated the adventure of Mahmud of Ghazni in the twelfth century and laid the foundation of Turkish rule in India.

### Shahab-Ud-Din Alias Muiz-Ud-Din Muhammad of Ghur:

Ghur is situated at a high altitude of more than ten thousand feet between Ghazni and Herat. Some historians described the Ghur dynasty as Afghans but now it is not accepted. The family was Turk, known as Shansbani and originally belonged to eastern Persia. Primarily, the district of Ghur was agricultural but Ghur was well known in Central Asia for its good horses and steel also which were the most effective means of warfare during those days.

Ghur maintained its independence till the beginning of the eleventh century. In 1009 A.D., however, Mahmud of Ghazni succeeded in defeating the ruler of Ghur who accepted his suzerainty. But with the decline of the Ghaznavids, the rulers of Ghur began to assert themselves and in the beginning of the twelfth century became virtually not only inde­pendent but started contending for power against the Ghaznavids.

The contest for power between the royal families of Ghur and Ghaznavids, ultimately, resulted in the destruction of the Ghaznavids. Ala-ud-din Husain of Ghur succeeded in completely devastating the city of Ghazni and earned the nickname of Jahan Soz. Ala-ud-din was succeeded by his son, Saif-ud-din. Saif-ud-din was succeeded by his cousin Ghiyas-ud-din. Ghiyas-ud-din sent his brother Sahab-ud- din alias Muiz-ud-din Muhammad to conquer Ghazni.

Muhammad conquered Ghazni in 1173-74 A.D. This was the very Muhammad who attacked India in the 12th century and succeeded in establishing his empire in India. While his elder brother tried to extend his empire towards the west and came in conflict with the Khwarizm Shah of Persia, Muhammad tried to extend the empire towards the east. Muhammad always accepted his brother Ghiyas-ud-din as his suzerain till his death, though virtually he enjoyed the status of an independent ruler.

#### The Causes of the Invasions of Muhammad on India:

Muhammad attacked India due to several reasons.

**Historians have accepted the following reasons among them:**

1. Muhammad was an ambitious ruler. Like all great rulers of his age he wanted to extend his empire for power and glory. He decided to conquer India for the same purpose.

2. The royal families of Ghur and Ghazni were hereditary enemies and, by that time, the Ghaznavids still ruled in the Punjab. Muhammad after the capture of Ghazni desired to annex Punjab as well to his kingdom so that he could finish the remaining strength of his hereditary enemy and also provide security to its kingdom from towards the east.

3. The ambition of the Ghur dynasty of extending their power towards the west was challenged and checked by the rising power of the Khwarizm dynasty of Persia. Therefore, the next alternative before the Ghurides was to proceed towards the east viz.. towards India. Besides, the responsibility of extending the power of the Ghurides towards the west was on the shoulders of Ghiyas-ud-din. Therefore, Muhammad himself decided to conquer India.

4. Probably, Muhammad also desired to acquire wealth from India and also to extend the sway of Islam and these too tempted him to invade India. But, in no case, these were the basic causes of his invasions.

#### India at the Time of the Invasions of Muhammad of Ghur:

Nearly 148 years had lapsed after the last invasion of Mahmud in 1027 A.D. as Muhammad’s first attack on India took place in 1175 A.D. But, there was not a single remarkable change in the condition of India except changes in the ruling dynasties and territories of their kingdoms.

Politically, India was divided into many kingdoms, both in the North and the South. Many of them were quite extensive and powerful enough to meet the challenge of a foreign invader but their constant fighting against each other for glory and power constituted their primary weakness because it did not allow them either to unite themselves even in the hour of their greatest danger against a foreign enemy or left them free to utilise their complete resources against him.

At that time, Sindh and Multan were ruled by two independent Shia Muslim rulers while Punjab was in the hands of the last Ghaznavid ruler, Khusrav Shah. Khusrav Shah was not a powerful ruler. He had failed to achieve any success in India. Rather, the Chauhana ruler of Delhi had succeeded in snatching away certain places from him. Gujarat and Kathiawar were ruled by the Chalukyas.

Their capital was Anhilwara. The Chalukyas had lost much of their power by fighting against the Chauhanas of Delhi and Ajmer. Their ruler, then, was Mularaja II. Delhi and Ajmer were ruled by the Chauhanas. There the then ruler was Prithviraja III. Prithviraja III was a capable commander and an ambitious ruler. He had successfully fought against his neighbouring kingdoms.

Therefore, he had provoked the jealousy of all of them. He had defeated and disgraced the Chalukyas of Gujarat, snatched away Mahoba from the Chandela ruler Paramaladeva and, by eloping with the daughter of Jayachandra, ruler of Kannauj, had provoked his permanent enmity. Prithviraja III was, no doubt, a chivalrous and daring ruler but he lacked farsightedness and diplomatic shrewdness.

Therefore, he failed to receive any support from any of his powerful neighbours in his fight against the Muslim invader. The Gaha- davalas ruled over Kannauj. Their empire was most extensive in north India at that time and their then ruler was Jayachandra. Chandelas ruled in Bundelkhand while the Palas and the Senas ruled in Bengal. The South was similarly divided politically and was totally indifferent to the fate of north India.

There was no change in Indian society as compared to the conditions of the eleventh century except that a large section of Muslims had settled in many parts of India peacefully. These small colonies of the Muslims were not effective in any way directly in the Indian politics but were certainly useful indirectly as any Muslim invader could get some sympathy and, at times, certain useful information from these colonists. Except this, India had not changed itself socially, culturally or militarily since the days of the invasions of Mahmud.

#### The Invasions of Muhammad and the Establishment of Turkish Rule in India:

Muhammad first attacked Multan in 1175 A.D. and conquered it easily. Next he annexed Uch and lower Sindh to his territories. In 1178 A.D., Muhammad attacked Gujarat. Mularaja II faced him near Mount Abu and defeated him. This was the first defeat of Muhammad in India. Afterwards, he changed his route to India. He next attempted through Punjab.

Muhammad conquered Peshawar in 1179, attacked Lahore after two years and received huge presents from the last Ghaznavid ruler, Khusrav Shah, conquered Sialkot in 1185 A.D. and attacked Lahore again in 1186 A.D. He imprisoned Khusrav Shah by treachery and occupied the entire territories of Punjab. Khusrav was murdered, later on, in 1192 A.D.

After the capture of Punjab, the boundaries of the kingdoms of Muhammad and Prithviraja III, the Chauhana ruler of Delhi and Ajmer, touched each other.

In 1198 A.D., Muhammac attacked and captured Bhatinda. He was planning to go back when he received the news of the advance of Prithviraja against him with a view to recapture Bhatinda. Muhammad proceeded forward to face him. The enemies met each other in the battlefield of Tarain, 80 miles from Delhi, and the first battle of Tarain took place in 1190-91 A.D.

Muhammad was defeated in the battle. The Hammir-Mahakavya describes that Muhammad was taken prisoner by Prithviraja but left free with grace. But this view is not accepted by historians. Muhammad was wounded and taken to a place of safety by a Khalji noble. The Muslim army was routed and the battle was completely won over by the Rajputs. Prithviraja, thereafter, attacked the fort of Bhatinda but could capture it only after thirteen months. Muhammad could not forget his defeat the battle of Tarain.

Prithviraja had not only humiliated him but had also blocked his way to conquer India. Muhammad prepared himself well, collected a strong force of one hundred and twenty thousand men and then proceeded towards India to avenge his defeat. After the capture of Bhatinda, Muhammad marched again to the plain of Tarain.

Though Prithviraja came with a large army to face him but was decisively defeated. He tried to flee but was taken prisoner. He was taken to Ajmer and, as Professor Hasan Nizami says, he accepted the over lordship of Muhammad but, when found guilty of a conspiracy against Muhammad, was sentenced to death.

Hence the second battle of Tarain, fought in 1192 A.D., proved to be one of the decisive battles of Indian history. It settled the future course of Indian history and as Dr D.C. Ganguly writes: “The defeat of Prithviraja in the second battle of Tarain not only destroyed the imperial power of the Chahamanas (Chauhanas), but also brought disaster on the whole of Hindustan.”

The battle opened the way for the conquest of India by the Muslims. Ajmer and Delhi both were occupied by Muhammad which paved the way for his further conquests in India. Besides, the battle definitely weakened the morale of other Rajput rulers to resist the Muslim invader.

After leaving Qutb-ud-din Aibak as Governor of Delhi and Ajmer, Muhammad went back. Aibak consolidated the Indian conquests of Muhammad, suppressed the revolts of the Chauhanas at Ajmer, made Delhi the capital of Muslim kingdom in India in 1193 A.D. and conquered Meerut, Bulandshahar, Aligarh, etc., in the absence of Muhammad.

Muhammad came back to India in 1194 A.D. This time his target was the kingdom of Kannauj. Jayachandra, the ruler of Kannauj, had enmity with Prithviraja III and therefore, had not helped him against the Turks. Now, he too had to face Muhammad alone. The battle between Muhammad and Jayachandra took place near Chandawar on the river Yamuna, between Etawah and Kannauj.

The Rajputs were defeated and Jayachandra was killed in the battle. Muhammad proceeded as far as Banaras and occupied all the important places of the kingdom of Kannauj, though its conquest was consolidated afterwards slowly and gradually. Now, there remained no other powerful kingdom in north India to resist Muhammad’s armies.

Leaving Aibak again, Muhammad went back. Aibak consolidated his fresh conquests and suppressed the different revolts which took place at Ajmer, Aligarh, etc. Muhammad came back to India in 1195 A.D. This time he conquered Bayana and attacked Gwalior.

Pratihara chief, Sulakshanapal accepted the suzerainty of Muhammad and peace was granted to him. Muhammad entrusted the command of the territories between Rajputana and Doab to Baha-ud-din Tughril and went back. Tughril captured the fort of Gwalior in his absence after one and a half years of fighting.

Muhammad could not come back to India for some next years and the responsibility of consolidating his conquests in India rested on his governors here, particularly on Aibak. A serious revolt in Rajasthan was suppressed by Aibak after much difficulty. Thereafter, Aibak attacked Gujarat and plundered its capital Anhilwara, in 1197 A.D.

Aibak also conquered Badaun, Banaras and Chandawar which were lost to the Turks and, thus, consolidated the conquest of Kannauj. One of the most important conquests of Aibak was that of Bundelkhand. The Chandela ruler, Paramaladeva, was now the only independent Rajput ruler in Central India and the fort of Kalinjar was regarded impregnable.

Aibak attacked it in 1202-1203 A.D. Paramaladeva died during this period of fighting but the Chandelas fought under the leadership of his minister, Ajavadeva. But, ultimately, the Chandelas had to leave the fort, which was occupied by Aibak. Aibak occupied Mahoba and Khajuraho as well.

The conquest of Bengal and Bihar was not attempted either by Muhammad or Aibak but by a petty noble named Ikhtiyar-ud-din Muhammad Bakhtiyar Khalji. Ikhtiyar-ud-din Khalji began his career as an ordinary soldier and received a few villages as his jagir from his master Hisam-ud-din Aghul Eak, the governor of Oudh. There Ikhtiyar-ud-din collected a small force of his own followers and started raiding the nearby territories of Bihar. To his surprise, he found that nobody tried to oppose him anywhere.

That increased his ambitions. He went on increasing his resources and his soldiers. In 1202-1203 A.D., he attacked Odantapuri and plundered the Buddhist monastery there. Next, he conquered Nalanda and Vikramasila as well. Lakshamana Sena, the ruler of Bengal, took no steps to check him so far and, ultimately, paid the price for his neglect. Ikhtiyar-ud-din attacked Nadia, the capital of Bengal, in 1204-1205 A.D.

He moved so fast that he left the bulk of the army much behind himself and reached the palace-gates with only eighteen horse-men. Lakshmana Sena felt that the Turks had made a surprise attack and fled out of fear. In the meantime, the Turkish army also reached there and Ikhtiyar-ud-din plundered Nadia. East Bengal remained with Lakshmana Sena, while south-west Bengal was occupied by Ikhtiyar-ud-din for Muhammad of Ghur.

He established his headquarters at Lakhnawati. Ikhtiyar-ud-din tried to conquer Tibet also but the expedition failed miserably. He had to return from near the border of Tibet because of geographical hazards. On his return journey, he was troubled by the hill-tribes and the soldiers of the State of Kamrupa.

He could reach Devakot only with one hundred soldiers. There he fell ill and was murdered by one of his own lieutenants, Ali Mardan. But before his death, he had brought Bihar and a large part of Bengal under Turkish control which was not even imagined by Muhammad or Aibak.

When the nobles of Muhammad were extending and consolidating his empire in India, he himself was busy fighting against the Khwarizm Shah of Persia. Muhammad’s elder brother, Ghiyas-ud-din had died in 1202 A.D. and therefore, Muhammad had become the ruler of the entire Ghur empire. Ghiyas-ud-din had always fought against his westernly neighbour, the Khwarizmians.

Muhammad pursued the same policy. But, he was severely defeated by them in 1205 A.D. at the battle of Andhkhud. He could hardly save his life and reached back his capital, Ghur. This defeat of Muhammad gave a setback to his reputation in India as well and it was rumoured that he had been killed. It led to revolts in different parts of India. In the north-west, the Khokars tried to capture Lahore, Muhammad came to India in 1205 A.D. and fought a battle against Khokars between the rivers Chenab and Jhelum.

The Khokars fought fiercely but were defeated and punished mercilessly. After setting right the affairs at Lahore, Muhammad returned to Ghazni. On the way, he was stabbed on 15 March 1206 A.D. at Damyaka on the banks of the river Indus, while he was engaged in his evening prayers.

Whether the assassins were Khokars or fanatical Shias of the heretical Ismaili sect, is not certain. Probably, both had conspired for it and succeeded. The body of Muhammad was carried to Ghazni and buried there.

#### An Estimate of Sultan Muiz-ud-din Muhammad of Ghur:

While making an assessment of the character and achievements of Muhammad of Ghur, one is usually tempted to compare him with those of Mahmud of Ghazni which sometimes unjustly reduces his importance. But, the status of Muhammad in Indian history, even while comparing him with Mahmud, is unquestionable. Muhammad had no comparison with Mahmud as a military leader.

Mahmud was a born military commander. His even Indian campaign was successful and he had been equally successful in Central Asia. Mahmud, thus, established an extensive and powerful empire and rightly deserved to be the first Sultan of the Islamic world. Muhammad’s military successes are no match to the successes of Muhammad. While Mahmud remained undefeated during his life-time.

Muhammad was badly defeated by his different adversaries three times. Mularaja II, the ruler of Gujarat, Prithviraja III, the ruler of Delhi and Ajmer and Khwarizm Shah, the ruler of Persia defeated him in turn. But the greatness of Muhammad was that none of those defeats could weaken his spirit or check his ambition. He took even’ failure as an experience, realised his weaknesses, removed them and got success in the end.

The successes and conquests of Muhammad brought about more permanent results than the conquests of Mahmud. Professor K.A. Nizami writes, “This ‘hero of three stupendous defeats — Andhkhud, Tarain and Anhilwara,’ as Professor Habib calls him, has to his credit the establishment of one of the greatest empires of the middle ages, and in this he definitely rises above Mahmud of Ghazni.”

Muhammad could understand better the political weaknesses of India at that time and therefore, decided to establish his empire in India. Of course, the conquest of north India was not a walk-over. Muhammad was stoutly resisted everywhere and twice defeated by the Rajputs.

Yet, he did not give up his goal. Mahmud was never defeated, though he attacked India more often than Muhammad. Yet, he did not think of establishing his empire here and limited his vision simply to plunder the wealth of India.

Thus, Muhammad possessed a higher ideal as compared to Mahmud. Muhammad also gave proof of his political farsightedness in dealing with different Rajput rulers. He attempted that the Rajputs should, in no way, be able to put up a common resistance to him and therefore, tried to get the sympathy or support of a few of them. That is why, he did not annex Delhi and Ajmer to his territories just after the second battle of Tarain.

Instead, he handed over the administration of Delhi to the son of Govindaraja and that of Ajmer to the son of Prithviraja III. It was Aibak who annexed them afterwards, when the Muslim power was fairly consolidated in north India. Muhammad neither changed the status of those Hindu chiefs who accepted his suzerainty nor interfered in their administration.

He simply established militan posts here and there and garrisoned them with Turkish troops in order to consolidate his hold over the conquered territories. This helped him in consolidating the Turkish power in India. Muhammad was a good judge of human nature. He could select the best men for his service, assign them responsibility according to their capability and get the best results out of their efforts.

Qutb-ud-din Aibak, Taj-ud-din Yulduz and Malik Bahauddin Tughril, who proved themselves fairly capable and were largely responsible for his successes in India, were trained by Muhammad. Professor A.B.M. Habibullah writes, **“If he failed to found a dynasty, he yet trained up a band of men who were to prove more loyal to his ideals and better fitted to maintain his empire.”**

The success of Muhammad was largely due to his own strength of character. He possessed a higher ideal from which he refused to deviate even after his initial failures in India and his defeat by Khwarizm Shah. Muhammad planned his attacks and conquests beforehand, changed them whenever necessary, removed his weaknesses when known and did not take unnecessary risks in battles and politics.

After his defeat at Anhilwara, he changed his course of attack on India and once defeated at the battle of Tarain, he came again with complete preparation and even amended his military tactics. As a military commander, he kept his eyes upon all his campaigns.

When he was fighting the Khokars in India, he had not lost touch with his campaigns in Central Asia and was equally interested in the building work of a frontier fortress at the banks of the river Oxus. That is why he was, ultimately, successful in his military campaigns. Muhammad was the real founder of Turkish rule in India and therein lay his greatest achievement and greatness.

Muhammad had no time to look after the administration of his territories in India. Virtually, he remained the ruler of Ghazni and Ghur. The task of administering his Indian conquests was mostly left to his slave and governor of Indian provinces, Qutb-ud-din Aibak. Primarily, his brother, Ghiyas-ud-din, was responsible for making Ghur the centre of culture of his empire.

But, Muhammad was also not indifferent to the cultural progress of his subjects. He patronised scholars like Fakhr-ud-din Razi and Nizami Uruzi. However, his greatest achievement was the establishment of the Turkish empire in India which added a fresh chapter to the Indian history.

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