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HISTORY OF SOUTH INDIA 650-1565 C.E

Unit I

Emergence of the Imperial Cholas–Political Geography-Administration- Art and Architecture–Maritime Contacts –Trade Guilds

Unit II

The Imperial Pandyas and Cheras- The Rashtrakutas and Chalukyas – The Kakatiyas - Conflicts – Polity and Economy

Unit III

Malik Kafur's Invasion of South India – The Bahamanis and the rise of Vijayanagara - Vijayanagara State and Society.

Unit IV

Society and Economy -Agriculture- Industry and State Income Merchant and Craft Guilds. Bahamani and Adilshahis - State Income - Trade Contacts -Economic Innovations.

Unit V

Religion and Philosophy: Jainism - Jaina Centres - New Religious Sects (Advaita, Dvaita, Vishistadvaita,) Minor Cults (Kalamukhas and Shaktas) Virashaivism - Sufism.

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UNIT – I**Lesson 1.1 - The Imperial Cholas****Structure**

- 1.0 Introduction
- 1.1 Objectives
- 1.2 Emergence of the Imperial Cholas
- 1.3 Political Geography
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Introduction

The Pallavas were the dominating force in South Indian history, but the Cholas, who controlled the region for almost 350 years (850–1200), ushered in an era of imperialism. Despite the fact that the Cholas claimed ancestry from the Sangam era, the later Cholas began their dominance in Tanjore and continued up to the southern banks of the Godavari in the north and the Maldives in the south. They established effective taxation, trade, and administration. Additionally, there was a better improvement in the socio-economic situations. The Cholas were master sculptors and built the enormous temples. These features of Chola rule will be covered in this unit.

1.1 Objectives

After completion of this unit, the students will be able to

- Sketch the political development under the Cholas
- Examine the socio-Economic conditions during the Chola period

- Discuss the nature of state and administrative systems
- Understand the South Indian temple architecture and know the major temples of Cholas.

1.2 Emergence of the Imperial Cholas

The Chola dynasty was one of the three dynasties ruled in Sangam period. Ptolemy referred the Cholas and Sangam literatures also mentioned about the early Cholas who moved obscurity. Again, the Chola dynasty was reemerged during the middle of ninth century CE. Later Chola empire was founded by Vijayalaya (850-871 CE), a feudatory of Pallava, captured Tanjore from Muttaraya chief around 850 CE that initiated a new dynasty called later Cholas. He founded a temple to the goddess Nishumbhasudini (Durga) in Tanjore.

Aditya I (871-907)

Aditya I, son and successor of Vijayalaya established an independent Chola kingdom by defeating his lord Aparajita, the last Pallava ruler. Aditya I participated with Aparajita in the battle of Tirupurambiyam that was fought between Varagunavarman II, Pandiya King and a confederacy of the Pallavas, Western Ganga Dynasty and the Cholas around 879 CE. The Pandiyas was defeated by the Pallavas confederacy in the battle. But the victory did not bring fortune to the Pallava ruler instead was enforced to provide more concessions to their ally – the Cholas. Around 893 CE, Aditya defeated and killed the Pallava king, the Aparajita and occupied the entire Tondaimandalam. Besides, he conquered the Kongu country and also brought most of the territories of the Western Gangas and Pandyas under his suzerainty. It is considered that he built Siva temples on both banks of the Kaveri. He died at Tondaimanarrur, (*Tondaimanarrur tunjina Udiyar* – the King who died at Tondaimanarrur), near Kalahasti and a Royal Sepulchre (Pallipadai temple) – a shrine built over a burial ground – was built by his son Parantaka I.

Parantaka I (907-955CE)

Since inception of his reign, Parantaka I engaged continuous war of conquest and brought Pandyas and Banas territory under his control. After his succession to throne, as early as 910 CE he waged a war against the Pandya country that was ruled by Maravarman Rajasimha II at that time. The Army of Rajasimha and his ally Kassapa V, ruler of Ceylon was

defeated by Parantaka and captured Madurai by which he assumed the title “Maduraikondan (Capturer of Madurai)”. But, his attempt to conquer Ceylon was failure one. Parantaka also defeated the Bana country with the help of his ally the ruler of Western Ganga, Prithvipati II. By these successive victories, he formed an extensive empire.

Even though the earlier attempts brought success, it ended in tragedy and gloom brought about by the hostility of the Rashtrakutas. Krishna II, Rashtrakuta king, invaded the Chola country and faced Parantaka I at Vallala in 916 CE, which ended in disaster for the Rashtrakutas. In 949 CE, a decisive battle was occurred at Takkolam between Parantaka I and Krishna III, Rastrakuta ruler which resulted in shocking defeat of the Cholas in which Rajaditya, Chola Prince, was killed by Butuga II, Ganga ruler when former was sitting on elephant back. Eventually, this victory helped the Krishna III to occupy a large part of the northern half of the Chola empire and assumed the title ‘Conqueror of Kanchi and Tanjore’. After the failure, the Cholas became insignificant in the power politics of the South, though sometimes during the reign Sundara Chola, the successors of Parantaka I, probably succeeded in recovering the part of Tondaimandalam from the Rashtrakutas.

Rajaraja I (985-1014 CE)

Rajaraja I, also originally known as Arulmozhiarman, revived the lost glory of the Chola empire. He emerged as the great ruler by proving himself in the filed of polity, administration, art, architecture and others. He attempted to establish the centralized state by initiating many measures. He crowned himself as Rajaraja in the middle of 985 CE and exercised a policy of war and conquest. Rajaraja I defeated the confederacy of Pandyas, Cheras and Ceylon and occupied their territories. Rajaraja seized the power of Pandyan king and captured the port of Virinam. He adorned the title Mummudi Chola to commemorate the victory. He also defeated Mahinda V, Ceylon king, destroyed his capital Anuradhapura and established the Chola province by occupying territory with Polonnaruva as its capital. He annexed some parts of Karnataka i.e. Gangapadi, Nolambapadi and Tadigaipadi which created contention with the Chalukyas of Kalyani. Rajaraja I invaded the Chalukyan territory in order to force the Chalukyas to retreat from Vengi, whose ruler was in exile in Chola country. He recovered the Vengi and handed over to Saktivarman, exile elder son of Danarnava by allowing him as a subordinate of the Cholas. Further,

he gave his daughter Kundavai to younger one Vimaladitya. Under the leadership of his son, Rajendra – Kalinga invasion might have carried out and brought the region under his control. Finally, he conquered the Maldives that might be for the purpose of trade.

Rajaraja was the greatest ruler, an empire builder, efficient administrator and patron of art and architecture. He initiated the system of prefacing the stone inscriptions of the reign with an account in set terms of its milestone achievements kept up to date by additions from time to time. He also introduced the scale to measure the land and the concept of Valanadu as a new territorial division for efficient administration. He appointed a number of officials with his titles as a prefix to their names for the check and balance of the administration of the empire. He built the magnificent temple to Siva that is called Brihadeesvara (also known as Rajarajesvara) temple at Tanjore. Though he was an ardent follower of Saiva sect, he patronized other sects as well. He encouraged Sri Mara Vijayottungavarman, the Sailendra ruler of Srivijaya to construct a Buddhist *vihara* at Nagapatnam on the memory of his father that was called 'Chudamani Vihara'. He made his son Rajendra I as *Yuvaraja* in 1012 CE and died in 1014 CE.

Rajendra I (1014-1044 CE)

Rajendra took the empire at zenith of its glory and raised its power and prestige. He continued the policy of his father that conquest and annexation of the conquered territory. He extended his empire in all the directions and showed its valor across the ocean as well. He conquered and completed the project of Ceylon by defeating and imprisoning its king Mahinda V. He invaded and annexed the kingdoms of the Pandyas and the Cheras of the deep south and installed one his sons the viceroy of both with Madurai as capital. He stymied the attempt of the Jayasimha, Chalukyan ruler to conquer Vengi and installed his nephew, Rajaraja to throne of Vengi by defeating Chalukyan ruler at Maski. He also raided the Chalukyan territory and secured great wealth. Thungabhadra was recognized as the boundary line between the Cholas and Chalukyas. He proceeded his expedition further to Kalinga and punished Madhukamarnava, the Eastern Ganga ruler, who allied with Western Chalukyas. Rajendra I continued his expedition to the Ganga Valley and attacked West Bengal. He also defeated the Pala ruler Mahipala but did not annex his territory. He led a naval expedition to Sri Vijaya which was the powerful maritime state

ruled the Malayan peninsula, Sumatra, Java and the neighboring islands and controlled the sea routes between India and China. The expedition brought the success to the Cholas by sacking the Capital Sri Vijaya and catching its king, Sangrama Vijayottungavarman as captive. Finally, the king of Sri Vijaya accepted the suzerainty of the Cholas which helped to safeguard the trade.

Rajendra was a powerful ruler and great conqueror. He patronized the art and architecture. He built a new capital city of Gangaikonda Cholapuram after his victory in North India. He built a big temple, palace and also lake named Cholaganga that was sixteen miles in length. He was much more supportive to traders and trade activities. The end of his reign was confusion and contestation from all the sides that was faced by his son, *Yuvaraja* Rajadhiraja I.

Rajadhiraja I (1044-1053 CE)

Rajadhiraja I succeeded his father Rajendra I in 1044 CE. He engaged in suppressing the revolt in Pandya and Ceylon territories. He engaged the war with Chalukyas and defeated its ruler Somesvara. The Chola army captured feudatories of Chalukyas, destroyed the Chalukya's palace in Kampili and defeated them at Pundur on the banks of Krishna. Cholas installed the Victory pillar at Yetagiri (Yedgir) and finally they ransacked the Chalukyan capital Kalyani and assumed the title 'Virarajendra'. But, in succeeding year (1052 CE), Rajadhiraja was killed during the course of battle by Chalukyas at Koppam. He was succeeded by his younger brother, Rajendra II.

Rajendra II (1053-1063 CE)

Rajendra II took the leadership position amid the chaos occurred due to death of the king, Rajadhiraja and turned the failure into success. The Chola army ransacked the Chalukyan army, killed generals and made them to retreat their position by leaving many elephants, camels, horses and much booty. Rajendra II advanced further up to Kollapura where installed *Jayastambha* – victory pillar. Somesvara, Chalukyan king, attempted to reverse the victory of Koppam by invading the Chola territory that became futile. The Chalukyan army was defeated at Kudal Sangamam by the army of Cholas. Rajendra II soon died and Virarajendra, brother of Rajendra II, came to power.

Virarajendra (1063-1069 CE)

Virarajendra I defeated his counterpart Chalukyan kings Somesvara I and Somesvara II and brought Vengi again his control by martial and matrimonial alliances. He also defeated the Sinhalese King Vijayabahu I who attempted to put an end to the Chola power in Ceylon and made latter to take shelter at Vatagiri. He maintained his suzerainty on Sri Vijaya Kingdom as well. He was followed by his son, Athirajendra but soon was killed in a rebellion. By this death, the main dynasty of the Cholas came to an end.

Kulottunga I (1070-1118 CE)

Kulottunga I, Eastern Chalukyan Prince, was the grandson of Rajendra I and great-grandson of Rajaraja I through the Vengi Chalukyan lineage. After the death of Athirajendra, Kulottunga occupied the Chola throne. Even though he faced the rebellions at the early stage of his reign, he suppressed the revolts and secured the Chola kingdom from disintegrated for next hundred years. He fought with Chalukyan king, Vikramaditya VI and defeated him successfully. He brought the Pandya and Chera rulers under his control by defeating them and made them as his vassals. Due to his attention in mainland, he lost the srilankan territory to Vijayabahu, Ceylon King. Later, he made matrimonial alliance with Ceylon king. He also maintained the diplomatic relations with kings of Kannuj, Komboja, China and Burma. He nominated his sons as Viceroy in Vengi. During his reign, his son, Vikrama Chola took an expedition to Kalinga and defeated its King Anantavarman. The victorious army secured vast booty and the victory was celebrated in the form of poem *Kalingattuparani* written by Jayangondar.

He concentrated much on the development of trade and took many initiatives for it. He promoted free trade by removing tolls and transit fees which brought him a name *Sungamthavirtta Cholan* – one who abolished tolls. The fiscal and local administration were organized well manner. He enriched the taxation system by conducting a large-scale land survey. He also abolished the appointing co-regent/viceroy to rule Southern territories. Instead, allow them to conduct internal administration of conquered territories without interfering their local issues and collecting the tribute. He promoted both Saivism and Vaishnavism and contributed much for the development of Nataraja temple in Chidambaram. He also granted some more villages to maintain Bhuddha *vihara* located in Nagapattnam.

He was a great patron of art, architecture and literature. Jeyangondar was adorned his court. The Amirtaghateswarar Siva shrine was built during his reign. His rule was a remarkable one in the history of Cholas.

Cholas after Kulottunga

Kulottunga I was followed by Vikrama Chola, Kulottunga II, Rajaraja II, Rajadhiraja II, Kulottunga III, Rajaraja III and Rajendra III respectively, who, all put together, ruled more than hundred years. However, the powers of the Cholas gradually declined during the period. The Pandyas, Hoysalas, Kakatiyas, Eastern Gangas and local chieftains constantly threatened the power and raided the territory. Though some of the reign was peaceful, the aggressive nature of the Chola empire was missing and also depended other rulers to protect their own territory during the later periods. Ultimately, Sundara Pandya, Pandya ruler forced the Rajendra III, the Chola ruler to accept his suzerainty in 1258 CE which marked the end of the independent Chola empire.

Check Your Progress

1. Write a short note on Tirupurambiyam War?
2. Brief the war achievements of Rajendra I?
3. Trace back the matrimonial relationship between the Chola and Chalukyas?
4. Who were the Chola rulers occupied throne after Kulottunga I?

1.3 Political Geography

Political geography is an attempt to understand the nature of spatial pattern of state and its affairs. The Chola state was divided into Ur, Brahmadeya, Nadu, Valanadu and Mandalam and their ruling bodies. The state was divided into mandalam such as Jeyagonda Chola mandala, that was divided into Nadu which further divided into Ur. The division of Valanadu was introduced by Rajaraja I for the efficient administration of state.

Ur

Ur is generally an ordinary village which enjoyed the customary rights and privileges. These villages were known as “Vellanvagai – agricultural

kind” villages that were subjects to normal governmental revenue assessment. During the Chola period, it comprised habitation quarters, cremation grounds, drinking water ponds, irrigation channels, and cultivation lands along with pastures and forests. The habitation quarters contained, inscriptions mentioned, a. the quarters of the ur or cultivators/landholders (ur-irukkai) b. Kammana or aritsans (Kammana Cheri) c. Paraiya (Paraiya Cheri) d. Ilava (Ilava Cheri). Most part of the village were brought under the cultivation. Based on the spatial distribution of the village, it can be detected the following social groups in the society a. Uravar/Vellala – landholders/cultivators b. Kammala – artisans c. Paraiya d. Ilava. Along with Paraiya, other servicing communities such as Pulaiya, Chakkiliya and Ottai-Vanni were also occupied the lower position in the social order. The Ilava community was also a kind of agricultural laborer to maintain the coconut gardens. The artisan groups such as smiths, carpenters, weavers and so on occupied the middle position in the society and the top position engaged by the landlords cum cultivators who enjoyed parity with the ritually superior Brahmanas. The generic name of the village was Ur, that the term *Ur-irukkai* denoted the habitational quarters of the landholders/cultivators only, and that the corporate body itself was known as Urar that was composed of only the cultivators as members.

Brahmadeyas

In early medieval India, Brahmanas were given tax-free land gifts in the form of either individual plots of land or entire villages. It was first used by the dynasties in power, and shortly after, chiefs, merchants, feudatories, etc. adopted it. It was also known as Caturvedimangalam because, as the name implies, people who proclaimed the four Vedas lived there. The names *mangalam*, *agaram*, *brahmapuram*, *agrahara*, *agra-brahmadeya*, *brahmadesam*, and *brahmamangalam* frequently gave it. It is not argued that only members of the Brahmin society resided in Brahmin villages; evidence instead suggests that well potters, blacksmiths, goldsmiths, washer men, and village servants also called those communities home. The community, which served as a landlord organization, controlled certain yield shares for a class of renters. The grantees in South India formed themselves into a local corporate body, an assembly of Brahmins (*sabha*), to manage the administration of the region (See Local Administration for details). It was separated from Nadu’s jurisdiction. As the institution grew and the powers granted also extended. The great brahmadeyas gained further economic,

administrative, and political significance when they became autonomous entities (*tan-kuru*) beginning in the eleventh century, particularly under the Cholas. They are frequently considered as setting the pace for royal authority and expanding the range of political activity. The *tan-kuru* served a crucial purpose as well and frequently oversaw a number of other centers for the production of agricultural and handicraft goods. The Sabha also oversaw or exercised direct authority over the Brahmanical temple, which was inevitably the center of many of these villages. Numerous inscriptions detailing the administrative choices made by these local assemblies over their holdings have been inscribed on temple walls.

Nadu

Nadu was a natural socio-political unit over and above the Ur. It was used to denote distinct agricultural micro-regions. Each *nadu* comprised several village settlements, predominantly *vellanvagai* villages. It was a part of valanadu and mandalam. It was a cluster of villages formed around an irrigation sources like a channel, tank or river. Nadu had no natural boundaries such as river. Instead it was lying on the both sides of the streams. *Nadus* were widely varied in the size and numbers of villages bounded. It was cohesive territory ranging from 20 to 100 square kilometers and comprised one village to as many as forty which shows that it was a natural administrative division. It is to be noted that areas of nadu belonged in drier region was larger than the fertile region but the latter was densely populated than the former. The term 'nadu' was used to denote the territory as well as assembly. Nadu comprised the vellanvagi villages and Brahmadeya villages as well. But the administration is concern, Brahmadeya was not under the control of Nattar.

Nattar was used to indicate a corporate group of the micro-region called *nadu*. Nattar was a body of landholders of the respective nadu which comprised only the landholders of Vellalanvagai villages and excluded the special villages like Brahmadeya, devedana within the concerned nadu. When the landholders of the Brahmadeya and others were also present in a general gathering they were usually mentioned separately along with nattar. Such a joint gathering is found only in the post-tenth century record. *Nattar* was primarily a leading landholders and cultivators and their administrative aspect related to the assessment and collection of the land tax. It was found that they negotiated with the government agencies for tax reduction to help the cultivators and craftsmen under their control.

The composition of Nadu i.e. *Nattar* had gone through some structural changes over the centuries. In the earlier period, it was the only the body that gets mentioned in the royal records and there was not details on individuals. But, later periods of the Cholas, individual names were mentioned as *nattar* which indicated that the transition occurred in the land holding pattern. Earlier, there was a strong communal solidarity in those villages based on the common landholding pattern in the earlier centuries which was lost at later periods.

Valanadu

The concept of *Valanadu* was introduced in administrative structure by Rajaraja I. It was superimposed on the pre-existing *nadus*, distributed to some extent the territorial integrity of the latter. *Valanadu* was deliberately implemented by royal contrivance to suppress the power of local chiefs who were getting the authority through clan based *nadu*. *Valanadu* took the natural boundaries, wherever possible, some natural water channel. It is to noted that while *nadu* was on both the banks of the watercourse, a *valanadu* occupied the one side of the waterbody. Thus, many *nadus* in the channel rich core region, due to their position on both the banks, had been partitioned among two different, adjoining *valanadus*.

Kottam

Kottam was another territorial unit which was used in Tondai-mandalam. It was over and above the *nadu* and prevailed from Pallava period. There was no uniformity in the area and number of *nadus* concern. Some *kottams* had 15 *nadus* and some had five or one as well. When analyzing the structural pattern of *Kottam* in Tondai-mandalam, 150 *nadus* were packed within 23 *kottams*. During the period of Kulottunga I, *kottam* was just renamed as *valanadu* without making any structural changes.

Mandalam

Generally, the territories of the Chola state was named having suffix with *nadu* before Rajaraja's administrative changes. For example, the core region of the Cholas was called Chola-Nadu, and pandya territory was known as Pandya-nadu. But the king Rajaraja reorganized his territory and created the administrative division known as *mandalam* which fully incorporated the different chiefly domain within the territory of the growing the Chola state. Further, he clubbed adjoining areas or territory

with core region and renamed it after his own titles. *Chola-mandalam* was created by comprising core region of Chola-nadu with Mala-nadu and Konadu. Likewise, Pandya-nadu and Tondai-nadu became *Rajaraja-Pandi mandalam* and *Jayagonda Chola mandalam* respectively. Thus, mandalam was the larger territorial and administrative unit of the Chola state.

Nagaram

Nagaram was a commercial town occupied by the merchant communities which comprised the *chettis* (general merchants), *sankarappadiyars* (oil merchants) and artisans such as weavers, goldsmiths etc. The term 'puram' was attached to the commercial town in suffix like Kulottunga-cholapuram. *Nagaram* as a commercial town involved in more market-oriented exchange of goods and services. *Nagaram* was administered by the assembly also known as *Nagaram* which comprised the members of the commercial town called *nagarattar* also known as *nagara-karanattar* and *nagara-madhyasta*. They collected the taxes on commercial activities and established the rules and regulations for its community of exchange, conducting the trade within the *nadu* – agrarian unit of the Chola state. According to scholars, *Nagaram* was a local commercial institution which integrated into supra-regional commercial organization with passing of time during the Chola period.

Check Your Progress

1. Who introduced the administrative unit called *Valanadu*?
2. Brief the nature of *nadu*?
3. How was *mandalams* created in the Chola state?

1.4 Administration

The chola administration had been tremendously transformed from earlier time to later periods. Even though the state emerged as a segmentary at earlier period, the centralized position was attempted by Rajaraja I through controlling the local chiefs under his banner which was continued by his son, Rajendra I as well. The centralized power was exercised till Kulottunga I but afterwards, the centralized power was slowly disintegrated by the emergence of the powerful local chiefs who were a part and parcel of the Chola kingdom.

King

The king was at the center of the state administration. He emerged gradually from the chief of his own territory/core region in the nine century to the position of emperor in the eleventh century which could be witnessed by analyzing the grandiose titles he adorned. Earlier periods they used the title *Peruman* or *Peruman-adigal* with suffix which means the big son or great man. Then, they adopted the titles such as *udaiyar* means our possessor or our lord. After 1100 CE, this title was elaborated further into *Ulagudaiya-Perumal* or *Ulagudaiya-nayanar* that means lord of the world. The title of *Chakravarti* (emperor) was used from the reign of Virarajendra and the more grandiose title *tribhuvana-chakravarti* (emperor of three world) was adopted in the reign of Kulottunga I. These transformation of the titles shows that the powerful position of the Chola king who controlled the entire territory with higher number of officials.

The Chola state was prosperous and extensive and the king enjoyed the high powers and prestige. They ruled from the various capital cities such as Tanjore, Gangaikondacholapuram, Mudikondan and Kanchi. They were the head of the state and chief commander of the army. The Chola rulers started the practice of electing their successor or Yuvaraja during their life time and ruled jointly at their end of the periods which ultimately helped to avoid the succession disputes. The position of the king was by primogeniture that is eldest son of the king would occupy the position of the king. However, sometimes, if the eldest one was found incompetent, the younger sons or the brothers were selected. The kings of the Chola empire was generally the benevolent and they exercised their power for the welfare of the people. The ruler was assisted by the ministers and other high officials of the state administration. The Cholas had the systematized-efficient bureaucratic structure to rule successfully.

Administrative Divisions

The Chola state was divided into *mandalams* which was introduced by Rajaraja I for the efficient administration. *Mandalams* was divided into *valanadu* that also introduced by Rajaraja I. During the period of Rajaraja I, the concept of *Valanadu* was introduced in the Chola *mandalam* only. Later, Rajendra I and Kulottunga implemented the concept of *Valanadu* into Pandya *mandalam* and Tondai *mandalam* respectively. *Nadu* was the basic administrative units of the Chola empire that comprised *Ur*

and *Brahmadeya* Villages (detailed in Political Geography of Cholas). *Mandalams* were sometimes administered by administered by Yuvarajas.

Officialdom

The king ruled the state with help of the number of officials. Without their presence, the ruling the larger territory was not possible. Number of officials, though in earlier period was less in number, increased enormously during the period of Rajaraja and Rajendra. The different category of the officials also increased. Earlier period, the official names such as *adikari*, *srikariyam* and *nadu-vagai* were mentioned in the inscriptions. During the period of Uttama chola, the *Puravu* department, the *olai* and the *naduvirukkai* appeared first time in the inscriptions. Continuously, the superior military officer – *Senapati* and *dandanayagam* were also added into administration. The important officials and their duties

Adikari – one who wields authority; the *adikari* was divided into two section that is *udankuttam* and *vidaiyil*. *Udankuttan* officers seems to accompany the king and *vidaiyil* might be touring officers, executing the king's commands (*vidai*). *Tirumandira -Olai/Olai* – the royal scribe who committed to write the oral orders of the king on the spot. During the reign of Vikrama Chola, the higher official called *Tirumandira -Olai Nayagam* came to be existed which is over and above the *tirumandira-olai*, who may be scrutinizing officer. *Naduvirukkai* – a judicial officials. It was mostly hold by the Brahmanas. *Senapati* – the superior military officials. *Dandanayagam* – second-ranking military officials.

The revenue department was known as *puravuvvari* and later it became *puravuvvari-tinaikkalam*. The head of the department was called *puravuvvari-tinaikkala-nayagam* or *puravuvvari-srikarana-nayagam*. We come across the office called *varikku-kuru-cheyvar* meaning 'those who make settlement for taxes' and also *variylar* also was part of the revenue department. At the *nadu* level, *nadu-vagai* officials who were the executive officers of *nadu*. For example, *nadu-vagai-cheykinra* – the one who made tax settlement of the *nadu*. *Nadu-kankani-nayagam* and *nadu-kuru* were the higher officials of the particular *nadu*. The *srikariyam* (sacred duty) office was generally related to religious aspects, particularly temple duties on behalf of the government. Some of the officials were appointed to complete certain duties that might be temporary. Besides, others were regular officers who resided near the particular temples that were in their

charge. The officials were divided into *Perundanam* and *Cirudanam* which might be the hierarchy of the officials in their respective departments.

Military

The Chola empire had the strong and powerful army and navy. It comprised infantry, cavalry and elephantry constituted the main part of the army; the chariot was not significant. They might have maintained navy or used the merchant ships or boats which were being used for the purpose of trade. The King was the commander in chief and *senapati* was next to the king who controlled the army. Local chiefs contributed their army to the Chola state and booty was distributed among those who took part in the war. Some local chiefs participated along with the kings in the war like *Paluvettaiyars*. The army was divided into various regiments such as *kaikkola*, *velaikkara*, *parivarattar*, *viracola-anukkar* and others. Each regiment were headed by the captain called *nayagam* and later known as *Pada-mudali*. Above the *nayagam* was *dandanayagam* and the *senapati*. The Chola infantry played the dominant role which comprised *villigal*-archers, *valilar*-sword bearers, *kondavar*-spearmen. The land grants were given to the military officials as salary based on their grades that is known as *virobhoga* (warrior's enjoyment) and *padai-parru* (military holding). There are also the details of cantonments called *padaividu* that were located in the capital cities. If elsewhere, it was known as *kadagam* or *parigriham*. Stationing military outpost – *niali padai* – in conquered territory came to be known in the reign of Kulottunga I only.

In the earlier period, *Kaikkolar* regiment was so powerful and prominent. The term *Kaikkolar* indicates the weaving community in the post-Chola period. But during the Chola time, there was no evidence for that claim. They might have started as a military group in the Chola period and later transformed itself into a weaving profession. Another prominent regiment in the Chola period was the *velaikkara padaikal*. The term indicates that they were the most permanent and dependable troops in the royal service and were ever ready to defend the king and his cause sacrificing their lives when occasion (*velai*) arose. The details of *velaikkara padaikal* were mentioned in the Tanjore inscription of Rajaraja I. Another regiment serviced during the Chola period was *parivarattar* who were palace guards. The regiment named *viracola-anukkar* was the guards of the temples. Apart from Tamil region, a few regiments were recruited from the conquered territories and named after the respective regions such as

kannadaka-kaduttalai (the strong heads of Karnataka) and *malaiyan-orraichchevagar* (the Malayala infantry).

Revenue System

Land tax was the primary income of the Chola state which was mentioned in the various terms such as *kadamai* or *irai*. It was collected mostly in the form of kind and sometimes in the form of cash. Generally, wet land tax would be paid in kind and land under dry crops or those under commercial crops like aromatic plants, areca nut paid in cash. Land tax from *nagaram* (commercial settlements) was paid in cash. During the later period, even the wet land belonged to Tondai-mandalam or southern Karnataka region also paid the land tax in the form of money. *Kadamai* was levied directly from the owner of the land that might be primary producer or landlords. The *kaniyalar* or landholders directly paid to the government. Land tax was fixed based on the nature of the land and produce. Before the reign of the Rajaraja I, 120 *kalam* of paddy for one *veli* was the standard tax rate. Under the Rajaraja, the rate was fixed at 100 *kalam* of paddy for one *veli* to river-irrigated, double-crop lands. River irrigated or tank irrigated land producing single crop was rated range between 20 to 60 *kalam* of paddy for one *veli* and land under dry crops between 1 and 20 *kalam* of paddy for one *veli*. Though the unit of land tax always was considered as *nadu* but actually it was calculated based on measurement of *ur*. During the bad days, petitions were made to the higher officials and sometimes even to the king by the taxpayers for remission of tax.

Another important tax or group of tax is known as *kudimai* that term indicates the labour levies, in the form of corvee. It was demanded from the primary producers (actual cultivator), artisans and merchants by the local assemblies (*ur*, *nadu* and *sabha*), temple bodies and *padaikaval* chiefs on the name of the king's order. It was denoted in the various names such as *vetti*, *amanji*, *muttai-al* etc. The corvee was demanded for the maintenance of local water sources, repair the palace, temple work and occasional works. The third prominent tax of the Chola period was *antarayam* which imposed on artisans (oil pressers, weavers, goldsmiths) and merchants. The next one is *padaikaval* tax – watchmanship tax. This tax was paid to *padaikaval* chiefs who were the incharge of the watchmanship by the landlords as a fraction of the *kadamai*. The artisans and merchants also paid some portion of their taxes towards the *padaikaval* tax.

Local Administration

The Chola's local administrative system was much conspicuous in the *brahmadeya* villages and not much exposed in the case of *vellanvagai* villages. In the case of latter, local assembly (*ur and nadu*) took care of the administrative functions of the villages. Though the government officers such as *komurravar* or *mudaligal* visited temporarily to the villages for the purpose of management generally, mainly for the collecting of taxes. *Ur-kanakku* or *ur-karanam* occurred regularly in the inscription whenever the village administration was mentioned. *Ur-kanakku* was a servant of the village body and responsible for the village accounts. The one who had the knowledge of lands and their taxes as well as maintain the tax accounts.

In the case of *brahmadeya* villages, the Uttramerur inscription explained the administration of it. *Brahmadeya* villages was ruled by Mahasabha which comprised the members of the villages. It had its own method of selection process and qualification for the members. The village was divided into thirty wards. The people of the ward would nominate a few people who should possess the agricultural land and residence in the village, the aged between the thirty-five and seventy, expertise on Veda and Bhahsya. Further, the contestant or relatives of contestant should not be punished for committing any wrong. Those who had been a member of any committees for the past three years and those who had been on the committee and failed to submit the accounts were banned from the nominations. Each one per ward was selected by *kudavolai* (lot system) method. Names of the nominees were written on the palm-leaf which were put into a pot. The pot would be shuffled and young boy was directed to take out the leaf to find out the members of the *sabha*. The same procedure would be followed for the formation of the different committees of the *sabha*. The committees known as *variyams* were formed to administer the different aspects of the villages such as the garden committee, the committee for taking care of water bodies and irrigation, judicial committee etc. The *sabha* had the power to measure the land, collect the land taxes and maintain the tank, irrigation system and temples. The government consulted the *sabha* of the villages concerning any change in the assessment of production and revenue of the villages. The *sabha* took care of the grassing and forest land as well. The judicial committee, known as *nyayattar*, settled the disputes between the members. Thus, *sabha* looked after the judicial, civic, revenue, religious and other functions concerning

the villages. It was an autonomous body and functioned mostly without the interference of the central government.

Check Your Progress

1. What does the term *srikaryam* indicate?
2. Explain the local self-government of the Chola?
3. What was the role of *puravuvvari-tinaikkalam*?

1.5 Art and Architecture

Dravidian art and architecture saw constant progress and improvement throughout the reign of the Cholas. They used their incredible wealth, acquired through their extensive conquests, to construct sturdy stone temples and exquisite bronze statues. The Pallava dynasty's practices for building temples were continued by the Cholas, who constructed a number of temples around the empire. They advanced the Dravidian temple architecture over time. The early phase, the middle phase and the final phase of the evolution of architectural styles can be distinguished. The Cholas also constructed a large number of other structures, including palaces and public-use buildings, in addition to temples. Many of these structures are mentioned in their inscriptions and contemporaneous descriptions.

Early Chola Temples

Dravidian temple architecture originated during the Pallava era and developed throughout the Chola era. Several temples were constructed by the early Cholas, including Aditya I and Parantaka I. The early Chola temples were substantially smaller than those constructed by the later Cholas. These temples may have been built by the Early Cholas using bricks rather than stones. In Tamil Nadu's Vijayala Choleswaram, one of the earliest Chola structures may be seen. The temple's circumambulatory path is square, while the room where the deity's idol is housed is round. There are four stories, and a cornice separates each one from the next. A stone kalasa, or crest, serves as the dome-topped structure of the temple. During the reign of Parantaka I, the Koranganatha Temple at Srinivasanallur was constructed. On the banks of the Kaveri River is where this temple is located. Despite being modest, the temple is covered in stunning sculptures. Animal sculptures from myth are used to embellish

the wall's foundation. Unique to Chola architecture were these sculptures. The Muvarkovil-Temple was constructed in the second part of the 10th century by a feudatory of Parantaka Chola II. In this temple, there are three primary shrines that are built in succession. Currently, there are just the ruins of the third shrine's basement and two of these shrines. The architectural characteristics of the later Chola temples are also seen in these shrines.

Temples of Rajaraja and Rajendra Chola I

Rajaraja Chola and Rajendra Chola, his son I made a significant contribution to the art of building temples as well. Early on in this era, a lot of little shrines were constructed, including Tiruvalisvaram temple. The cornice of the temple tower has designs made out of creepers and flora. The same architectural design was used in the construction of the Uttara Kailasa Temple in Thanjavur and the Vaidyanatha Temple in Tirumalavadi. The magnificent temples in Thanjavur and Gangaikondacholapuram show how great Chola architecture became throughout time. The stunning Siva temple at Thanjavur is a striking example of Rajaraja's material success. The temple is the biggest and highest in India. Two identically aligned gopuras, or towers, may be found on this temple. The temple's vimana rises 190 feet above the ground. Rajarajan tiruvasal and Keralantakan tiruvasal are the names of the towers in the inscription. According to the inscriptions, Rajaraja began construction on this temple in his 19th year as king, and it was finished in under 6 years. Rajaraja gave the name Rajarajesvaram to this shrine. Peruvudaiyar was the name he gave to the Shiva Linga form. As a result, the shrine is also known as Peruvudaiyarkovil. Various shrines and gopurams were eventually constructed to the temple by Maratha and Nayak emperors. Later, the god was given the name Brihadisvara, and the temple was given the new name Brihadisvaram. The walls of the shrine include engravings describing the administrative and financial processes. All the information about the metal statues that have been installed in the temple is contained in the inscriptions. In the corners of the Shikharam are statues of the holy bull known as Nandi. In this temple, the Kalasam is around 3.8 meters high. The Vimana has been ornamented with several stucco sculptures. Some of these, according to historians, were added when Maratha was in power. A two-story sanctuary houses the primary deity lingam, which is fairly large in size. Murals and sculptures cover the whole inside of the temple. This temple's intriguing feature is that it is built of granite despite the fact that the area where it is located lacks a granite supply.

For the purpose of commemorating his successful march to the Ganges, Rajendra Chola established the city of Gangaikondacholapuram. Rajendra Chola erected the Gangaikonda Cholapuram temple with the explicit intent of surpassing its forerunner in every manner. The Chola Empire was in an affluent position under Rajendra's control as seen by the embellishment in its design. It was finished around 1030 AD, just two decades after the Temple at Thanjavur and in a similar style. Although the Gangaikonda Cholapuram temple's construction is similar to that of Thanjavur, it does contain certain distinctive traits of its own. The temple's ruins reveal that it had just one enclosure wall and a gopura, as opposed to the Thanjavur temple's two enclosures and gopuras. Though not as tall as the Thanjavur temple, it is larger in layout. The base of the vimana is 100 feet square, and its height is 186 feet. Its pyramidal structure is made up of just eight layers, compared to the thirteen tiers of Thanjavur Temple. The usage of curves when building the vimana as opposed to the sturdy straight lines that were employed in the Thanjavur temple is the most noticeable distinction.

Temples at Later Period

For a further century, the Chola style flourished. The magnificent Airavateswara temple at Darasuram, which was constructed during Rajaraja Chola II, is a fine example of the degree of architectural advancement attained in the 12th century AD. This temple has several intricate stone pillars. Images with long limbs and refined features are shown on the painted walls. The mandapam in front of the temple is shaped like a large chariot pulled by horses. The best example of this era is said to be the Kampaharesvara temple that Kulothunga Chola III erected at Tribhuvanam. His temple is built in a similar manner to the temples at Tanjore, Gangaikondacholapuram, and Darasuram.

Sculpture and Bronze

At Darasuram, the Airavateswara Temple is a prime example of Chola art and construction. It boasts elaborately carved walls and ornately decorated pillars. In addition to its architecture, the Chola era is renowned for its bronzes and sculptures. Many sculptures from the Chola period may be seen in South Indian temples and other museums throughout the globe. Its impressive sculptures include representations of Siva in various incarnations, Vishnu and his wife Lakshmi, and Siva saints. Although the ancient tradition of the time helped to shape iconographic rules, it is

thought that sculptors had a great deal of creative license in the 11th and 12th centuries.

The sculptures and bronzes from this time period have a classical elegance and majesty. The picture of Nataraja-the Divine Dancer serves as the greatest representation of this artwork. The Nataraja bronze symbol is the most well-known. Siva is shown as the creator and destroyer in the image. He is busy while also being distant. The flames that encircle Shiva stand in for the fire of the cosmos in his left palm. Liberation is symbolized by his hand, which is in the 'elephant trunk' stance (gaja hasta), pointing to his lifted left foot. He steps on the ignorance-representing Apasmara with his right foot. Siva is making the blessing gesture "fear-not" with his right front hand. The figure of Nataraja has a lot more detailing.

Lost Wax Process

Bronzes were produced during the Chola era using the lost wax process. This method is also referred to as Madhu Uchchishta Vidhana and Cire Perdue. Oil is combined with beeswax and kungilium, a kind of camphor, and then kneaded. This combination is used to create the figure, and all the small details are added. After that, clay formed from termite mounds is applied to the figure. The figure is then dried and burned in an oven using cow dung cakes. The wax model therefore melts, flows out, or vapourizes towards the conclusion. Pancha Loham, a bronze metal alloy, is melted and poured into the hollow mould. Hardening occurs when the metal entirely fills the mould. The mould is removed after cooling. The bronze sculpture that has been produced in this way is polished and given final touches.

Chola Paintings

South Indian Chola paintings hold a significant place in art history. The faces in these paintings exhibit a range of strong emotions, including rage, sympathy, and others. Chola murals were discovered in the Brihadisvara Temple's circumambulatory hallway in 1931. The corridor's tunnel is quite gloomy, and from floor to ceiling, two layers of artworks are shown on its walls. The method employed to create these frescoes has been uncovered by researchers. A smooth batter made of limestone mixture is applied on the stones. It takes the mixture two to three days to adhere to the stone. Paintings were created over that brief period using natural organic paints. The paintings of the Chola era depict a wide range of emotions on numerous faces. Paintings flourished, and realistic figures

were depicted. The majority of the paintings are large and dynamic, which highlights the Lord's majesty as the one who uproots evil and establishes peace. In these paintings, Shiva is also depicted as the God of wisdom, Dakshinamurthi, beneath a banyan tree where monkeys are playing. In contrast to the animated animals depicted nearby, the sages worshipping Dakshinamurthi are depicted in Chola period paintings with a stillness of body and bewilderment on their features. Additionally, there are flying apsaras and gandharas, which complete the magnificent tableau. In the center of the temple, which is guarded by enormous stone walls, are the paintings of Lord Shiva. Here, a ferocious Shiva is depicted as a warrior riding a chariot propelled by Brahma and battling the demons, who are easily distinguished by their dreadful look.

Another South Indian Chola artwork depicts a lovely tableau of Rajaraja Chola. Karuvur Devar, his preceptor, and I are engaged in a study of extreme concentration while I listen to him. One of the oldest royal portraits in Indian art is thought to be this one. Another panel has dancing apsaras with faces in the abhinaya position. Once more, Rajaraja Chola and his wives may be seen in the paintings gazing in wonder at Nataraja's spectacular Ananda Tandava while it is being performed in the golden mandapam of Chidambaram. There are also individuals with sympathetic eyes and bow-shaped brows who are seen with lovely jewellery and hairstyles decorated with jasmine. The massive compositions in vivid colours come to life thanks to these beautifully rendered people. Most of the Chola paintings were rediscovered when the upper layer was removed to be preserved separately. During the Chola era, Rajaraja-I and Rajendra were primarily responsible for the development of painting as a discipline.

1.6 Maritime Contacts

Internal and external Trade and commerce during the Chola period were flourished substantially. Traders of South India had a trade contact with China, South East Asian kingdoms, Arabs and other far reaching regions. Trade was highly supported by the Chola kings as it gave an additional incentive to the Chola's economy. The Cholas enhanced their maritime strength by gaining control over all strategically important coastlines. The organized mercantile communities such as Manigramam, Anjuvannam and Ayyavole – 500 conducted the busy trade within and outside of the Chola region.

Early Chola rulers had trade relationship with Greeks and Rome merchants. There are the evidences which show that the ships of the Yavanas (Greeks) reached the ports of Cholas. They came here to purchase the fine cloth, species, sandalwood, gems, pearls and drugs by paying the Raman gold coins. The Chola merchants had contact with number countries mainly China, Arab, Persia, Cambodia, Burma, Java, Sumatra, Malaya, Sri Lanka, Maldives, Rome and others. China where the inscriptions of the Tamil traders were found that indicate the activities of the traders. Besides, the annals of the Sung dynasty of China and the accounts of the medieval travelers like Abu Zaid, Ibn Khurdadbeh, Alberuni, Marco Pola, etc. gave the details about the brisk trade between the South India and South East Asian regions. Rajendra Chola's Sri Vijaya expedition itself proved the importance of the trade connectivity. Further, the Cholas sent the embassy to China to strength the trade ties. Chinese Sung dynasty reported that an embassy from Chola reached the Chinese court in the year 1077 which was sent by Kulottunga I. That embassy embodied a trading venture, highly profitable to the visitors who returned with 81,800 strings of copper coins in exchange for articles of tributes including glass articles and spices. A fragmentary Tamil inscription found in Sumatra mentioned the name of a merchant guild known as *Nanadesi Tisaiyirattu Ainnurruvar* from the Chola country. The inscription dated 1088, indicated an active overseas trade during the chola period. Mahapalipuram, Saliyur, Korkai, Nagapattinam and Quilon were important port cities and busy with overseas trade. Articles such as elephants, cardamom, cotton, pepper, perfumes, ivory, pearls, coral, coconut, fruits, flowers, arecanuts, incense, oil, betel, ghee, glass ware, Chinese ware, camphor, etc. were the part of the trade.

Due to highly intensive trade, the various commercial centers were emerged that were named *nagaram* and *mahanagaram*. Thanjavur and Kanchipuram emerged as *mahanagaram* that became both the capital city and trading center; religious center and commercial center respectively. There are also some other references to other sorts of commercial areas such as *angadi* -market; *perangadi* – big market or main market, *perunteru* – the commercial street. Further, *nagaram* is a commercial center where the guilds and other artisans resided and conducted their activities which was governed by the corporate body also known as *nagaram*. These commercial centers acted as a connective point between the agrarian villages and international trading centers. For example, Kudamukku (Kumbhakonam)

is located clearly between the interior and coastal regions. *Tanjavur peruvazhi* (the great road to Tanjavur) passed through Muniyur, south west of Kudamukku. It connected the Tanjavur and Uraiur with the part of Nagapattinam – a coastal town and Chidambaram – a major religious center.

Trade routes were maintained properly for the development of trade in Chola country. The trade routes to connect the various ports and commercial centers were mentioned in the inscriptions. The port towns like Muziri, Pughar, Nagapattinam were linked from inland commercial centers by *vadis and peru-vazhis*. The *vadis* were only slightly better than foot-paths which was not suitable for wheeled traffic. *Peru-vazhils* were the great roads leads to one region to another region of the country. *Vadugapperu-vazhi* connected to Andhra region, *Kongapperu-vazhi* connected to the Kongu region and *Tanjavurperu-vazhi* connected Tanjavur with other regions. Rajakesari *peruvazhi* connected the Chola region with Chera country that ultimately reached to Muziri port. Thus, traders used these trade routes to carry their commercial goods to the distance territories.

1.7 Trade Guilds

The guilds are the association of merchants dealing in the same sort of commodity trade such as textile, betel leaves, grains, horses etc. These associations were formed both by local as well itinerant traders. Each guild had its own head and officials to run the association and also their own rules and regulations regarding the membership and the code of conduct. The chief would be elected by its members. He could punish, condemn or expel the members from the guild based on the severity of the cases. They can fix the prices of their goods and even decide whether sell or not the particular good in a particular day which showed their power and authority on the products. They had very good connection with the kings, particularly during the later period of Chola empire, they had good bargaining capacity on the market tolls and taxes on the merchants. Many of the chiefs participated in the governing body of the *nagaram* – local assembly.

The guilds were called in the various names based on the nature of merchandise. The oil merchants were known as *Sankarapadiyar* who supplied oil and ghee to the temples. Those who were involved in textile

trade would be called Saliyars. During the Chola period, there was guilds who conducted internal and external trades known as Anjuvannam, Manigramam, Tisaiyirattu-ainurruvar, Nanadesi, Ayyavole etc. Anjuvannam is a merchant guild which originally denoted all the West Asian merchants, both Persians and Arabs, including Syrian Christian, Jews, Muslims, and Parsis. In the eleventh century and after, it became the body of Muslim traders. Though other trade guilds found both in the interior and on the coastal sites, Anjuvannam confined its activities only to coastal sites. Thus, it could be called as maritime guild. Its presence as a trading guild is visible until the end of the thirteenth century after which it not heard of. This merchant guild's inscriptions were found the whole of the Indian Ocean regions from Arabia to Java which indicated that they conducted sea trade extensively on Indian Ocean. Initially, Anjuvannam interacted with *Manigramam* – a South Indian merchant guild and later, it associated with Ayyavole – 500 which emerged as a prominent trading body during the later Chola period.

Manigramam – a South Indian merchant guild that carried the sea trade by ninth century, besides being active in the interior towns and villages. Manigramam operated within specific regions, as the designations such as Uraiyur Manigramam and Kodumbalur Manigramam. It was apparently a descendent of the group of traders from Vanika-grama in Kaverippumpattinam. They moved into the interior places like Uraiyur and Kodumbalur after the decline of the external trade which was taken by Ayyavole 500. They again reemerged an organized guild for inland trade and retained its unique character as it was also a part of the local agricultural communities which branched out into the trading profession by controlling the local exchange nexus throughout the period.

Ayyavole – 500 or *Nandesī tisaiyirattu ainurruvar* was a powerful and autonomous body of itinerant merchants in the Chola country. They conducted internal and external trade. In the inscriptions, the names such as Ayyavole -500, Nanadesi, *Nandesī tisaiyirattu ainurruvar*, *Paradesi* etc. were used interchangeably. It was believed that the emergence of Ayyavole – 500 was attributed to a decision of the 500 *mahajanas* of the *mahagrahara* of Aihole, to give institutional base to commerce. The organization later expanded its activity throughout South India. It also had a connection with Kodumbalur chiefs. The organization might have migrated or a group of people migrated and settled in the Pudukottai region for the trade. During the tenth century it developed as a big overarching merchant guild in the

southern India, most of the existing indigenous and local trade guilds got associated with it. The number, five hundred is just conventional but the real numbers exceeded the limits. It attracted members from various other bodies as well as occupational groups also. The heterogeneous composition of this organization is conspicuously exposed in the guild inscriptions in which the different castes and their religious associations of the members were mentioned clearly. With the growth of the regional kingdoms, particularly Cholas, the organization also expanded its activity. Several towns called the Southern Ayyavole, in the eleventh and twelfth centuries, emerged after the intrusion of Cholas to these regions. Besides, the guilds had their own army to protect their merchandise. The military people usually noted as *nammakkal*. When Chola power came down during the later period, Ayyavole worked with the powerful landed organization *Chitrameli Periya Nattar* and *Padinen Visaya* and donated to temples. The guild emerged as a powerful influencer in the local and regional administration as well. But, after the fourteenth century, finding the activities of the Ayyavole -500 came to an end.

Check Your Progress

1. What does the term Guild mean and explain its activities?
2. Brief about Ayyavole-500.
3. Describe the Chola Trade.

1.8 Summary

The Imperial Cholas were a powerful Tamil dynasty that ruled over a vast maritime empire in South India, Sri Lanka, and Southeast Asia from the 9th to the 13th century CE. They emerged as the dominant political force in the region after overthrowing the Pallavas and defeating the Pandyas and the Rashtrakutas. They expanded their territory through conquests, alliances, and naval expeditions, and established a centralized administration, a strong army, and a flourishing economy. They patronized art, literature, religion, and education, and built magnificent temples, sculptures, and paintings. They are regarded as one of the greatest and most influential dynasties in Indian history.

1.9 Key Words

Adiyan: Slave

Agrahara: A village occupied by Brahmanas

Brahmadeya: Generally, tax free land gifted to Brahmanas

Devadana: Rent free land gifted to the temple deity

Mandapa: Pavilion in temple

Nadu: A natural and basic administrative unit. It also indicates the assembly of Nadu

Nagaram: A sort of merchant assembly situated in market towns

Nagarattar: Member of Nagaram

Nanadesi: Guilds having international membership

Pallichanda: Rent free land donated to Buddhist or Jain monasteries

Prakara: Walled enclosure in temple

Shreni: General term for guild of traders, craftsmen and artisans

Tellika: Oilman

Udaiyar: Lord or Master

1.10 Self-Assessment Questions

- Brief the conquests of Rajaraja I.
- Analyze the Socio-economic conditions during the chola period.
- Discuss the contributions to art and architecture during Chola period.
- Explain in detail the geographical divisions within the Chola state and their administrative bodies and functions.

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UNIT – II**Lesson 2.1 - The Imperial Pandyas and Cheras****Structure**

- 2.0 Introduction
- 2.1 Objectives
- 2.2 The Imperial Pandyas
- 2.3 The Imperial Chera
- 2.4 The Badami Chalukyas
- 2.5 The Rashtrakutas
- 2.6 The Kakatiyas
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- 2.10 References

2.0 Introduction

South India's history from the sixth to the thirteenth centuries CE is defined by the rise and fall of various major dynasties competing for political dominance and cultural influence. Among them, the Imperial Pandyas, Imperial Cheras, Badami Chalukyas, Rashtrakutas, and Kakatiyas are the most renowned and significant. These dynasties not only enlarged their territory via conquests and alliances, but they also supported diverse types of art, literature, religion, and architecture. They also engaged with other areas and kingdoms via commerce and diplomacy, leaving a rich legacy of monuments, inscriptions, coinage, and literary works. In this chapter, we will explore the origins, achievements, and decline of each of these dynasties, and examine their impact on the society and culture of South India.

2.1 Objectives

After completion of this unit, the students will be able to

- Understand the political developments that shaped the history of Pandyas, cheras, Chalukyas, Rashtrakutas and Kakatiyas.

- Comprehend the reasons for the downfall of each kingdoms
- Analyse the cultural impact of these kingdoms on medieval south India
- Demonstrate the administrative and taxation policies of the kingdoms and
- Appraise the contributions in the field of art and architecture

2.2 The Imperial Pandyas

The Pandyas were one of three ancient Tamil kingdoms that controlled the Tamil region from prehistoric times to the end of the 15th century (the other two being the Chola and Chera). They governed from Korkai, a seaport on the southernmost tip of the Indian peninsula, before moving to Madurai later. During this time period, Pandyas are mentioned in Sangam Literature (c. 100-200 CE), as well as Greek and Roman sources. During the Kalabhra invasion, the early Pandyan dynasty of the Sangam literature faded into obscurity. The dynasty was resurrected in the early sixth century by Kadungon, who drove the Kalabhras out of Tamil land and governed from Madurai. With the advent of the Cholas in the 9th century, they fell back into decline and were constantly at odds with them. The Pandyas partnered with the Sinhalese and the Cheras to harass the Chola Empire until they found an opportunity to revive their fortunes in the late 13th century, which is the greatest time in the Pandya Empire's history. During this time, seven Pandyan Lord Emperors (Ellarkku Nayanar – Lord of All) controlled the realm with Pandyan princes. Maravarman Sundara Pandyan set the groundwork for such a vast kingdom in the early 13th century. In the middle of the 13th century, under Jatavarman Sundara Pandyan, their dominance reached zenith. He invaded Sri Lanka to take control of the northern part of the island and grew their kingdom into Telugu country. They also maintained close trading ties with the Srivijaya and subsequent maritime powers in Southeast Asia. Pandyas have fought the Pallavas, Cholas, Hoysalas, and ultimately the Muslim invaders from the Delhi Sultanate throughout their history. Following the founding of the Madurai Sultanate, the Pandyan Kingdom eventually vanished from existence.

Vikraman & Jadavarman Kulasekara-I

The Pandya King who founded the Second Pandiyan Empire was named Vikraman. Following Vikraman, Jadavarman Kulasekara-I (1190–1210) ascended to the throne. He was Madurai's ruler. He grappled and

reached an agreement with Kulothunga-III. Rajagambina chaturvedi mangalam, which has 1030 Brahmadeyas, was created by him. Thus, he went by the name “Rajagambeera.”

Maravarman Sundara Pandyan-I (1216 – 1231 AD)

Maravarman Sundara Pandyan I was the brother of Jadavarman Kulasekar-I and Maravarman Sundara Pandyan-II (1238 – 1268 AD). A powerful monarch, he overthrew Raja Rajan III in 1219 by invading the Chola Kingdom. Following his conquest of Uraiyur and Tanjore, Sundara Pandya marched up to Chidambaram and established his camp at Pon Amaravathi. He also performed Virabhiseka in the Chola coronation hall in Ayirattali, Tanjore district. Hoysalas Ballala II received Cholas' plea for assistance and swiftly dispatched an army to meet the Sundara Pandya army at Pon Amaravathi. After making peace, Sundara Pandya gave back the Chola lands, and they acknowledged his tyranny. Once more, rivalry erupted as Chola monarch Rajaraja III disobeyed Sundara Pandya by refusing to pay the yearly tribute. This allowed an invasion of the Chola, which resulted in the defeat of Rajaraja III and the capture of his queen. Virabhiseka was conducted in Mudikondacholapuram by Sundara Pandya. Once more, Sundara Pandya encountered Narasimha, the prince of Hoysala, who arrived to save the Chola monarch who had been captured by Kadava leader Kopperunjinga at the battle of Mahendramangalam on the Kaveri, which Sundara Pandya had lost. Rajaraja III's reinstatement required Sundara Pandya to give in. A dynastic marriage sealed the peace between the Hoysalas, Pandyas, and Cholas after several more years of battle with the Kadava.

Maravarman Sundara Pandyan II (1239-1251)

Maravarman Sundara Pandyan II succeeded the Maravarman Sundara Pandyan I. Rajendran III, who ruled over Chola country, worked hard to restore the Chola empire's renown, which eventually had an impact on the Pandyan empire's growth. Maravarman Sundara Pandya II was one of the two Panda princes that Rajendra vanquished during his war on the Pandyas. Now, in this situation, Somesvara adopted the Pandyas' side and stopped the full restoration of Chola rule.

Jatavarman Sundara pandya – I (1251 – 1268 AD)

The successor of Maravarman Sundarara Pandyan II was Jatavarman Sundara Pandya. The period under Jatavarman Sundara Pandyan I is considered the peak of the Pandyan empire and is sometimes referred to as its golden age. Another name for him is Jadaiya Varman. As the Cholas' influence waned, the Pandyas took advantage of the chance to enlarge their realm even further north, forcing them to confront hostile nations like the Hoysalas, Kadavas, and Kakatiyas. Jatavarman Sundara Pandyan was a great warrior who expanded his empire by vanquishing the enemy. He began by turning against the Cheras. He established security along the southern frontier and defeated Vira Ravi Udayamarthanda Varma in combat. He launched two voyages against the Cholas, according to inscriptions, the first to conquer Rajendra Chola III and the second to gather tribute. In or around 1258–1260, the Cholas were vanquished and relegated to the status of a subservient force. The Hoysalas had taken control of Kannanur, Kuppam, but they were driven out with a significant loss of soldiers. He defeated the Kadava Pallavas led by Kopperunchinga II, who had confronted the Hoysala army positioned in and around Kanchipuram and killed a handful of their commanders, as he advanced to Sendamangalam. At last, he made him give tribute. Following these triumphs, Jatavarman subdued the Telugu Chodas, Banas, and Kakathiyas, taking control of lands that reached Nellore. He also consolidated his dominance over the Kongu region. He assaulted Sri Lanka, took advantage of vast riches, and made them take a subservient position, which led to Jatavarman becoming the dominant figure in southern India.

As he overthrew the kingdoms of Elam, Kongu, and Chola, he celebrated his successes by assuming imperial names such “Tribhuvana Chakravathy.” His conquests over other regions earned him the title “Emmandalamum Kondarulliya pandiya.” He generously donated wealth to temples and Brahmins, believing that it was due to their support that he had been successful in his endeavors. He was a patron of the Vaishnava and Saiva sects. He gave gifts to the Vaishnava Temple in Srirangam and Chidambaram. Specifically, he built the Nataraja shrine's gold-tiled roof and temple tower in Chidambaram. He was given the moniker “pon veindha perumal” (one who laid golden ceiling) as a result. Lord Ranganatha received an emerald garb at Srirangam.

Maravarman Kulasekhara (1268 – 1310 CE.)

As the Pandya king, Maravarman Kulasekhara took over from his father Jatavarman. The Pandyan dynasty's final well-known monarch reigned from 1268 until 1311. According to historical inscriptions, he may have shared authority with the other four Pandya dynasty brothers. They also speak of the battles and triumphs he had, albeit it's not a given that they were fought and won during his reign as crown prince or monarch. His triumphs over the regions of Kongu, Thondainadu, Chola mandalam, Malainadu, and Lanka are detailed in the Chera mahadevi inscription from his twentieth regnal year.

He overcame the Cheras at Malainadu and took control of the seaport of Kollam. He was given the title Kollamkondan as a result. He put an end to the uprising against the Pandyas that was launched in the Pallava and Chola regions. Specifically, in 1279, he put down the uprising led by Rajendra III and aided by Hoysala king Ramanatha. Following that, he assumed absolute control over both the Chola country and the Tamil Hoysalas areas that Ramanatha had previously commanded. Under the leadership of his minister Aryachakravarti, an expedition was dispatched to Lanka. From there, it devastated multiple villages and invaded the fortress of Subhagiri, from where it took "the venerable Tooth Relic and all the solid wealth that was there" to the Pandya kingdom. This took place under the reign of Sri Lanka's King Bhuvanaikabahu I. Sri Lanka spent about 20 years as a member of the Pandya empire as a result of this triumph. When Lanka's ruler, Parakrama Bahu III, arrived in Madurai, he begged for the return of the priceless artifacts. The request was granted by the Pandyan ruler in exchange for his ongoing loyalty. Only during the civil war and the Muslim invasion that ensued after Kulasekhara's passing did Sri Lanka gain its freedom.

Marco Polo traveled to the Pandyan Country in Maravarman Kulasekhara Pandyan I's reign. He wrote down his travel notes, which described the Pandyan Empire's social, religious, and economic conditions. It's possible that this visit took place in 1271. He said, "The king wears a great store of rich jewels upon his person and possesses vast treasures." He keeps his kingdom in excellent condition, rules it fairly, and shows great favor to foreigners and traders, making them happy to come to his city. He has noticed that the nation was ruled by five Pandyas. These accounts depict the opulence and magnificence of the royal court, the kindness shown to

visitors, and the value placed on commerce. But the opulence of the palace was to be anticipated in an era defined by pillage and theft. It doesn't seem like the travellers went to any rural areas. As a result, these narratives did not highlight the differences between the city and the town.

Civil War

Under Maravarman, the Pandyas achieved their pinnacle of greatness, but a swift series of events precipitated their downfall. A civil war broke out between the ruler's sons, Sundara and Vira Pandya, after his death. Sundara Pandya succeeded to the throne in 1310, although Maravarman named his younger son Vira Pandya as the crown prince. Following that, Vira Pandya regained the kingdom by winning the ruler of Venad's alliance. Sundara Pandya, disappointed by the course of events, turned to the Malik Kafur, who were fighting the Hoysalas, for assistance. Following Madurai's capture by Venad's Ravi Varma Kulasekhara in 1313, Malik Kafur advanced his army into the Pandyan Country. After pillaging the Pandyan Kingdom's wealth, he took all of the loot back to Delhi. Following then, there was written proof that Sundaraya Pandya and Vira Pandya controlled the country in opposition to one another. The Sultan of Delhi named Jalaluddin Ahsan Shah the first governor of Madurai at the start of Muhammad Bin Tughlak's reign. He was dispatched to conquer the Madura area in or around 1329–1330 CE. He eventually declared independence and established the Sultanate of Madurai. However, the Pandyas did not completely disappear from historical records. They controlled outlying regions, and inscriptions discovered in the districts of Madurai, Ramnad, and Pudukkottai show that their authority persisted there until the end of the fourteenth century. Subsequent monarchs established villages for the Brahmins and restored the temples at Tirupathur, close to Madurai. The Pandya community of Tirunelveli persisted into the seventeenth century. Despite their constant efforts to regain their renown, they were forced to accept Vijayanagar's vassal status.

Administration

The administration of the Pandyan dynasty in ancient South India, which ruled from around the 3rd century BCE to the 16th century CE, demonstrated numerous major elements that impacted the region's political and socio-cultural milieu.

King and Ministers

The Pandyan dynasty was distinguished by a monarchical system in which the king was the supreme authority and had considerable political and administrative power. The king, also known as the “Pandya ruler” or “Pandya king,” was an important figure in government, law enforcement, and defense. The monarch was an autocrat, and all authority was concentrated in his hands. The aristocrats waited on him while his bodyguard protected him. According to Wassaf, the monarch was surrounded by a thousand courtiers. It was common for the monarch to have a large number of wives and concubines. Maravarman Kulasekhara had three hundred wives, according to Marco Polo. Maravarman wore a necklace made entirely of costly stones such as rubies. What the monarch wears is more valuable than a city’s ransom. These demonstrate that, despite the country’s poverty, the monarch squandered considerable expenditures on his palace, women, and court while devoting little time to management.

He was guided by Prime minister, finance ministers and Senapati. Apart from prominent figures, other special officials such as puravuvarti Tinaikalam (revenue officials), thiruolai nayagam (Scribe) hold the administrative function of the empire. There was a secretariat where authorities such as the collector of taxes, land surveyor, commander of armies, and recorder of royal orders worked. A dharma counsellor advised the monarch on the implementation of the caste system.

Divisions

Pandya mandalam, like Chola kingdom, was split into mandalams and subdivided into nadu. Kurram, a sub-division of Nadu, was developed from a number of villages. In the province, the governor was the king’s equivalent. According to the Manur Inscription, the mahasabha was in authority of a Brahmin village and was chosen under the kudavolai system, like in Cholamandalam. The urar was in charge of village governance.

Taxation

The monarch needed a lot of money to finance his royal facilities, army, temples, and agraharas. As a result, he collected a wide range of taxes from the destitute residents. These comprised land revenue, taxes on all professions, royalties from the pearl fishery, and port dues. The taxes were collected from the peasants and submitted to the treasury by local

authorities. These sources of income provided opportunities for the state's material resources to be improved.

Numerous dues were charged on cultivated areas, which were often the subject of transfers and donations, according to inscriptions. Kadamai, antarayam, viniyogam, accu-vari, kariyavaracci, vetti-pattam, panjupadikkaval, ponvari, and others were among them. There were other tari-itai, such as sekkirai, tattarappattam, inavari, iaivari, and others. Some of these fees were paid in cash, but the majority were given in kind. Some inscriptions provide information regarding the dues rate, particularly in relation to devadana lands. For example, according to an inscription dated in the eleventh year of a certain Sundara Pandya, the kadamai on some temple lands was fixed at three kalams on each of land, or one-half of what prevailed among other devadana lands, and that for the assessment, crops of full yield alone were taken into account, with those that had suffered damage or failed entirely being excluded. Another inscription states the same rate of kadamai on temple grounds, namely three kalams on every ma, but adds that each must yield forty kalams in order to be assessed at that rate. These inscriptions also include information indicating that the rates of the dues varied according to the nature of the soil and the crops grown; for example, the viniyogam on each plot of land was one (four kurunis or marakals) of paddy if wet, and half tiramam (dramma coin) if dry; similarly, the vadakkadamai was half panam on each plot of garden land growing plantain, ginger, turmeric, or betel. Furthermore, an inscription at Tirukkaccur (Chingleput) dated around the end of the thirteenth century CE. by Jaṭavarman Sundara Pandya claims that a tax of six panams per annum was collected on each shopkeeper, loom of the kaikkolar and saliyar, and oil monger. It is worth noting that a monarch, Parakrama Pandya, who has yet to be identified, grants a specific man in the South Arcot area the power to collect certain taxes in exchange for his responsibilities as paddikkaval (village watch). The collections were one kalam of paddy per wet land and one panam per dry land, 1/16th panam per areca palm, five panams each ma of land producing sugarcane, kolundu, ginger, gingelly, and plantain, and two panams every year for each home (vasal). Maravarman Sundara Pandyan's inscriptions provide abundant evidence of high and onerous levy. The method of tax collection and the amount of revenue requested impoverished entire towns. Taxes were waived under specific circumstances. An inscription from Solavandan mentions tax exemptions on the occasion of the king's coronation.

Judiciary

There were no specifics on the judicial systems of Pandyas. But it could be inferred based on some evidences available in the inscriptions. There are references to irrigation water issues, fishing rights, and temple rites. Local headmen resolved local issues. It appears to have been the rule that all offenses were dealt with first by the village officers and village assembly of the locality, and that only when these authorities proved inept were any matters referred to the king's officers, or, in extreme cases, to the king himself.

Society, Economy and Culture

During the centuries of Pandyan rule, the social life of the Tamil people underwent a gradual change. It was the shift from the prehistoric, tribal way of life to the fourteenth-century caste system. From the Sangam era forward, Brahminism started to make an impact on the social hierarchy. However, it became ingrained in temples, agraharas, and administrative structures under the Second Pandya Empire, shaping society into a caste-based system of mutual exclusion and animosity. The caste system became entrenched, dividing the population between Hindus and untouchables as the rulers continued to maintain it. The caste system's inherent flaws took on inflexible proportions when the caste itself began to split into smaller groups. Brahmins attained the pinnacle of social and economic standing. They were patronized by the Pandya monarchs. Maravarman Kulasekhara I, the Pandyan emperor, gave 138 Brahmins a village. Avaruvedacadurvedimangalam was the name of it. Parantaka Viranarayana, the Pandyan king, also gave the Brahmins a Brahmadana land that included the villages of Thirumangalam and Somacikurichi. One hundred twenty-one Vedic Brahmins were conferred a Cadurvelimangalaam by Jatavarman SundaraPandya I in the year 1267 CE. Once more, he granted two hundred velis of land for farming. The queens gave the Brahmins land much like the kings did. The land that the Pandyan queens granted was known by several names, such as Kothandaraman Cadurvedimangalam and Avani Mulududiayal Caduryedimangalam. As a result, the Brahmin community played a significant role in Pandya rule. In addition, the Hindu population was split into Left-Hand and Right-Hand Castes. The taking of a picture, the other group's parade along a street pulled by a chariot or horse, or the hoisting of a flag were the triggers for status disputes and conflicts that resulted in violence.

In Pandyan society, women's standing was categorically unequal. Beautiful and young women were forced into servitude in temples for the aristocracy and priests' pleasure. They turned to males from other social groups as their numbers grew and their wealth decreased. Consequently, devadasis came to be known as prostitutes. Nevertheless, Saivism and Vaishnavism, the two branches of Hinduism, prospered as a result of Pandya sponsorship. They each had mutts and attended separate schools. It was forbidden for members of the downtrodden groups to worship at temples. Under Kun Pandyan and his successors, there was intense persecution of Buddhism and Jainism, which led to their collapse.

During the Later Pandyan Rule, commerce and agriculture were the main industries. Uncultivated areas were turned into farms, and commercial crops including vegetables, plantains, ginger, turmeric, and sugarcane were chosen over pulses or rice. Additionally, trees were cultivated. Through tiny rivulets, new irrigation systems were installed and the existing system was restructured. Lakes and ponds were excavated. Enough infrastructure was supplied by the state to enhance irrigation. The lowest classes of workers continued to be landless laborers who made salaries. Proper measurements were used to allot land to individual persons. Arid canals and tanks were built. According to the copper plates from this era, the people who belonged to Ur and Sabha also built lakes and tanks with the help of the monarch and government representatives. The lakes and tanks were maintained by the Erivariyam that the community had established. They became deeper and were intermittently cleansed. Additionally, they stabilized the water supply. Barren fields were also recovered and put under cultivation in order to increase the area under agriculture.

During this time, industries grew as well. The majority of the industries at this time were traditional in nature. Spinning and weaving were both significant businesses. These industries were dominated by women. Cotton thread was once spun by hand. These industries grew in Madurai and other major cities. Silk and pattu clothing were in high demand in international markets. The weaving was done by the Kaikolars. They paid taxes to the government in the form of tari irai and panchu peeli. Oil was in high demand back then. It was used in temples and the army. Oil production was a small business. Chekku was employed in the production of oil. Coastal businesses included fishing, pearl fishing, cushion shell cutting, and salt production. Pearl fishing was a lucrative business. The Pandya kingdom's pearls were traded to other countries. Marcopolo provided a detailed

account of the coastal pearl fishing. Bangles were made from sofa shells. Another prominent sector in coastal areas was salt manufacture. Ornament creation was a significant business, with goldsmiths in high demand in society. They created a variety of beautiful decorations for kings, queens, and wealthy individuals. Blacksmiths crafted combat weapons, domestic objects, and agricultural implements.

Travelers of the time also provided accounts of trade, with Kayal being notable for abroad trade and Tuticorin for pearl fishing. The Pandyas established trade links with both eastern and western countries. According to Wassaf, big ships with broad sails packed with expensive merchandise arrived on the Pandya coast from China, Sind, and the west. While Arabian horses were imported, products were shipped to Europe, Turkey, Khurasan, and Persia. Arabs traded with the Malay peninsula and other far eastern regions over the Pandyan country. As a result, the Arabs named the southernmost region Ma'bar, which means "passage to the east," a term that was eventually transferred to the Malabar coast of the Chera Country. The trade guilds mentioned in the inscriptions thrived because to significant revenues. Gold coins were the most common form of currency. A wide range of coins with an inscription on one side and a carp fish image on the other were in circulation.

The Pandyas' architecture and arts are of the highest quality. The rulers oversaw the massive building of temples. They constructed structure temples and cave temples in various locations. Despite their ongoing collapse, the later Pandyas committed themselves to religion, erecting temples, building towns for Brahmins, and patronizing Sanskrit. Despite conquering Madurai, the Afghans retained control of sections of Ramanathapuram, Thanjavur, and Tirunelveli. After the Rayas of Vijayanagar extended their dominance southward, they had a limited impact in Tirunelveli until the end of the sixteenth century, when they vanished from the political scene. They are credited with rebuilding the Siva Temple in Tirupattur, close to Madurai. A contemporary of Kampana, Parakrama Pandya, renovated the Kuttalam temple and constructed mantapas. Arikesari Parakrama built Tenkasi's Viswanatha Temple. Another monarch, Jatavarman Kulasekhara, built a temple at Ilangi.

Despite their continuing and slow collapse, these kings penned poetry and supported the rise of sacred writing. Naidadham was written by the Pandya ruler Adhivēerama Pandya of Thenkasi. Thirukkalathintharula, Thiruvannamalaiyar vānam, Seyur Murugan ula, and Rathinagiri ula are

the four novels written by Sri Kaviraya. Pathitru pathu, Kalithurai andhathi, and Venba andhathi were written by King Varathungrama Pandya. Mayilai nathar contributed commentary to Nanmool. Silappathiharam's commentary was written by Adiyarkkunallur. Senavarayar authored a Tholkappiyam commentary. Thirukkural's commentary was written by Perimelazhagar.

Check Your Progress

1. Who established the Second Pandyan Empire?
2. Under whose reign the Pandyas reached the pinnacle of their power?
3. Discuss how the Civil War paved way for the decline of Pandyas.

2.3 The Imperial Chera

The formation of the second Chera kingdom and the rule of the Perumals marked the beginning of a new period in Kerala's history in the ninth century AD. The kingdom's kings were known as Perumals or Kulasekharas. They were a distinguished dynasty of monarchs that reigned over Kerala from 800 AD to 1124 AD. They established their capital at the ancient city of Vanchi, adjacent to the old harbour city of Muciris or Muziris, which is now known as Kodungallur. The earliest perumal is Rama Rajasekara who ruled the kingdom during 800 CE to 844 CE. There was confusion among the historians on the chronological order but mostly accepted version as follows:

List of Perumals of Kerala (800 – 1122 CE)

Name of the Ruler	Period
Rama Rajasekhara	800-844 CE
Stanu Ravi Kulasekhara	844-883 CE
Kotha Ravi Vijayaraga	883-913 CE
Kota Kota Kerala Kesari	913-943 CE
Indu Kotha	943-962 CE
Bhaskara Ravi Manukuladitya	962-1021 CE

Ravi Kotha Rajasimha	1021-1036 CE
Rajaraja, Ravi Rama Rajaaditya Adityan Kotha Renaditya	1036-1089 CE
Rama Kulasekhara	1089-1122 CE

Kerala came into full historical prominence as a unique political and cultural entity by the administration of the Kulasekharas of Mahodayapuram. The establishment of the Chera kingdom and the rule of the Perumals must be associated with the development of an agricultural civilization. The indigenous Naduvazhis (chieftains) assisted and supported the Brahmin colonies in Kerala. It resulted in the formation of a new social and economic relationship that is entirely inappropriate for the current tribal social structure. The dispersal of Brahmin settlements and their interactions with one another resulted in a system outside the purview of tribal polity, necessitating a new kind of administration. The Perumals created that necessary arrangement by making Brahmins as landowners and ritual rulers of the populace and brought them under their control.

Administration

The king was the supreme authority of the kingdom. He was an autocrat and his decision were controlled by a counsel of ministers and scholars. In medieval Kerala, the feudal social order was emerged and the local chieftains controlled the land and affairs (Nattudayavar). They maintained their own army. They served under the king by paying tributaries and respect. The Cheras followed the primogenitor in the succession of kingship. The collateral system of succession was used, with the eldest member of the family ascending to the throne regardless of their location. Junior princes and heir-apparent (crown princes) assisted the governing king in his administration. The Cheras possessed a well-equipped army composed of infantry, cavalry, elephants, and chariots. There was also an effective fleet. Before beginning any military operations, Chera warriors presented a sacrifice to the battle goddess Kottravai. When the Chera rulers won a war, they would wear anklets crafted from the crowns of the vanquished monarchs.

Perumals did not exercise their power directly instead they controlled the kingdom through *nativazhis* – the powerful local magnets. For administrative purposes, the kingdom was split into a number of Nadus

(provinces) which was a micro agrarian region that might be cultivation zones in the hilly regions and the wet lands in river banks. Each Nadu had its own hereditary or appointed governor, known as the Naduvazhi. Thus, the great feudatories served as hereditary governors of the fourteen Nadus into which the country was split. The 14 Nadus were Kolathunadu, Purkizhnadu, Kurimbranadu, Eranadu, Valluvanadu, Kizhmalainadu, Vempolinadu, Venadu, Odanadu, Nantuzhinadu, Munjinadu, Kalkarainadu, Nedumporayurnadu, and Polanadu. They maintained their own warrior groups which comprised *Nurruvar* (hundreds) such as *Munnurruvar* (three hundred) of Nanrulinadu, *Annuruvar* (five hundred) of Purakilanadu, *Arunnurruvar* (six hundred) of Valluvanadu and *Elunnurruvar* (Seven hundred) of Kurumporainadu. Besides, the hundred groups, the *Nattudayavar* had his own functionaries such as *Nizhal*, *Prakriti* and *Adhikari* to maintain the administration of the local region. In times of conflict, the feudatories were summoned to the capital for advice and help. They led their own group of soldiers into combat. None of these governors appear to have autonomous standing, since they were often nominated by the Perumal.

Each *nadu* was subdivided into a number of Desams, each under a *Desa Vazhi*. The *Desa vazhi* were governed by the local *kuttams*. The *Kara (ur)* were the kingdom's lowest territorial unit. It was under the jurisdiction of local Panchayat. *Ur* were bifurcated based on the Brahmin and Non-Brahmin villages. Brahmin villages were administered by the assemblies such as *Sabai*, *Paradai* etc. and Non-Brahmin villages were controlled by the assemblies known as *Ur* or *Urpattar*. The assembly comprised the old people of the village. Its meetings were frequently conducted under a banyan tree and aided in local conflict resolution. The manrams also served as locations for village celebrations. The *Nakara* was the urban local body which was constituted by the trading corporations like Manigramam and Anchuvannam. The administration of the *nakara* was maintained by the corporate bodies which levied various taxes and dues. It helped to *naduvudayar* in fixing the duties and prices for commodities. They also exercised the judicial powers and maintained the law and order. These corporate bodies also had their own armies for the purpose of protection.

Epigraphic documents and copper plates revealed some details regarding the Cheras' revenue system. The Syrian copper plate and Jewish copper plate specified the type of income collected from traders. The monarch collected an annual tribute from Brahmin village settlements in

exchange for protection and oversight, known as Attaikkol and Arantai. Rakshabhoga is a levy levied on villages or temples.

Disintegration of the Kingdom

The kingdom disintegrated in the 12th century. This has been ascribed to two major elements. The continuous Chera and Chola conflict and a new socio-political development associated with the agrarian society. The ongoing Chera-Chola battle led to the kingdom's downfall. The Chera-Chola battle damaged Chera power, making it impossible to establish central control. Another factor contributing to the Chera disintegration was the spread of Brahmin settlements, the growth of the Naduvazhis and their association with local chieftains, the rise of new temple Sanketams, overseas trade and its impact on the fortunes of the ruling class, and the role of local assemblies in preserving the agrarian order. In reality, the feeble central authority of Cheras gave way to the stable local authority of the *Naduvazhis*, who were the focal point of the new agrarian system.

Check Your Progress

1. Who established the Second Chera kingdom?
2. Brief the Nattuvudayar and their role in the Chera kingdom.
3. Discuss administration of the Chera kingdom.

2.4 The Badami Chalukyas

The Chalukyas emerged as a significant political force from Deccan region around 6th century CE. The early Chalukyas ruled their empire from Badami emerged as a capital center. Jayasimha was the first monarch of this dynasty, ruling from 500 until 520 CE. Some historians consider him the foundation of the Chalukyan dynasty; however, he was not a sovereign ruler. He was the grandfather of the Chalukyan dynasty's first sovereign monarch, Pulakesin I. Though succeeding inscriptions, like as Aihole and Mahakuta, referenced him, he did not issue any inscriptions, implying that he was a subordinate monarch. He controlled the Bijapur area. In several inscriptions, Jayasimha is mentioned as defeating the Rashtrakuta king Indra (Rashtrakutas of Manapura are distinct from Rastrakutas of Manyakheta). Even though Jayasimha succeeded in the formation of the Chalukyan kingdom, the real founder of the empire was Pulakesin I who established the Chalukyan empire by defeating the Kadambas of Banavasi.

Pulakesin I

He was the true founder of the Chalukyan dynasty. His name means 'the Great Lion'. In 543-44 CE, he built a powerful fortification on a hill near Badami and declared independence. Inscriptions allude to him by different names, including Polekeshin, Pulikeshin, and Pulukeshin, as well as titles like Satyasraya, Ranavikrama, Sriprithvivallabha, Srivallabha, and so on. He conducted several sacrifices, including Vajapeya, Agnishtoma, and Asvamedha. Badami rock inscription dated 543 CE., praises him a great monarch.

Kirtivarma I (566-596 CE)

Kirtivarma I. son of Pulakesin ascended to the throne and reigned from 566 to 596 CE. Most of the inscription refers to Kirtivarma as Maharaja. Kirtivarma conducted the Agnistoma and Bahusuvana sacrifices. His role to the formation of the Chalukyan dynasty was immense. Kirtivarma enlarged territory by subjugating the Kadambas, a mission began by his father, which strengthened the Chalukya position. He fought the Mauryas of Konkan and the Nalas, who most likely governed a sizable empire in Bastar and the Jeypore Agency. Konkan was brought under the control which added the major port of Revatidvipa (present Goa), to the expanding kingdom. He initiated construction on the famed Vaishnava cave in Badami. Kirtivarman was succeeded by Mangalesa, his uncle to throne as his son, Pulakesin II was too young.

Mangalesa (597-610 CE)

Mangalesa was an incredibly strong and powerful monarch. He fought crucial conflicts against Kalachuri Shankaragana and Buddhavarma. Mangalesa stretched his power northward to Mahi after fighting them. This raid resulted in greater money for the monarchy. He crushed a mutiny by the Governor of Revatidvipa (Goa) and restored Chalukyan control in the Konkan. Mangalesa possessed various names, including Sriprithvivallabha, Ranavikrama, Ururanaparakrama, Paramabhadragata, and so on. He constructed Badami's famed rock-cut Vaishnava temple (Cave No.3) on remembrance of his brother Kirtivarma. Mangalesa failed to leave the power when Kirtivarma's son, Pulakesin II, reached adulthood. Thus, Pulakesin II attacked Mangalesa in 610 CE and captured the kingdom in which Mangalesa died.

Pulakesin II (610 – 642 CE)

Pulakesi II, who had killed his uncle, ascended to the power in 610 CE and ruled until 642 CE. He fetched the war and brought Kadambas, Alupas and Gangas under his control. Besides, he succumbed to Konkan, Puri and Elephanta near Bombay. He brought Malva and Lata regions also under his suzerainty. He defeated Harsha in the banks of Narmada and emerged as unquestioned ruler of the region, which included 99,000 settlements. Pulakesi trued his attention to east and captured the Kosala and Orissa that were ruled by Panduvamshis and Eastern Gangas respectively. He invaded the territory of Pallavas and destroyed their capital Kanchi during the time of Mahendravarman I. His victories were recorded in the Aihole inscription inscribed by Ravikeerthi.

Pulakesin II appointed his own brother, Dharasraya Jaysimha, as Governor of the Khandesh province, while another brother, Kubja Vishnuvardhana, was entrusted to govern the Vengi territory. He later gained independence and established the Vengi Chalukyas, also known as the Eastern Chalukyas, kingdom. Satyasraya Dhruvaraja administered the Revati islands, which were directly controlled by him. Through all of these preparations, the empire splendor reached its pinnacle. Empire covered from the Kaveri to Narmada. He also dispatched an embassy to Persian monarch Khusrau II, and during this time, the Chinese traveler Hieun-Tsang paid generous homage to the monarch and the kingdom's prosperity.

Pulakesin's ambition led him to launch another expedition against the Pallavas. Narasimha Varman I Mahamalla, Mahendravarman's son, appeared on stage. Pulakesin began his war by attacking the Banas, who ruled Rayalaseema as Pallava feudatories. Besides, Pulakesin II attacked Pallava land but Narasimha Varman defeated Pulakesin army at various wars, such as Mani Mangala, Suramara, and Pariyala. Pulakesin's voyage was consequently a disaster, which was quickly followed by horrific vengeance. Narasimhavarman, buoyed by his victories, invaded the Chalukya empire in force and quickly took control of the capital, Badami, and its citadel. Pulakesin II must have died in battle, and his realm was threatened with instability as a result. The Pallava monarch even took on the title Vatapikondan in 642 CE, as evidenced in the inscription near the Mallikarjuna Deva temple in Badami in his 13th year of power.

Vikramaditya I

During the Pallava invasion, Vikramaditya I, son of Pulakesin II, supported by his maternal grandfather, the Ganga Durvinita, went out to oppose the Pallava invasion and restore the empire's integrity. The Pallava invasion sparked a crisis in the Chalukyan Kingdom. The empire's feudatories proclaimed independence, and two of Pulakesin's sons, who were reigning as viceroys, wanted to follow suit. He vanquished the feudatories, who sought to split the empire among themselves. Vikramaditya I liberated the Chalukya kingdom from the Pallavas in 655 CE and declared himself king of the reconstituted state. He awarded his younger brother, Jayasimhavarman, who had always supported him, with the viceroyalty of Lata, or southern Gujarat. He defeated Pallava rulers Narasimhavarma, Mahendravarma II and Parameshvarvarma I. In 670 CE, he chased the Pallava rulers up to Kanchi. He was succeeded by his son Vinayaditya in 681 CE.

Vinayaditya (681-696 CE) and Vijayaditya (696 – 733 CE)

Vinayaditya was an accomplished prince since he had received extensive instruction in administration and combat from his grandfather and father. Vinayaditya crushed unruly forces and created harmony and development. He was succeeded by his son Vijayaditya. In general, Vinayaditya and Vijayaditya reigned over calm and prosperous times. Both established several temples and supported literary figures like as Niravadya and others. Vikramaditya II, son of Vijayaditya, led the assault on Parameshvaravarma II, Pallava King which ended positively to the side of Vikramaditya II. Vikramaditya II ruled until 733 CE.

Vikramaditya II (733 – 745 CE)

Vikramaditya II succeeded Vijayaditya in 733 CE. Despite ruling for only twelve years, he was victorious in all of his military engagements. During his early reign, the Arabs who had established themselves in Sind and captured the neighboring countries attempted to invade the Chalukyan territory, which was stopped by Pulakesin, a son of Jayasimhavarman and Dantivarman of Rastrakuta. Vikramaditya II admired Pulakesin's capability and bestowed upon him titles such as Avanijanasraya. He entered Pallava realm and fought against Nandivarman II. He took insignias such as katumukha, elephants, and tons of rubies. Vikramaditya II invaded Kanchi, but did not destroy it. He paid visits to Rajasimhesvara and other Pallava temples, where he lavishly donated gold decorations and constructed a Kannada

inscription. His queens Lokamahadevi and Trailokyamahadevi are well-known in art history for their encouragement of temple construction at Pattadakal and endowments to Gunda, the temple's architect. Toward the conclusion of his rule, he sent another expedition under the leadership of his son Kirtivarman II against Pallavas which ultimately ended favorably and brought booty to the kingdom. He constructed notable temples and was followed by Kirtivarman II in 745 CE.

Kirtivarman II (745 – 753 CE)

Kirtivarman II was the final monarch of the Chalukyan empire. Pandya and Rashtrakutas' expanding might posed a threat to his kingdom. Kirtivarman II and his Ganga ally Sripurusha were beaten by Pandyan monarch Rajasimha at Venbai and later made peace with them. His feudatory Dantidurga of Rashtrakuta rose to prominence and established himself along the banks of the Mahi, Narmada, and Mahanadi rivers. Dantidurga expanded his dominance by defeating the Gurjaras of Malwa, Kosala and Kalinga kings, and the Telugu-Chodas of Srisaila. Finally, Dantidurga attacked Kirtivarman probably in 752 or 753 CE and emerged as the powerful king of Deccan. There is no information known regarding Kirtivarman II's sons and daughters. The Chalukyas of Badami ruled for two and a half centuries.

Chalukyan Administration

The king was the center of the Chalukyan administration. Usually, the elder son who used to serve as Yuvaraja would come to power after the retirement of father that is known as primogeniture. He used to get training in the various field such as martial art, war techniques, law, philosophy and other subjects. The king who would well-versed in the dharma sastra and niti sastra and established the administration based on the sastra. Chalukyan rulers adorned various titles like Sri Pritivivallba, Maharaja; Pulikesin II took the title Parameswaran after defeating Harshavardhana. Chalukyan rulers performed various sacrifices like asvamedha, vajapeye. The wild boar was the Chalukyas' regal symbol. It was said that its symbolized Vishnu's varaha incarnation, in which he is reported to have saved the Goddess of the Earth.

King and Ministers

The king wielded absolute power. Inscriptions do not directly mention a group of ministers, instead they mentioned ministers and other personalities which were part of administration known as maha-sandhi-vigrahika. The epigraphs also mention four more ministerial categories: Minister of foreign affairs (Mahasandhi-vigrahika), Head minister (Pradhan Mantri), Revenue minister (Amatya) and Minister of exchequer (Samaharta). To facilitate administration, the Chalukyas split the territory into four administrative parts: Vishayam, Rastram, Nadu, and Grama. Epigraphs refer to authorities such as vishayapatis, samantas, gramapois, and mahatras. Vishayapatis wielded authority at the request of the monarchs. Samantas were feudatories of the state. Gramapois, Gramkutas and Mahatras were local officials.

Provincial Administration

The Chalukyan provincial administration is not clear and complicated one. Based on the information gleaned from the inscriptions, the nature of the provinces could be divided into three groups. The first group was the territories that were directly governed by the royal family members. Actually, these family members, mostly princes, acted as representatives of the king. The Nasika, Vengi and Lata regions fall under this category. The second group of territories were administered by the governors nominated by the king. The third group belongs to the feudatories who ruled their respective regions and provide service to the empire in return. They gave annual tribute and present special occasions. Vishayapati was the chief of Vishaya. next, vishaya was bifurcated into pukti which was governed by Pogapati.

The provincial administration was carried through viceroys, Samantas and governors. The viceroys were responsible for the protection of their territories and maintained law and order. For example, Pulakesin II chosen Vishnuvardhana, the crown prince, for the position of viceroy of the newly conquered territories of Vengi. Further, they gave the power to appoint the subordinates as is evidenced from the inscriptions of Jayasimha, Sryasraya and Pulakesiraja. In the province, whatever the departments functioning in the center reflected here as well.

Samantas are the feudal lords who worked as a subordinate to the central administration and acted as an independent authority in their

own kingdoms. They ruled their own territories based on the rules and regulations of their own at the same time, accepted the overlordship of Chalukyan kings. Every year they have to pay the tributes and services at needy time. Apart from that, another category of Samantas who were appointed by the king to rule over the annexed territories. These samantas could be transferred from one territory to another at the wish of the empire. Such position under Chalukyas were enjoyed by the Alupas, Sindas, Sendrakas, Banas, Gangas, Telugu Cholas, Nalas and others.

Governors are the next category of provincial administrators who might be feudatories and the rajasamantas, chosen by the emperor. Mangalasena and Vikramaditya I selected Indravarman who belonged to the Bappura family and Syamichandra who belonged to Harichandra family as governors to administer four vishaya mandalas and entire Puri-Konkana region respectively. It shows that highly capable administrators with unshakable loyalty were nominated as the governors of the provinces. They also vested with the power to appoint their subordinates like *Vishayapatis*, *bhogikas* and *rashtragramakutas*.

Local Administration

The traditional revenue authorities of the villages were known as nala-kavundas. The monarchs designated kamunda or pokigan as the dominant figure in local government. Karana, the village accountant, was also known as gramani. A group of individuals known as mahajanam were in charge of maintaining law and order in the community. A special officer known as mahapurush was in charge of preserving the village's order and calm. Nagarapatis, also known as Purapatis, were town authorities.

Religion

The religious sects such as Saivism and Vaishnavism were both supported by Chalukyan kings. They constructed temples to Siva and Vishnu. Brahmin communities from the northern India were brought to temples for doing pujas, festivals, and festivities. Notable Chalukya monarchs, including Kirtivarman, Mangalesa, and Pulikesin II, held yagna ceremonies. They had titles like parama-vaishana and parama-maheswara. The Chalukyas honoured Kartikeyan, the war deity. Saiva monasteries were hubs for spreading Saivism. The Chalukyas also supported heterodox faiths and generously granted land to Jain centers. Ravikirti, Pulikesin II's poet laureate, was a Jain scholar, Gunaputra – a Jain monk was tutor

of Chalukyan prince Krishna who were supported by Chalukyan kings. Besides, during the reign of Kirtivarman II, a Jain temple was constructed by village official at Annigere. According to Hiuen Tsang, there were several Buddhist centers in the Chalukya area, home to over 5,000 adherents of the Hinayana and Mahayana sects.

Literature and Education

The Chalukyas utilized Sanskrit in pillar inscriptions such as Aihole and Maha-kudam. A Chalukya king's inscription from the seventh century in Badami refers to Kannada as the local prakrit, or people's language, and Sanskrit as the language of civilization. Pulikesin II's chieftain wrote the Sanskrit grammar book Saptavataram.

Chalukyan Architecture

Historically, in the Deccan, the Chalukyas developed the practice of constructing temples with soft sandstones as the material. In Badami, there are two temples devoted to Vishnu and one each to Siva and the Jaina tirthankaras. Their temples are divided into two categories: excavation cave temples and constructed temples. Badami is noted for its structural and excavated cave temples. Pattadakal and Aihole are excellent locations for structure temples.

Aihole (Ayyavole)

Aihole, the seat of the famed medieval Ayyavole merchants' guild, was established in 634 CE and served as a significant economic center. Aihole is home to over seventy temples. Lad Khan Temple is the first stone-built temple. Its distinguishing feature is a stucco pillar with a large capital that differs from northern style. A temple devoted to the goddess Durga was created in the style of Buddha Chaitya. It stands atop an elevated platform in the shape of a semi-circle. Another temple devoted to the same deity, Huccimalligudi, is rectangular in design. Chalukyas also constructed Jain temples. The Megudi Jain temple is an example of how temple building evolved throughout the Chalukya period. Aihole preserves mandapa-type caves.

Badami (Vatapi)

four caves are dedicated in Badami. The greatest cave shrine erected by Mangalesa is devoted to Vishnu. Vishnu's resting stance on the serpent bed,

as well as Narasimha, are excellent examples of Chalukya art. Regardless of faith, architectural characteristics have a similar style. It establishes the patron's technical importance as well as the architect's secular mindset.

Pattadakal

Pattadakal, a tranquil village in Karnataka's Bagalkot region, is well-known for its gorgeous temples. Pattadakal served as a center for royal rites. To honor her husband Vikramaditya II's conquest of Kanchipuram, Queen Lohamahadevi ordered the construction of the Virupaksha temple. The Chalukyas inherited a distinctive characteristic from Rajasimha's structure temple at Mamallapuram. Monuments are typically connected with the kings who constructed them. However, we also have signatures from the architects who designed the structures and the skilled artisans who built them. The east porch of the Virupaksha temple bears a Kannada inscription praising the architect who created it. The architect was given the title Tribhuavacharya (the creator of the three realms). Several reliefs on the temple walls carry the autographs of the sculptors who created them. The Papanatha temple is located in the south-east corner of the hamlet. It has a shikara in the northern style, which is similar to the Virupaksha temple's main layout. The outside walls are beautifully painted with several panels representing events and characters from the Ramayana. A modest Kannada inscription on the eastern wall commemorates the shrine's builder, Revadi Ovajja. The Chalukyas erected over 10 temples in Pattadakal, demonstrating the progression of Chalukya architecture. These temples are divided into two groups based on their style: Indo-Aryan and Dravidian.

Painting

Paintings can be seen in a cave shrine dedicated to Vishnu in Badami. The Chalukyas embraced the Vakataka style of painting. Many of the paintings depict avatars of Vishnu. The palace erected by King Mangalesan houses the most renowned Chalukya artwork. The scenario depicts a ball being witnessed by members of the royal family and others.

Check Your Progress

1. Who was the Chalukyan King that defeated Harsha Vardhana?
2. Who defeated Kirtivarman II, the last Chalukyan King?
3. Discuss the architectural contributions of Chalukyas.

2.5 The Rashtrakutas

Rashtrakutas were one of medieval India's most powerful reigning dynasties, dominating the Deccan for almost 200 years until the end of the 10th century. The term 'Rashtrakuta' refers to the leader of a Rashtra (division or kingdom). It is conceivable that the king's family belonged to this class of provincial officers, as the designation appears in several dynastic inscriptions. Based on the inscriptional evidence, the Rashtrakutas were high-ranking officials, maybe province heads or administrators. For example, the Naravana plates of Chalukya Vikramaditya II of Badami describe a Rashtrakuta Govindaraja, son of Shivaraja and functioning as vijnapti. The Rashtrakutas emerged as dynamic kingdom in the Deccan and Karnataka. Their control extended throughout most of the Decani region. Rashtrakuta is considered an official appellation that has evolved into a family name over time. They were mentioned as Lattalura puravaradhisvara in their inscriptions which seems that their earlier abode would be Lattalur. All of their names are Kannada in origin. They favored Kannada language and literature. Even though there was no unanimous claim by historian regarding their origin, they were referred as Kannadiga origin based on their inscriptional evidences and patronage. Though the several families of the Rashtrakutas ruled different parts of the country, Dantidurga's lineage emerged as a powerful empire during the medieval time. Dantidurga formed the kingdom and established capital at Manyakheta. They became powerful and imperial immediately by incorporating other branches throughout time. Dantivarma was succeeded by Indra, Govindaraja, Karka I, Indra II, and Dantidurga.

Dantidurga (735 – 756 CE)

Dantidurga, the first ruler of independent Rashtrakuta empire, was originally a subordinate of the Chalukyas of Badami. He assisted Avaijanashraya Pulakesi and Vikramaditya II in their battles with Arabs and Kanchi respectively. Lata and Malava were in a state of chaos following the Arab invasion, and Dantidurga used the situation and brought territories under the control. He was able to cement his dominance over the northern regions of the Chalukyan empire, when Kirtivarman II ascended to the throne. Later, he finished the empire by defeating Kirtivarman. This signified the start of autonomous Rashtrakuta authority. The oldest account of his rule, the 742 CE Ellora inscription, refers to him as Kagavaloka and Prithvivallabha. After gaining independence, he adopted the names

Paramabhattaraka, Maharajadhiraja, and Paramesvara, and also donated lavishly. Due to absence of heir apparent after Dantidurga, Krishna I, uncle of Dantidurga, came into power in 756 CE.

Krishna I (756 – 773 CE)

There was conflict among the family members of Dantidurga who died childless. Finally, Krishana I seized the throne by defeating others. In Krishnaraja I's 772 CE Bhandak Inscription, he was referred to as Shubhatunga (High in Prosperity) and Akalavarsha (Constant Rainer). Under his leadership, the newly founded Rashtrakuta empire grew in every direction. Krishna, I attacked the Chalukyas and killed them. According to the Bhandak plates from 772 CE, he ruled over all of Madhya Pradesh. In other inscriptions, he is believed to have defeated Rahappa, the king of Lata, which might be interpreted as the end of the first Lata branch of the Rashtrakutas, and so earned the Palidhvaja flag and the imperial title Rajadhiraja Parameshvara. Then he marched on Konkana and, restored Sanaphulla after beating the king. Krishna I challenged Ganga Sripurusha and marched to Manne without earning any territorial benefit. His son Govinda II played an important part in the war against the Ganga. Due to his excellent performance in the war against Ganga, in 769 CE, Govinda was sent against Vengi which was ruled by Vishnuvardhana and it ended positively. Krishna I elevated the empire's prestige and extended territory as well. He died in 773 CE and was followed by Govinda II. His main achievement was the construction of the Kailasha temple at Ellora which is pinnacle of Indian architecture.

Govinda II (773 – 780 CE)

Govinda II ruled short span of time. He is mentioned in the Alas plates as Prabhutavarsha (Profuse Rainer) and Vikramavaloka (the heroic-looking guy). Due to his behaviour, his brother Dhruva who governed Nasik and Khandesh region as governor claimed the authority which ultimately led to civil war in which Dhruva defeated Govinda II and his allies such as rulers of Ganga, Pallava, Vengi and Malva and secured throne.

Dhruva (780 – 793 CE)

Dhruva's first political action was to punish harshly those kings who supported Govinda II in the civil war. He planned a northern expedition because Gurjara Pratihara Vatsaraja and Bengal's Pala monarch Dharmapala

were at odds. Dhruva crossed the Narmada with his two sons, Govinda and Indra, and marched to Kanauj. In this expedition, he defeated both Pratihara king and Dharmapala and emerged as an unquestioned monarch of north India. Next, Dhruva started his expedition against Vengi which was ruled by King Vishunvardhana IV who presented his daughter Silabhattarika in marriage to Dhruva and rekindled their relationship. Despite defeating Ganga Sripurusha previously, Krishna I's son Sivamara refused to recognize Rashtrakuta rule. In this scenario, Dhruva announced the war against Sivamara and subsequently latter was imprisoned. Stambha, Dhruva's son, was chosen as a governor of Ganga provinces. Dhruva then proceeded into Pallava territory where he defeated Nandivarman I. Dhruva's successes helped him build a massive empire and become India's most recognized emperor. Rashtrakuta's influence went widely as a result of his personal bravery and statesmanship. Even though Dhruva had four sons (Karka, Stambha, Govinda III, and Indra), he named Govinda III as the successor in 793 CE.

Govinda III (793 – 814 CE)

Govinda III was the greatest ruler of Rashtrakutas. Under his rule, Rastrakuta kingdom reached its zenith and literally extended from Himalayas to Cape Comorin. Even though Dhruva intended to prevent a throne battle among his sons by appointing Govinda III as king in his later years, Stambha, Govinda III's elder brother, organized a revolt against him after his death. Govinda III easily conquered the Stambha confederacy, which consisted of thirteen monarchs. Stambha was imprisoned by Govinda III, but Govinda took pity on him and freed him, restoring him to the governorship of Gangavadi. After stabilising his position, he targeted the territories in north. Govinda III appointed Indra, his brother, as Viceroy of southern Gujarat and entrusted him with the task of preserving his empire. He invaded against Nagabhata, Vatsaraja's successor, who failed to face the army for long and left the battlefield. Likewise, Chakrayudha of Kanauj and Dharmapala of Bengal submitted to Govinda III in 800 CE. He then conquered Vijayaditya II, the Vengi Chalukya monarch. Following these gains, he resumed his southern expedition. While he defeated Pallava Dantivarman in 803 CE, other monarchs, including the Cholas, Pandyas and the king of Sri Lanka, surrendered to him. Thus, his southern mission was likewise a resounding success. Govinda III became the unquestioned ruler of the whole kingdom due to his gallantry, military prowess, and diplomatic skills. He adopted grandiose titles like Jagadrudra,

Jagattunga, Prabhutavarsha, Srivallabha, etc. He also organized the correct management of his large kingdom. Govinda was replaced by his single son, Amoghavarsha Nripatunga. When he died in 814 CE, he nominated his nephew Karka Suvarnavarsha of Gujarat as the prince's guardian.

Amoghavarsha Nripatunga (814 – 878 CE)

Amoghavarsha was a peace-loving who enjoyed religion and literature. He was one of the finest Rashtrakuta emperors. His sixty-four-year reign is one of the most unequivocally dated monarchical regimes on record. Amoghavarsha, I was an experienced writer and researcher. He wrote the Kavirajamarga, Kannada's most precise surviving abstract work, and Prashnottara Ratnamalika, a devotional work in Sanskrit. Jinasena, the famous Jaina teacher and author, was his mentor. Sakatayana authored Amoghavritti, a grammatical book, with the patronage of Amoghavarsha. He was a huge supporter of faiths, particularly Buddhism. He was also a renowned builder, and is commemorated by the inscriptions as the creator of the capital city Manyakheta to excel in the city of Indra. Amoghavarsha died in 878 CE, having reigned for 64 years, and was replaced by his son Krishna II.

Krishna II (878 – 914 CE)

During the period of Amoghavarsha reign itself, rebellions took place in the far-flung areas which intensified and continued during Krishna II's regime as well. Even though he attempted to curb them but failed to suppress completely. He was neither a capable ruler nor an effective military leader. His sole success was the dissolution of the Lata viceroyalty. He vanquished Gujarat's Bhoja I and unified the Lata dynasty of Rastrakutas under direct authority from Manyakhet. Krishna II held the titles Akalavarsha and Shubhatunga. He faced a few challenges from the Eastern Chalukyas, commanded by King Gunaga Vijayaditya III, whose leader attempted to bring Krishna II to central India. Despite his first wins over the Vengi Chalukyas, he was vanquished twice more. Krishan II attacked the Chola territory with the support of his feudatories, the Banas and Vaidumbas, to depose Parantaka I (Aditya I's eldest son, born for Chera woman) and establish Kannara Deva, another son of Aditya I and Rastrakuta prince. However, it proved a disaster for him. He was defeated at Vallala by Parantaka I, Chola King, in 911 CE. Though his reign was mediocre in terms of empire growth, it was also marked by tremendous improvements in literature. He was succeeded by his son Indra III in 915 CE.

Indra III (915 – 927 CE)

Indra III followed in his forefathers' footsteps and declared war against Mahipala, the Gurjara Pratihara ruler. He overcame Mahipala and sacked Kanauj. In relation to Vengi, he pursued the approach of fomenting difficulties for the sitting monarch and installed his own choice on the Vengi throne. His son Amoghavarsha II succeeded him on the throne and reigned for a year, according to the Bhandana gift of Silahara Aparajita. His younger brother, the ambitious Govinda IV, had a lavish coronation. His life, reign, and accession to the throne sparked anger among the feudatories. They banded together to launch a revolt that resulted in Govinda IV's defeat and dethronement. He was followed by Amoghavarsha III in 934-35 CE.

Amoghavarsha III (934 – 939 CE)

Amoghavarsha III was a compassionate, calm, and intelligent monarch who held a deep religious belief. He gifted several villages to Brahmins and constructed numerous Shiva temples. His son, Yuvaraja Krishna III, oversaw all other aspects of the state. His prowess as a soldier is demonstrated by the early wars he fought as crown prince on behalf of his brother-in-law Butugga, as well as the success of Rashtrakuta weapons in the Vengi kingdom's tumultuous conflicts. Amoghavarsha III died in 939 CE and was succeeded by Krishna III.

Krishna III (939 – 967 CE)

He was the last strong warrior and skilled king of the Rashtrakuta Dynasty in Manyakheta. He was a shrewd manager and a skilled military campaigner. He fought countless wars to restore the greatness of the Rashtrakutas and re-established the Rashtrakutas empire. Krishna III waged the war against the Chola and defeated them in the battle which was significant victory in his reign. Chola Parantaka was defeated in the legendary battle of Takkolam in 949 CE. In particular, Chola prince, Rajaditya was killed by the Ganga king Butuga, ally of Rastrakutas. This made historic victory to Rastrakutas. The Rashtrakuta soldiers marched up to Rameshvaram where they erected a triumph pillar and constructed Krishneshwara temple. Throughout his reign, he remained in effective possession of Tondai-Mandala of Tamil region. He also interfered like his predecessors, in the affairs of Vengi. But it was short lived. He also invaded to North against the Paramara ruler Harsha Siyaka and occupied Ujjain.

He was very successful ruler of Rashtrakuta dynasty. He was succeeded by his half-brother Khottiga in 967 CE.

End of Dynasty

After the death of Krishna III, Rastrakutas lost their glory. The feudatories and opponents jointly attacked the kingdom. Paramara King Siyaka, who faced blow by Krishna III, regained his power and sacked the capital city of Rastrakutas, Manyakheta in 972 CE. Khottiga ruled very short span of time and he was succeeded by his nephew Karka II. Within short span of time after his accession to throne, Karka was overthrown by one his feudatories, Tailapa (Taila II) in 973 CE and established Kalyani Chalukyan kingdom. It marks the end of the Rashtrakutas.

Administration

The Rashtrakutas established a massive kingdom in Southern India, which extended to the northern part of India as well. They also followed excellent administrative principles throughout their realm. The empire was built around a powerful monarchy, which was supported by a huge number of feudatories. As each Rashtrakuta king's rule progressed, the country became increasingly feudal. The monarch was responsible for maintaining law and order in the realm and required complete allegiance and obedience from vassal chiefs, feudatories and bureaucrats. The king's position was largely hereditary, although the succession laws were not stringent. The eldest son frequently triumphed, but there were numerous occasions when he had to battle and occasionally lost to his younger siblings. Younger princes were usually appointed to the post of provincial governors.

A group of ministers, including the prime minister, foreign minister, revenue minister, treasurer, chief justice, commander-in-chief, and purohita, assisted the monarch in administering the kingdom. The Rastrakuta empire was made up of both vassal kingdoms and territories that were directly ruled. The feudatories were required to attend the imperial court, pay regular tributaries, and provide a specific number of troops.

Division of the Kingdom

The Rashtrakuta Empire was split into provinces known as rashtras, which were controlled by *rashtrapatis*. They were further subdivided

into *vishayas*, or districts led by *vishayapatis*. The next subdivision was *bhukti*, which had 50 to 70 villages controlled by *bhogapatis*. These officers were appointed directly by the national government. In the Rashtrakuta government, a group of servants known as the *Rashtramahattaras* and *Vishayamahattaras* helped province and district governors, respectively. Their major goal appears to have been to generate land revenue while also paying attention to law and order issues. *Bhogapatis* carried on the revenue administration with the help of the hereditary revenue officials such as *nalgavundas* or *desagramakutas*.

Feudatories

The feudatories played a pivotal role in the expansion of the Rashtrakuta empire. They participated in the wars along with the king and received grants and gifts from the king as well. The monarchs frequently rewarded these chiefs with land gifts for their devotion and courage, resulting in the rise of lords as powerful as the monarchy. The vassal chiefs' regions were independent in terms of internal affairs, but they were bound by a general requirement of devotion to the overlord, which included paying a predetermined tribute and sending a quota of troops. Vassal chiefs and their sons were supposed to visit the overlord's *darbar* on important occasions and occasionally marry one of their daughters to the overlord or his sons.

Army

The Rashtrakuta monarchs commanded well-organized troops, cavalry, and a significant number of war elephants. The king's prestige and authority were linked to huge armed forces, which were crucial for the empire's survival and development during wartime. The Rashtrakutas were well-known for their enormous army of horses acquired from Arabia, West Asia, and Central Asia. The Rashtrakutas' numerous forts, were garrisoned by special forces and autonomous commanders.

Local Administration

The village was the basic unit of the empire. The village headman and accountant, both of whom held hereditary positions, were in charge of village administration. They received grants of rent-free lands. The village elder known as *grama-mahajana* or *grama-mahattara* frequently assisted the headman with his tasks. Village committees were tasked with

managing local schools, tanks, temples, and roads in close collaboration with the headman, and they got a share of the money collected. Towns had comparable committees, which included trade guild chiefs. The *koshta-pala* or *kotwal* was responsible for maintaining law and order in the city.

Literature

Sanskrit literature was widely patronised by the Rashtrakutas. There were several academics in the Rashtrakuta court. Trivikrama penned *Nalachampu*, while Halayudha composed *Kavirahasya* during Krishna III's reign. Jain literature thrived under the Rashtrakutas' patronage. Akalanka and Vidyananda authored two *Aptamimansa* comments, *Ashtasati* and *Ashtasahasri*. In the latter half of the eighth century, Manikyanandin produced *Parikshamukhasastra*, a work on logic. He also wrote an original book titled *Nyavakamudichandrodaya*. Amoghavarsha I, a Jain, patronized several Jain intellectuals. His teacher, Jinasena, wrote the verse-based biography *Parsvabhudaya*. Amoghavarsha's spiritual master, Harisena, authored the *Harivamsa*. Another scholar, Gunabhadra, produced the *Adipurana*, which chronicles the lives of several Jain saints. Sakatayana wrote the grammar book known as *Amogavritti*. *Ganitasaram* was written by Viracharya, a prominent mathematician of the day. The Rashtrakuta period marked the commencement of Kannada literature. Amogavarsha's *Kavirajamarga* was the earliest poetry composition in Kannada. Pampa was the best Kannada poet. His most notable work was *Vikramarjunavijaya*. Ponna, another prominent Kannada poet, composed *Santipurana*.

Art and Architecture

Ellora and Elephanta witnessed the marvellous of Rashtrakutas art and architecture. The Kailasa temple is Ellora's most spectacular structure. The temple has four parts: the main shrine, the entry gateway, an intermediate shrine for Nandi, and a mandapa that surrounds the courtyard. The temple stands on a 25-foot-high pedestal. The plinth's center face features massive elephants and lions, creating the appearance that the entire edifice is supported by their backs. It has a three-tiered *sikhara*. The inside of the temple has a pillared hall with sixteen square pillars. The Kailasa Temple is an architectural masterpiece with stunning sculptures. The sculpture depicts the Goddess Durga killing the Buffalo monster. In another artwork, Ravana attempted to move Mount Kailasa, Siva's sanctuary. Ramayana scenes were also portrayed on the walls. Elephanta, historically known as

Sripuri, is located near Bombay. After observing the enormous figure of an elephant, the Portuguese dubbed it Elephanta. This is where Rashtrakuta sculptural art peaked. The sanctum's entrance is flanked by massive dwarpalaka statues. Niches in the prakara walls around the shrine include pictures of Shiva in various forms, including Nataraja, Gangadhara, Ardhanareesvara, and Somaskanda. Trimurthi is the most imposing figure in this temple. The sculpture is six metres tall. It is thought to represent Shiva's three aspects: creator, preserver, and destroyer.

Check Your Progress

1. Which Rashtrakuta King is referred in the 742 CE Ellora inscription, as prithvivallabha and khagavaloka?
2. Who wrote Kavirajamarga?

2.6 The Kakatiyas

The Kakatiya dynasty rule the part of South Indian dynasty from Orugallu, also known as Warangal as their Capital. It comprises dry uplands of northern Telangana on the Deccan plateau and Coastal Andhra between the Godavari and Krishna delta. The area of land under Kakatiyas reached its zenith around the 13th century during the rule of Ganapati Deva. Earlier princes acted as the feudatories of Rashtrakutas and Western Chalukyas and later established independent kingdom. The art and architecture enriched under their rule. When Rashtrakutas fell to the Chalukyas, Kakatiya Gunda IV, a Rashtrakuta loyalist, refused to surrender to the new Chalukya Emperor's rule over the Rashtrakutas. While the Chalukyas were still establishing and solidifying the empire, Kakatiya Gunda IV seized the chance and established rule over an autonomous principality with Kuravi as its capital.

Beta I

Around 1000 CE, Kakatiya Gunda IV died, and his son Beta I was too young to handle the dangers to Kuravi. As a result, his paternal aunt Kamayani, Erra's wife, went him to the then-Chalukyan King to enrol Beta I as a servant. This marked the beginning of the Kakatiyas' journey as Chalukyan servants. He ruled over the Koravi region of Andhra Pradesh. Beta I became famous for defeating the Cholas and assisting the Chalukyas in their capture of Hanumakonda. The Bayyaram Tank inscription assigns

the conquest of Hanumakonda to Beta I. It is stated that Hanumakonda became his capital. However, because all of this was still under the Chalukyas, it is assumed that Hanumakonda was handed to Beta I as a fief, a reward for his service, and a faithful successor for the Cholas' former leaders Anoma and Konda. The Kazipet Dargah inscription commemorates Beta I's victory over the Chola army. The Chalukyan invasion of the entire Chola empire and the conquest of Kanchi are credited to Beta I and his capable commanders, as stated in the Palampet inscription and the Ekamranatha Temple inscription. As a Chalukyan loyalist, Beta I devoted his tenure helping and facilitating the kingdom's growth and overthrowing the Cholas. He was succeeded by his son, Prola I.

Prola I

Prola was a feudatory of the Western Chalukyan King Trilokyamalla Someswara and he subdued the rulers of Chakrakoota, Bhadranga, Purakoo and Konkan for his overlord. For his service, Anumakonda fief was handed over to him and received a title "Trilokyamalla". Prola extensively advanced the region around Anumakonda by making it habitable and constructed tanks to bring large tracts of land under the agriculture. He constructed many numbers of temples in the region. According to the Bayyaram epigraph, he was given the title Arigajakesari, which translates as 'Lion to the Elephants', or adversaries. He was well-known for both his political achievements and his social schemes. Prola I built a large tank and named it Kesaritataka, which comes from his title Arigajakesari. As a token of appreciation, his successors used the emblem of a boar to represent the act of digging up the ground to build the tank. He was among the first Kakatiya monarchs to successfully implement irrigation and water supply in urban planning. Prola I was followed by his son Beta II in 1070 CE. Beta II was the feudatory and contemporary of Tribhuvanamalla Vikramaditya. His minister Vajradandanatha helped him to propitiate the emperor and obtained for him the Sabbi region. He was succeeded by his son Prola II.

Prola II (1116 – 1157 CE)

Prola II was a great warrior and an able general. He was a feudatory of Chalukyas. When the Chalukyan powers declined, he invaded the other feudatories and expanded his territory. Prola defeated Govinda Raja who ruled Kondapalli and its surrounding and gave that region to Udaya (Choda). Gundaraja of Manthani attacked him but Prola responded

severely which ultimately paved to the destruction of Gundaraja. It was the strong co-ordination of threefold efficiency that achieved a vast empire for the Kakatiyas. Prince Tailapa of Kalyan, who was ruling the regions around Kollipaka, attacked Prola who gave the battle, surrounded the prince, showed him that he was dealing with superior military strength, and released him. Jagaddeva, ruler of Vemulavada region invaded Anumakonda and successfully penetrated and destroyed the forts. Even though Prola faced initial setback, he withdrew his fort, organized his men and material and at an opportune moment pressed a counter attack and round enemy and thus converted an obvious defeat into a success. The advantage of this success was fully utilized and the territory of enemy was effectively brought under Kakatiya control. Prola also invaded the Velanadu kingdom, South of Krishna and that was failed. He carved the pavement for an independent kingdom which was destined to grow under his successors into a powerful kingdom embracing the whole of the Andhra region.

Rudradeva (1158 – 1195 CE)

Rudradeva succeeded his father Prola II and he also known as Prataprudra I. He established an independent and sovereign kingdom for Kakatiyas. Anumakonda inscription (1163 CE) of Rudradeva mentioned that Kakatiyas as a sovereign state. Like his father, Rudra was initially a vassal to the Chalukyas and the decline face of Chalukyas, as his father, he subjugated several Chalukyan subordinates. He fought against Choda chief Bhima II, Domma-raja of Nagunuru, Meda II of Polavasa and Kalachuris of Kalyani. Rudra declared sovereignty of his kingdom in 1163 CE against Tailapa III, Chalukyan ruler and extended his territory up to the banks of Godavari. He also invaded Vengi, but his authority in this area challenged by the chiefs of Velanadu. In 1185 CE, he also succeeded in capturing Kurnool area from the Velananti chiefs. In the last years of his reign, he came into conflict with the Seunas (Yadavas) of Devagiri which resulted in his defeat and death in 1195 CE.

Rudradeva was a patron of art and letters. He built magnificent temple in his dominions, dedicated to lord shiva. It is probable that he built the famous thousand pillar temple at Anumakonda. He shifted capital from Anumakonda to Orugallu (Warangal) and started to establish the fort and city. The new city was laid out with a plan to accommodate increase in city population and to address the needs of an imperial capital. Rudradeva built

a big fort, tank and temple. The city itself was divided into several quarters. Apart from construction of temple, he donated to various temples which were mentioned by the inscriptions. Tripurantakam inscription (1185 CE) mentioned that Rudradeve granted Revuru village on the Krishna river to the god Tripurantaka Mahadeva. He died childless and was succeeded by his brother Mahadeva who enjoyed a short reign. Mahadeva invaded the Yadava kingdom and perished in an attack on Devagiri while his son Ganapati was taken prisoner.

Ganapatideva (1199 – 1262 CE)

Though Ganapati's reign began under difficult conditions, it was destined to be one of the most spectacular periods in Andhra history. During his sixty-year rule, he swept throughout practically the whole territory inhabited by Telugu-speaking people. Ganapati, whom Jaitugi had released from jail and installed on the throne. Ganapati raided the coastal areas, capturing Vijayawada and the island of Divi. Following Prithvisvara's death, the Kakatiya ruler inherited the Velanati chiefs' realm. The growth of Kakatiya authority in the south was a direct result of their alliance with the Telugu Chodas of Nellore. Dissension among Telugu Chodas prompted Ganapati to march on Nellore, where he put Tikka on the throne of his ancestral kingdom. When Tikka died, the kingdom of Nellore devolved into disorder as Tikka's son Manuma Siddhi II and Vijaya-Gandagopala fought for control. Ganapati helped Manuma Siddhi defeat his domestic adversaries and firmly established him on the Nellore kingdom at the request of the poet Tikkana. He also fought with the Kalinga monarch, Ananga Bhima, and Yadava Singhana. More importantly, he defeated the Kayasthas in Cuddapah and Kurnool, led by Gangaya Sahini and his nephews Tripurantaka and Ambadeva. At the end of his reign, his army and feudatories were defeated at Mudugur by Jatavarma Sundarapandya, Pandya king, who performed a *virabhisheka* at Nellore. Due to this defeat, he lost land and reputation, and his authority over feudatories and nobility was weakened.

Ganapati was the most powerful of the Kakatiya rulers, establishing an empire that stretched from the Godavari district to Chingelput, and from Yelgandal to the sea. Ganapati was an effective administrator who implemented initiatives to improve commerce and agriculture. Motupalli, presently in the Krishna region, was a major harbor in his realm, visited by foreign traders. Ganapati finished the city of Warangal by erecting two

forts, one inside the other, and relocated his capital to it. Ganapati had no sons but two daughters, Rudramba and Ganapamba. Ganapati picked Rudramba, the heir apparent, who was married to Virabhadra, an Eastern Chalukyan prince.

Rudramba (1262-1289 CE)

Rudramba was the warrior queen of Kakatiya dynasty and adorned throne after her father, Ganapatideva in 1262 CE. She was trained as the powerful warrior from the childhood by her father. She learnt in horse riding, sword fight, and other warfare techniques, under the guidance and tutelage of her early Guru Sivadevayya. She had a fine sense of politics, administration, statesmanship and public governance. She had a vision and courage from childhood for the administration which was found by Ganapatideva which made him to announce her as heir apparent while he was alive. Following her succession, she faced resistance from nobility who refused to accept female authority and revolted against her. She managed to protect the throne by her nobles and generals. They were Kannardevudu, Recharla Prasaditya, Kayastha Jannigadeva, Rudra Nayaka, Nissankamalikarjun, and Viriyala Suranna. They assisted Rudrama in defeating the insurrection and universally supported Rudrama's rule.

Regarding foreign threats, Kalinga King Vira Bhanudeva I attacked Kakatiya land but was destroyed by Rudramba generals Poti Nayaka and Proli Nayaka. Minor Chalukyan families and Haihaya rulers who ruled the former Vengi regions at this time did not recognize any master. But Rudramba took control of this territory in 1279 CE. This re-established Kakatiya power in the coastal Andhra nation. Rudrama Devi faced the most significant threat from the West. It threatened to depose the Kakatiya monarchy. Mahadeva, the yadava emperor who ascended to the throne of Devagiri in 1260 CE, attacked the Kakatiya empire in his early reign. When Rudrama rose to the throne, the Yadava monarchs ruled the northern sections of Telangana. The invasion of Mahadeva endangered Warangal's capital just when she was consolidating her authority. Rani Rudramba put up a strong fight and vanquished Mahadeva on the battlefield. Rudrama's successfully assaulted the Yadava kingdom, eventually annexing Bidar fort and its surrounding lands to the Kakatiya dynasty. Rani Rudrama is the only monarch of the Kakatiya dynasty to have seized control of sections of the Yadava kingdom, establishing her dominance in the south. On the other hand, Mahadeva prayed for mercy and offered a substantial sum of

money as well as horses as a symbol of ceasefire. Ambadeva, a Kakatiya feudatory, re-established Manuma-Gandagopala in Nellore, causing major problems. Ambadeva rebelled and received support from Yadavas and Hoysalas to opposed rule. However, the emergence of Kumara Rudradeva or Prataparudra, Rudramadevi's grandson and successor to the Kakatiya dynasty, radically shifted the balance of power. Kumara Rudradeva launched a three-pronged attack on Ambadeva's territory while simultaneously dispatching separate expeditions against his supporters. Rudramba commanded a huge army to battle Ambadeva and reclaim Tripuraantakam and the surrounding land. Rudramba was succeeded by his grandson, Prataparudra II.

Prataparudra II (1289 – 1323 CE)

Prataparudra was the final emperor of the Kakatiya dynasty, succeeding his grandmother. He is the son of Mummadamma, Rani Rudrama's daughter. Rudrama Devi, his adoptive grandma, moulded him into the ideal king. Prataparudra was referred to as Kumara Rudradeva even after rising to the throne, leading to the assumption that Rudrama lived till 1295 CE. As Prataparudra was heavily involved in military and government affairs from childhood, subordinate officers and adversaries of the Kingdom did not dispute or oppose Prataparudra's ascension to the throne. When he was with his grandmother, Rudramba, he entered the field against Ambadeva. He defeated him and made him to surrender. After the death of Ambadeva, Tripurari II, his son and successor, followed in his footsteps, exerting autonomous power over Mulkinadu. Prataparudra despatched an army led by his commander Maharayapatta Sahini, Somaya Nayaka, and Induluri Annaya to fight the kayasthas and retake Mulkinadu, annexing it to the Kakatiya Kingdom and handing it to Nayaka Somaya. Prataparudra also fought against Yadavas and defeated them with the help of his feudatories like Manuma Gandagopala of Telugu Chola and Gona Vithala. He annexed the territory of Raichur where he built strong fortification to protect the city. When his feudatory, Gandagopala, Nellore feudatory betrayed Prataparudra by making alliance with Pandyas, he sent Telugu Chola Manuma Gandagopala with huge army which resulted decisive victory to Prataparudra in 1278 CE.

Even though he was so successful to control his subordinates and adjacent rulers, he failed to face the enemy from Delhi. Continuous raid of Delhi sultanate to Deccan threatened the stability of the Deccani kingdoms

such as Yadavas and Kakatiyas. In 1303 CE, Alauddin Khilji invaded Kakatiya territory but faced terrible defeat. But again, they invaded in 1310 CE, Warangal, capital of Kakatiyas under the leadership of Malik Kafur, Alauddin Khilji's general with whom Prataparudra made a truce by accepting suzerainty and paying huge amount of money, jewels, horse and elephants. This undermined the monarchy, prompting outlying provinces to proclaim independence. For example, Pagidigiddaraju and his wife Sammakka, the tribal subject rulers, declared independence, removing a major section of the empire and weakening it even more. During the time of Thulug, Kakatiya territory was succumbed by the Delhi sultanate in 1323 CE. Prataparudra was died while taking into Delhi as captive at the banks of Narmada river. With Prataparudra's defeat and death, the Kakatiya reign ended.

Administration

Kakatiya kingdom was administered as a military state in which King was the head of the state and seat of the power. According to the Nitisara of Prataparudra, a king should hold numerous audiences with his subjects at regular intervals. The monarch relied on a team of ministers, including mahapradhanas, pradhanas, preggedas, amatyas, and mantrins, to administer the realm. The monarch was aided by 18 ministers, including mantrin, purohita, and mantri-janadhyaksha. Sainadhi-nayaka, Sannidhatri, Atavika, Prasastra, Ayudha-nayaka, Vyavaharika, Samahartri, Dandapala, Durgapala, Pranapala, Pradeshtri, Karmantika, Antarvamsikadhikara, Yuvaraja, and Dauvarika. Civil and military officials were classified into 72 categories known as niyogas, or bahattara. The bahattara-niyogadhipati, a high-ranking governmental officer, oversaw their activities.

The kingdom's government was military-based. The Kakatiyas distributed their lands among a group of military leaders known as nayakas. The nayakas got land concessions from the Kakatiya rulers to retain their standing. In addition to the yearly tribute payments to the monarch, the nayakas were required to keep a certain number of troops in the king's service. This nayaka system remained a defining element of south Indian politics in future centuries. The presence of the gajasahini and asvasahini offices implies that they were utilized to train elephants and horses for battle. The royal establishment had an officer named Pattasahini. The monarch was frequently accompanied by a group of

officials known as angarakshas and a corps of lenkas, or companions-at-arms. The angarakshas were specifically tasked with guarding the king's person, whilst the lenkas fought with him.

Aside from the village, administrative divisions were divided into two classes: sthala and nadu. The former consisted of a group of villages varying in size from ten to sixty, and the later was made up of multiple sthalas. Ayagars, or village authorities, were generally in charge of the settlements. In addition to the tax-free lands, the villagers gave the ayagars allotments of grain known as meras. The ayagars were usually twelve in number, but this number fluctuated from time to time. They were Karanam, Reddi, Talari, Purohita, blacksmith, goldsmith, carpenter, potter, Washennan, barber, vetti, and shoemaker.

The karanam, like the northern patwari, recorded village accounts and plans, covering cultivable and non-cultivable land areas, wastelands, gardens, and pastures. He worked closely with Reddi in the local government. The reddy was the village's headman, and his major function was to collect state taxes. The talari was the local constable, while the purohita was the village priest. The carpenter and blacksmith created the farming implements. The vetti or waterman performed a variety of menial jobs and controlled the flow of water for cultivation. Except for the karanam, reddy, and talari, the majority of ayagars worked as village servants and had no direct relationship to the state.

Revenue Administration

The government obtained the majority of its revenue from land taxes. Next in significance were trade and industry taxes, as well as forest assessments based on timber production. For evaluation reasons, land was split into three categories: dry (veli-volamu or velichenu), wet (niru-nela), and garden (tomtabhumi). Each hamlet in the area had its own racha-doddi or racha-polamu, which belonged to the monarch. Tax was collected in both kind and cash, although dry and garden land taxes were always paid in cash. The tax collected from wet land was known as para, which means one-eighth of the rent, and from dry ground as pangamu, which means one-fourth of the rent.

Sunkamu is a wide phrase that refers to garden land taxes, export and import tariffs, customs duties on commerce, and excise duties. These taxes or tolls were leased out to merchant guilds or groups in exchange

for a predetermined price paid to the government. These tax-farmers had their own branches in various locations, as well as their own authorities and businesses. Toll-farmers might exempt any trader from paying the required fee in exchange for some vital service he may have rendered to the guild organization. The merchant-guilds had unrestricted authority and had complete sovereignty over their internal affairs. This was most likely owing to their assistance to the Kakatiya ruler in providing soldiers (srenihala) during Muslim invasions.

Literature, Religion and Architecture

The Kakatiya monarchs were generous patrons of Sanskrit. Sakalya Malla, also known as Mullubhatta, was a renowned scholar and poet who resided in Prataparudra's court and wrote the *Udattaraghavakavya* and the *Niroshthya-Ramayana*. Vidyanatha's *Prataparudra-Yasobhushanam* is unquestionably the greatest work on *alankarasutra*. Telugu literature also thrived under the Kakatiya dynasty. New religious groups such as Vaishnavism and Virasaivism provided significant impetus to Telugu literature. Several works on the two main national epics—the *Ramayana* and the *Mahabharata*—were written during this time. Tikkana's *Nirvachanoltara-Ramayanam* is the earliest and most widely read Telugu work on the *Ramayana*. The *Bhaskara Ramayanam* (a composite work of five writers) and the *Ranganatha Ramayanam* (Buddharaja) are the next in chronological order. Nannayabhatta began the *Andhra Mahabharata* in the 11th century CE, and Tikkana Somayaji, the minister and poet laureate of Telugu Chola monarch Manuma Siddhi II of Nellore, completed it in the middle of the 13th century CE.

Saivism, in its different manifestations, was the main religion throughout the Kakatiya era. There were several Saivism schools, including the Kalamukha, Kapalika, and Pasupata. Despite the Kalamukha doctrine's supremacy at the start of the Kakatiya period, the Pasupata finally gained the support of the majority of the common people and the kings. Prola I and Beta II were Saivism followers, and Ramesvara Pandita, the Kalamukha Saiva saint, served as their preceptor. Rudradeva and his brother Mahadeva were paramamahesvaras, as was their ancestor Beta II. The reign of Ganapatideva, whose preceptor was Visvesvara Sambhu, was a golden time in the history of the Saiva faith. Pasupata Saivism persisted till the conclusion of the reign of Prataparudra, the last Kakatiya, who was also a paramamahesvara. Aside from Saivism, other faiths were

Arhatamata (Jainism) and Vaishnavism. During the reign of Prataparudra, a Jain devotee named Appayacharya, who lived in Warangal, authored a treatise called Pratishtasara. The Kakatiyas erected several temples at Anumakonda, Palampeta, Pillalamarri, and other locations. These temples played significant roles in the socio-religious life of the time.

The Kakatiya Dynasty erected spectacular temples such as the Ramappa Temple, the Thousand Pillars Temple, the Swayambhu Temple, the Badhrakhali Temple, and the Padhmakshamma, demonstrating their appreciation for both art and architecture. The majority of the temples were built in and around Warangal, which functioned as the Kakatiya Dynasty's capital. The Rudreshwara (Ramappa) Temple, the Crown Jewel of Kakatiyan art and architecture, is unique in that it is the only example of technological perfection and superb workmanship using a variety of materials. This masterpiece of Kakatiyan temple architecture, which has existed for 800 years, was created ingeniously using sandbox foundations and light-weight bricks (floating bricks), while the main structure was made with stone and bricks on the roof. An architectural masterpiece, the entire temple was designed with the intention of centering on a single form: the Lotus, or Padma. The bracket figures on the sabhamantapa's exteriors and the dancing figures on the interior pillars are absolutely stunning. The Kakatiyas created a distinct architectural style by treating heavenly, human, animal, floral, and geometric forms in the most pleasing proportions and creating three-dimensional sculptures in an impeccable manner. The architects accurately grasp and depict contemporary socio-religious and cultural concepts. The Nrittarathavali, a 13th-century dance treatise written during the Kakatiya dynasty, also confirms the dances performed in the Rudreshwara temple during that time period.

Check Your Progress

1. Which was the Capital City of Kakatiyas?
2. Name the Queen who ruled the Kakatiya Kingdom
3. Discuss the contributions of Kakatiyas in literature and architecture.

2.7 Summary

The Pandyas, Cheras, Badami Chalukyas, Rashtrakutas, and Kakatiyas were the five major dynasties that reigned over various portions of southern and central India from the 6th to the 14th centuries CE. They arose as

separate powers and competed for power and wealth. They developed their empires by military conquests, alliances, and maritime expeditions, establishing efficient governments, powerful armies, and rich economies. They also supported art, literature, religion, and education, constructing grant temples, sculptures, and paintings. They also encouraged commerce and cultural relations with other nations in Asia and beyond. They are regarded as some of the greatest and most influential dynasties in Indian history, and their legacy can be seen in the architecture, language, and culture of the regions they ruled.

2.8 Key Words

Agrahara: Brahmin Village

Anunga Jivita: Grant for extraordinary military service

Bahattara-niyogadhipati: A high-ranking governmental officer

Paramesvara: Devotee of Shiva

Pon veindha perumal: one who laid golden ceiling

Rashtramahattara: Official of Province

Thiruolai nayagam: Scribe

Vishayapatis: Controller of Vishaya (administrative division)

2.9 Self-Assessment Questions

- Discuss the civil war that led to the downfall of Pandya Empire
- Explain the Conquests of Pulakesin II
- Who was the greatest King of the Rashtrakutas? What were his achievements?
- Analyse the contributions of Chalukyas in art and architecture
- Examine the nature of administration of Kakatiyas

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UNIT – III**Lesson 3.1 - The Bahamanis and the Rise of the Vijayanagara****Structure**

- 3.0 Introduction
- 3.1 Objectives
- 3.2 Malik Kafur's Invasion to South India
- 3.3 Emergence of Bahamanis
- 3.4 Rise of the Vijayanagara
- 3.5 Vijayanagara State
- 3.6 Summary
- 3.7 Key Words
- 3.8 Self-Assessment Questions
- 3.9 Further Readings

Introduction

This chapter examines the impact of Delhi Sultanate's expansion into the southern part of India in the fourteenth century. It focuses on four major events that shaped the history and culture of the region: Malik Kafur's invasion, the emergence of the Bahmani Sultanate, the rise of the Vijayanagara Empire, and the establishment of the Vijayanagara State. These events involved political, military, religious, and economic interactions between the Delhi Sultanate and the local kingdoms, such as the Pandyas, the Hoysalas, the Kakatiyas, and the Sangamas. This chapter will explore the causes, consequences, and significance of these events, as well as their sources. The chapter will also highlight the diversity and dynamism of the south Indian society and culture during this period.

3.1 Objectives

After completion of this unit, the students will able to

- Understand the southward expansion of Delhi Sultanate and the conquests of Malik Kafur
- Analyse the rise and fall of Bahamani kingdom

- Explain the Emergence of Vijayanagara Empire and its expansion
- Evaluate the administration of Vijayanagara state and Nayakara system

3.2 Malik Kafur's Invasion of south India

Alauddin became a strong leader by subduing North India. Alauddin made the decision to expand his power beyond the Vindhya into the Deccan and southern India after experiencing exceptional success in the operations against the Rajput rulers of northern India. His southern wars, nevertheless, were not meant to expand the sultanate's borders. His southern conquests mostly consisted of robbery raids. His main goal was to further his imperialist aspirations in the north by using the riches of the south. For his southern war, he had chosen Malik Kafur, a powerful commander under Alauddin. During the period, four major kingdoms ruled the South India. The Yadavas, Kakatiyas, Hoysalas and Pandyas. Yadava king Raja Ramachandra Deva who had Devagiri as their capital, reigned over the present-day Maharashtra area to the south of the Vindhya. Next to Yadavas, the Kakatiyas were there with the capital of Warangal. Pratap Rudra Deva II was the reigning monarch at the time. The Hoysala monarchy, whose capital was Dwarasamudra, was located south of Devagiri. Vira Ballala III was the Hoysala king during the time. There was a Pandya kingdom in the far south, with Madura serving as its capital. Kulasekhar was the ruler at the time.

Conquest of Devagiri:

Alauddin invaded and brought Devagiri under control in 1296 CE. However, Ramachandra Deva, the Yadava monarch, had stopped paying yearly tribute after seeing the chaos of the Delhi Sultanate. Furthermore, he enraged Alauddin by granting sanctuary to Rai Karan, the deposed Vaghela monarch of Gujarat, and his daughter, Devala Devi. In 1301, Alauddin despatched Malik Kafur, one of Alauddin's best generals, at the head of a vast army to subdue the Yadavas of Devagiri. Malik Kafur arrived at Devagiri and forced Ramachandra Deva to accept suzerainty of Alauddin for peace after a poor struggle. Devala Devi, the Vaghela princess, and a large amount of treasure were sent to Delhi. In 1314, the princess married Khizr Khan, Alauddin's eldest son. Ramachandra Deva was taken to Delhi after his defeat and capitulation. Alauddin Khilji was kind to him. The Sultan bestowed the title of rai-i-ryan upon him, and the district of

Navasari in Gujarat was named for him. Ramachandra Deva remained a devoted subordinate of Delhi after his return to Devagiri. Alauddin Khilji discovered a trustworthy and acceptable basis for his imperial conquest to the south by appeasing the Yadava monarch. During Malik Kafur's southern expedition, Ramachandra Deva was of great assistance to him.

Conquest of Warangal:

Alauddin Khilji dispatched an army from Delhi to conquer and pillage Warangal in 1303. The sultanate army was destroyed by the Kakatiya emperor, Prataprudra Deva II. Alauddin was determined to erase the shame of his army's defeat. After the pacification of the Yadava kingdom in 1309, Alauddin tasked Malik Kafur with conquering the Kakatiya kingdom of Warangal. In 1309, Malik Kafur marched to Warangal. Ramachandra Deva of Devagiri was of assistance to him. Malik Kafur besieged Warangal Fort upon his arrival. The siege of Warangal lasted a long time. Prataprudra Deva eventually surrendered and gave a massive tribute of 100 elephants, 7000 horses, and valuable items. He vowed to send a similar amount of tribute in subsequent years. Among the valuable stones was the well-known kohinoor. Malik Kafur returned to the city in 1310, replete with war treasure, after his victory against Warangal.

Conquest of Dwarasamudra:

Malik Kafur's next mission in the Deccan was aimed at Dwarasamudra. In 1311, he passed via Devagiri, where Shankara Deva (Singhana) had succeeded his father, Ramachandra Deva. Malik Kafur arrived at Dwarasamudra after constructing a fortress at Jalna on the Godavari to safeguard his line of communication with Delhi. The Hoysala ruler, Vira Ballala III, who had gone south to engage in the civil war raging in the Pandya kingdom, was caught off guard. He returned quickly after learning of Malik Kafur's invasion of his realm and offered resistance. He discovered that he was no match for the attackers from the north. Vira Ballala III made peace with Malik Kafur and promised to pay homage to the sultan.

Expedition to Madurai and establishment of Muslim Kingdom

His next target was the Pandyas, who were already preoccupied by a civil conflict between rival brothers Sundara and Vira Pandya. Certain causes compelled the Afghans to go on this mission. These included Sundara Pandya's invitation, Vira Pandya's assistance to the Hoysalas

against the Afghans, the temptation offered by treasures in temples and palaces, the desire for authority extension, and the distracted conditions in Tamil Country. Malik Kafur led his army across the Toppur Pass to Tamil Country after conquering the Hoysalas. Neither the Sambuvarayas nor the Pandyas attempted to repel the approaching army. The Afghans marched along a well-planned itinerary, visiting the famous temples of Chidambaram, Srirangam, Madurai, and Rameswaram. While Vira Pandya fled to the woods, Sundara Pandya gathered his belongings and went to an unknown location. According to legend, Ravi Varma Kulasekhara, the monarch of Venad, battled against the Afghans and forced them to flee. Besides, a minor principality like Venad lacked the military capability to face the Afghan army alone. Nonetheless, Malik Kafur stole the temples, desecrated the agraharas, and returned with the seized treasure. But the people revolted against the subjugation which attracted more expeditions from the North. On Sultan Mubarak Shah's command, Khusru Khan marched to the far south in 1318. However, because to severe rains and disagreements between the Sultan and the General, it was called off. The Sambuvarayas reclaimed their independence, while the Kahathiyas reclaimed Kanchi. These circumstances compelled the Sultan of Delhi, Ghiyas-ud-din Tughlug, to dispatch an expedition. The army was led by Uluq Khan, the Sultan's son. He vanquished the Warrangal Kakathiyas and drove them to flee Kanchi. The Sambuvarayas gave little opposition, while Parakrama Pandya, who controlled Madurai, fled. The conquering army captured the Pandya capital and established military installations to maintain control. Ma'bar, as the territory was known, became the twenty-third province of the Tughlug Sultanate of Delhi. Uluq Khan assumed the throne as Sultan Mohammed bin Tughluq upon his return to Delhi.

March to Devagiri in 1312 CE

Ramachandra Deva's eldest son Shankara Deva succeeded him after his death in 1312. He was vehemently opposed to the surrender to Delhi. Shankara Deva refused to pay tribute to Delhi upon his accession, declaring his independence. In 1313, Alauddin sent Malik Kafur back to the Deccan to subdue Shankara Deva. Malik Kafur beat Shankara Deva, who was most likely slain during the combat. Malik Kafur traveled from Devagiri to Gulbarga and seized it. He then seized the area between the Krishna and Tungabhadra rivers, establishing garrisons at Raichur and Mudgal. He then proceeded westward, seizing the seaports of Dabhol and Chaul. Malik

Kafur also took control of sections of Hoysala and Kakatiya territories. After this, Malik Kafur returned to Delhi in 1315 by the invitation of Alauddin, having recognized Harpala Deva as the future king of Devagiri.

Check Your Progress

1. What was the position of Malik Kafur in the Alauddin Cabinet?
2. Who was the king of Hoysalas during the time of Malik Kafur's expedition?
3. Write about the civil war in the Pandya country at the time of Malik Kafur's conquest?

3.3 Emergence of Bahamanis

Near the end of Muhammad Bin Tughlaq's reign, the sultan accused certain foreign revenue officials in the province of Daulatabad of failing to collect significant sums. Sultan sent amirs of the hundred or centurions, together with the governor of Daulatabad, to punish them at Broach. The sultan's merciless slaughter of the Centurions of Malwa, on the other hand, turned them against him. These Amir-i-sadaqs (higher officials) revolted against the Tughlaq Empire, created their kingdom at Daulatabad, and declared one of their own, Ismail Mukh, an Afghan, monarch of the Deccan as Nasiruddin Shah. Muhammad bin Tughlaq subdued the rebels and reclaimed the kingdom with his imperial army. Some of the amirs fled the scene, led by Hasan Gangi alias Zafar Khan, and assembled a sizable force that marched on Bidar. Meanwhile, Muhammad Bin Tughlaq marched to Gujarat to quell the uprising there. Hasan defeated the imperial army stationed in Deccan and conquered Daulatabad, where he declared himself emperor of Deccan under the title of Abul Muzaffar Alauddin Bahaman Shah (1347-1358). He established the Bahman empire, with Gulbarga as its capital. He is said that he claimed his descended from Bahman, the son of Isfandiyar, a half-mythical hero of Persia.

Alauddin Bahaman Shah (1347-58 CE)

Sultan Alauddin (I) Bahaman Shah spent much of his time fighting or negotiating to expand the territories under his control. He destroyed Tughlak suzerain's obstinate chiefs and adherents. Alauddin transformed the situation in a few years through judicious use of force and clemency. Even Warrangal's Kapaya Nayaka recognized his suzerainty and paid

tribute. He also assaulted Vijayanagara's land and seized Karaichur. His dominion stretched from the Penganga to the Krishna, and from Goa and Dabhol to Bhongir at the time of his demise. He implemented a feudalistic management style. He split the kingdom into four provinces called tarafs. Gulbarga, Daulatabad, Bidar, and Berar are among the cities. These were given to his dedicated Amirs, who were made governors. In exchange, they were obligated to provide military duty to the king. In 1356, Alauddin Bahaman Shah obtained recognized as sultan from the Egyptian Caliph and died in 1358.

Muhammad Shah I (1358-75 CE)

Muhammad Shah I (1358-1375) succeeded his father Alauddin Bahaman Shah. Through a series of administrative actions, he attempted to consolidate his control. He formed an eight-minister council, which included the peshwa. He adopted harsh measures to combat highway robbery, and no fewer than 20,000 brigands were killed before the sultan was satisfied that the highways' safety had been ensured. As a consequence of his mother's pilgrimage to Mecca (1361), he gained respect from Egypt's caliph. His foreign policy was characterized by animosity for the Hindu kingdoms of Vijayanagar and Warangal. The conflict between the Bahamani kingdom and the Vijayanagar was for the sovereignty of the Raichur Doab. Muhammad defeated the rulers of Warangal and Vijayanagar and forced them to pay a large war indemnity. The king of Warangal was compelled to surrender the fort of Golconda. The Vijayanagar kingdom, on the other hand, remained aggressive. Daulatabad, where Muhammad's cousin, Bahram Khan Mazandarani, was a governor who revolted against the king. Muhammad put down the insurrection, and Bahram Kahn escaped to Gujarat.

Mujahid Shah & Muhammad Shah II (1378-1397 CE)

Mujahid Shah (1375-1378) succeeded his father, Muhammad Shah I. He carried on his father's policy of war against Vijayanagar. He besieged Vijayanagar but was unable to take it. A nine-month unsuccessful siege of Adoni was succeeded by peace. Following palace intrigue, he was assassinated by Daud Khan, who was then murdered by his slave. Muhammad Shah II (1378-1397), the grandson of Alauddin Bahaman Shah, ascended to the throne. He was a man of scholarship, a man of peace, and a patron of academics. Peace with Vijayanagar was a feature

of his reign. However, a less favorable assessment of his character may be found during the years of famine between 1387 and 1395, when the relief initiatives he arranged were restricted to Muslim people. In April 1397, Muhammad II died of a fever. Ghiyas-ud-din, Muhammad II's oldest son, rose to the throne but was overthrown and blinded within two months by Tughalchin, a Turkish slave who raised Shams-ud-din Daud, Ghiyas-ud-din's younger half-brother, to the throne and designated himself regent. Firuz and his brother Ahmad, sons-in-law of Muhammad II and grandsons of Ala-ud-din I, sought to free the royal dynasty from slave. In 1397, after an initial failure, overpowered Tughalchin and his lord in the palace. Firuz assumed the throne as Taj-ud-din Firuz Shah.

Firuz Shah (1397-1422 CE)

Firuz Shah (1397-1422) is the next major monarch who created a new city Firuzabad on the Bhima and was a master of various languages and able to talk with the people's own tongue. He maintained his strong strategy toward Vijayanagar and Warangal. When Harihara II pushed to the Raichur doab in 1398, Firuz beat him and compelled him to pay a considerable sum of war indemnity. Firuz now split the Raichur doab from its home province of Gulbarga and installed Fulad Khan as its first military ruler. He conducted a victorious campaign against Narsingh of Kherla, who surrendered to Firuz in exchange for 40 elephants, large sums of money, and a daughter. In 1401, Firuz dispatched a delegation to Timur with gifts, and Timur issued an edict presenting Firuz with the Deccan, Malwa, and Gujarat. Attack on Mudgal by Deveraya II (son of Harihara II), who replaced Harihara II when he died in 1404, provoked Firuz, who invaded and fought Vijayanagara. In this circumstance, Devaraya II was obliged to sign a peace treaty with Firuz Shah and relinquish Bankapur as a dowry for one of his own daughters wedded to the sultan, as well as a war indemnity. In 1412, the Gond governor of Mahur revolted against Firuz but was defeated. In 1417, an attack against Telengana was successful, with Katayavema Reddi of Rajahmundry being killed in combat and forced to recognize his suzerainty.

In 1420, Vijayanagar assaulted Pangal for the third time, resulting in tragedy for Firuz, whose army was decimated by sickness. This failure shook Firuz to his core, and he became a shattered man as a result. He abandoned governmental matters in favor of his favorite slaves, Ain-ul-Mulk and Nizam-ul-Mulk. In this scenario, Ahmad Shah, Firuz's brother, sought to

rise to the throne, but Firuz's slaves were extremely powerful, putting his life in peril in the city. He escaped the capital and took the throne in his camp at Kalyani. Troops were despatched to curb his influence, but they were unsuccessful. Furthermore, the forces assigned against him turned against him. After Firuz died, Ahmad Shah took over as ruler in 1422.

Ahmad Shah (1422-35)

Firuz Shah's successor was his brother Ahmad Shah (1422-1435). In 1423, Ahmad Shah waged a war of vengeance against Vijayanagar in order to avenge his predecessor's defeat. On the banks of the Tungabhadra, he met the forces of Vijayanagar and Warangal, crossed the river, and destroyed the area, massacring people, wrecking temples, and murdering cows. Vijayanagar was rendered inactive, and Warangal's army departed. His blockade of Vijayanagar made its citizens miserable, and the raya agreed to the terms imposed by the conqueror, who went home with enormous money and an army of captives. One of them was a Brahmin named Fathullah who converted to Islam and ultimately became the founder of the Imad Shahi dynasty of Berar. Another Brahmin, Hasan, rose to the highest post in the Bahamani kingdom after converting to Islam. His son, Ahmad, eventually established the Nizam Shahi line of Ahmadnagar. Ahmad Shah raided Telangana and seized Warangal in 1424. In 1425, Ahmed attacked Mahur, whose rebellious raja was persuaded by a promise of forgiveness and subsequently slaughtered along with 6,000 of his supporters. He then conducted an expedition into Gondwana and spent a year at Ellichpur repairing the forts of Gawilgarh and Narnala on his northern boundary in preparation for his brother's invasion of Gujarat and Malwa, which Timur had entrusted to him. On the banks of the Tapti in 1428, Ahmed met the Hushang of Malwa, whom he decisively beat. When he returned from this expedition, he settled in Bidar and constructed the city which was named Ahmadabad-Bidar. He moved the capital from Gulbarga to Bidar in 1429. In 1430, Ahmad attacked Gujarat but was defeated. Between 1434 and 1435, he punished several of Telengana's small chieftains and restored order in the region held by one of his sons. He died in 1435, at the age of 64.

Alauddin Ahmad Shah II (1436 – 1458)

The next king, Alauddin Ahmad Shah II (1436-1458), undertook a series of expedition against Vijayanagar. In 1437, he launched an expedition against Konkan and forced its leader to submit. He forced the Raja of

Sangameshwar to marry him off his daughter. This new marriage union, however, enraged the queen and, as a result, her father, Nasir Khan of Khandesh attacked Berar in 1437, but was beaten and chased all the way to his city, Burhanpur, by Ahmad Shah's army led by Malik-ut-Tujjar Khalaf Hasan Basri, the governor of Daulatabad and leader of the foreigners. In 1443, Devaraya II invaded the Raichur doab, seized Mudgal, and besieged Raichur and Sagar. When Ahmad Shah approached, he fled to Mudgal, allowing Malik-ut-Tujjar to raise the sieges of Raichur and Bankapur. Three engagements were fought between the two armies, with Vijayanar winning the first and second. Devaraya's eldest son was slain in the third, and his army was pushed back to Mudgal. Finally, Devaraya reached an agreement and agreed to pay regular tribute. During his rule, the Daccanis and foreigners developed a rivalry that damaged the country. When Ahmad Shah was confined to the palace owing to a leg ailment, rumors of his death circulated, prompting Sikandar, the governor of Telengana, to revolt against the King. He marched and defeated the Sikandar, in which Mahmud Gawan was a key participant who later emerged as a powerful person. Ala-ud-din Ahmad Shah died in 1458. Despite being a strict monarch, Alauddin Ahmad Shah was a supporter of education and architecture. He established a free hospital in Bidar. He built mosques out of the materials salvaged from the wrecked Hindu temples. He named his eldest son Humayun as his successor prior to his death.

Humayun (1458-61 CE)

Alauddin Ahmad Shah II's successor, Humayun (1458-1461) was a ruthless ruler known as zalim, or oppressor. Humayun favored foreigners and appointed Mahmud Gawan as the kingdom's deputy (malik naib) and governor of Bijapur. During his reign, two important rebellions occurred: the Telenganan insurrection headed by Sikandar Khan and his father Jalal Khan, and another in the capital when the emperor and his minister were in Telengana. However, both rebellions were crushed with psychotic zeal. Humayun was assassinated by his own attendants in 1461.

Nizam Shah (1461-1463)

Nizam Shah (1461-1463), his minor son, assumed the kingdom when he was eight years old. His mother was appointed regent of the new monarch and administered the affairs of the realm with the assistance of capable individuals such as Khwaja Jahan and Mahmud Gawan. During

Nizam Shah's tenure, the Bahamani kingdom was subjected to assaults led by the Hindu monarchs of Orissa, Warangal, and Sultan Mahmud Khilji of Malwa. The former was met and forced to return twenty kilometers from Bidar, the capital. However, the Malwa invasion took a dangerous turn. Bahmani army were defeated near Kandhar, the city was besieged, and the queen-mother fled to Firuzabad with her infant son. Only the Bahmani kingdom was spared thanks to the intervention of Mahmud Beghara of Gujarat and Gawan's skill. Due to the prompt intervention of Gujarat's monarch, the second Malwa attack did not move beyond Daulatabad in the following years. In 1463, the young sultan died suddenly and he was followed by his brother Muhammad Shah III.

Muhammad Shah III and Mahmud Gawan (1463-1482)

When Muhammad Shah came to power, his age was only nine years. The Council of Regency lasted since he was only nine years old, but Khwaja Jahan's attempt to dominate the other members of the council led to his death at the request of the Queen Mother. However, when the Sultan reached the age of fifteen, she retreated into private life. Mahmud Gawan was appointed as the Sultan's only adviser. Mahmud Gawan was born in 1411 in Gawan, Persia, and belonged to the country's old nobility. He left his home as a trader and arrived to Bidar in 1453, suspicious of the governing sovereign's stance toward him. He joined the army of Alauddin Ahmad Shah II. Mahmud Gawan became chief minister and governor of Bijapur during Humayun's reign. He was one of Nizam Shah's two ministers during his minority. For roughly twenty-five years of Muhammad Shah III's reign, he was the de facto ruler of the kingdom. The Bahamani kingdom rose to great strength and wealth under the capable leadership of Mahmud Gawan. He fought the most dangerous battles and expanded the kingdom's dominions to a level never before attained by a Sultan. The annexation of Konkan and Goa brought it to the western sea, while the conquest of the Godavari-Krishna Delta carried it to the eastern sea. The Raja of Belgaum, who had revolted at Vijayanagar's encouragement, was subjugated. Mahmud Gawan raided Orissa in 1478 and put down a revolt at Kondavidu. In the south, Bahamani control was extended all the way to Kanchi, which was taken from Vijayanagar.

Besides territorial expansion, Mahmud Gawan made excellent administrative reforms (**study in detail in Unit 4**). Mahmud Gawan complemented his martial and administrative abilities with humility and

education. At Bidar, he established a madrasa, or learning academy. It was given a great library consisting of 3,000 volumes. He was a brilliant scholar with extensive understanding of mathematics. He was both a poet and a prose writer, and he is credited with two works. He was a modest man who constantly assisted the poor and needy. Other amirs, particularly the Deccanis, were envious of Mahmud Gawan's extensive reforms and preeminent role in the country. They plotted to get rid of him and devised a plan. They faked a letter of treason against Sultan Muhammad Shah and persuaded the sultan to murder the 'traitor'. On the command of the Sultan, Mahmud Gawan was killed for treason in 1481. The sultan was devastated when he realized his own great mistake. The death of Mahmud Gawan signaled the beginning of a period of slow deterioration in the Bahamani Sultanate's fortunes and status.

End of Bahamanis

Mahmud Shah (1482- 1518) succeeded Muhammad Shah III. He was completely inept. The provincial governors took advantage of the government's increasing weakness to further their own ambitions. The conflict between the Deccani and foreign amirs raged on. Within a short period of time, the province governors declared their independence. The kingdom was shrunk, and the sultan's power was limited to a narrow region surrounding the capital. Following Mahmud Shah's demise, three monarchs took over in fast succession. They were, however, puppets in the hands of Qasim Barid-ul-Mumalik, and afterwards in the hands of his son, Amir Ali Barid. Kalimullah Shah was the final sultan of the Bahamani kingdom. The Bahamani Sultanate ended with his death in 1527. Five autonomous splinter sultanates arose from the ashes of the Bahamani Sultanate: the Adil Shahi kingdom of Bijapur, the Nizam Shahi kingdom of Ahmadnagar, the Imad Shahi kingdom of Berar, the Qutub Shahi kingdom of Golconda, and the Barid Shahi kingdom of Bidar.

Check Your Progress

1. Who founded the Bahamani kingdom?
2. Who was the capable governor of the Bahamani kingdom?
3. Which territory was a source of tension between the Vijayanagar and Bahamani kingdoms?

3.4 Rise of Vijayanagara

Vijayanagara empire was established by Harihara and Bukka in 1336 on the advice of sage Vidyaranya. To study vijayanagara empire, historians used various sources such as literary, archaeological, epigraphical, foreign accounts and others. Literatures like *Kalanirnaya*, *Vidyaranya Kalajnana* and *Amuktamalyatha*, foreigners accounts like the accounts of Nuniz and Ibn Battuta, inscriptional evidences, temple architectures have been used to reconstruct the history of Vijayanagar. According to traditional sources, Harihara and Bukka established the empire and built the city named Vijayanagar on the banks of Tungabhadra.

Harihara and Bukka belonged to the family of five brothers, all sons of Sangama (Harihara, Kampana, Bukka, Marappa and Mudappa). Originally, they were in the service of the Kakatiya emperor, Prataprudradeva II. Following the defeat of the Kakatiya kingdom by the sultanate army in 1323, Harihara and Bukka moved to Kampili or Anegundi and became ministers to the monarch of Kampili. In pursuit of the rebel, Bahauddin Gursasp, Muhammad Bin Tughlaq clashed with the king of Kampili for providing asylum to the fugitive, Gursasp. Harihara and Bukka became sultan captives with the fall of Kampili. They were transported to Delhi, converted to Islam, and then returned to the province of Kampili to take over the governance from Malik Muhammad. They were also given instructions on how to deal with the Hindu subjects' insurrection. Haihara and Bukka eventually gave up Islam and the cause of Delhi to establish an independent Hindu empire, which evolved into the strong Vijayanagar Empire. They were influenced by the sage Vidyaranya, whom they recognized as their temporal and spiritual guidance. They were convinced that it was their responsibility to reject Islam and support the old Hindu dharma. Harihara was crowned king of the new kingdom of Hampi-Hastinavati in 1336.

Harihara I (1336-1356 CE)

Harihara I was the Sangama dynasty's first ruler. His reign marks the start of a period of conquest and geographical expansion. By 1342, the majority of the Hoysala provinces had been conquered. Bukka seized the major fort Penugonda in the Anantapur area from the Hoysalas when Ballala III (Hoysala King) was still alive. The cruel assassination of the Hoysala monarch by the Sultan of Madura, as well as the struggle between the two kingdoms, weakened Hoysala power. This allowed Harihara to expand the Vijayanagar empire's boundaries over the residual Hoysala

monarchy. By 1340, the Kadambas of Banavasi on the Konkan coast had been absorbed into the Vijayanagar realm. Harihara I held a major festival known as Vijayotsava in Sringeri in 1346 to commemorate the conquering of dominions ranging from sea to sea.

Bukka I (1357-1377 CE)

Bukka I succeeded Harihara I as the second ruler of Vijayanagar. Bukka I's first priority after taking control of the state was to unite the kingdom and consolidate his power. Bukka I intervened in the affairs of the Tamil kingdom shortly after his accession due to circumstances. Bukka's second son, Kumara Kampana, commanded the southern expedition about 1360 with the two goals that were to conquer the obstinate head of the Sambuvaraya family governing in the north and south Arcot districts, as well as to destabilize the Sultanate of Madura. Both of these goals were met by the Kumara Kampana and his powerful generals such as Gopanna and Saluva Mangu. This conquest was documented in Madura Vijayam by Kampana's wife Ganga Devi. During his reign, the Ranganatha – a deity of Srirangam – was returned to its rightful location in 1371 after being taken away for protection after the Muslim invasion.

The struggle between Vijayanagar and the Bahamani kingdom, which was created in 1347, lasted until the Battle of Talikota in 1565. Following the death of the Bahamani kingdom's founder, Alauddin Hasan Bahaman Shah, his son Muhammad Shah Bahamani took his place. However, the new sultan's position on the throne was not secure. Taking advantage of the situation, Bukka I, in collaboration with the ruler of Telangana, issued an ultimatum to the Bahamani Sultan, requesting that the Telangana ruler return the Telangana territory as far as the Krishna River and the forts of Raichur and Mudgal. When the Sultan refused, Bukka I deployed a 20,000-man army to aid the Telangana king in his fight against the Bahamanis. These troops assaulted the Krishna-Tungabhadra Doab. The struggle between the Bahamanis and their allies concluded with the treaty that granted Bukka I lands in the Krishna-Tungabhadra Doab. The river Krishna was designated as the border between Vijayanagar and the Bahamani kingdom. Bukka I also fought against the Reddis of Kondavidu. In the realm of international affairs, his most famous move was to send an ambassador to China, which is documented in the chronicles of the Ming dynasty under the year 1374.

Harihara II (1377 – 1404 CE)

Following Bukka I's death, his son Harihara II came to the throne of Vijayanagar. He was given the regal title *Maharajadhiraja*. He increased his power by putting down insurgencies in Konkan and other regions. Chieftains in Tamil nation revolted against the new rulers, who were crushed by his son Virupaksha, who became governor of the Southern regions. In addition, Virupaksha attacked Ceylon and received tribute from its monarch. During the reign of Harihara II, conflict with the Bahamani kingdom persisted. Mujahid Shah, the heir of Muhammad Shah I-who started war against Vijayanagara in 1375 CE, continued his father's battle in 1377 but failed to seize Fort Adoni. Peace was declared at the end of the conflict. In 1378 CE, Mujahid Shah was slain in his camp while returning to his capital. On this positive circumstances, Harihara II took over the Konkan and northern Karnataka. Harihara's minister, Madhava Mantri, fought and defeated the Bahamani forces and captured Goa. Chaul and Dhabol on the northern Konkan coast were also controlled. In 1398-99 another severe conflict ensued between the Vijayanagara and Bahmani kingdoms, and Firuz chased Harihara II's army from the banks of the Krishna to the capital. He slaughtered the Hindu populace and only consented to an armistice after collecting a large ransom for the several hostages he had seized. The peace pact stated that the boundaries of the two kingdoms would be the same as before the conflict.

Harihara II captured Reddi lands such as Addanki and Srisailam, taking advantage of political uncertainty on the east coast. This put him in conflict with the Velama king of Rajakonda, who was an ally of the Bahamani monarch. Muhammad Shah I, despatched an army to reinforce Velamas, who was beaten by Bukka's army at Kottakonda near Warangal. The Velamas attempted to retake Srisailam with the assistance of Bahmani soldiers and invaded Udayagiri, Vijayanagar's border province, but Governor Devaraya and his son Ramchandra Udaiya defeated the invasion. Devaraya was eager to sever the Bahmani-Velamas alliance. He dispatched an army led by Prince Immadi Bukka, which destroyed the combined Bahmani and Velama troops at Kotakonda but was unable to break the alliance. Another expedition was also conducted in 1390, but it yielded no results.

Harihara II had secured his borders and entered into a marital union with Katayavema, the Reddi King Kumaragiri's brother-in-law and

commander-in-chief. He was a powerful and magnificent monarch who expanded his dominion in all the direction. His conquest of several ports boosted foreign trade significantly, and foreign countries' riches poured into his dominions. His internal administration was ensured by placing his sons as viceroys of major towns like as Araga, Mulbagal, Udaygiri, and others, while he delegated governance of some provinces such as Goa, Mangalore, and Barakur to his nobles. His death in 1404, led to internal wars between his three sons, Bukka II, Virupaksha I and Devaraya I. At first Virupaksha secured the throne but was ousted by Bukka II who ruled for two years (1405-06 CE). Finally, Devaraya I succeeded the throne on November, 1406 and ruled the kingdom in long run.

Devaraya I (1406-1422 CE)

Devaraya encountered rivals from all sides. During his sixteen-year reign, he was continually at war with the Bahamani Sultans, the Velamas of Rajkonda, and the Reddis of Kondavidu. The Sultan launched a dual assault. While the Sultan invaded the Doab, Velamas and Reddis attacked the Raya in the eastern provinces. Devaraya deployed his best soldiers in opposition to the Sultan. Regarding the result of the war, historians' narratives diverge. The Sultan was entirely triumphant, according to Firishta and Nizam-ud-din, and the Raya was forced to sign an ignoble covenant and give the Sultan his daughter in marriage. Saiyid Ali in *Burhani-i-Maasiar* and Nuniz, among others, did not discuss marriage partnership. In the east, the allies experienced some early victories and took control of Pottapi-nadu and Pulugulanadu in the Cuddappa district. A few years later Devaraya I retaliated by invading the Bahamani kingdom and drove out the Bahamani army.

Devaraya I formed a marital partnership with the newly established Reddi kingdom of Rajmundry, led by Katya Vema. This allowed him to examine the plans of his Velma adversary, a Bahamani ally. When Anadeva, the Telugu-Choda leader of the Krishna and Godavari area and an ally of Firuz and Kataya Vema, engaged in battle. Vema asked Devaraya for assistance. Devaraya sent out an army, and with their assistance, Kataya Vema defeated Padi Komati. However, when the Bahamani forces headed by Firuz Shah arrived, the situation changed, and Kataya Vema was murdered in a clash. With further Raya reinforcements, his commander-in-chief Doddya Alla maintained his composure and achieved some success. The Bahmanis and the Rayas—the genuine combatants—now engaged in a

frontal conflict as the war changed course. The Firuz Shah launched a serious attempt to seize the vital Pangal fort. Two years were spent in the siege, and when reinforcements from the Rayas came, the Muslim soldiers attempted to leave, but were attacked by two Hindu armies and destroyed. In 1419, Devaraya triumphed resoundingly. Devaraya and Velamas of Rajakonda divided Kondavidu, which led to its demise.

The first Vijayanagar king to appreciate the significance of a capable cavalry was Devaraya I. For the Arabian and Persian horses, he gained the Portuguese's monopoly on the horse trade. The Turkish bowmen were also used by him in his army. He constructed several temples in Vijayanagar. He was patronizing to intellectuals, creatives, and thinkers. However, building dams to provide farmers access to irrigation systems was his biggest accomplishment. His actions improved the state's finances and made the land more fertile. The overall wealth of the populace and the king's power are praised by Italian traveler Nicolo Conti, who visited Vijayanagar in 1420. Ramachandra, Devaraya I's son, reigned for a brief while after his father's passing in 1422. His brother, Vira Vijayaraya (1422–1426), came next. Nuniz said that he accomplished nothing noteworthy. With the Bahamians, the long-standing hostility persisted. Vijayaraya's soldiers were defeated in a battle that the Bahamani Sultan, Ahmad Shah, started against him. The civil populace of the kingdom was thereafter massacred and destroyed. Due to his weakness as a leader, Vijaya passed the administration to his son and co-regent Devaraya II during his lifetime.

Devaraya II (1425 – 1446 CE)

Devaraya adorned the throne of Vijayanagara in 1425 CE and he was a brilliant emperor, maybe the finest ruler of the Sangama dynasty. He is also known as the elephant hunter or *gajabetekara*. Despite the obstacles, he was able to retain the integrity of his kingdom and even extended it to its natural border, the Krishna River in the north. Devaraya II involved the affairs of the Reddi kingdom of Kondavidu. After the death of Pedakomati and the murder of his successor and son Racha Vema, the situation in Reddi kingdom worsened. Devaraya II took advantage of the condition and conquered the country. He brought all the chieftains under his control and annexed the Kondavidu kingdom by 1428. He then invaded the kingdom of Orissa in 1454 due to the Gajapati's attack on the Reddis of Rajamundry who were alliance of Vijayanagara. Devaraya II's army defended the Reddis territory from Gajapati of Oriss. But the kingdom

was swallowed by Kapilesvara after the death of Devaraya II. He also carried his forces into Kerala, subjugating the king of Quilon and other chieftains. However, the Zamorin of Calicut appears to have maintained his independence. According to Abdur Razaq, the Persian diplomat who visited South India during this era, the Zamorin lived in great terror of Devaraya II despite the fact that he was not under his control. Devaraya II invaded to the frontiers of Ceylon. The Vijayanagara army defeated the Ceylon army and latter accepted to pay tribute.

Devaraya II's relationship with the Bahamani kingdom remained antagonistic, as it had been for all of his predecessors. Several conflicts were fought against the Bahamanis. Because Gulbarga was so near to the Vijayanagar borders, the Bahamani Sultan, Ahmad Shah, relocated the capital from Gulbarga to Bidar as a precaution. Devaraya II defeated a vast and formidable Turushka cavalry in 1429-30, according to an epigraph discovered in the South Kanara area. Vijayanagar enjoyed tranquility for roughly six or seven years after these battles. However, upon the death of the Bahamani Sultan, Ahmad Shah, and the ascension of his son, Alauddin, Devaraya II found himself embroiled in battles with the Bahamanis in 1435-36 and 1443-44. Devaraya won the first fight, but he lost his son in the second, but he still held on to the fort of Mudgal, forcing the Sultan to retreat.

Devaraya was a famous emperor, maybe the most powerful ruler of the Sangama dynasty. He administered the state efficiently with the assistance of his capable minister, Lakshmi-dhara. Despite his constant involvement in conflicts, he was able to foster study. He made generous contributions to writers. He debated philosophy and praised experts. He bestowed the title of kavisarvabhauma to Srinatha after he vanquished his court poet Dindima in a heated discussion. Devaraya was tolerant of Muslims. He enlisted them in the army and gave them permission to build mosques. With his death in 1446, Devaraya II's lengthy and largely happy reign came to a close. Mallikarjunaraya, his eldest surviving son, succeeded him. Devaraya II was succeeded by incompetent rulers such as Mallikarjuna and Virupaksha which led to the weakening of the Vijayanagar Kingdom. Taking advantage of the weak rules, the Gajapatis took Rajamahendri, Kondavidu, and Udayagiri. Kapileshvara's son Hammira ruled the Tamil provinces up to Kanchi. The Bahmani Sultan Muhammad-III, under their great minister Mahmud Gawan, was gradually but steadily establishing his control over Telangana. Saluva Narasimha, the governor of Chandragiri and one of the most powerful lords of the Vijayanagar Kingdom, saved the

country from the assaults of the Gajapatis and Bahmanis in these trying times. He reclaimed Udayagiri and Kondavidu after driving the Kalinga ruler from Tamil lands. The Bahmanis were defeated by his general Ishvara Nayaka, saving the realm from disgrace. Saluva Narasimha ended the previous dynasty in 1485 CE, took over the role of king, and established the Saluva dynasty.

Saluva Narasimha (1485 – 1490 CE)

Saluva Narasimha, was the eldest son of Saluva Gunda who was controller of the fort of Chandragiri in the Chittoor district. In 1456 CE, upon his father's death, he inherited his inheritance. He was inspired to expand his realm by the weakness of the Vijayanagar emperors following Mallikarjuna's death. He took full advantage of the state of anarchy which followed the assassination of Mallikarjuna and laid the foundation of his own Saluva dynasty. He was already master of Chittoor, the two Arcots and the Kolar districts. In 1469 CE, he led an invasion against Gajapati, routed the Orissan army, and took Udayagiri captive. Additionally, he seized control of nearly the whole Andhra nation on the coast to the south of the Krishna.

Despite the fact that Saluva Narasimha and his followers protected the Vijayanagar Kingdom from destruction, he had to deal with a great deal of hostility. He had to spend a significant amount of time and effort fighting and subduing obstinate chieftains such as the Sambetas of Peranipadu (Cuddapah district), the Palaigars of Umattur and Sangitapura who ruled over Mysore and Tulu-Nadu respectively. Purushottama Gajapati, taking advantage of the Bahamani kingdom's vulnerability following Muhammad Shah III's death, seized all of the eastern coastline territory south of Orissa up to Udayagiri, and Narasimha's attempt to raise the siege was unsuccessful. He was defeated in combat and imprisoned. He was released after he agreed to relinquish the fort and the surrounding area. He strengthened the army and cavalry. In particular, he gave the importance to imported horses from abroad. His territory extended from Rajamundry to Rameswaram. In 1490 CE, Saluva died leaving his two sons: Timmabhupala and Immadi Narasimha under the care of his minister Naras Nayaka as the regent.

Timmabhupala and Immadi Narasimha (1490 – 1506 CE)

Two minor sons left to Naras Nayaka along with the empire by Saluva. Timmabhupala, the eldest son of Narasimha was placed on the throne by

Naras Nayaka and kept real authority in his hand as the protector of the empire (*rakshakarta*). Naras Nayaka suppressed rebellions in the Chera, Chola and Pandya regions in the south and brought all the internal foes under control. Even he faced the Gajapatis and defeated the kingdom. Further, he waged the war on the Muslim rulers of Bidar and Bijapur and also captured the forts of Raichur and Mudgal. When Timmabhupala was murdered, he appointed Immadi Narasimha to throne of Vijayanagara. He served as the de facto ruler of the kingdom from 1490 CE. He passed away in 1503 CE. Vira Narasimha took the authority of regent after the death of his father in 1503 CE. When Immadi Narasimha had grown and emerged quite capable of managing the affairs of the kingdom, the regent felt powerless and made Vira Narasimha turned against the king. In 1505 CE, he murdered Immadi Narasimha and crowned himself as the king of the Vijayanagara. He started a new dynasty named Tuluva after the name of his grandfather (Tuluva Isvara).

Vira Narasimha (1505 – 1509 CE)

The reign of Vira Narasimha was full of unrest. His royal usurpation was met with a lot of resistance. Rebellions were occurring everywhere. He managed to conquer the majority of them, forcing the rebels to submit to his rule. He enhanced techniques of recruiting and training in his army. He was the first king to end the monopoly of Arab and Persian merchants on horse imports. He sent one of his officials to the Portuguese ruler Almeida and negotiated a pact with him to acquire all of the horses transported by them. After a brief reign, he was succeeded by his younger brother Krishnadevaraya in 1509 CE.

Krishnadevaraya (1509 – 1530 CE)

Krishnadevaraya, who was the son of Naras Nayaka and half-brother of Vira Narasimha, ascended the throne in 1509 and was the greatest Vijayanagar king and one of the most recognized rulers in Indian history. During his reign, Vijayanagar reached the pinnacle of splendour and advancement in all fields. As a ruler, Krishnadevaraya faced a difficult challenge. He did not inherit a stable and peaceful kingdom. A few vassals were still rebelling. The rebel chieftain of Umattur was fighting for control of the Mysore area. The Gajapati of Orissa was openly antagonistic and belligerent. He had taken over the north-eastern areas such as Udayagiri and Kondavidu. Despite the fact that the Bahamani kingdom had effectively

disintegrated into five distinct sultanates, the Muslim threat from the north had not abated. Yusuf Adil Khan, the founder of the Adil Shahi dynasty Bijapur, was passionate on expanding his borders at the expense of Vijayanagar. Krishnadevaraya also had to cope with the newly established Portuguese authority on the west coast. The Portuguese quickly gained control of the roads and marine trade on the west coast. They had even violated the Vijayanagar's sovereign powers by imposing conditions to the chiefs of Bhatkal and Honavar. Instead, the Portuguese ruler pledged Raya assistance in the conquest of Goa as well as a monopoly on horse supplies.

War against the Bahamanis

One of Krishnadevaraya's first responsibilities was to repel the Bahamani armies that had encroached on Vijayanagar's territory when they attempted. The powerful Bahamani nobility gathered at Bidar and marched into the Vijayanagar Kingdom (1509) with Sultan Mahmud Shah. The Bahamani army was successfully blocked by Krishnadevaraya's army when it arrived at Adoni on the Vijayanagar boundary and was soundly destroyed by the latter. In particular, Yusuf Adil Shah's army was chased by Krishnadevaraya. Yusuf Adil Shah was killed in the ensuing fight, and Bijapur was left in disarray. Krishnadevaraya entered Krishna-Tungabhadra Doab and seized Raichur (1512) by taking advantage of the chaotic situation that existed in Bijapur. Moving forward, he also took Gulbarga after a brief siege, dealing Barid-i-Mumalik and his allies a devastating loss. Then, in search of Barid, he headed to Bidar. After defeating him, Sultan Muhammad Shah, whom Barid had imprisoned in an effort to seize power, was returned to his throne.

Conquest of Ummatur

Even under Krishnadevaraya's predecessors' rule, the Palaigars of Umattur had shown a lack of respect for the central government. On an island between two forks of the Kaveri River, the Palaigars controlled the upper Kaveri valley and held the forts of Seringapatam and Sivasamudram. Krishnadevaraya launched a war against Gangaraya of Umattur, who had been insurrectionist from the latter years of Vira Narasimha's rule, after his victory over the Bahamanis. Seringapatam Fort and Sivasamudram, Gangaraya's main administrative center, were both taken by Krishnadevaraya afterwards. Nearly a year was spent in the siege. As a last resort, Gangaraya left the fort and perished while

trying to cross the Kaveri River. Krishnadevaraya made the region as a new province and Seringapatam served as the capital of the newly created province. He appointed Saluva Govindaraya (brother of Saluva Timma) as the new governor of the province. Three local chieftains were in charge of managing the area. They included Bangalore's well-known Kempe Gauda.

War with Gajapatis

Krishnadevaraya felt powerful enough to launch an expedition against the Gajapatis of Orissa who had seized two provinces of Vijayanagar, Udayagiri and Kondavidu, under the rule of his predecessors after he had defeated the Bahamanis and internal rebels like the Palaigars. Following the defeat of Gangaraya of Umattur, Krishnadevaraya ordered an army to besiege Udayagiri in 1513. Shortly after, the Raya himself joined the army and oversaw the action personally. A sizable army was dispatched to relieve the fort by the Prataparudra, but it was routed and pushed as far as Kondavidu. After a year-long siege, the Udayagiri fort was taken. The Vijayanagar army advanced into the Kondavidu region after destroying the fort of Udayagiri. Numerous forts, including Kandukur, Vinukonda, Nagarjunakonda, and Tangeda, were captured by the Vijayanagar army along the road. Saluva Timma, a Vijayanagar commander, started the siege of Kondavidu. As he was unable to storm the fort, Krishnadevaraya himself came down to lead the siege, and eventually the escalade conquered the fort. Numerous Oriyan nobility, including Virabhadra, the Gajapati's son and successor, and one of his queens, were taken prisoner by Vijayanagar. Saluva Timma was given authority over Kondavidu by Krishnadevaraya.

The Vijayanagar army left Kondavidu and traveled to Vijayavada on the Krishna River, where it besieged the fort. Following its defeat, Krishnadevaraya made his way to Kondapalli, northwest of Vijayavada. An army that Prataprudra dispatched to help Kondapalli was soundly routed. The demise of Vijayavada allowed Krishnadevaraya access to Telangana. The forts in the districts of Nalgonda and Warangal were taken by Vijayanagar army. Krishnadevaraya focused on the Kalinga nation after successfully subjugating Telangana. Vengi was subdued and Rajmundry was easily conquered. Krishnadevaraya proceeded up to the Gajapati Prataprudra's capital of Cuttack as he was hesitant to demand peace. The Gajapati filed a claim for peace in response (1518). In accordance with a pact signed by Krishnadevaraya and Prataparudra Gajapati, all of the areas that the Raya had conquered to the north of Krishna were returned to

the Gajapati, while the regions to the south of Krishna, which legitimately belonged to Vijayanagara, were kept. Additionally, he wed a Gajapati's daughter. These Kalinga expeditions demonstrated the Raya's unbeatable might as well as his superior military abilities and strategies.

War with Golkonda

The sultan of Golkonda rose to prominence in Telangana while Krishnadevaraya was focused on his battle against the gajapati of Orissa, Quli Qutb Shah. On the border with Vijayanagar, he invaded Pangal and Guntur. Later, he took control of Warangal, Kondapalli, Ellore, and Rajmundry. Additionally, he coerced the gajapati into giving him complete control over the region between the Krishna and Godavari river mouths. After these victories, he began to advance into the Vijayanagar regions. Quli Qutub Shah marched to Kondavidu with a sizable force and besieged the fort. Because Saluva Timma was gone at Vijayanagar, his nephew Nandindla Gopa, who was in command of the area, was helpless to fend off the Golkonda soldiers that were besieging it. When Krishnadevaraya learned that Kondavidu was under siege, he promptly sent Saluva Timma—a general—and a sizable army from Vijayanagar to Kondavidu. As a result of the Qutub Shahi army was defeated, its leader Madar-ul-Mulk and many other officers were taken prisoner and sent to Vijayanagar.

War against Bijapur

Ismail Adil Shah of Bijapur attacked the Krishna-Tungabhadra Doab and seized Raichur by taking advantage of Krishnadevaraya's focus on the battle in Orissa and other conflicts on the east coast. Krishnadevaraya marched against the sultan in 1520 with a sizable force and started a regular siege of the stronghold as soon as Saluva Timma arrived back in the capital from Kondavidu. Ismail Adil Shah arrived to its aid with huge cavalry contingents and made his way to Raichur, where he set up camp, within nine kilometers. The pivotal fight was fought, and the Bijapuris were utterly defeated. The Bijapuri garrison held onto the fort of Raichur even when the sultan left the battleground. With the aid of Portuguese musketeers who were in his service, Krishnadevaraya persevered in his siege of the fort until he ultimately succeeded in storming and taking it. Krishnadevaraya launched an attack against Bijapur shortly after his return to Vijayanagar, occupied the city for a while, and caused significant damage to it. Gulbarga's stronghold was taken, and it was afterwards

demolished and leveled. The Bahamani capital had just endured its second siege. By reinstating Muhammad Shah II's eldest son, Krishnadevaraya even attempted in vain to restore the Bahamani Sultanate. The Bahamani dominion under Hindu patronage, however, had little chance of being revived in this man's endeavour. The sultans of the five successor nations, however, were simply made more irritable by it.

Relation with the Portuguese

Krishnadevaraya kept friendly ties with the Portuguese in order to secure sole custody of the horses they were exchanging. The Portuguese ruler, Albuquerque, sent an ambassador soon after Krishnadevaraya's accession, while he was engaged in a conflict with the Bahamanis, committing Vijayanagar assistance in exchange for its help against the zamorin of Calicut. Additionally, he pledged to send no horses to Bijapur and only provide Vijayanagar with Arab and Persian horses. During the reign of Krishnadevaraya, a significant number of Portuguese tourists and traders travelled to Vijayanagar and the nearby cities. He allowed the Portuguese to build a factory between Bhatkal and Mangalore. However, he was opposed to the Portuguese annexation of Indian lands. He sent his congratulations to the Portuguese Governor Albuquerque on taking control of Goa as a strategic move, but he declined to form an alliance with them against the Zamorin of Calicut.

A great general and warrior, Krishnadevaraya excelled in all three areas—as a politician, a leader, and a lover of the arts. He had several triumphs over his opponents as a warrior and commander despite the challenging circumstances. He travelled to the outlying regions of his kingdom as an administrator, listening to the concerns of the populace and addressing them. He installed first-rate office equipment. Domingo Paes travelled to Vijayanagara during his period. His account of the ruler and the city of Vijayanagara is positive. The advancement of literature was another notable aspect of Krishnadevaraya's administration. He favored academics and creative types. His court was adorned by the *ashtadiggajas* who were eminent poets and writers like Allasani Peddanna, Nandi Timmanna, Dhurjati, Ramabhadra Kavi, and Timmanna Kavi. The king himself was a great poet who wrote Amuktamalyada, one of the five greatest Telugu Kavyas. Krishnadevaraya constructed the temple to install the image of the Balakrishna that he had brought from Udayagiri, The Vitthala and Virupaksha temple complexes were expanded by him. He founded brand-

new suburbs including Sale Tirumalapura, Nagalapura, and Krishnapura. He built a lot more gopuras like the one at Tiruvannamalai elsewhere throughout the kingdom. Overall, Vijayanagara's history considered Krishnadevaraya's reign to be a glorious era. Krishnadevaraya nominated his half-brother Achyuta Raya as his successor of the state and died in the end of 1529 CE due to short illness.

Achyuta Raya (1530 – 1542 CE)

The whole reign of Achyutaraya was devoted fighting against adverse conditions such as internal rebellions and foreign aggression. During his reign, Sellappa, the Nayaka, and Udayamartanda Verma staged a significant uprising on the banks of Tambraparni, which was crushed by Salakaraju Chinna Tirumala. He was chosen by Krishnadevaraya as his successor. But this was resented by his son-in-law, Rama Raya, who sponsored his infant brother-in-law's claim. However, a compromise was reached, and Rama Raya was given a say in the country's governance. The power struggle in Vijayanagar presented a chance for Prataparudra Gajapati and Ismail Adil to assault the kingdom and reclaim lands they had previously lost. The empire's foes used the death of their scourge to renew their assault on it. Ismail Adil Shah invaded Raichur Doab and took control of Raichur and Mudgal. Simultaneously, the Gajapati of Orissa and the Sultan of Golconda invaded Vijayanagar territory. Achyutaraya (1530-1542) defeated the troops of Orissa and Golconda. The events in Vijayanagar suffered a setback as well. Achyuta Raya, who had indulged in pleasure and revelry, was imprisoned by Rama Raya, who attempted to organize for his coronation. Because the nobility in the extreme south refused to accept him as king, he mounted an invasion against them. During his absence, certain nobles at the palace released Achyuta, who took over the government. Rama Raya decided it was best to return to his jagir. Ibrahim Adil Shah recovered Raichur without much resistance in 1535, when the timing was right. Ramaraya and his two brothers, Tirmuala and Venkatadri, governed Achyutaraya during the latter half of his reign. Among the most famous works published during his reign were Rajanatha Dindima's Achyutarayabhyudayam and Tirumalamba's Varadambikaparinayam. During his reign, the Achyutaraya temple at Vijayanagara and the Virabhadra temple in Lepakshi were erected. The Lepakshi temple is adorned with story paintings.

Decline of Vijayanagar

The death of Achyutaraya in 1542 CE further complicated the issue of authority to throne. Venkata I, son of Achyutaraya and Sadasivaraya, son of Ranga fought for the throne and those were supported by their respective supporters. Finally, Achyutaraya was succeeded by his son Venkata I, although authority was consolidated in the hands of his maternal uncle Salakaraju, the younger. The latter assassinated all aspirants to the throne, including Venkata, and gained full royal powers. Only Sadasiva, Ranga's son, who had hidden himself in Gutti's fort, escaped. Salakaraju's despotism and the intervention of Bijapur compounded matters. But, in 1543, Ramaraya deposed the tyrant and re-crowned Sadasivaraya, becoming regent and de facto ruler. Sadasiva Raya was now the unquestioned ruler of the Vijayanagar Empire. All the nobility and imperial officers in this enormous country regarded him as their monarch. However, he was merely a nominal ruler. The actual authority belonged to Rama Raya and his two brothers Tirumala and Venkatadri.

Ramaraya began to meddle in the affairs of the Deccan Sultanates. He was frequently involved in their quarrels and disagreements, either as a participant or as an arbiter. This strategy was inspired by the need to protect the Vijayanagar Empire's borders against attack by the Deccan Sultanates. Ramaraya initially established an alliance with Ahmadnagar and Golconda against Bijapur, and Adil Shah was vanquished. Later, he created another confederacy of Bijapur, Golconda, and Vijayanagar against Ahmadnagar. Ramaraya failed to anticipate the effects of his strategy, which resulted in the animosity of his erstwhile allies. The residents of Ahmadnagar had suffered greatly as a result of the invasion. This was the first of the kingdom's disastrous invasions. The atrocities performed by the Vijayanagar army inflamed Muslims' religious emotions against the Hindus of Vijayanagar. In 1562-1563, Ramaraya rejoined Bijapur in its fight against Ahmadnagar, and the horrors of past invasions were more than duplicated. Firishta describes in detail the destruction of property, the demolition of mosques, and the assault of women's modesty. Ramaraya's provocative efforts resulted in the formation of a confederacy for the overthrow of the Vijayanagar around the end of 1564. Ali Adil Shah of Bijapur is thought to have been the main proponent of this confederacy of Deccan Muslim kingdoms against Ramaraya.

The grand coalition included Hussein Nizam Shah of Ahmadnagar, Ibrahim Qutb Shah of Golconda, and Ali Barid Shah of Bidar. Burhan Imad Shah refused to join the confederacy because he did not get along with Hussein Nizam Shah. On December 25, 1564, the united armies converged in Bijapur and began their march south. They established themselves in Talikota, 25 miles north of the Krishna River. Ramaraya approached the issue with confidence. He initially dispatched his brother Tirumala with a large troop to watch the Krishna and keep the attackers from crossing. Then he dispatched his other brother, Venkatadri, before proceeding with the remainder of the empire's armies. The Hindu camp lay to the south of the Krishna, while the Muslims controlled both sides. For about a month, the opposing forces remained at odds. There were preliminary strength trials during this time. The final fight was fought on January 25, 1565. For the first time, two massive armies clashed. Initially, the Vijayanagar army appeared to be triumphant. However, the situation changed with the entrance of the allied troops' artillery wing, and within a short period of time, five thousand Hindu men were slaughtered. The charge was followed by the cavalry. Ramaraya was injured despite fighting valiantly. He was captured and executed because he was unable to flee. It is thought that two Muslim Vijayanagar generals played a treacherous role, and the tables were turned on Ramaraya. Tirmuala, who had lost an eye in the struggle, quickly returned to Vijayanagar and soon left with Sadasivaraya and others, taking as much treasure as possible, most likely for Tirupati. The confederates marched on Vijayanagar and sacked it after three days on the battlefield. The capital was invaded, ransacked, and pillaged. Vijayanagara, the great city, was reduced to rubble.

Tirmuala appointed himself regent soon after the Battle of Talikota and handed Vijayanagar to Sadasivaraya. He moved the capital to Penugonda. In 1569, he toppled Sadasivaraya and established the Aravidu dynasty, with himself as monarch. Tirumala was successful in regaining some of the empire's strength and reputation. Tirmuala's son Sriranga I (1572-1585) succeeded him. He continued the job of empire restoration, although he encountered several challenges. When Sriranga died without a fight, his younger brother Venkata took over. Venkata II (1586-1614) established Chandragiri as his capital. Ranga III (1614-1618) was the Aravidu dynasty's final notable monarch. He was unable to repress the rebellious vassals, who had effectively become independent of the central authority, and he was also unable to repel the onslaught of the Sultans of

Bijapur and Golconda. He was unable to prevent the Vijayanagar Empire from disintegrating. The enormous empire gradually disintegrated into a series of minor autonomous states governed by local royal families.

Check Your Progress

1. Who founded the Vijayanagara kingdom?
2. Who was the great king of the Vijayanagara kingdom?
3. Brief the battle of Talikota?

3.5 Vijayanagara State

During the reigns of Harihara I and Bukka I, the Vijayanagar kingdom established by annexing a large number of states, including the majority of the Hoysala domain. Harihara-I and Bukka-I did not, however, assume full imperial titles. For the first time, Bukka-II used the imperial titles Maharajadhiraja, Rajapamesvara, etc. Scholars claim that Harihara's reign was characterized by "unbroken peace." In actuality, the Vijayanagar Empire's history is a continuous sequence of violent warfare with opposing powers. Vijayanagara kingdom comprised Karnataka, Andhra Pradesh, Telangana and Tamil Nadu. Such a vast empire was ruled by the strong central power.

The Central Government

Vijayanagara's central government was well-organized. The king, the royal council, and the secretariat were its key features. The king wielded absolute power. There were other limitations on royal power. The royal council, which included the prime minister and other officials, served as an advising body. A powerful central administration was built to run this large kingdom, with all authority concentrated in the hands of the king. He was the supreme orbiter and commander-in-chief of his forces, deciding the fate of the kingdom and its people with the assistance of ministers, generals, regional governors, and a massive secretariat.

The King

The king was the head of the institution that ruled over the Vijayanagar administration, which was a large feudal institution. The monarch of Vijayanagar, like other modern kings, was an autocrat with absolute power in civil, judicial, and military matters. He held the highest office in the state.

He was the pivot around which the administrative machinery revolved. According to scholars, the state during the Vijayanagara period was made up of seven elements. King (Svami) was the first of these elements. The Amuktamalyada refers to the seven elements (monarch, Minister, Territory, Fort, Treasury, Army, and Ally) and places the monarch at the top of the list. However, the king's desire to promote the welfare of the people in accordance with the principles of dharma restrained his desire for autocracy. The Navaratnamulu and Saptanga paddati are works about state principles and administration. They also regard the king as one of the most significant aspects of state. In Amuktamalyada, Krishnadevaraya explicitly states that the emperor must be able to implement his commands. Enumerating the king's duties, Krishnadevaraya states he should lead by gathering around him those versed in statecraft, smash his foes with force, and safeguard all of his subjects. The eldest son was often nominated as Yuvaraja by the Vijayanagara kings. They appointed a family member to the job when they did not have a son. For example, Harihara I didn't have any sons. As a result, he appointed his younger brother, Bukka, as Yuvaraja.

Council of Ministers

The king was guided by the council of ministers. The king, however, was free to ignore their advice. On a critical issue, he also consulted his personal favourites. Even the most powerful minister served at the king's discretion and might be humiliated and summarily punished. When Saluva Timma was accused of poisoning the heir apparent, Krishnadevaraya punished him. The position of minister was sometimes hereditary and sometimes appointed. Ministers and state officers held jagirs, which the king might resume whenever he pleased.

The state's revenue was controlled by two treasuries, one smaller for day-to-day remittances and withdrawals and one larger for depositing significant sums and costly gifts from vassal monarchs and mandalesvaras. The greater treasury, according to Paes, was "kept closed and sealed in such a way that no one could see it and is not accessed except when the kings have dire need." The main areas of expenditure were palace maintenance, armed forces maintenance, and charitable endowments. In the Amuktamalyada, Krishnadevaraya proposed that the state's income be divided into four parts: one-quarter for the palace establishment and charity, two-quarters for military expenses, and the remainder for the reserve fund.

Military Organization

The King was the commander in chief of army. The Vijayanagara kingdom maintained the large efficient army to repress periodic internal rebellions and neutralize the persistent danger from the Deccan sultanates. Aside from the feudal levies, the kings recruited soldiers, including Muslims. Dandanayaka who commanded a military department known as Kandachara. The emperors had a strong permanent army of elephants, cavalry, and infantry. Cavalry received more emphasis than infantry. Vijayanagar's artillery was faulty and feeble in comparison to the Deccan Sultanates. According to the Portuguese traveller Paes, Krishnadevaraya's army comprised of 700,000 soldiers, 32,600 cavalry, and 600 elephants. Furthermore, military fiefs were established around the empire, with each fief led by a military captain or nayaka. He was given the authority to collect income and administrate a specific area as long as he kept an agreed-upon number of elephants, horses, and troops ready to join the imperial armies in war. According to experts, there were regular military academies where soldiers were taught in combat skills like as archery, swordsmanship, and so on before being conscripted in the army. The artillery was typically manned by foreigners. Fortresses were critical components of the defence organization.

Police System

The Vijayanagar Empire's police force was reasonably effective. In most cases, when a theft occurs, the police officers recover the stolen property or make it right. The espionage system was quite good. The spies constantly kept the monarch up to date on all state developments. This avoided plots, schemes, and uprisings from the rebellious nobility and regional governors. In towns, night time patrols of the streets were common. The police setup in the city was so effective that visitors from other countries, including Abdur Razaq, were praising the system.

Justice

The Vijayanagar king who was the chief of the justice system. The king presided over the sabha, which was the highest court of appeal. In most situations, special judicial officers dispensed justice. There were regular courts for administering justice in various sections of the empire. The Dharma Shastras served as the foundation for deciding civil cases. The criminal legislation was severe. Theft, adultery, murder, and treason

were all punished by death or mutilation. To resolve minor offenses such as breach of caste rules, trade regulations, and so on, there were village courts, caste panchayats, and guild organizations.

Revenue System

Land revenue was the state's primary source of income. Other sources of income were tributes and presents from vassals and provincial governors at the grand festival of Mahanavami, custom duties, taxes on various professions, residences, markets, and licenses, and so on. The thriving seaports provided enormous wealth. Inland trade and commerce were also key sources of income. Taxes could be paid in cash or in kind. The land revenue was collected based on the assessment determined following a comprehensive survey of the land. The area was divided into three categories based on its productivity: wetland, dry land, orchards, and woodlands. According to Nuniz, peasants were required to pay nine-tenths of their produce to their lords, who in turn paid half to the king. To oversee the management of land revenue, there was a separate department known as athavane. Among the several levies imposed throughout the empire was the exceedingly unpopular marriage tax. It was later repealed at the request of Saluva Timma. The fiscal structure of the Vijayanagar Empire was not friendly to peasants. There is some clear proof of their hardships and migrations to other regions as a result of fief holders' and others' tyranny. Rulers such as Krishnadevaraya corrected the wrong that had been brought to their attention. During the reigns of weak kings, however, exploitation and abuse by nobles and others went unchecked.

Provincial Administration

The Vijyanagara Empire was divided into provinces called rajya, mandala, and chavdi. These were subdivided further into smaller units called as venthe, nadu, sima, sthala, kottam, parru, and so on. This kingdom was unique in that it covered linguistic areas. In Karnataka, the empire was split into rajyas, which were further subdivided into venthe or visaya, vriti, and sime, before ending in sthalas (villages), and some epigraphs refer to divisions within sthalas as valitas, vanitas, or vantyas. In Tamil, it was divided into rajyas, which were further subdivided into kottams (kurrams), valanad; this unit was further subdivided into nadus, which were akin to current taluks; rural areas in such nadus appear to have been named parrus. Aside from these, distinct cantonment regions

appear to have existed, as evidenced by epigraphic sources. We discover that a strong fort was used as the nucleus of a division. It was ruled over by Durgadandanayaka and had some territory linked to it. The kingdom of Kandanur Durga is mentioned in the Bangalore taluk.

The empire, according to H. Krishna Shastri, was split into six provinces. Each province was led by a viceroy, nayaka or naik, who may be a member of the royal line, a powerful State noble, or a descendant of the previous governing houses. The empire was divided into provinces along military lines. Except on the frontier, governors were primarily officers who remained at imperial headquarters and controlled the provinces as deputies. Mandalesvaras, Nadaprabhus, Nayakas, and Mahamandalesvaras were the titles given to governors. Governors maintained their own courts, armies, and so on. In their jurisdiction, they performed civil, judicial, and military powers. They were obligated to report to the central government regular accounts of their province's income and expenditure. They were forced to provide military duty to the king in times of need. The governors of Vijayanagar held the role of vassal to the monarch. However, they acted as autocrats in their dealings with the people of their provinces. The king appointed royal officers to be present in the governors' courts to keep them in check.

Amara-Nayaka or Nayankara System

The term 'amara' is said to be derived from the Sanskrit word samara, which means warfare or war. The Vijayanagara Empire's primary political innovation. During the reign of the Vijayanagara empire in general, and Tuluva dynasty emperor Krishnadevaraya in particular, a new administration structure known as the Nayaka system was created in South India. During Krishnadevaraya's reign, there were fifty-five (55) Nayakas and fifty-two (52) Seemes. Amarenayankan was a title bestowed upon a military commander or chief (nayakal) in command of a specific number of men. These nayaka had income rights over amaram (amaramakara or amaramahali), which was land or territory. The nayakas' tasks and activities included, among other things, providing presents to temples, repairing and building tanks, reclaiming wasteland, and collecting temple dues. As a result, he allocated a piece of his large empire's land to his loyal followers, capable commanders, family friends, and prominent personalities in numerous disciplines. Influential Nayakas were assigned Nayakatana for a limited time, while in certain circumstances an individual's Nayakatana

was annulled, and there was regular transfer of Nayakas in addition to these events. Krishnaswami believes that the commanders of the Vijaynagar army (previously under Krishnadeva Raya) afterwards founded autonomous nayaka kingdoms based on Mackenzie texts. To counteract such threats, the Vijaynagar monarchs attempted to obtain more control over coastal marketplaces engaging in horse commerce. They aimed to monopolize the acquisition of high-quality horses by paying a premium price for them. They also established fortified garrisons manned by trustworthy warriors.

The king delegated areas to the amara-nayakas, who were military commanders. They collected taxes and other fees from local peasants, artisans, and traders. They kept a portion of the earnings for personal use and to keep a specified number of horses and elephants. These contingents gave the Vijayanagara rulers with a formidable war army with which they conquered the whole southern peninsula. Some of the income was also utilized to maintain temples and irrigation systems. The amara-nayakas paid annual tribute to the monarch and personally came in the royal court with presents to signify their devotion. Kings would periodically establish their authority over them by transporting them from one location to another. However, several of these nayakas created separate kingdoms throughout the seventeenth century. This accelerated the fall of the core imperial organization.

Local Administration

The village was the lowest level of government. Village assemblies were held, just like in ancient times. They were self-contained units. The village affairs were overseen by hereditary officers known as ayagars. The ayagars were groupings of families who worked as village servants or functionaries. Headmen (reddi or gauda, maniyam), accountants (karnam senabhova), and watchmen (talaiyari) were among them. They were given a plot or chunk of land in a community. They had to pay a fixed rent at times, but these plots were often manya or tax-free because no regular customary tax was imposed on their agricultural revenue. Direct payments in kind were made in unusual situations for services rendered by village functionaries. Other village servants who provided crucial services and abilities to the village community (such as the washerman and priest) were also compensated by giving plots of property. Leather workers, whose products included leather bags used in lift-irrigation devices (kiapila or mohte), potter, blacksmith, carpenter, and waterman (niranikkar: who

looked after irrigation channel maintenance and supervised bankers and money-lenders), were among the village servants who provided ordinary goods and services. The ayagar system is notable for providing special allocations of land income and specific monetary payments to village workers holding specified offices for the first time. The ayagars resolved minor disputes, collected taxes, and enforced law and order. The central government oversaw the village administration through an officer known as the Mahanayakacharya.

Check Your Progress

1. Who founded the Vijayanagara kingdom?
2. Who was the great king of the Vijayanagara kingdom?
3. Brief the battle of Talikota?

3.6 Summary

This chapter covers the political, military, and cultural developments in South India during the fourteenth and fifteenth centuries, when the region witnessed the rise and fall of various kingdoms and empires. The fourteenth century witnessed the expansion of the Delhi Sultanate under Alauddin Khalji and his general Malik Kafur, who led several campaigns in the southern part of India. Malik Kafur invaded the Pandya kingdom, and plundered their capital Madurai. He also subjugated the Hoysalas, the Yadavas, and the Kakatiyas. However, the Delhi Sultanate's control over the south was short-lived, as the local kingdoms soon asserted their independence. The most notable among them was the Vijayanagara Empire, founded by two brothers Harihara and Bukka. They rebelled against the Delhi Sultanate and established a Hindu kingdom that spanned over most of South India. Another important power that emerged in the south was the Bahmani Sultanate, founded by Hasan Gangu, a former governor of the Delhi Sultanate. The Bahmani Sultanate was the first independent Muslim kingdom in South India, and it rivalled the Vijayanagara Empire for supremacy.

3.7 Key Words

Abhiseka: Consecration ceremony

Amaram: Villages assigned to the local military chief

Bhandaravada: Crown village

Dana: Gift

Devadana: Villages assigned to the temples

Gajabetekara: Elephant hunter

Kharif: Autumn crop

Mandalesvara: Governor of the mandalam

Nayak: A local military chief

3.8 Self-Assessment Questions

- Discuss briefly the southern conquests of Malik Kafur. what factors contributed to his success?
- Explain in detail Amara Nayankara System.
- What caused the Deccan Sultanates to unite against Vijayanagara?
- Analyse the reasons for the defeat of Vijayanagara Empire in the battle of Talikota.

3.9 Further Readings

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UNIT – IV

Lesson 4.1 - Society and Economy of Bahamanis and Vijayanagara

Structure

- 4.0 Introduction
- 4.1 Objectives
- 4.2 Society of Vijayanagara
- 4.3 Vijayanagara Economy
 - 4.3.1 Agriculture
 - 4.3.2 Industry
 - 4.3.3 Trade
 - 4.3.4 Trading Communities
- 4.4 Bahamanis and Adilshahis
 - 4.4.1 Administration and State Income
 - 4.4.2 Economy and Trade Contacts
- 4.5 Summary
- 4.6 Key Words
- 4.7 Self-Assessment Questions
- 4.8 Further Readings

4.0 Introduction

This chapter covers the history of the Vijayanagara Empire and its rivals, the Bahamanis and the Adilshahis, in South India from the 14th to the 17th centuries. The Vijayanagara Empire, founded by Harihara and Bukka, was one of the most powerful and prosperous kingdoms in medieval India, known for its political stability, economic prosperity, and cultural brilliance. The empire's society, economy, agriculture, industry, trade, and trading communities reflected its diversity, dynamism, and innovation. The Bahamanis and the Adilshahis had their own distinctive features of administration, state income, economy, and trade contacts, as well as their own conflicts and alliances with each other and with the Vijayanagara Empire. The chapter will examine the similarities and differences between these states, as well as their interactions and impacts on the history and culture of the Deccan and South India.

4.1 Objectives

After completion of this unit, the students will be able to

- Understand the social conditions that existed during the Vijayanagara period.
- Examine the trade and Commerce under the Vijayanagara Empire
- Describe the administration of the Bahamani Empire and the reforms of Mahmud Gawan
- Sketch the economic development, trade and commerce of Bahamanis

4.2 Society under the Vijayanagara Empire

The society that developed under the reign of the Vijayanagar Empire was multifaceted and sophisticated. The empire was controlled by four dynasties: the Sangama, Saluva, Taluva, and Aravidu. The society of Vijayanagar was stratified and hierarchical. Foreign traveller accounts, inscriptions, and literature all give information on societal formation. Another significant development was the arrival of Islam as a cultural force in South India. With the arrival of the Portuguese in 1498, Christianity became noticeable as a cultural influence in many sections of South India. All of these changes had an impact on South India's societal formation. People in the top and middle classes were rich and enjoyed a significantly higher level of living. The ordinary people were forced to bear the burden of the taxation.

The life of royals was a lavish and sumptuous lifestyle. It stood in stark contrast to the rest of the population's low quality of living. The palace was constantly connected to a vast number of enterprises. There were a big number of ladies in the establishment, who were specifically picked for their youth and attractiveness. Some were transported from overseas, while others were seized and enslaved during wartime. Many were courtesans adept in music and dancing, while others were concubines of princes, nobility, and courtiers.

Caste Condition

The great poet Allasani Peddana, in his classic book: *Manucharitramu*, discusses the four classes that existed in Vijayanagar society. Viprulu (Brahmins), rajulu (Kshatriyas), motikiratalu (Vaisyas), and nalavajativaru (Sudras) were their names. Viprulu or Brahmins pursued the traditional

professions of teachers and priests. They occasionally served as warriors and administrators. Nuniz defines the Brahmins as “honest men, given to merchandise, very acute and of much talent, very good at accounts, lean men and well-formed but little fitted for hard work”. According to Domingo Paes, the Brahmins were vegetarians, and their ladies were noted for their beauty and solitude. Rajulu or Rachavaru was often linked with the royal dynasty. The emperors and generals were truly sudras, but were referred to as rachavaru because of their rank. The Kshatriya Varna appears to be missing here, as it is in other regions of South India. The Matikaratalu or Vaisyas were the same as merchants who engaged in trade and commerce. These upper castes looked to have reaped the benefits of their social standing. They were economically well-placed, commanded royal favors, and were privileged to be educated. Nalavajativaru or Sudras were mostly farmers, but some also worked in other fields. They were not segregated; despite being deemed inferior. They earned their living by performing physical labor. Castes lived in different quarters in both towns and villages, each with their own peculiar customs and habits. Untouchability existed, and distinct classes such as dombaris and jogis were classified as untouchables. Slavery was extremely popular, and Nicolo de Conti claims that slaves who failed to repay debts became the creditor’s property.

Position of Women

Women were very prominent in the social life of the Vijayanagar Empire. Some of them were really knowledgeable. They were given education not just in the literary and aesthetic arts, such as music, but also in wrestling. They were also hired as astrologers, bookkeepers, and even judges. Princesses of the royal family were often well educated in literature and the fine arts. Gangadevi, Kampana’s wife, wrote the well-known masterpiece Maduravijayam. Triumamma was a well-known Sanskrit poetess during the reign of Achyutaraya. According to Nuniz, many women worked in palaces as dancers, household staff, and palki carriers. The practice of devadasis was popular. According to Paes’ description, Devadasis maintained a highly respected status in society, and were granted land grants, maid-servants, and so on. They were temple-attached dancing females. They were also summoned to the royal palace for celebrations. Polygamy was acknowledged and practiced by the rich. Child marriage was also prevalent. The fate of widows was pitiful, but they

may remarry, and the state promoted widow remarriage by not levying any tax on it. Sati, according to Nuniz, was a popular practice. He goes on to explain, "The women have the customs to burning themselves when their husbands die and hold it an honour to do so."

Food and Amusements

In the case of diet, there were no dietary restrictions under the Vijayanagar Empire. Apart from fruits, vegetables, and oil, the monarchs and the ordinary populace consumed meat. They ate meat from all animals except oxen and cows, which were revered by the people. Animal sacrifices were prevalent. Brahmins, Jains, and Saivas were staunch vegetarians. Nuniz, in his narrative, describes the diet of the Vijayanagar kings: "These kings eat all sorts of things, but not the flesh of oxen or cows, which they never kill because they worship them. They eat mutton, pork, venison, partridges, hares, doves, quail, and all kinds of birds; even sparrows and rats, and cats, and Lizards..." It is most probable that rats, cats and Lizards were eaten by the lower section of the people.

The residents of Vijayanagar used to play hunting, gambling, playing polo, and seeing theatrical performances and cock fighting. There were spaces within the royal palace of Vijayanagar for the emperor and his court's entertainment. Animal fights and wrestling contests were planned. Women wrestlers were also present. Festivals and fairs provided people with entertainment and enjoyment.

Religion

The diverse religions that thrived in the Vijayanagara Empire were promoted by the Vijayanagara kings. People from Saiva, Vaishnava, Jaina, and other religions were represented in the community. The Saivas were the most numerous Hindus. The early monarchs of Vijayanagar were Siva worshipers. Their family God was Virupaksha. During the Sangama era, the Saivas and Virasaivas were extremely powerful and occupied important positions in the administration. Later, they were influenced by Vaishnava saints. The Vaishnava literature Prapannamritam recounts the fabled conversion of Vijayanagar monarch Virupaksha to Vaishnavism. Vaishnavism was practiced in a variety of ways. Ramanuja's Srivaishnavism was quite popular. Madhava's Dwaita system was also practiced. Krishnadevaraya worshiped Vishnu and Siva. Achyutaraya was a staunch supporter of Vaishnavism. Sadasivaraya pursued an extremely

liberal agenda. He prayed to Siva, Vishnu, and Ganesha. Under the Saluvas and Tuluvas, Sri Vaishnava pilgrimage destinations like as Tirupati, Kanchi, Sri Rangam, and Melkote rose to prominence. The royal family visited the temples in these towns. Other religious sects, like as the Jains, were protected and patronized by the Vijayanagar monarchs in addition to the Vedic faith. They were accepting of different religions. Epics and Puranas were popular among the populace, especially since they were used to educate women. According to Barbosa, "The king allows such freedom that every man may come and go and live according to his own creed without suffering any annoyance and without enquiries whether he is a Christian, Jew, Moor or Hindu".

Check Your Progress

1. What was the social order during the Vijayanagara period?
2. Brief the position of women in the Vijayanagara rule?
3. Write a short note on religious policy of the Vijayanagara kings?

4.3 Vijayanagara Economy

The Vijayanagara rule was economically prosperous, with profitable commercial links with Persia, Arabia, Portugal, Italy and South east Asia. Several foreign visitors to the empire in the 15th and 16th Centuries gave glowing tales of its grandeur and richness. The monarchs of Vijayanagara had direct or indirect influence over the region's economic activity. This period was notable for its thriving trade and flourishing agriculture. The number of marketplaces increased in tandem with the number of metropolitan centres, and road connection reached new heights. People's overall prosperity rose, raising their level of living and causing societal changes. Foreign records and other sources have conclusively proven that the Vijayanagar Empire ruled with boundless riches. The most notable aspects of the kingdom's economic situation were trade and commerce, both domestically and internationally, and agriculture.

Agriculture

Agriculture was in a prosperous state under the Vijayanagara rule. Even while the peninsula thrived in agriculture output prior to the arrival of the Vijayanagar Rulers, they paid special attention to irrigation systems, which grew over time. It was the objective of the emperors to foster agriculture in various sections of the empire and to improve agricultural productivity

through a good irrigation scheme. Agricultural output was crucial to the Vijayanagara economy, not just for sustenance and urban supply, but also for indirectly sustaining imperial participation in international commerce networks. The Vijayanagara kingdom held suzerainty over a large territory that included numerous natural zones. Agricultural output in each zone differed in scale and structure. In the Vijayanagara metropolitan region, 'wet' agriculture necessitates year-round irrigation, which was made possible chiefly by the availability of river-fed canals. Canal-fed reservoirs, or tanks, were another agricultural facility that supplied a consistent supply of water. The Portuguese traveller, Nuniz mentions dam building and canal excavation. The reservoirs were able to halt rainwater, while the smaller stream provided seasonal flow of water for cultivation. Wet farming was used to develop rice, sugarcane, tree crops, and vegetables. Wet soils might be multi-cropped or utilized to grow crops with extended production cycles, such as sugarcane. Wet agriculture was typically carried out on a higher scale in the metropolitan region than 'dry' agriculture, but the range of variation in scale of wet facilities is substantially smaller than that of dry facilities. 'Dry' agriculture was far more frequent in the semi-arid Vijayanagara region, relying on a variety of soil and water control and storage structures, or on rainfall alone. Runoff-fed reservoirs, terraces, check-dams, wells, and gravel-mulched fields were among the amenities. Land was typically donated with the express aim that it be improved by the building of irrigation systems, and monetary donations were frequently used to fund the construction of reservoirs and other structures. The individual or institution in charge of building an irrigation facility was entitled to a portion of the increased output. Dasavanda was the Tamil name, while Kattu-Kodage was the Andhra and Karnataka names. This type of agricultural activity including irrigation was carried out in semi-arid areas with favourable hydrographic and topographic qualities for carrying out development projects. The semiarid plants were now fed with irrigated water, which aided agricultural productivity. The marginal regions were planted with crops. The dasavanda or Kattu-Kodage was a portion of the enhanced productivity of the land gained by the person who does such development work (for example, the construction of a tank or channel). This income right was personal and transferable. A percentage of the revenue generated by enhanced productivity was also distributed to the cultivators of the hamlet where the improvement work was carried out. Dry cultivation crops included millets, sorghum, oilseeds, and cotton, with dry fields seldom yielding more than one crop each year.

Rice was the primary crop. From Coromandel to Pulicat, both black and white rice varieties were grown. In addition, cereals such as gram and pulses were grown. Commercial crop output grew, increasing the state's income. Spices (particularly black pepper), coconut, and betel nuts were key production commodities. Cotton, sugarcane, and indigo cultivation became popular in some areas. Commercial crops travelled considerable distances to be sold in market towns, fairs, and distribution stations along the coast. The superb road services provided by the Vijayanagar Empire kept the lengthy routes running. These highways connected metropolitan centres while also making travel easier for travellers.

Industries

Numerous industries complemented agricultural income, the most prominent of which were textiles, ceramics, mining, and metallurgy. Perfumery was another major business. Agri based industries played a vital role in the economy. The products created from agricultural produce were many and involved a variety of methods. Sugar was one of the most significant agricultural products. It was powdered, according to Barbosa, since the locals "didn't know how to make it into loaves and they wrap it up in small packets as it is in powder." He calculates that an arroba of this sugar was worth around 240 reis. In addition to this type of sugar, palm sugar or jaggery was produced in some areas. Inscriptions from the time mention sugarcane mills in various locations of the Empire. Oil was a product made from raw agricultural materials such as coconut, gingelly, sesamum, and castor seeds.

The oil mill or press, called as *sekku* in Tamil, was mainly built of stone and operated by two bulls. The *vaniyans* or *Cettis* who worked in this business had to pay a tax called as *sekku kadamai*. Barbosa mentions dyeing as a significant agricultural sector, and indigo was one of the most noteworthy colours available on the west coast, notably in the area around Chawl. Myrobalan, a type of dried fruit used in the west for dyeing, was also accessible not just in the Coromandel but also on the west coast.

Textiles arose as an immensely significant commodity in long-distance trade, temple worship, life crisis rites, and manifestations of ceremonial and political rank or prerogatives throughout the Vijayanagara era. A significant number of weaving villages across the empire produced a diverse range of silk and cotton fabrics. Weaver groups, castes, or sub-castes belonged to the South Indian castes on the left. They were primarily

residential communities that shared a set of highly specialized practices and prerogatives and acted as a corporate body in interacting with local rulers, the state, and temples. Vijayanagara kings were keen to maintain high rates of textile production and commerce because the cash from such trade was required to acquire horses for military use from the Persian Gulf and to support the massive Vijayanagara army. The government did not oversee workshops directly, but sought to regulate production and producers through taxes and the awarding of weavers' special rights. Loom taxes, thread, carder, and cloth sale taxes, and marketplace taxes were all collected on textile production and distribution.

The Vijayanagara period saw enormous growth in the size of textile manufacturing to fulfil the demands of both foreign commerce and the empire's rising elite. The volume and complexity of textile production organization expanded. A new class of "master weavers" formed, controlling huge numbers of looms and acting as merchants in the distribution of their wares. Individual households used to own and run looms, often with one loom per family. According to an inscription from Rayalasima, people had up to 100 looms by the late 15th century. This shift in productive organization occurred in reaction to both the rising demands of the state and society on production and the increased privileges and benefits that individual weavers may obtain.

The textile industry was important to the state during the Vijayanagara period, and the state sought to govern it indirectly. Weavers are mentioned often in temple inscriptions and other literature of the time, as well as literary works and descriptions by Portuguese, Italian, and Persian visitors to South India. Vijayanagar's rulers sought to meet these demands by making concessions and offering privileges to weaving groups. The weaving societies were self-regulating, managing proper communal behaviour, settling intra-caste conflicts, and establishing quality standards for the textiles they wove. Weavers formed supra-local associations as well. These were vital in consolidating caste identity among the increasingly prominent non-agrarian communities, as well as in adjudicating conflicts and regulating interactions between weavers and the state. During the Vijayanagara era, these regional groupings were major economic and political powers.

Ceramic manufacture at Vijayanagara appears to have occurred in small-scale, autonomous workshops, structured similarly to current

pottery studios. To service the roughly 250,000 to 500,000 people who lived in the city's broader metropolitan zone during the Vijayanagara period, as many as 100-200 workshops would have been necessary. Ceramic manufacture in Vijayanagara might thus be viewed as a decentralized production system. Production was structured and regulated at a relatively low level, that of individual workshops and potters' sub-castes, maybe including caste councils, with little or no attempt to govern production by any bigger entity, such as Vijayanagar's ruling class. The state's role in pottery manufacture was most likely limited to resolving caste disputes and enforcing correct caste behaviour when and if situations developed in which the caste councils themselves were unable to act effectively.

Vijayanagara iron products covered a wide range of goods, from utilitarian things like agriculture equipment to armaments. Miners, smelters, and smiths were among the iron workers. Iron ore mining was carried out on a considerable scale in the interior of Andhra Pradesh, in the Mysore area, and near the capital in the iron-rich Sandur Hills. The volume of iron produced during the Vijayanagara period was significant, and iron finished items and ingots were shipped from south India to southwest Asia. We have no evidence of government-run mines or iron workshops, and we know very little about the iron trade's organization. There is evidence, however, that Vijayanagara monarchs recognized the value of at least certain metal worker communities. Blacksmiths were granted benefits similar to those of weavers, including tax remissions, certain material prerogatives, and temple privileges.

Mining and metallurgy were thriving industries. Vajrakarur was mined for diamonds. According to Nuniz, Adapanayaque, the ruler of the kingdom of gate, gave the monarch forty thousand pardacs every year and was required to send up to the imperial treasury all diamonds weighing more than twenty mangeliss (approximately twenty-five carats). Many valuable stones were mined as well. Gold, silver, copper, brass, bronze, iron, and lead were produced across the empire. In particular, these were obtained from the mines in the Kurnool and Anantapur regions. Perfume manufacturing had also expanded as an industry. Perfumes including sandalwood, aloes, musk, and saffron were created.

International Trade

Southern India was involved in a vast commerce network reaching from China to the Mediterranean during the Vijayanagara era. Vijayanagara's

participation in this long-distance interaction was the least direct and most accidental to imperial ambitions of any agricultural production area. The Vijayanagara monarchs benefited indirectly from foreign trade rather than participating in it. Though the country was self-sufficient to some extent, foreign commodities were imported to suit the wants of the various classes of people as well as the government.

Imports

Imports can be classified as government, raw and finished products, and luxury commodities. Though little gold was produced in the nation, plenty was imported to manufacture coins and was retained in treasury. Gold was transported into India from Africa's Aden, Melinde, and Berbera, as well as China. Silver was also brought from the East. Other items imported in some quantity were tin, quicksilver, lead, iron and copper. They all served the demands of the state to a significant extent.

The government had a high need for elephants and horses, which played an essential role in both the period's conflicts and regal decorations. Ceylon and Pegu contributed elephants. The monarch of Ceylon, who appears to have had a monopoly on the elephant trade, sold them to merchants from the Coromandel coast, Malabar, Vijayanagar, Deccan and Cambay who came to acquire them. According to Abdur Razzk, Deva Raya II possessed thousands of elephants "as lofty as tills and as massive as demons." According to Paes, Krishnadevaraya was accompanied by 800 elephants. Furthermore, the animals were kept in huge numbers by the regional rulers for military purposes.

Another significant animal brought from outside was the horse, which was in high demand for both state regalia and military uses. Because Carnatic horses were weak and thin, and could not withstand exertion, the monarchs desired a steady supply of fine horses from other kingdoms. The monarchs' foreign policy was therefore heavily affected by their need to ensure a steady supply of horses. Saluva Narasimba "took them dead or alive at three for a thousand pardos, and of those that died at sea, they brought him only the tail, for which he paid as if it had been alive," according to Nuniz. According to the same chronicler, Krishnadevaraya bought thirteen thousand horses of Ormuz and country breeds each year, selecting the best for his personal stables and giving the remainder to his captains." Over two thousand horses were brought from Arabia alone at the beginning of the sixteenth century.

The horse trade was primarily a monopoly of the Muslim merchants of Ormuz until the early sixteenth century. However, in the early sixteenth century, the Portuguese invaded the country's economic activity and effectively pushed the Arabs and Muslims out of the market. In 1514, Krishnadevaraya suggested to Albuquerque that he provide him ten thousand horses annually for twenty thousand pounds, but the Portuguese Viceroy refused on the grounds that such an arrangement would harm their trade in the kingdom. However, he later suggested to the Raya that he would refuse to deliver horses to the Adil Shah unless he paid him thirty thousand cruzados each year and sent his own servants to Goa to remove the animals.

Spices such as cloves, cardamom, and cinnamon were brought from Sumatra, the Moluccas, and Ceylon, among other places. They were in high demand because they were of higher quality than those manufactured in the nation. Many spices and pharmaceuticals were exported to the Coromandel by Moorish ships from Malacca, Borneo, China, and Bengal, including aloe wood, camphor, frankincense, and others. Borneo and Sumatra supplied a significant portion of the Empire's camphor requirements. It was so valuable to the Indians that it was worth its weight in silver. Saffron, rose water, and musk scents were introduced into the nation, the first two from Jedda and the final from Ava.

Muslims were interested in finished goods such as Chinese brassware. Scarlet fabric, camlets, taffetas, and silk were brought from Jedda, Aden, and other areas to Calicut. Silk was also brought from China. Velvets, damasks and sathens, armesine from Portugal, and pieces of China were among the items that travelled from Goa to Vijayanagar every year. Velvets were also brought from Mecca. The luxury items imported into the state were precious stones, which were in high demand among royalty and nobles. While certain types of pearl were grown in the nation, some rare sorts were imported from elsewhere. There were valuable stones for sale from Pegu, Ceylon, and Ormuz, as well as pearls and seed pearls. Because of the high regard for precious stones in the nation, they flowed more freely than elsewhere. Ceylon also supplied rubies, sapphires, garnets, and cats' eyes.

Export

The Vijayanagara empire exported a huge number of things. They were dispatched to Persia, Arabia, and the African shores in the west, and China

in the east. Food, spices and pharmaceuticals, metals, and manufactured items are examples of export products.

Rice was the most significant food commodity sent to other countries. It was accessible in Melinde, Aden, Ormuz, and other western locations, as well as Ceylon in the south, and was mostly of the black kind, which was quite inexpensive. It's worth noting that, despite the fact that Malabar is supposed to have supplied rice to Ceylon and other areas, it really imported rice from Mangalore. The next big item shipped was powdered sugar, because the locals did not know how to turn it into loaves, so they wrapped it up in little packages. Wheat and millet were two additional key food products supplied to other countries. Cocoanuts, sometimes known as Indian nuts, were shipped in huge quantities from west coast ports to destinations like as Aden and Ormuz. Cinnabar, henna, indigo, and myrobalan were among the dyes exported, with the latter being widely accessible in Bhatkal and Malabar ports. From the west coast, sandalwood and teakwood were sent as wood and planks to distant nations.

Other than food, the main exports were spices and pharmaceuticals, which were in high demand in western and eastern countries. Pepper, which is endemic to the tropical woods of the Malabar coast, was one of the most significant goods in this trade. Although many early European visitors to the region assumed that pepper took little work to produce, it really required specific manufacturing and processing conditions. The Portuguese engagement in the spice trade in the early sixteenth century AD caused an increase of demand that could only be supplied by expanding the area under pepper cultivation. The cultivation of pepper, as well as the growing and gathering of other forest goods used in the Indian Ocean trade, was carried out in part by ethnically separate 'hill people' who made a livelihood by hunting, gathering forest products, and dealing with lowland agriculturalists. There is evidence that this commercial connection is ancient, as is the hill peoples' reliance on imported wheat and other essential sustenance necessities. Other players in this trade, from intermediaries' brokers to the people and rulers of the Malabar coast's coastal trading emporia, were likewise reliant on imported grain. The increasing scale of spice production, as well as the associated land, labour, and scheduling constraints, would have reduced the spice areas' ability to provide for their own subsistence; this need was met in large part by imports of rice from Vijayanagara-controlled areas on the Kanara and Coromandel coasts.

Cloves, ginger, and cinnamon were also present. The first appears to have been transported into the nation from Java, the Nicobar Islands, and the Moluccas for shipment to western countries. Ginger was cultivated extensively on the west coast and sold to other nations. There were two types of it: green ginger and dried ginger, both of which were popular. Shipped from Calicut, Cannanore, and Mangalore ports to nations like as Persia and Yemen. Cinnamon was mostly a west coast commodity; however, a finer kind was transported to Malabar from Ceylon to be re-exported to distant nations.

Metals were shipped from here, in addition to spices and pharmaceuticals. Iron was a significant metal exported from Bhatkal to areas such as Ormuz. Carnelian, cats'eye, garnet, pearls, rubies, sapphires, amethysts, topazes, chrysolites, and hyacinths were among the valuable stones traded to other nations such as Arabia.

Cotton textiles and porcelain goods were among the final products sent from the country to Ormuz and other destinations. The Portuguese purchased fabric from Vijayanagar merchants in Ankola and Honavar. Pulicat and Mylapore shipped a considerable amount of printed fabric to Malacca, Pegu, and Sumatra. Tzinde (silk cloth with red stripes), sallalo (blue and black cloth), patta katuynen (cloth with red stripes), bastan (white and black cloth, starched and folded up four square), kassa (white unstarched lawns), kanteky (black starched cloth), kreyakam (red starched cloth), toorya (painted unstarched coarse cloth), dragon (black and red cloth), etc. They were traded for cloves in Bantam and other locations.

Inland Trade

A considerable proportion of the items were traded interior via land, sea, and riverine channels. The Kondavidu inscription has a list of inland trade products. It included many articles of food (with the exception of rice) such as millets, pulses, ragi, wheat, salt, tamarind, spices like pepper, nutmeg, cloves, mace, vegetables, etc., cocoanut, oil, ghee, jaggery, sugar, betel leaves and arecanut, dyes such as gall nuts and dammer, fruits, metals such as lead, iron, tin and copper, manufactured goods like chisels, steel, cotton-thread and gunny bags. Bullocks, pack horses, and asses were also for sale. Vijayanagar was a well-supplied metropolis, with wheat, rice, Indian corn, grains, and a limited amount of barley and beans, green gram, horse-gram, pulses, and many more seeds growing in the region. As a

result, the inland commerce articles were many. They were sold in bazaars as well as fairs, which were conducted on certain days throughout the year.

Trading Ports

Ports are necessary for trade to take place. According to Abdur Razzak, the kingdom possessed three hundred sea ports, one of which being Calicut. The Vijayanagar Empire had sixty ports, according to the Burhan-i-Masir. These sixty ports were maybe the most significant among the ports. It is probable that some have decayed, giving way to new ones throughout time. The Vijayanagar monarchs lost significant ports such as Goa, Chaul, and Dabhol in the sixteenth century, while Krishnadevaraya's reconquest of the provinces of Udayagiri and Kondavidu may have added a few ports to his Empire in the north-east.

Vijayanagara rulers had controlled the west coast ports, particularly in order to monopolize trade in militarily war-horses and artillery; however, apart from these two commodities, their control of trade was never direct, even in areas nominally under imperial control. The Vijayanagara monarchs, on the other hand, were involved in the complex connectivity of producers, consumers, merchants, and rulers in the commercial network. The Vijayanagara Empire's monarchs seldom asserted direct control. They had little direct authority over the western seaboard, a tiny strip of territory separated from the peninsular interior by the Western Ghats. This territory was always ruled by local chiefs who were powerful in their own right. They had ruled the land for ages and were skilled at it. At most, they exploit it to establish a tributary relationship with the interior's strong rulers. The Jain lords of Bhatkal port on the Kanara coast in present-day Karnataka were one such group. The region was located to the south-west of Vijayanagara's capital. Horses from the Arabian Peninsula arrived in the port of Bhatkal. Horses from Iran also arrived at this port. The horses were subsequently transported by road to the Vijayanagara capital. Copper and gold from the Middle East arrived at Bhatkal Port as well. In addition, it exported pepper, sugar, and textiles. Foreign traders were constantly encouraged to visit these western ports by their masters. The overlords' sole sustainable revenue came from the import and export of products from their ports. Arab merchants from the Middle East came to the southwestern coast as a result. Intermarriages and conversions increased the number of local Muslim merchants in the area. As a result, this group ran a good set of commerce.

Arabian Coasts

Goa, Chaul, Dabhol, Hanover, Bhatkal, Calicut, Cannanore, and other West Coast trade areas were vital. Chaul was such an important port at the time that a large fleet of ships could be found there at times of the year conducting commerce in spices, cocoanuts, medicines, palm sugar, cotton products, wheat, cereals, rice, millet, and so on. The city was also a major center for horse trading and the production of silk, muslin, and calicoes. Dabhol was another prominent Muslim and Hindu settlement. The harbor was good and was visited by ships transporting numerous horses from Mecca, Aden, and Ormuz. It dealt in various products with Cambaya and other locations. Wheat, grain, chick peas, and pulses were among the products exported from the region. However, Goa was the most important of the west coast ports, and it was taken for Vijayanagar as early as 1391 CE. About the trade that takes place in the port Barbosa states: "In this port of Goa there is a great trade in many kinds of goods, from the whole of Malabar, Chaul, Dabul and the great kingdom of Cambaya, which are consumed on the main lands, and from the kingdom of Ormuz come every year ships laden with horses and great numbers of dealers from the great kingdom of Narsyngua, and from Daquem, come hither to buy them". Ormuz merchants took cargoes of rice, sugar, iron, pepper, ginger, and various spices from the region, in addition to pharmaceuticals. This vital harbour originally fell into the hands of Muslims, and subsequently of the Portuguese.

There were several ports in the Canara region, including Honavar, Bhatkal, Bakanur, Mangalore, Manjervar, Cumbola, and Nilesrvar. Honavar was ruled by a Raja who paid homage to the Vijayanagar Empire. The location was vital to commerce. The Malabarees conducted extensive commerce in the area, taking large quantities of black rice in exchange for cocoanuts, oil, palm sugar, and palm wine. According to Barbosa, a large number of zambuquos, both huge and tiny, arrived for that trade every year, because rice was a staple food in Malabar. Bhatkal, in the south, was another significant harbour to which Ormuz ships delivered horses and pearls and returned with white rice, black rice, myrobalan, powdered sugar, and iron goods. Much copper was utilized at the site and transported inland for currency as well as the manufacture of boats used by the locals. Quicksilver, vermillion dye, coral, alum, and ivory were also available. Many ships from outside, as well as from Malabar, stopped in Bacanor to pick up cargoes of husked rice. It was brought in large quantities to Ormuz, Aden, Cannanore, and Calicut and bartered for copper, cocoanuts, and

molasses. Mangalore was also a major harbour from which several ships brought cargoes of black rice to sell in Malabar. The Muslims also took rice to Aden and Ormuz. The Malabarians travelled to Cumbola to acquire black rice to sell to the lower levels of society. In return for coir, black rice was also sold in the Maldives islands.

Cannanore, Fandarina, Dharmapatam, Manjalur, Jarfattan, Saliat, Balimkut, Tiruvarankad, Tanur, Ponani, Iakad, Kodungallur, Cochin, and a few more were ports in Malabar. However, many of them were located outside the borders of the Vijayanagar Empire. Cannanore maintained trading ties with the Indian Ocean islands, Burma, the Malay Archipelago, and China to the east, and Arabia, Persia, South Africa, Abyssinia, and Portugal to the west. Cloth, spices, rice, iron, saltpeter, sugar, and other commodities were among the most important exports. Horses, elephants, pearls, copper, coral, mercury, China silks and velvets were among the most important imports. Ships were employed for both coastal and international trade.

Calicut was a port of call for ships sailing from China to Eastern Africa, and boats sailed from there to Makkah, mostly loaded with pepper. Nikitin claims to have described it as “a noble emporium for all India, abounding in pepper, lac, ginger, a larger kind of cinnamon, myrobalans and zedoary.” During the fourteenth and fifteenth centuries, the Calicut region became the most popular and profitable entrance point or free port on the western shore. It drew Arabs, Europeans, and Chinese visitors. Chinese ships were also present, according to records from the fourteenth century. Ma Huan’s archives proved that the Chinese traded for the famed Middle Eastern frankincense and myrrh. The things that drew them to this famed port were pepper, diamonds, pearls, and cotton textile from India. In exchange, the Chinese would sell silks and pottery. These products were in high demand in both the West and India.

Quilon and Kayal were in the south, the latter on the southernmost tip of South India’s east coast. The former was described as “a very great city with a right good haven, where Muslims, Hindus, and Christians traded.” According to Barbosa, the Moors and Heathens were big traders with numerous ships trading in various things and sailing in all directions to the Coromandel, Ceylon, Bengal, Malacea, Sumatra, and Pegu. They did not, however, trade with Cambaya. There was an abundance of pepper at the location. Kayal, a neighbouring harbour, was also a safe haven, where

numerous ships from Malabar and other locations travelled each year. The Malabar coast had commodities from the Middle East, China, and South East Asia on one side, and items from the Indian subcontinent on the other. Because of its strategic location in the midst of the road, these items were transported here for trans-shipment. Vasco da Gama, possibly on behalf of the Portuguese crown, discovered a direct passage from Europe to Calicut, changing the history of the subcontinent. The quest for pepper and other exquisite spices eventually led to European domination of Asia.

Coromandel Coast

During the Vijayanagara period, the Coromandel coast, or India's south eastern coast, was ruled. The Coromandel also had some decent ports that were bustling back then. During Barbosa's reign, Nagapattinam was a vital harbor to which numerous ships went from Malabar to deliver rice supplies. Large quantities of products were carried to the location from Cambaya, including copper, quicksilver, vermillion, pepper, and other items. However, during Frederick's time, the location had lost its significance. Other ports along the coast were Tranquebar, Porto Novo, Devanampattinam, and Caturangapattinam. The Danish East India Company purchased Tranquebar from the Nayak king of Tanjore. Porto Novo, on the banks of the Vellar River, was another important port. Devanampattinam, near contemporary Cuddalore, was a prominent port for commerce in cotton fabrics, both printed and woven, saltpeter, and indigo. Pepper, nutmeg, cloves, sandalwood, aglenhout, lead, Sulphur, alum, raw-Silk from Sumatra and China, silk manufactures, musk, vermillion, quicksilver, and camphor from China and Borneo were among the items imported into the area. To the north of them was Mylapore (San Thome), a seaport that was nearly desolate on Barbosa's day. However, with the arrival of the Portuguese, it regained importance. After 1550, San Thome grew to prominence as a Portuguese colony. According to Frederick, an Italian explorer who visited there about 1565, it had a significant amount of trade.

Pulicat, a major commercial center on the east coast, was even farther north. It held the reins of power until the early sixteenth century. The port, located on the border of contemporary Andhra Pradesh and Tamil Nadu, was connected to the Vijayanagar Empire's capital via highways. Pulicat was well-known for its textile exports to Southeast Asia. This commerce was monopolized by a handful of Muslim merchants and an Armenian expatriate population. There was also a sizable Hindu population among the

local merchants. Indonesian spices such as nutmeg, cloves, and mace were imported. Non-precious metals were also brought in. Pulicat traded with Pegu, Malaco, and Sumatra in the east, and Malabar and Cambaya in the west. Furthermore, many traders traveled from the interior of the nation to acquire commodities of all types, and they brought from Pogu a vast stock of rubies, spinels, and enormous amounts of musk, which could be obtained cheaply by someone who knows how to buy and pick them. There were vast numbers of printed cotton textiles available, which were highly prized in other nations. Copper, quicksilver, and vermilion were also available, as well as various Cambaya products, colors in grain (Mecca velvet), and rose water. Motupalli was the last significant port on the Vijayanagar Empire's east coast. Pulicat has an interesting coastal commerce with Bengal. Bengal provided food to the Coromandel Coast and Sri Lanka. It also supplied some of its high-quality fabrics. The levy on these products was undoubtedly levied by the Vijayanagar kings, and they profited greatly as a result. Ma Huan listed six types of textile provided from Bengal, including silk and cotton. Bengal has intriguing links with South East Asia. Indians had a larger part in shipping inside Indian and Sri Lankan waterways, and to a lesser extent in shipping to South East Asia. International trade was mostly dominated by merchants from other parts of the world.

Trading Communities

The country's thriving trade was carried on by several commercial communities, both foreign and indigenous. They included Arabs, Mapillas, Europeans such as the Portuguese, Dutch, and English, as well as indigenous populations like as the Chettis.

Arab Merchants

Muslims were participating in the trading. They gradually and with the passage of time established themselves permanently on the soil and built a commercial impact for themselves. Indeed, the arrival of Hanjamanas, a foreign group of Arab Muslim traders who formed a guild and engaged in trading operations at Bhatkal, Barakur, and other ports in the fourteenth century. An attempt is made to link the Hanjamanas to Anjuvannam, which is thought to have been a foreign merchant organization that began its commercial activities on the west coast, particularly in Kerala, in the eighth and ninth centuries and spread to other coastal areas of south India in the eleventh century. Furthermore, it has been proposed that the

name Hanjamana is associated with the Persian anjuman, an organization, and hence represented Arab-Persian traders. An early fifteenth-century inscription from Barakuru (Uduppi area) emphasizes Bukka II's regard for Hanjamanas and other merchants. When an officer, Mahabala, interfered with these merchants' rights and privileges, the monarch despatched Bacanna-Odeya, the Governor of Goa, who granted certain grants to them in exchange for land, money, and clothing. Calicut had a sizable Muslim population by the early fifteenth century. Similarly, the other cities on the west coast had a significant Muslim population, and it is conceivable that many interior cities had a good Muslim population as well. Some powerful Muslim businesses had offices in various sections of the country. Thus, it appears that the Muslim merchants of Calicut had agents in Mangalore and Basrur. The Muslims also had several ships of their own and conducted substantial trade until the Portuguese seized their position on the west coast in the early sixteenth century. Muslims' trade suffered as a result of Portuguese ascendancy. The spice trade was monopolized by the Portuguese. However, Muslims retained some grip and influence in the east coast's business life. They continued to provide the population with products from China, Malacca, and Bengal. They were mostly in charge of South India's coastal trade. The presence of the Portuguese had only a negative impact on the fortunes of the Arabs on India's west coast. Apart from Arabs, Mapillas were another local Muslim tribe interested in the trade.

European Merchants

European traders invaded the Indian market and sidelined native traders. The Portuguese were the most numerous, followed by the Dutch, Danes, English, and French. With the arrival of the Portuguese in South India at the beginning of the sixteenth century and the creation of their colonies in areas like Goa and Diu, the country's commercial history entered a new era. As previously stated, they effectively pushed away the Arabs, who had a monopoly on horse commerce in South India at the time. To the exclusion of the Arabs and Moplahs, the Portuguese eventually became rulers of the region's trade, collecting a form of tribute in grain from all the ports on the west coast. The emergence of the Dutch, Danes, and English on the east coast of India for a portion in its commerce and the dissolution of the Portuguese monopoly in it signified the end of the sixteenth century and the beginning of the seventeenth. The monopoly of

Portuguese commerce was largely in the hands of the government until 1587 CE. However, in that year, it was transferred to a quasi-commercial organization known as the Portuguese organization of India and the East, which was succeeded by the Commercial Company in 1630.

The Dutch, who learned about India and its economic items, sent as many as fifteen trips to the east between 1595 and 1602 CE. In 1602 all Flemish enterprises were merged into one and an expedition was launched to discover a suitable commercial center. They received permission to build a factory in Devanampattinam, near present Cuddalore, around the end of 1608. However, there was fierce competition between the Portuguese and the Dutch. They worked hard to expand the commerce port at Pulicat. The English landed at Pulicat in June 1621 CE and experimented with joint trade for a while. However, it was not entirely effective due to mutual distrust between the Dutch and the English. Because of the success of the Portuguese and Dutch, other European nations such as Denmark, England, and France began to join in international commerce. Danes arrived in Tanjore because Nayak of Tanjore welcomed them and granted them Tranquebar on the Coromandel coast. The “Castell” was a minor fort built by the Danes. They quickly became the driving force behind a thriving trade. By 1622 CE, the fort had been fortified due to its importance in the economic activity of that region of the nation.

Native Merchants

Though foreigners dominated South India's international commerce during the Vijayanagar era, there were also a significant number of native merchants involved. Among them were the Cettis from Kannada, Telugu, and Tamil nations, who were all successful merchants. They traded in pepper, which they obtained from farmers when it was ready and sold to passing foreign ships, as well as valuable stones and expensive commodities. The Cettis also played a vital role in the Vijayanagar Empire's subsequent commercial history. They were particularly prominent during the era when the English established commercial colonies in South India.

The Cettis also did business on the west coast. According to Barbosa, “the majority of them are great merchants, dealing in precious stones, seed pearls, and corals, as well as other valuable goods, such as gold and silver, either coined or to be coined.” This is their main trade, and they pursue it because they can frequently raise or drop the pricing of such items; they are wealthy and respected; they live a clean life, and have huge

residences in their own designated streets..... They go nude from the waist up, and below gather long robes many yards long around them, as well as little turbans on their heads and long hair gathered under the turban. Their beards are shaven, and they wear finger marks of ashes mixed with sandalwood and saffron on their breasts, foreheads and shoulders. They have wide holes in their ears, into which an egg would fit, which are filled with gold with many precious stones, they wear many rings on their fingers, they are girt about with girdles of gold and jewellery and ever carry in their breasts great pouches in which they keep scales and weights of their gold and silver coins and precious stones. They are great clerks and accountants, and reckon all their sums on their fingers. They are given to usury, so much so that one brother will not lend to another a cettis without making a profit thereby". For commercial purposes, the Cettis established themselves in far eastern nations such as the Archipelago.

In terms of the Cettis' interactions with the monarchs, the latter granted the former several concessions, privileges, and honors. This is clearly illustrated in Harihara II's Yaliyuru Inscription (1379 CE). It is said that King Harihara II issued an edict in favor of Nagi-cetti and Kami-cetti, granting them certain privileges such as the use of a palanquin and an adorned umbrella, which are prerogatives of noble origin. Again, the Yaliyûru Inscription indicates that the cettis were granted judicial powers; so, if there was a disagreement in this region, it would be transferred to the Cettis, who would sit on judgment, and their orders and conclusions would be respected. Furthermore, the Cettis possessed sufficient influence to be appointed as market chiefs (Pattana-swami) and to be granted land concessions to operate marts and fairs (santhe). According to this single inscription, Cettis wielded unparalleled influence not just in economic affairs, but also in political and judicial administration.

During this time, a local community of Muslim traders known as Mapillas thrived. They actively participated in the commerce, as opposed to local communities. The benefit of this population was that they spoke Malayalam and followed many local customs. Between the Malabar Coast and the west, Arab merchants dominated the international commerce activities. The Mapillas were involved in trading along India's coast as well as Southeast Asia's routes. According to a Portuguese contemporaneous account, the Mapillas made up one-fifth of the population under Zamorin rule in the early sixteenth century.

4.4 Administration and State income of Bahamanis

The transition of sovereignty from the Delhi Sultanates to the Bahamanis in the Deccan was characterized by a significant change in the political and economic organization of Medieval India. It also had an impact on the society's social and cultural trends. The Bahamanis had inherited the Delhi Sultanates' conventional method of administration and army. It has lasted almost a century since the creation of the Bahamani monarchy.

Sultan

The Bahamani administration followed the Islamic model. The monarch was the state's highest power; he was the ruler, administrator, military commander, judge, and sometimes even his own authority. His responsibilities were extensive, and he was considered as the earthly manifestation of God. The throne, the chuttr or royal umbrella, the striking of the royal naubat (drum) five times a day, the royal standard of issuing gold coins, and the reading of khutba in the name of the sovereign were all external symbols of the king's supremacy. The early hours of the morning were spent with erudite men and poets, as well as receiving reports from various messengers of the realm.

Council of Ministers

Though the King was supreme, in practice, he was assisted by the council of ministers in running the administration of the state. The chief minister was referred to as 'vakil-us-Saltanate'. All king's commands passed via him and carried his seal. 'Amir-i-Jumla' was the name given to the finance minister. External affairs were referred to as 'Wasir -i-Ashraf. There were two further ministers, the Wazir-i-kul and the Peshwa, although their roles were unclear. Provincial Tarafdars were occasionally appointed as ministers. After the Sultan, the chief judicial authority was known as the Sadr-i-Jahar. In addition to being a judicial official, he was in charge of religious matters and philanthropic acts carried out by the state.

Provincial Administration

Muhammad Shah I split the country into four tarafs (provinces), each with its own capital: Daultabad, Berar, Bidar, and Gulbarga. In each of these provinces, Tarafdars were appointed as provincial governors with

substantial administrative and military responsibilities. The governors of these respective provinces were designated as Masnad-i-Ali, Majlis-i-Ali, Azam-i-Humayun and Malik Naib. Tarafdar collected provincial income, created the provincial army, and appointed all civil and military officers. Tarafdars were occasionally appointed as king's ministers. Provinces or Tarafs were split into Sarkars, which were further divided into Parganas for administrative purposes. The village was the most basic unit of government.

The Bahamani Sultans seldom awarded territories in Jagir, and when they did, they were distant from the province that a Jagirdar controlled as a governor or officer. A Jagir's tenure was determined by the Sultan's will. He had the option of transferring or reassigning the Jagir. It was not hereditary, but rather solely military in nature, and was conferred in recognition of extraordinary service to the state. As a result, the Jagir bearer had a dual position. He was a member of the Sultan's court as well as the local affairs main administrator. In his previous role, he reported to the state ministers, however in his new role, he had his own power and discretion. The Bahamanis also introduced the mokasa system, which was more common than the bestowal of a Jagir. Mokasa was a country or paragona conferred upon a person for income management on behalf of the state, and it also meant a territory allocated to an officer of the state or a grandee of the court either rent-free or at a low quit-rent in exchange for service. The Mokasi, like the Jagir holder, served a dual purpose. It is worth noting that the migration of foreigners into the Kingdom persisted throughout the dynasty's tenure. Immigrants from Persia, Turkey, and the Arab world arrived in the Deccan via the ports of Dabhol, Caul, and Goa. They contributed military and political might to the Bahamani Kingdom. Among the hundreds of foreigners who travelled to the Deccan in quest of work were Khalaf-Hasan-Basri, Mahmud Gavan, Yusuf Adil, Sultan Quli, and Amir Barid.

Revenue

The Jagirdar were given provinces of the kingdom in order to maintain their army quotas. They collected land revenues and other taxes in their various divisions and were required to submit a predetermined sum to the royal treasury; as long as this amount was paid, treasury officials were unconcerned with how the taxes were collected. The nobility controlled the majority of the kingdom. The administration's primary role was

revenue collection. And two policemen, the Deshmukh and the Desai, assisted the officer of the Parganas in this. Deshmukh was tasked with the responsibility of supervising tax collection, while Desai was in charge of maintaining accounts. Deshmukh and subedars were often referred to in state papers as Huddedars, Adhikaris, Amaldars, and Amils.

Army

The king had an army of reporters under the command of the prime minister. Their responsibilities included reporting to the monarch on events in various sections of the nation and transporting messages from these areas to the capital. The capital's military department kept its own army. Its strength during the reign of Bahman Shah was 50,000 cavalry and 25,000 infantries. During the reign of Muhammad I, it was raised to one lakh. The army was led by the Amir-ul Umara. The army was mostly made up of troops and cavalry. Elephants were also employed. The monarchs had a vast number of bodyguards known as khassakhel. Muhammad I is said to have had four thousand bodyguards. Furthermore, silahdars were in charge of the king's "personal armoury." The army was organized on a decimal system. There were three levels of commanders: the amir-ul umara was the main commander-in-chief, with a rank of 1500, and scores of commanders with ranks of 100 and 500. The chief commander was compensated by assignments or jagir grants. The commander-in-chief and commanders were each rewarded two lakh huns. The troops were not paid directly from the royal treasury, but rather at the discretion of the commanders and on terms agreed upon at the time of enlistment. Another distinguishing element of the Bahmani army was the employment of gunpowder, which provided them with a military edge. Niccolo Conti, a 15th-century Italian explorer, claims that their army utilized javelins, swords, arm-pieces, round-shields, bows, and arrows. He goes on to say that they employed 'ballistae and bombardment engines, as well as siege pieces'. In particular, a new element had entered the battlefield, and that was the employment of cannon as an effective offensive weapon. The usage of fire guns is specifically mentioned in the siege of Adoni in 1366. Rumiyanwa-Firangiyan is said to have operated these cannons. The adoption of cannon as an offensive weapon transformed the entire military structure. Fortresses were constructed on hilltops, and cities and

towns were fortified with strong walls. To provide a robust defense, pigeon holes for musketry and other devices were built.

Local Administration

The village was the kingdom's final administrative unit, with three officers: Patil, the village headman, Kulkarni, the accountant, and the village watchman. These positions were inherited. The headman's responsibility was to collect taxes and turn them over to the provincial authorities. He was also in charge of the village's police system, although the actual role was delegated to a watchman, who was generally a member of the lower caste. It was the state's responsibility to safeguard the village in the event of conflict. The kulkarni was in charge of keeping track of all the details of revenue in the village's agricultural holdings and other property. The Patil was the most important person in the village; in addition to income and formal duties, he was also in charge of resolving village conflicts with the support of the village panchayat, and he was the village's leader in all things and the most prominent person in the community. The village headman and accountant were compensated with imam lands that were awarded to them. The imam, or rent-free land, and the office were known as watan in the case of the headman and miras in the case of an accountant. In addition to the headman, there was an establishment consisting of twelve craftsmen known as Balutedars in Maharashtra, and the institution was known as Barabalute. The twelve vocations were represented by mahar, who was the village watchman, priest, accountant, potter, barber, astrologer gurav, or the person in charge of the village temple god. Balutes dues had to be paid by each farmer to each balutedars.

Mahmud Gawan's Reforms

In addition to conducting geographical expansion, Mahmud Gawan provided for the kingdom's consolidation through administrative reforms. Under the leadership of Gawan, the Bahmani empire now embraced the entire Konkan coast in the west, Goa in the south-west, the utmost limits of Andhra in the east, and the river Tungabhadra in the south, while its direct dominion included Berar and its frontier touched Khandesh, which had become a Bahmani protectorate. Despite this massive expansion, no attempt had been made to reform the provincial government, and the previous divisions had been allowed to continue as they were, with

significantly expanded boundaries. As a result of this inconsistency, the tarafdars of each province had effectively become a miniature potentate, with his region occasionally poised to oppose the central government's authority. To control them, he brought administrative and other reforms.

When Mahmud Gawan discovered that the four provinces of Gulbarga, Daulatabad, Telangana, and Berar were too large to run successfully, he separated them into two divisions and appointed separate governors to each. Mahmud Gawan limited the authority of the Tarafdars, or governors, in order to strengthen the central government. Many paraganas were turned into royal lands. Special officials were appointed to collect revenue from central places. Mahmud revolutionized the whole military administrative structure. He established the rule that the tarafdars should have direct command of just one fortress in the entire province, while the qiladars or commandants of all the other forts should be selected by the central government and answerable to it. He was aware of the corruption and mismanagement caused by the system under which each commander was given a certain mansab or jagir without regard to his capability or loyalty, and although the amount was originally fixed in proportion to the troops under the command of the mansabdar or jagirdar, the system had become very lax over time, and grants were made without much regard to the duty of keeping a record. The idea was thoroughly revised by the Khwaja. He established the rule that every mansabdar should be paid a lakh of huns (later raised to a lakh and a quarter) annually for every 500 men kept under arms, and if jagirs were granted in lieu of cash payments, the jagirdar was to be compensated to the extent of rent collection losses. If a mansabdar or jagirdar failed to maintain the required number of soldiers, he was required to repay the proportional amount to the royal treasury.

Apart from these civic and military changes, Mahmud Gawan conducted a systematic measuring of land, established the boundaries of villages and cities, and conducted a detailed investigation into income assessment. Thus, on the one hand, he made it simple to calculate the state's income and provide a record of rights, while on the other, he attempted to limit the authority of the nobility and thus elevate the stature of the royal administration at the center. True to his philosophy of the Balance of Power, he recruited an equal number of Old-comers – Abyssinians and dakhnis – and New-comers – Iranian, Circasian, and Central Asian immigrants – in the royal body-guard, clearly diverging from 'Alau'd-din

Ahmad II's one-sided strategy. Similarly, in filling the new governorship, he took care not to favor one party over another. When this distribution of provinces is examined, it is clear that four provinces were given to 'Old-comers' and one to A'zam Khan (representative of the recalcitrant group in the Royal House) as a gesture of goodwill, while only three provinces out of a total of eight were given to New-comers, including one for himself.

4.4.1 Economy and Trade Contacts

After the founding of the Bahamani and Vijaynagar kingdoms, information about the circumstances of industry, trade, and travel in south India becomes increasingly plentiful and exact, due to the many inquisitive foreigners who visited these famous countries and left records of what they observed. For example, Nikitin, the Russian tourist, tells us a lot about Bidar's business activity. He claims that the main commodities were horses, textiles, silk, and pepper. Further, the establishment of Portuguese power was followed by the arrival of trading companies from other European nations, whose factors gained intimate knowledge of the country's industries, resulting in the collection and recording of much valuable information on the economic conditions of South India.

Agriculture

Agriculture was an important part of the Bahamani economy as well. The great majority of the inhabitants lived in villages, and agriculture was their primary source of income. Aside from landowners, there was a fairly large class of landless laborers, an agrarian proletariat, who assisted in the operations and shared the proceeds of agriculture; some were serfs, and all had less to do with the management of local affairs than the landowners. The craftsmen were comparable to retainers in that they possessed shares in the village's common land. The distinction between garden land, both flower gardens and orchards, in the vicinity of capital cities, land under wet cultivation and land under dry cultivation, and forest land was carefully maintained for taxation and other purposes, with wet land further classified into various categories based on its natural fertility. Flower and vegetable gardening, as well as the cultivation of commercial crops like as cotton and sugarcane, were prevalent. The garden produced basic items such as betel leaves, areca nuts, ginger, turmeric, fresh flowers, and fruits. Irrigation was regarded as crucial for the development of Agriculture which was taken care by the state. Dams were erected over rivers and streams. Large

tanks were created to service areas where there were no natural streams, and proper tank maintenance was provided on a regular basis.

Industries

The industries mostly served local markets. Interestingly, the migration of individual merchants from one area of the country to another, as well as the highly developed organization of mercantile enterprises in different sections, gave enough potential for brisk internal commerce in specific types of products. Merchants were often organized into strong guilds and organizations that frequently exceeded political boundaries. This boosted the economy. Political unrest has occasionally impacted the economy. Spinning and weaving were substantial industries that employed a large number of people, and guilds of weavers were typically prosperous and engaged in many local affairs. The export of finer sorts of fabric from various sections of the country is documented throughout the time. Warangal specialized in the production of highly sought-after carpets. The metal industry and jewellery had advanced to a high level of perfection.

Trade and Contacts

Barbosa wrote that wheat, rice, millet, ginger, excellent muslins, and calicoes were exported to Chaul from the Bahamani kingdom. They transported their products to a large market a few miles inland from Chaul. Caesar Frederick (1567) discovered a large amount of silk and sugar in Cochin that were brought from China and Bengal respectively. The Moors, according to Ralph Fitch (1583), could not cross unless they obtained a Portuguese passport. There was a lot of trade in spices and pharmaceuticals, silk and silk fabric, sandals, elephants' teeth, and a lot of china work in Chaul. Fitch refers to the palm tree as the most lucrative tree in the world, noting its use in Cambay clinics to house crippled dogs, cats, and birds. The descriptions of one English and two Dutch Factors who spent time at Masulipatam and its surroundings provide an extraordinarily vivid picture of the condition of industry and commerce on the east coast, notably in the Golconda district.

Rice, millet, and pulses were key crops in the lowlands, while dye crops indigo and chay roots were also farmed for the weaving industry. Tobacco was farmed primarily for export. Cotton could not be grown widely and had to be brought from the interior. High-quality iron and steel were produced inland and exported from Masulipatam as the primary resources.

Kollur's diamond mining industry had expanded. Cotton weaving was an exceptional business. The weavers worked from their homes, but because they relied on money infusions from buyers, they had to satisfy their clients' quality and quantity criteria. Plain products like calico and muslin, brown, bleached or dyed, and patterned goods of the sort usually termed "prints" made of either calico muslin, with coloured patterns generated by the indigenous technique, were the two primary classes of cotton goods. This work was done mostly on the coastlines and was carefully tailored to the demands of markets in Java and the Far East, each with its own unique preferences and requirements. The export trade for plain products was concentrated on the Golconda coast, whilst Pulicat specialized in the patterned variety. Golconda's principal exports were cotton, iron, and steel. Indigo was shipped to the west coast and subsequently to Persia, cotton yarn was shipped to Burma, and other small commodities added to what was a considerable export commerce at the time. Spices, dye-woods, non-iron metals, camphor, porcelain, silk, and other luxuries were taken to the beach for sale, and the surplus of exports was paid for in gold and silver. There was also a lot of coasting traffic north to Bengal and south to Ceylon.

Due to flourishing the trade, the number of port cities emerged as an important centre for trading activities. Arabs and Europeans settled the different ports and emerged as a powerful trading groups with local traders. Calicut, Cannanore and Chaul are some among them. Calicut maintained continuous communication with the Bahamani kingdom's economic activities, as it did with the Vijayanagar Empire. The harbor was never directly controlled by these two powers for long, but it remained a major source of money for merchants and the emperor. Calicut was a safe port for ships from Africa and Arabia, and a sizable number of Muslims lived there permanently and erected two mosques. Security and justice were solidly in place. Customs officers were in charge of the items, and a duty of 1/40 was levied on sales, with no charge paid on unsold articles. There was a thriving pepper trade with Mecca, and stray ships were not looted at this port as they were elsewhere. According to Barbosa, Arabs, Persians, Guzerates, Khorassanians, and Daquanis settled in Calicut. The Moors had their own governors who controlled and punished them without interference from the monarch. Shipping building flourished in particular; kneed ships weighing 1000 to 1200 Bahares were made without decks or nails, with the entire hull woven with thread. In the monsoon, ten to fifteen ships left for the Red Sea, Aden, and Mecca, from where the

products were transported up to Venice via middlemen. The main exports were pepper, ginger, cinnamon, cardamom, tamarind, precious stones, seed pearls, musk ambergris, rhubarb, aloes, cotton fabric, and porcelain. Copper, quick silver, vermilion, coral, saffron, colored velvets, rose water, knives and coloured camlets, gold and silver were the main imports into Calicut, which were loaded at Juda.

The Portuguese had established in Cochin at this time, where they repaired their ships and built new ones with the same precision that they had on the Lisbon beach. According to the Italian Verthema (1505), an enormous amount of cotton was grown at Cambay, such that forty or fifty vessels were filled with cotton silk to be sent to other countries each year. Carnelians and diamonds arrived in Cambay from mountains. Another magnificent huge city was Cannanore, where the king of Portugal built a powerful castle and horsemen from Persia disembarked. Before they could embark on the fifteen-day voyage to Bahamani Kingdom, everyone had to pay customs charge of 25 ducats. Dharmapatnam, 12 miles from Cannanore, was another great shipbuilding center because of the nearby wood.

As their political power rose, the Bahamani economy boomed. Income fluctuation was a key impediment to political development. This was because of the kingdom's ongoing internal political conflict. The kingdom existed at a time when the peninsula's foreign trade was prospering. This was also the age when European powers, mainly the Portuguese, arrived on the subcontinent and injected violence into international trade. The kingdom was able to endure strong competition and keep control of trade districts and ports for at least a century or longer.

Check Your Progress

1. Who wrote Maduravijayam?
2. What were the main crops grown in Vijayanagara Empire?
3. Who were some famous traders of Bahmani Sultanate?

4.5 Summary

The chapter covers the social and economic aspects of the Vijayanagara Empire and its rival, the Bahmani Sultanate, in the 14th and 15th centuries. The Vijayanagara society was divided into four castes, Viprulu (Brahmins),

rajulu (Kshatriyas), motikiratalu (Vaisyas), and nalavajativaru (Sudras) performing various professions. The empire was rich in agriculture, industry, and trade, and had a splendid capital city of Hampi. The Bahmani Sultanate was the first independent Muslim kingdom in South India, and had a cultural synthesis of Persian, Turkish, and Indian influences. The two kingdoms fought several wars for the fertile Doab region.

4.6 Key Words

Asaqi: Newcomers from Iraq and Iraq

Dakhni: Old Daccani nobles

Darwesh: Muslim saint

Dombaris: Untouchables

Inam: Tax free land

Jagirdar: Holder of Jagir

Khanqah: Muslim monastery

Rajulu: Kshatriyas

Shiq: Administrative unit

Shiqdar: Holder of Shiq

Tarafdar: Provincial governors

Viprulu: Brahmins

4.7 Self-Assessment Questions

- Analyse the position of women during the Vijayanagara period.
- Discuss the development of trade and Commerce under the Vijayanagra Empire
- How did Hampi become a center of art and architecture?
- Explain the nature of administration under the Bahamanis.
- Evaluate the various reforms carried out by Mahmud Gawan

4.8 Further Readings

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UNIT – V**Lesson 5.1 - Religion and Philosophy****Structure**

- 5.0 Introduction
- 5.1 Objectives
- 5.2 Jainism and its centres
- 5.3 New Religious Sects: Bhakti Movements
 - 5.3.1 Advaita
 - 5.3.2 Vishistadvaita
 - 5.3.3 Dvaita
- 5.4 Minor Cults: (Kalamukhas and Saktas)
 - 5.4.1 Kalamukhas
 - 5.4.2 Saktas
- 5.5 Virasaivism
- 5.6 Sufism
- 5.7 Summary
- 5.8 Key Words
- 5.9 Self-Assessment Questions
- 5.10 Further Readings

5.0 Introduction

This unit describes the theological developments and intellectual foundations of that faith. During the medieval period, mainstream faiths such as Buddhism and Jainism faced stiff opposition from Hindu religious groups such as Saivism and Vaishnavism, which grew rapidly. The Saints preached Bhakti as a new style of prayer, while simultaneously criticizing Buddhist and Jain monks. According to experts, the creation of a new sociopolitical system (powerful centralized state and feudal agricultural order) also had an important influence in the spread of such sects. Furthermore, the Bhakti movement was backed by new philosophical ideas proposed by Adi Shankara, Ramanuja, and Madhvacharya, namely Advaita, Vishistadvaita, and Dvaita, respectively. Aside from significant

sectarian organizations, minor Saiva sects such as Kalamukhas, Kapalikas, Mahavratyas, Sakthas, and Virasaivite formed in different areas of India and pursued their own paths. Sufism also flourished in South India.

5.1 Objectives

After completion of this unit, the students will be able to

- Understand the various religious orders developed in the South India
- Sketch the philosophical approaches prevalent in medieval times
- Explain the minor religious cults and their practices
- Describe the development of various Sufi orders and their practices in South India

5.2 Jainism and Centres

Jainism is one of the world's oldest non-theistic religion, founded and evolved by tirthankaras, saints, and followers. The term *jina* means conqueror, implying a person devoid of attachments and aversions. It was discovered by Rishabadeva, the first instructor, and the final one is Vardhamana, also known as Mahavira. According to Jain philosophy, twenty-four tirthankaras developed Jainism. But the true creator of the faith is the final tirthankara, Mahavira. He was born around 540 BCE at Kundagrama, near Vaishali, Bihar. He lived an austere life for twelve years until attaining nirvana in the thirteenth year, at the age of forty-two. As a result, he shared his experiences while also establishing religious rules. He died in 567 BCE. Jainism was supported by the kings, queens, aristocracy, merchants, and bankers of North and South India. Jainism enjoyed royal backing, as Bimbisara and his sons Abhayakumara, Meghakumara, and Nandisena adopted Mahavira's teachings. Ajatasatru, Udayana of the Vitabhaya Kingdom, Chanda Pradyota Mahasena, King of Avanti, and Chandragupta Maurya, among others, practiced and supported Jainism. Jainism extended from the Gangetic Valley to the rest of India. The expansion of Jainism to South India is particularly tied to the Bhadrabahu-Chandragupta incident. Due to a twelve-year drought in northern India, Jain monks relocated from Ujjain to the south, headed by Chandragupta, a pupil of Bhadrabahu. Jain missionaries continued to spread throughout southern India, including the Chola and Pandiya nations, as well as the Malabar area of Kerala. In particular, Vishakacharya, a pupil of

Bhadrabagu, proceeded further south into Tamil territory, first reaching Pandya territory in the early third century BCE, then other places slightly later.

Sufficient literary and architectural evidences proved that Jainism was supported by the rulers of Tamil region. Silapathikaram, Manimegalai and Eighteen didactic works indicate the influence of Jainism in the Tamil society. The early Pandya monarchs adhere to Jainism. For example, Maran Sendan was crucial in excavating the first rock-cut temple dedicated to the Jaina religion at Malaiyadikurichi. Srimara Srivallabha and Parantaka Viranaryana provided ample support for Jainism and its institutions. During Srivallabha's reign, the famed Sittanavasal rock-cut temple was renovated with the addition of a structural mukhamandapa at the request of Ilan Gautama, a well-known Jaina acharya from Madurai. Parantaka Viranarayana's reign also saw the expansion of the Jaina faith. His lithic records discovered at Aivarmalai, Anaimalai, Kalugumalai, and Eruvadi attest to the thriving state of the monastic establishment at these sites. Aside from the existing centers, numerous new ones emerged in Pandya territory throughout the eighth century. Among these, Anaimalai, Arittapatti, Kilavalavu, Kilakuyilkudi, Muttupatti, Chettipodavu, and Tirupparankunram deserve special mention. Sittannavasal, located west of Pudukkottai town, is a well-known Jaina site with a natural cavern and a rock-cut temple. The rock-cut temple dates back to the seventh century CE. Virasikhamani is a hamlet in the Tirunelveli district, 14 kilometers south-west of Sankarankoil. The hillside next to the settlement contains three natural caverns with a variety of stone beds cut at different levels. In the ninth century CE, Atuman Jinendra and his students used the first caverns as a vacation.

Kalugumalai, in the Kovilpatti district, was the most prominent Jaina center under the early Pandya rule. It was known as Tirunechchuram throughout the ninth and eleventh centuries CE. Jaina ascetics visited the hilltop on the village's northern side, where they formerly lived in four of the natural caves. The one on the eastern side is the largest and functioned as the residence of the chief monk. The whole length of the rock above this cavern has been transformed into a genuine gallery of superb miniature sculptures of Tirthankaras in three rows, intermingled with bold reliefs of Adinatha, Neminatha, Mahavira, Parsvanatha, Bahubali, Ambika, and Padmavati in specially carved niches. These powerful reliefs are masterpieces of 9th-century Pandya art, commissioned by ascetics

and sravakas from around Tamil Nadu. Gunasagaradeva ruled over the monastery of Kalugumalai, which was looked after by a large number of his students. As a major center of religious instruction, it drew ascetics, nuns, and lay followers from a variety of villages, including Kottaru, Kurandi, Tiruchcharanam, Kalakkudi, Nalkurkudi, Pidankudi, Karaikkudi, Alattur, Erahur Pereyirkudi, Ilavenbai, and others. Kalugumalai was a Jain bastion until the end of the tenth or early eleventh century CE, when it began to dissolve due to the development of Saivism and Chola control of the Pandya area.

Apart from Pandyas, even Pallava and imperial Cholas also patronized Jainism in their respective territory. Pallava rulers such as Simhavarman III, Mahendravarman donated the grants to Jain centres. Further, Pallava queens and nobles donated the stone beds to Jain monks. Mahendravarman who dedicated two temples to Vardhamana and Rishaba at Thiruparuthikundram. Chola rulers like Parantaka, Rajaraja I patronized Jainism. They donated the lands, paddy, oil for lamps and gold etc. Besides, merchant guilds and agrarian assemblies such as Nadu, *Citrameli Periyannattar* who donated the gold, kasu, paddy and also renovated the temples of Jains. The traders' important role in society was a driving force for Jainism's popularity in the Chola empire. These traders made significant contributions to the adornment of Jain institutions during this time period. Inscriptions from merchant guilds like as Narpattennayiravar and Perunagarattar demonstrate that they retained parallel rule over society and preserved the faith. Another remarkable feature observed during this time was the concentration of Jain in specific areas of the Chola country. The prominent Jain centres of the Chola country were Tirunarungondai, Tirumalai, Vellore, Villupuram, Tindivanam, Gingee, Tirukkoyilur, Chittamur, Chengalpattu, and Vandavasi.

The Kadmbas, Western Gangas, and Hoysalas were the most prominent dynasties that supported Jainism in the Deccan, notably in southern Karnataka. Under their patronage, the Kannada region became the center of south Indian Jainism. During their seven centuries of power (4th-11th century CE), the Gangas of Talakad made significant contributions to the expansion of Jainism in Karnataka. Ganga emperors include Madhava I, Harivarman, Avinita alias Kongunivarman, and others supported Jainism in their territories. They founded Chaityalayas and gave the villages to Jain monks. During the reign of the Gangas, Shravanabelagola became a major Jain center in south India. Along with Shravanabelagola, numerous Jain

centers were established. Koppal in Raichur district was also a well-known Jain center, comparable to Shravanabelagola. Aside from that, Karnataka has a large number of Jain centres. For example, Karkal, Tavanidi, Kothali, Examba, Halshi, Lakkundi, Lakshamesvara, and several more locations.

Jainism received patronage from practically all of Karnataka's kings, including the Kadambas of Banavasi, Chalukyas of Badami, Rashtrakutas, Chalukyas of Kalyana, Kalachuries, Rattas of Saundatti, Goa Kadambas, Shilaharas of Kolhapur, Seunas, Hoysalas, and Vijayanagara monarchs: Jainism enjoyed a favorable position, particularly under the Gangas and Rashtrakutas, and it remained a popular religion until the advent of Virasaivism and the formation of Neo-saivism in Karnataka. Even in the territory of Belgaum, like Saivism. Jainism was also quite popular throughout the study era. The enormous number of epigraphas, Jaina Basadis, and Sculptures demonstrates the predominance of Jainism in that region. It indicates that it received favor from both kings and feudatory chieftains.

According to epigraphical sources, certain Jaina monasteries were constructed within this faith. Raybag, Examba, Halshi, Tavandi, Belgaum, Saundatti, Telasanga, Ramatoirth, Munivalli, Kothali, Konnur, Khadaklat, Kerur, Hubli, Gokak, Degaon, Chachadi, and Bellad Bagewadi were among the major Jaina centers. There are references to the construction of Jaina Basadi. For example, an inscription⁶ dated 875 CE relating to Rashtrakuta Krishna II mentions the construction of a Jinendra Bhavana. Some notable Jaina basadi (temples). Patta Jinalay at Saundatti, Gonka basadi at Teradal, Thrikut basadi (including Kanaka Kalasha, Makarathoran, and Manasthamb), Kamala basati in Belgaum Fort, Basadi Examba, and so on.

Check Your Progress

1. Which kingdom strongly patronized Jainism in Karnataka?
2. Who was the first Tirthankara of Jainism?
3. Brief the development of Jainism under the early Pandyas.

5.3 New Religious Sects

The Bhakti movement promotes the devotee's profound emotional commitment to a personal deity, as well as the god's love for the devotee. This thought might have originated in the Gita. However, between the 7th and 10th centuries in South India, bhakti evolved from a mere religious

doctrine into a popular movement based on religious equality and broad-based social participation, which was spread through the Alvars and Nayanmars of the Vaishnava and Saiva sects. The trend, led by prominent saint-poets, peaked in the tenth century and then began to wane. However, it was transformed into a philosophical and ideological movement by a group of ambulatory academics or acharyas, beginning with Sankara, Ramanuja, and Madhvacharya. The trend also spread from South to North India.

During the 7th and 10th centuries, the saiva Nayanar and vaisnava Alvar saints of South India propagated the concept of bhakti to all elements of society, regardless of caste or gender. For example, Karaikal Ammayar was a female Nayanmar, whereas Nandan was a lower caste individual who became a Nayanmar. They taught bhakti in an emotionally charged manner and attempted to promote religious equality. They ignored ceremonies and traveled around the region multiple times, singing, dancing, and preaching bhakti. The Alvar and Nayanar saints employed Tamil as a means of spreading Bhakthi to the general populace. They also targeted and insulted the Jains and Buddhists, who had preferential access to South Indian rulers' courts at the time. These saint-poets opposed the rule of the traditional Brahmins by making bhakti available to everybody, regardless of caste or gender. Despite the emphasis on bhakti as the ideal style of devotion, they featured Brahmanical rites like as Vedic mantra recitation, idol worship, and pilgrimages to sacred sites.

In Saivism, sixty-three nayanmars appeared in various regions of South India and dedicated themselves to spreading the devotion to the masses. They considered lord Siva as the supreme deity and surrendered under him for reverence. Sundaranar developed the first list of Nayanmar names. Nambiyandar Nambi enhanced the list while compiling poets' content for the Tirumurai collection. Appar, Sundarar, Sambandar, and Manickavasagar are four of the sixty-three Saiva personalities that consider themselves to be ultimate beings. They walked from place to place, singing the poetry about the deity. *Tevaram* is a compilation of the first three members' work, whereas Manickavasagar's work is *Thiruvvasagam*. The hymns of Sambandar, Appar, and Sundara are a diverse treasure-house of religious experience, telling of mystical raptures and ecstasies, moments of light when there is a vision of God and the world is transfigured in the light of his love, and periods of gloom when everything is dark and the blind seeker is filled with fear. Manickavasagar's outpourings are somewhat different and more

vibrant, with more forthright admissions and passionate adoration. Some of them were outspoken critics of Buddhism and Jains. The Vaishnava branch of the movement is represented by twelve alvars. The alvars were Tamil poet-saints from South India who preached bhakti (devotion) to the Hindu Supreme God Vishnu through their songs of desire, ecstasy, and service. The bhakti of these early saints is a sweet, uncomplicated devotion that is completely devoid of sectarianism. They used the *Venba* meter in their songs. Their songs are included in the *Nalayira Divya Prabandham*. The revivalist movement's success was primarily accomplished during the next two centuries. Public debates that prompted kings and rulers to switch allegiance from one faith to another contributed significantly to this outcome. More importantly, the *Nayanmars* and *Alvars* used common speech in their soul-stirring songs, which were put to simple tunes that the populace enjoyed singing.

When considering the sociopolitical settings, the establishment of a monarchical state in South India was critical in supporting the Bhakti movement. According to a group of historians, the final surrender to God (authority) served as an idea instilled in people's minds via temples, which evolved as an essential institutional basis in a new socioeconomic environment. Newly emerging social formations (Indian feudalism, in which fertile areas were placed under the control of lords) need some philosophy to maintain them, which was given by Bhakthi saints in exchange for official patronage. This component of projecting and legitimizing the newly developing social construction is also evident in Tamil saints' songs. The temples served as both the Movement's institutional foundation and the institutional representation of the Brahmanical upper class, demonstrating a marked leaning toward the feudal pyramid's peak. The songs revere and defend feudal structures and values in a significant degree. This featured both the *Varnasrama* code and the *Jati* system.

Aside from the popular Bhakti movement, which emphasized devotion via song more than intellectual grounding. Another group of academics and acharyas formed throughout the medieval period to examine the Vedas and Upanishads and bring new intellectual elements to Hinduism. In this context, Sankara, Ramanuja and Madhvacharya presented the philosophical theories to Bhakthi such as Advita, Vishistadvaita and Dwaita respectively.

5.3.1 Adi Shankara and Advaita

Adi Shankara was born in 788 CE. in Kalady, Kerala, to Shivaguru and Aryamba. He was the one who popularized the Advaita philosophy. Shankara shown great intellect at a young age, and he is reported to have authored *Balabodha sangraha* at the age of six. Govindapada guided him through his early years of study. Shankara learned all of the texts in three years. He was just twelve years old and was about to speak on the *Prasthan Traya*. By the age of sixteen, he had proved the superiority of Vedantic knowledge. By the age of thirty-two, he had formed four mutts in four directions, each led by one of his renowned four disciples: Padmapada, Sureshvara, Totaka, and Hastamalaka. Shankara did not just write for intellectuals; he also provided the substance of deep teachings in simple and understandable *stotras*. His most notable philosophical works are *Prasthanatrayi*, *Upadesha Sahasri*, *Vivekachoodamani*, *Gaudapadiya Karikas*, *Mohamudgara (Bhaja govindam)*, *Vakyavrtti*, and others. Some of his religious hymns are *Soundaryalahari*, *Kanakatara Stotra*, *Ganesha Pancharatnam*, *Sivanandalahari*, and so on. Shankara wrote more than a hundred pieces in his brief life. When his mission ended in 820 CE, he ordered his followers to carry out his goal for humanity's well-being and died at Kedarnath.

Adi Shankara defines *Brahman* as transcendental real, the absolute being, and a self-evident luminous entity. Except for *Brahman*, all else is untrue, including the world, material objects, and persons. *Brahman*, known as the One who is Omnipresent, Omnipotent, and Omniscient, is the divine foundation of all being. In contrast to empirical knowledge, *Brahman* knowledge is known as *Svarupajnanam*, or knowledge of the nature of self. It serves as the foundation for the tangible world, which is then transformed into an illusionary reality. *Brahman* isn't an object. It is all-encompassing, limitless, unchanging, self-existent, full of joy, wisdom, and bliss. *Brahman* lives alone, free of qualities, modifications, and form; it is eternally pure. It is *Svarupa* (essence) and *Nirikara* (formless). It represents the essence of the knower. It includes the Seer (*Drashta*), Transcendent (*Turiya*), and Silent Witness (*Saakshi*). According to Shankara, *Atman* and *Brahman* are indistinguishable and fundamentally identical. *Brahman* lacks a beginning (*anadi*).

Adi Shankara states that bondage is a mistake placed on *Brahman* owing to self-ignorance. The world of plurality is placed over the non-dual

Brahman, which causes sorrow. *Maya* is *Brahman's* intricate illusionary force that leads it to be seen as a material reality with two distinct forms: *Nirguna Brahman* and *Saguna Brahman*. *Maya* conceals the presence and proof of *Brahman*. *Maya* is the limiting adjunct that distorts *Brahman* awareness. *Maya* conceals the *Brahman* from ordinary human awareness, while the other presents a world of multiplicity. *Maya* is also said to be ineffable since the fundamental truth underlying sensory experience is utterly veiled, despite the fact that all sense input entering one's consciousness via the five senses is *Maya*.

According to Advaita Vedanta, when man uses his intellect and is influenced by *Maya* to try to know or grasp the formless, indescribable *Brahman*, he views *Ishwara* as the *Brahman*. *Ishwara* is the result of the union of *Maya* and *Brahman*. However, *Maya's* projecting power is in effect, and *Ishwara*, also known as *Paramatma*, sees the diversity of the world. *Paramatma* is one, all-encompassing, and formless. *Ishwara* is untouched by karma; he is not a doer or a reaper.

Jiva is just the *Brahman* consciousness mirrored in the mind. *Jiva* has limited knowledge, power, and is located in a certain area. *Jiva* is composed of three bodies: gross, subtle, and causal. The material body is susceptible to birth and death. *Jiva* is a doer and a reaper, bound by karma. Advaita philosophy mentions the notion of soul rebirth (*Atman*) as plants, animals, and people based on their karma. They believe that suffering is caused by *Maya*, and that only knowledge (*Jnana*) of *Brahman* can eliminate *Maya*. When *Maya* is gone, there is no distinction between the *Jiva* and the *Brahman*. *Jivan mukti* refers to a level of joy that can be obtained while alive.

Advaita philosophy may be summarized as "*Brahma Sathyam Jagan Mithya, Jeevo Brahmaiva Na Aparaha*" – *Brahman* (the Absolute) is the only reality. This universe is false, and the individual soul, or *Jiva*, is identical to *Brahman*.

5.3.2 Ramanuja and Vishistadvaita

Vishistadvaita was not propounded by Ramanuja; the notions were developed prior to his arrival under the label Bhakti. Twelve *Vaishnavite-Alvars* from the Tamil area expressed their love and devotion to God, as well as their visions and encounters with the holy, via euphoric, soul-stirring, and touching metaphors and symbolism. These works are the most

significant scriptures, known as *Nalayira Divyaprabandham*. These songs are considered as the fundamental source for Ramanuja and his followers' ideology. Though these songs were most likely circulated orally among the inhabitants of this region, Nathamuni wrote them down and had them sung in temples. According to legend, Nammalvar, alias Sadakopa, delivered these songs to Nathamuni while in a yogic trance. In this lineage, in addition to *Alvars*, Nathamuni and Yamunacharya authored several works on the Vishistadvaita philosophy. As a result, Ramanuja's works, including *Sri-Bhasya*, *Vedartha-sangraha*, and *Gadya-traya*, as well as his interpretation on the *Bhagavad-gita*, provide a solid intellectual framework for the formation of Vishistadvaita philosophy.

Ramanuja was a social reformer and Hindu philosopher. His thought was heavily inspired by the Bhakti doctrine. In 1017 CE, he was born to Asuri Keshava Somayaji Deekshitar and Kanthimathi at Perumbudur, Tamil Nadu. After his father died, Ramanuja and his family relocated to Kanchipuram. He received initiation from Yadavaprakasa, a prominent *advaitic* scholar. Yadavaprakasa disagreed with Ramanuja's focus on bhakti over *jnana* in *advaitic* thinking and left. Ramanuja traveled to Srirangam to see a *vedantic* scholar, but he died before the meeting. Some academics stated that he learned Srivaishnavism on his own, while others stated that Periya Nambi led him into it. He lived a nomadic lifestyle, debated philosophy with others and caretakers of Vishnu temples around the region. He standardized temple rituals and promoted Srivaishnava ideology. Ramanuja wrote nine books, including his well-known commentary on *Vedantasutra*, *Sri Bhashya*. According to some accounts, he was threatened by the Chola king, prompting him to go to the Hoysala Kingdom, where he was patronized by the King after curing the evil spirit that afflicted the King's daughter. Bittideva, the King, thereafter turned to Srivaishnavism and began erecting Vishnu temples. Ramanuja's fame grew rapidly, and he had a large following who aspired to attain Narayana. They embraced bhakti and lived a devout life. Ramanuja died at the age of 120 in 1137 CE and entered the abode of the Supreme Being.

Vishistadvaita views *Brahman* (*Ishwara*), *jiva* (*cit*), and *prakṛti* (*acit*) as the ultimate reality. *Brahman* is the absolute, autonomous reality, whereas the other two are dependent realities. *Brahman* represents truth, knowledge, infinity, and bliss. He is the source of all goodness and excellence. He is the creator, protector, and destroyer of the cosmos. He is also the inhabitant and controller of the entire universe. He is the whole of which all *jivas* and

prakṛti are components. His figure is breathtakingly lovely, devoid of any flaws and blemishes. He generates this cosmos from the *cit* and *acit* parts of himself while remaining untouched in his core character. He cannot be accused of bias or hardheartedness since he produces based on the individual souls' prior karma.

Jiva also known as *cit*. The *jivas* are many but have same form and nature. Each *jiva* is unique from the body, mind, *prāṇa*, and *buddhi*. He is blissful, atomic, unmanifested, unthinkable, homogenous, and unchangeable, and serves as the foundation for awareness and knowledge. *Ishwara* controls him. He is the knower of knowledge, the doer of acts, and the observer of their consequences – karma. The *jiva*, despite being free, is confined in *samsara* by the presence of *prakṛti*, *avidya*, *karma*, and *vasana*. The next is *acit* also known as *prakṛti*. It is the insentient substance from which the material cosmos has evolved. It is always changing and cannot serve as a foundation for knowledge. *Brahman*, or *Ishwara*, is the independent reality, whereas the other two are dependent realities that exist within him. Just as skin, meat, seed, color, taste, and fragrance may all coexist in the same fruit, so can *cit* and *acit* in *Brahman*.

The alternate methods of liberation, according to the Vishistadvaita doctrine, are Bhakti (passionate devotion) and wholehearted self-surrender. They are adopted by individuals based on their eligibility and preferences. It entails preparing one's mind and intellect for love of God. Bhakti has traditionally been divided into numerous elements, including *arcanam* – performing pooja to god, *sravana* – listening to lectures on the god, *padasevanam* – serving the god's lotus feet, *kirtana* – singing god's glories, *smarana* – remembering the god, and *vandanam* – doing *namaskaras*.

According to the Sri Vaishnava tradition, Bhakti can be nurtured in seven phases known as the *Sadhana-saptaka*. Their names are *Viveka*, *Vimoka*, *Abhyasa*, *Kriya*, *Kalyana*, *Anavasada* and *Anuddharsha*. *Viveka* eats sattvic food; *Vimoka* gives up all wants for material pleasure; *Abhyasa* thinks about the Lord repeatedly; *Kriya* performs poojas and *Yankyas*; *Kalyana* cultivates auspicious attributes such as honesty, non-injury to animals, and compassion for all beings; *Anavasada* is exhibiting steadfast faith, not losing heart even in the face of adversity, but continuing to contemplate god cheerfully. *Anuddharsha* maintains moderation and does not become overjoyed, even when there are signs that God is becoming

favorable. Even though these are advised by Vishistadvaita, they are quite difficult to follow for the average person. As a result, Ramanuja established the practice of complete submission to god, also known as *Saranagathi*. *Jiva* can attain *Brahman* and become a part of him through this *upaya*.

5.3.3 Madhvacharya and Dvaita

Madhva is regarded the originator of Dvaita philosophy. He was born in 1238 CE in Pajaka, near Udupi, to Madhyageha Bhatta and Vedavati. His parents gave him the name Vasudeva, although he also went by Purnaprajna and Ananda tirtha. He was drawn to the road of renunciation, and even as an eleven-year-old lad, he opted to be initiated into the monastic order by Achyuta-Pragna, a well-known ascetic in Udupi. In a few months, he had won the discussion against expert professors. Later, he became renowned as Madhvacharya. He embarked on a South Indian tour when he was quite young. He preached the teaching of dualism and renewed religious faith in millions of people's hearts. He encountered several challenges before eventually winning the hearts of many intellectuals. Madhva's works generally known as Sarvamulagrantha. His works are Pramanalakshana, Vishnutattva-vinirnaya, Rigbhasya, Mayavadakhandana, Tatparyanirnaya and Tattvaviveka; his treatises on the Brahmasutra are Brahmasutra bhasya, Anubhasya and Anuvyakhyana. He traveled far and wide before returning to Badri and installing the Krishna idol he discovered on the seashore of Udupi. He started social improvements in Udupi. He founded mutts to promote the study of *Dvaita* philosophy. At the age of seventy-nine, he left to Badri for deep meditation.

This *Dvaita* posits that Brahman is distinct from the *jivas* and *prakṛti*. The *jivas* differ from one another and from the *prakṛti*, and the numerous things derived from *prakṛti* are likewise distinct. Brahman is the only *svatantra* (free), while Lakṣmi, Narayana's spouse, the *jivas*, and *prakṛti* are all *asvatantras*. Even if *Brahman* did not create them, the absolute master has complete authority over them. *Brahman*/God has no physical nor human form. He is present everywhere and called Vishnu is also known as Hari, Krishna, Narayana, Vasudeva, and Puruṣhottama, among other names. He is not merely the universe's creator and destroyer, but also its all-encompassing controller. He is endowed with endless, fortunate traits, as mentioned in the scriptures. He is the epitome of absolute perfection. He is impervious to flaws. *Maya* is his unimaginable power that enables him to accomplish all cosmic actions such as creation, protection, destroy,

control, enlightenment, obscuration, bondage, and liberation. Grace is one of his most significant traits for redeeming a *jiva* who is committed to him. He has the ability to incarnate himself as avatars. All avatars are equal, albeit the expression of his power may vary in them.

A *jiva* is an independent soul, although it is always reliant on *Brahman*/God. The *jivas* exist in an unlimited number and differ from each other and the results of *prakṛti*. Each is unique. Its ignorance of its true nature, which differs from the body-mind complex, is known as 'avidya' and is the result of God's will. This has resulted in a trans-migratory bondage. *Dvaita* classified the *jivas* into three permanent groups: *mukti-jiva*, *nitya-samsarins*, and *tamo-jiva*, which indicates that those *jivas* are eligible for salvation, while the others are perpetually transmigrating and doomed. The *jivas* in the first category are open to spiritual ideals. They can find redemption via concentrated spiritual practices and God's love. The second category consists of those who live in the world and are primarily interested in worldly values. As a result, they are constantly transmigrating. The *jivas* in the last category are naturally wicked and continue to degenerate, eventually leading to eternal damnation.

Nature, or *prakṛti*, is the ultimate source of the physical cosmos. It is everlasting, but not sentient. The three *guṇas*—*sattva*, *rajas*, and *tamas*—are considered its initial products. They produce the intellect, *akāṅgārā* (egoism), *manas* (mind), *indriyas* (sensory organs), and *pancha bhutas* (Earth, Water, Wind, Fire, and Akasha) in that order. However, being a dependent reality, it evolves not by itself, but by God's will, which is exercised in accordance with the *jivas*' karmas or deserts. God instills ignorance and *māyā* in *jivas*, resulting in their bondage. As a result, a *jiva* can only be liberated from that bondage via devotion to god. To become a Bhakta, one must first gain awareness of God's majesty and benevolence through the scriptures and seek guidance from a qualified guru. Practicing *Sravaṇa* – listening to the texts, *manana* – reflecting on their lessons and *dhyāna* – meditation can lead to bhakti (devotion) and eventually obtain God's grace. Thus, bhakti is the basic way of salvation.

Check Your Progress

1. Who familiarized the philosophy of Advaita?
2. What is *Jiva* according to Vishistadvaita?
3. Who is the supreme authority according to *Dvaita*?

5.4 Minor Cults: (Kalamukhas and Saktas)

Various sects of the people practiced a variety of minor cults during the medieval period. Some are tantric, folk, or Brahmanical religious cults. Tantric sects including Kapalikas, Kalamukhas, Mahavrattas, and Saktas were prominent among Saiva communities in South India, and the state patronized them. For example, the Chalukyan and Chola states favored Kalamukas and Kapalikas, respectively. Furthermore, they served as rajagurus for the monarchs. The next parts will address the Kalamukha sect, which was widespread in the Karnataka region, as well as Saktas.

5.4.1 Kalamukhas

The Kalamukha sect of Saivite ascetics was prevalent in Karnataka from the 11th to the 13th century. The word Kalamukha may allude to the practice of marking one's forehead with a black stripe. They demonstrate the presence of at least two significant factions within the Kalamukha order: the Sakti-parisad and the Simha-parisad. Records from the later division have been discovered throughout a large region, including areas of Andhra Pradesh and Mysore. The previous division appears to have been mostly restricted to Mysore, Dharwar and Shimoga districts. The Kalamukhas teach that certain practices, such as using a skull as a drinking vessel, smearing oneself with the ashes of the dead body, eating the flesh of such a body, carrying a heavy stick, erecting a liquor-jar and using it as a platform for making offerings to the gods, and so on, constitute the means of obtaining all desired results in this world and the next. A band of Rudraksha seeds on the arm, matted hair on the head, a skull, covering oneself with ashes, and so forth. They also believe that by some unique ceremonial performance, members of many castes can become Brahmans and ascend to the highest Ashrama, e.g., 'by just joining the initiatory ritual (Diksha), a man becomes a Brahman at immediately. Ramanuja's sribhāṣya offers information about the Kalamukha sect. Rāmānuja, a contemporary of the Kalamukhas, lived in Southern India. According to the Taraka-rahasya-dipika, a commentary on Gunaratansuci's Sad-darsana-samuccasa, the Kalamukhas, like the Pasupatas, Saivas, and Mahavratadharas, were both married (sa-strika) and unmarried (nistrika), also known as calebates or Naiṣṭhika Brahmacarins. Celebates were considered superior to married people.

The Kalamukhas had expanded across a large area and were typically in charge of the temples. Their significant centers were found

in the Hasan, Kadur, Chitradrug, Mysore, Bangalore, Tumkur, Kolar, and Shimoga districts, as well as in specific locations such as Abbalur, Hangal, Gadag, Sriparvata, or Stisaila in Kurnool, and across the Kannada nation. Some Kalamukhas priests served as Rajagurus to monarchs, earning them the prefix 'Rājaguru'. Some of them are notably recognized, such as Sarveśvarasakti (1255 CE.), Rudrāsakti (CE. 1250) of Kuppāṭur; Vamasakti of Balegame; Rudrasakti (1255 CE.) of Dvirasamudra; and Kriyassakti, the preceptor of Bukka, Harihara and Doṇarayas. It is noteworthy that the pontiffs of the Kotisvara temples are identified in the inscriptions as the recipients of the patronage of the Emperors, princes, and governors, for example, the Chalukyan Emperor Somesvara II, the Seuna Singhana, the Mahimanda, Isvaradatta, and Dronapaila, and the Mahapradhanas Mahadandanniyaka patronized the Kalamukhas and their temples.

In addition to tantric activities, Kalamukhas focused on social welfare. During the 11th and 12th century, the Kalamukhas were particularly active in educational efforts in Karnaṭaka. In reality, they ran large educational institutions called Mattas, which were linked to Saiva temples. The most well-known of them were at Belagavi, in the neighboring territory of the Sindas of Bellaguttii, and in Huli, in the Kundi province of the Raṭṭa. Again, the most significant Maṭṭas in the Chalukyan empire were those of Belagavi, Kuppāṭur, Bandhavapura, and Sindagere. It is said that in Belagavi, there existed a federation of five Mattas known as Panchalinga Matta, which included the famed Kodiya Maṭṭa. Mattas acted as the worshipping place where the human body standing erect from joy at the worship of the Sivalinga, the place appointed for the performance of the rites of the Saiva Brahma; the place for the study of the four Vedas, namely, the Sama and the Atharva with the Angas; a place for all kinds of Natika (dancing); the place where food was freely distributed to sufferers, to the destitute, to the lame, the blind, deaf, to story tellers, singers, drummers, genealogists, dancers, and eulogists, to the naked, the wounded, Ksapanaka, Ekadandi, Tridandi, Hamsa, Paramahamsa, and other beggars from various countries; the place where suitable medicine (was given) to various kinds of diseased persons; a place of security from fear for all living things.

This once-popular cult abruptly faded in the thirteenth century, which remains an enigma, although it appears that the Vira-Saiva sect's quick ascent to popularity had a significant influence in the process.

5.4.2 Saktas

Shaktism is a Hinduism religion that worships the Goddess (Feminine God) as the highest deity or ultimate truth. In other words, it is a cult of Goddess worship. The Goddess is frequently referred to as Shakti or Devi, which means “Divine Mother”. Shakti represents force, vigor, and potency. Shakti represents the feminine deity and the female energy involved in creation. In Shaktism, the Goddess is adored in several incarnations, including the aggressive Durga, the frightening Kali, the nurturing Parvati, and the peaceful Lakshmi, among others. She provides salvation to the devotee and is the driving force behind all deeds. The devotees of Shaktism are known as Shaktas. Shaktism shares similarities with Shaivism and is known as Shiva and Shakti.

Tantras are mentioned in manuscripts as early as the ninth century CE. Goddesses are commonly represented in many types of meditation and ceremonial devotion. It entails the practice of various tantric mantras and bodily postures. Kundalini yoga is frequently used in this context. Kundalini is a spiritual energy or life force found at the base of the spine and like a coiled snake. The practice of Kundalini yoga is thought to awaken the sleeping Kundalini Shakti through the six chakras and penetrate the seventh and final chakra, or the crown. Kundalini Yoga employs three distinct strategies: Bhakti yoga, Shakti yoga, and Raja yoga. In West Bengal, there are two primary kinds of the Tantric strand: folk tantra and classical tantra. Folk tantra emphasizes ritual practice, direct experience, and practical effects. It is claimed that the goddess bestows supernatural skills (siddhi) and strength (shakti) upon the practitioners. The people Tantrika walks to the burning ground to worship and see the Goddess. It is mostly oral tradition and refers to a practice. Many folk tantrik are uneducated. As a result, reading texts receive minimal focus. In contrast, in traditional tantra, the Goddess represents freedom (moksha) and consciousness (brahman). The traditional tantrika is thought to be granted omniscience (brahmajnana) by the Goddess.

The custom of fifty-one Saktipithas originated in the early medieval period. This tradition is tied to a mythology that clearly emphasizes the oneness of all the goddess' holy sites. According to folklore, Daksha Prajapati organized a yajna during the Satyayuga. He wasn't pleased with Shiva's actions and attitude. To disgrace his daughter, he invited all the Gods and Goddesses save his son-in-law (Shiva) and daughter (Sati) to the

event. When Sati learned about her father's function, she requested Shiva for permission to visit. Shiva first declined the proposition since they had not been invited. But after Sati's constant persuasion, Lord Shiva conceded and permitted her to attend. Unfortunately, Daksha did not accept his daughter Sati and began insulting Shiva in front of all the guests. Sati could not take her husband's criticism by father. She eventually leaped into the sacrificial fire pit (Yajnakunda). Knowing this, Shiva grew enraged and invaded the location of the sacrifice, killing Daksha and destroying everything. Shiva, devastated at Sati's death, traversed the heavens with Sati's corpse on his shoulder. As a result, the order and stability of the universe were disrupted. When the threat was seen, all of the Gods entrusted Vishnu with the task. Vishnu entered Sati's body through yoga and chopped the corpse into pieces with His chakra. Shiva ceased mourning and restored his heavenly serenity after realizing Sati's body was no longer alive. The areas where various organs/parts of Sati's body and jewelry fell became holy to the Goddess and were known as Saktipithas.

Sakteya Brahmanas, also known as Piṭaras and Mussads, followed the Sakta tradition in south India, namely Kerala. Kerala has sixteen temples where the Sakta ceremonial worship of Piṭaras/Mussads is or was widespread, including Mannampurathukavu, Nileswaram, Kalarivathukkal Bhagavati Kshetram, Valapattanam, and Panamkavu. These temples are known as Kavus (groves), and they have a distinct architectural structure when compared to other temples in Kerala. Most of them are located on hilltops or surrounded by tiny woods. Sakta tradition and temples, such as Kapalikas and Kalamukhas, were supported by the government. The Chirakkal King is supposed to have visited the Panamkavu temple to ritually enhance his sword before embarking on a fight. Chieftains may nominate and appoint the head priests of temples, known as mutta piṭarar, and their helpers. Rituals were an essential part of the tradition. The worship of these esoteric deities is unique in that they exist within the secret inner world of Piṭaras. They do not divulge this to others unless they are conversant with the Trika, Krama, Kaula, and Tripur systems or have been inducted into one of these esoteric tantric traditions.

Check Your Progress

1. Define Sakta tradition?
2. Who were responsible for rituals in Sakta temples of Kerala?
3. How many Saktipithas exist in India?

5.5 Virasaivism

The Vira-Saiva sect developed in Karnataka in the 12th century as a Hindu reform movement started by Basaveswara, also known as Basavanna. Despite some researchers' claims that Vira-Saivism was practiced long before Basava's arrival, Vira-Saivism emerged as a popular movement in the 12th century in the northern region of Karnataka. Virashaivas are also known as Lingayats. Lingayats are the bearers of Lord Shiva's emblem, the "Linga". Virashaivism thought that holding the linga around one's neck, regardless of gender, would bring salvation. They should not worship any other deities than the linga. The Lingayats believed that salvation comes via hard effort and devotion to the removal of societal problems. Basava employed his Vachanaas, such as the Shat-Sthala-Vachana, Kalajnana-Vachana, Mantra-Gopya, Ghatna Chakra-Vachana, and Raja-yoga-Vachana, to develop social awareness.

Basava was born into a Brahmanical household around 1125 CE in Karnataka. He worked in the King's court. From boyhood, he was skeptical of Hindu belief systems and rituals, as well as prejudice based on caste. When he witnessed inequality based on caste, religion, and gender at an early age, he emerged as a reformer determined to destroy it and establish a new society based on equality. He questioned several traditional Hindu beliefs and practices including caste, ritual impurity, and the role of women. The organization promised its members a new social order based on ritual equality (in terms of worship and belief), the holiness of all work, and universal ritual purity, which meant purity for all followers regardless of gender, age, or vocation. This movement communicated its views in Kannada, the spoken language of the masses.

Basavanna utilized his Vachanaas to propagate his beliefs against gender or societal inequality, as well as superstitions and rites that he regarded bad. He founded new public organizations, such as the Anubhava Mantapa (or "hall of spiritual experience"), which encouraged men and women of different socioeconomic backgrounds to publicly discuss spiritual and everyday life issues. He battled against the harsh caste system, which discriminated against individuals based on their birthplace. To achieve salvation, he preached Panchachara (five rules of behavior) and Ashtavarna (eight shields) to safeguard the body as the god's home. Every Virasaivite should adhere to them without fail.

Essential features of the Lingayats:

1. Rejection of Polytheism and promotion of Monotheism
2. Anti-Rituals and Anti-Pollutions (concept of impurity)
3. Equality in all the spheres (Caste, creed and gender etc)
4. Panchachara
5. Ashtavarna

Anti-rituals and Anti-Pollution

Basava spoke out against Hindu rites. He preached against temple worship, sacrifice, and pilgrimage. Virasaivites were discouraged from performing sacrifices or participating in rites involving killing and lavish gifts to Gods and Goddesses. Endowment to temples was also outlawed since Vira-saivism thought that such activities promoted inequity amongst devotees.

Basava criticized defilement in the name of caste and gender on the spiritual path. These were known as the “Pancha Sutakas” or Five Pollutions, which included pollution caused by (i) birth, (ii) death, (iii) menstruation, (iv) spittle, and (v) caste interaction, or contact with inferior castes. From a Brahmanical standpoint, these were regarded contamination and should be cleaned by rituals. Basava proclaimed that Vira-saivite will be devoid of such pollutions. According to Vira-Saivite religion, a Lingayat woman's birthing is devoid of contamination. Death was regarded as a unification with Lord Shiva that should be welcomed rather than mourned, and Basava argues that there was no need for cleansing because Vira-saivites wore the linga on their bodies, which were both spiritually and physically pure. In Hinduism, menstruation is considered defilement, and women are not permitted to do pujas during this time. However, Vira-saivite women were free to practice their religion without interruption, even during menstruation, which was not deemed filthy. Basava believes that there should be no discrimination based on gender or biological distinctions between men and women on the spiritual path. Vira-saivite never considered contamination by contacting others by touching and looking, as upper caste Hindus did, because seeing or touching the body of a lower caste person was deemed impure. According to Vira-saivism, everyone was equal before Siva. They were against caste prejudice. Basava emphasized mental cleanliness as important for personal salvation. It was not dependent on ritual purity. Furthermore, regardless of caste, creed,

or gender, everyone who follows Basava's path can find salvation. Basava provided the *Panchachara* and *Ashtavarna* for gaining salvation.

Panchachara or the five codes are:

A Vira-Saivite's life should include the following: Lingachara – daily worship of Sivalinga; Sadachara – attention to vocation and duty; Sivachara – acceptance of the monotheism that Siva is the only god; Bhriyachara – love of all creatures, compassion for them, and treating everyone equally without discrimination; and Ganachara – defense of the community and its tenets.

Ashtavarna or the eight shields are:

While Sadaga goes on his spiritual journey, eight shields protect him. Guru is the spiritual teacher, Linga is Shiva, *Jangama* is a traveling monk, *Paduka* is the water used to bathe the Linga or guru's feet, *Prasada* is a sacred sacrifice, *Vibhuti* is holy ash, *Rudraksha* is holy beads, and Mantra is "*Namah Sivaya*". Vira-saivism finally highlighted the dignity of labor and the equality that was promised to all fundamental improvements in a society founded on injustice and exploitation.

Check Your Progress

1. Who found Vira-Saivism sect in Karnataka?
2. What is Panchachara in Vira-Saivite doctrine?
3. Brief the ultimate aim of the Vira-Saivite sect?

5.6 Sufism

Sufism is a mystical and spiritual dimension of Islam that emphasizes the inward search for God and the cultivation of a personal relationship with the Divine. Sufis, or practitioners of Sufism, seek to attain spiritual enlightenment, inner purity, and union with God through practices such as meditation, prayer, chanting, and self-discipline. Central to Sufism is the concept of "tasawwuf," which refers to the purification of the soul and the journey towards spiritual perfection.

Belief System of Sufism

Tawhid (Oneness of God): Central to Sufism is the belief in the absolute Oneness of God (Tawhid). Sufis believe that God is transcendent,

immanent, and beyond human comprehension. They strive to attain direct communion with the Divine through spiritual practices and contemplation.

Love and Devotion (Ishq): Sufism emphasizes the power of love and devotion (Ishq) as the most potent force for spiritual transformation. Sufis view love as the driving force behind the seeker's journey towards God and the ultimate goal of union with the Beloved.

Unity of Existence (Wahdat al-Wujud): Sufism teaches the concept of the Unity of Existence, which asserts that all creation emanates from the Divine and is interconnected. Sufis perceive the Divine presence in all things and strive to transcend the illusion of separation to experience unity with all of creation.

Spiritual Journey (Tariqah): Sufism offers a structured path or spiritual journey (Tariqah) for seekers to progress towards spiritual realization. This journey involves stages of purification, self-discipline, and inner transformation under the guidance of a spiritual master (Pir) or teacher.

Inner Knowledge (Ma'rifah): Sufism emphasizes inner knowledge (Ma'rifah) or spiritual insight acquired through direct experience of the Divine. Sufis seek to transcend intellectual understanding and experience the Divine Reality through intuitive perception and mystical experiences.

Practices of Sufism

Dhikr (Remembrance of God): Dhikr, or the remembrance of God, is a central practice in Sufism. Sufis engage in repetitive chanting, recitation of divine names or phrases, and silent meditation to evoke spiritual presence and cultivate awareness of God's proximity.

Sama (Spiritual Music and Chanting): Sama refers to spiritual gatherings where Sufis engage in collective chanting, music, and dance as a means of elevating the soul and experiencing divine ecstasy. Sufi music, particularly the devotional poetry of mystic poets set to music, is an integral part of Sufi gatherings.

Muraqabah (Contemplation): Muraqabah involves contemplation and introspection to achieve inner peace, spiritual insight, and awareness of one's inner states. Sufis practice silent meditation, visualization, and reflection on divine attributes to deepen their connection with the Divine.

Adherence to Sharia (Islamic Law): Despite their emphasis on mystical experiences, Sufis appear to be adhering to the principles of Islamic law (Sharia) and ethical conduct (though there are groups that don't adhere to sharia). They believe that spiritual enlightenment must be grounded in obedience to God's commandments and moral righteousness.

Asceticism and Self-Discipline: Sufism encourages ascetic practices such as fasting,

voluntary poverty, and self-discipline as means of purifying the soul, detaching from worldly attachments, and focusing on the spiritual path. Service to Humanity: Sufism emphasizes the importance of compassion, altruism, and service to humanity as expressions of divine love and spiritual realization. Sufis engage in charitable works, social welfare activities, and outreach to the marginalized as acts of devotion to God.

Historical Overview

Islam initially entered India through trade and diplomatic contacts along the western coast, primarily in the region of present-day Kerala. The Arabian Peninsula had long been a center of trade and commerce, and Arab merchants had established maritime trade routes with the Indian subcontinent since ancient times, they gradually began to establish permanent settlements along the Malabar Coast. One notable settlement was established by Malik bin Dinar, a companion of the Islamic prophet Muhammad, at present-day Kasaragod district, around the 7th century CE. This settlement, known as Maipady, is considered one of the oldest Muslim communities in the Indian subcontinent.

Sufism, with its emphasis on spiritual teachings and mysticism, played a significant role in the spread of Islam in Kerala. Sufi missionaries, belonging to various orders ventured into the region to propagate Islam through peaceful means. They established Khanqahs (Sufi centers) and Dargahs (shrines) that became focal points for religious and social activities. The teachings of Sufi saints like Sheikh Zainuddin Makhdum, who settled in the town of Ponnani in the 13th century, attracted followers and contributed to the expansion of Islam in Kerala.

With the advent of the Tughluq dynasty (and later due to the formation of Muslim provincial states), Islam started to spread fast throughout the Deccan. The vital elements were the Islamic missionary zeal, the work of the Sufis, the presence of the scholars, and the encouragement and patronage given by the Muslim rulers to men of letters, art and architecture. This gave an impetus to the Sufi institution and many Sufi orders were established. From 1300 CE, the Deccan became a subject of discussion in Sufi circles of Delhi. The Chishti Sheikhs of Delhi deputed their khulfa and disciples to Daulatabad, Malwa and Gujarat. Those who settled at khuldabad and other areas of the Deccan were actively engaged in spreading the message of Islam through peaceful means and by deputing their khulfa and disciples in the different towns of Deccan.

When Muhammad bin Tughluq permitted his people to go back to Delhi in 1337 CE, a sizeable population of Turkish, Afghan, Persio-Aryan and Indo-Aryan stock, who had originally moved to Daulatabad, and not move back to north and made Deccan their permanent home. In the beginning, the population was concentrated around Khuldabad, Daulatabad and other parts of Maharashtra but as it multiplied it moved towards Gulbarga, Bidar and Bellary of the present Karnataka state and some districts of Telangana: Andhra, as a result of which Sufi activity spread further. The shrines of the saints of the thirteenth and fourteenth centuries still existing in Khuldabad, Daulatabad, Gulbarga, Bijapur and Bidar provide evidence. The socio-cultural influence of the Deccan on the north Indian immigrants was such that even their language, Persian was influenced by the local dialect, and a combination of the two emerged in the Dakani dialect in the subsequent centuries.

In the Bahmani period (1347-1527) Sufism reached at its peak, it had a strong grip on the daily life of society. Sayed Zayn ad-Din Dawud Daulatabadi and Shaykh Burhan ad-Din Gharib (also known as khalifah) were the leading Sufi saints and early Chishti saint of the Bahmani period. The Vijayanagara Empire, also had cordial relations with Sufi saints and communities. Sufi shrines and Khanqahs coexisted alongside Hindu temples, reflecting a spirit of religious tolerance and pluralism.

In medieval South India, several Sufi orders (Tariqas) flourished, each with its distinct beliefs, practices, and contributions to the region's spiritual and cultural landscape. Here are some of the prominent Sufi orders, their propagators and their characteristics:

Chishtiyya Order

Belief System: The Chishtiyya order emphasizes love, devotion, and the importance of spiritual guidance from a master (Pir) in the path to God. They advocate simplicity, humility, and service to humanity as essential virtues. The famous sufi saint Moinuddin chisti belonged to this sufi order. **Practices:** Chishtiyya Sufis engage in devotional practices such as dhikr (remembrance of God), sama (spiritual music and chanting), and contemplation. They often prioritize communal gatherings (Majlis) and retreats (Khalwa) for spiritual purification. Shaikh Zainuddin Makhdum: A revered Sufi saint belonging to the Chishtiyya order, Shaikh Zainuddin Makhdum migrated from the Middle East to settle in the town of Ponnani in present-day Kerala during the 13th century. He is credited with

spreading Islam and Sufism in the Malabar region through his teachings and spiritual guidance. The Makhdum Mosque in Ponnani stands as a testament to his influence.

Qadiriyya Order

Belief System: The Qadiriyya order emphasizes the importance of following Islamic law (Sharia) while seeking spiritual enlightenment. They stress the idea of selflessness, detachment from worldly desires, and submission to the will of God. **Practices:** Qadiriyya Sufis practice various forms of dhikr, including silent meditation and vocal chanting of divine names. They place a strong emphasis on obedience to the spiritual master and adherence to Islamic rituals. **Hazrat Khwaja Syed Sultan Ibrahim:** Also known as Quwatul Arifin, Hazrat Khwaja Syed Sultan Ibrahim was a prominent Sufi saint associated with the Qadiriyya order. He lived in the 12th century and is believed to have traveled to Tamil Nadu from Arabia. Hazrat Khwaja Syed Sultan Ibrahim settled in the town of Nagore, near Nagapattinam, where he attracted numerous disciples and followers. His dargah (shrine) in Nagore remains a popular pilgrimage site.

Suhrawardiyya Order

Belief System: The Suhrawardiyya order emphasizes the pursuit of knowledge, wisdom, and illumination (Irfan) as the means to attain spiritual realization. They advocate a synthesis of intellect and intuition in the path to enlightenment. **Practices:** Suhrawardiyya Sufis engage in spiritual exercises such as meditation, contemplation of divine attributes, and the study of metaphysical texts. They emphasize the importance of spiritual insight (Kashf) and mystical experiences. **Hazrat Shah Jalaluddin Qadiri Suhrawardi:** Hazrat Shah Jalaluddin Qadiri Suhrawardi was a revered Sufi saint associated with the Suhrawardiyya order. He lived during the 14th century and was known for his spiritual teachings and ascetic practices. Hazrat Shah Jalaluddin Qadiri Suhrawardi is believed to have traveled to various parts of South India, spreading the teachings of Sufism and establishing Sufi centers.

Shadhiliyya Order

Belief System: The Shadhiliyya order emphasizes the path of spiritual purification (Tazkiyah) and the eradication of ego (Nafs) as prerequisites for union with God. They advocate strict adherence to Islamic principles

and moral conduct. Practices: Shadhiliyya Sufis practice rigorous self-discipline, including fasting, seclusion, and self-examination. They focus on the cultivation of inner virtues such as patience, gratitude, and contentment. Hazrat Shahul Hamid: Also known as Qutbuddin Shahul Hamid or Nagore Andavar, Hazrat Shahul Hamid was a prominent Sufi saint associated with the Shadhiliyya order. He lived during the 16th century and was a disciple of Hazrat Khwaja Syed Sultan Ibrahim of the Qadiriyya order. Hazrat Shahul Hamid continued his spiritual legacy in Tamil Nadu, particularly in the Nagore region, where his dargah (shrine) is venerated by devotees.

Contributions

The contributions of Sufis to South Indian society were multifaceted and far-reaching, encompassing spiritual, cultural, educational, and humanitarian domains. Sufi saints played a significant role in promoting education and intellectual enlightenment. They established Madrasas (Islamic schools) and Sufi lodges (Khanqahs) that served as centers of learning, where students received instruction in Islamic sciences, literature, philosophy, and mysticism. Sufis were actively involved in social welfare and charitable activities, providing assistance to the poor, needy, and marginalized segments of society and also established hospitals, orphanages. Sufis promoted cultural syncretism by integrating Islamic traditions with local customs, languages, and artistic expressions. They engaged in dialogue with adherents of other faiths, fostering mutual respect, understanding, and coexistence. The interaction between Sufism and local traditions, including the Bhakti movement, resulted in the emergence of a syncretic culture in South and Deccan India. Sufi poetry, music, and literature contributed to the enrichment of South Indian cultural heritage.

Check Your Progress

1. What do you mean by Tasawuf?
2. How was Islam introduced to Kerala Society?
3. To which Sufi order did Moinuddin Chishti belong to?

5.7 Summary

The present unit deals with the socio-religious movements which emerged in the Southern part of India based on the ideology of bhakti

mainly from the ninth to the seventeenth century which includes the *sufi* movement. The unit covers the Alvars and Nayanmars respectively Vaishnava and Saiva saints who practiced and preached the path to attain moksha i.e surrender to God (devotion). Along with *bhakti*, a new philosophical explanation also emerged during the study period such as Advaita, Vishistadvaita and Dvaita. Apart from the dominant religious orders, the study reflects the Jainism and Jaina centres in south India and minor religious orders such as Kalamukhas and Saktas with portraying their religious and ritual practices. Further, the unit discusses the essential features of Virasaiva sect and *Sufism* and their various aspects.

5.8 Key Words

Adhikari: A seeker who has the four-fold qualification

Alvars: Vaishnava saint

Anadi: that whose beginning cannot be determined based on the time and space

Artha prakasha: manifestation of object

Guna: Quality of substances

Ishtalinga: The Phallic form of Shiva worn on the body of the Lingayat

Matts: Religious monasteries

Nayanmars: Saiva saint

Nishkama karma: An action performed without expectation of results

Panchachara: The five postures or stances adopted by every Virasaiva follower to protect the disintegration of the faith.

Punya: Religious merit

Saguna Brahma: The highest truth with attributes

Uttama: Superior

Vachana: A saying in simple verse form

5.9 Self-Assessment Questions

- Define the Bhakti movement in South India.
- Explain Adishankara's *Advaita* philosophy.
- Compare the philosophies of *Vishistadvaita* and *Dvaita*.
- Analyse the path shown by Basava to achieve moksha.
- Describe the religious and ritual practices of Kalamukhas.
- Discuss the different classes of *Sufis* in the Deccan region.

5.10 Further Readings

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