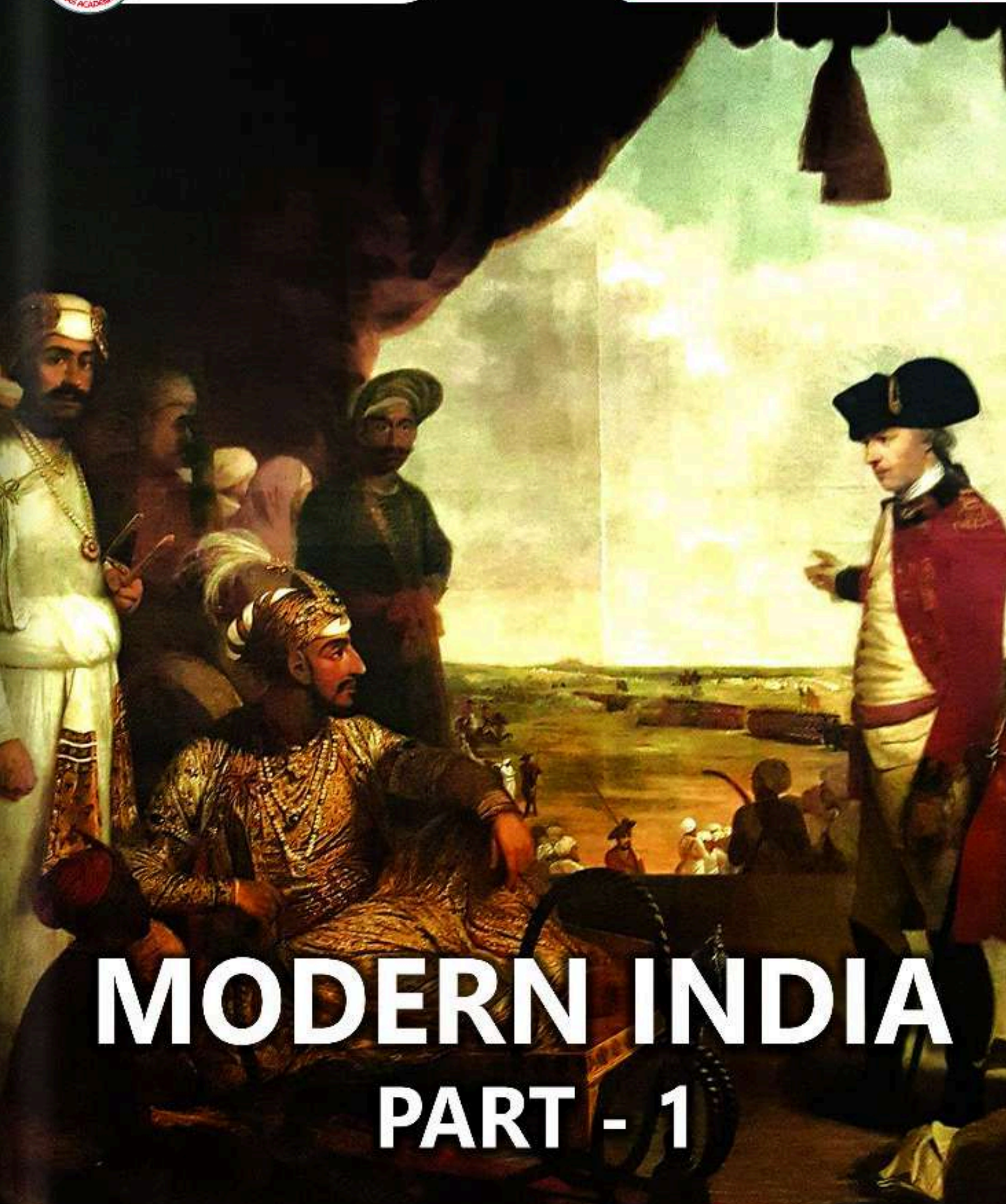




**OFFICERS IAS ACADEMY®**  
IAS ACADEMY BY IAS OFFICERS

**MAINS HARVEST™**



# MODERN INDIA

## PART - 1

OFFICERS' IAS ACADEMY

**GS-I**  
**MODERN INDIA**  
**Part-1**  
**Mains Harvest**

**ISO 9001:2015**  
**CERTIFIED ACADEMY**

**OFFICERS IAS ACADEMY**  
(IAS Academy by IAS Officers)

---

935, 6th Avenue, Aishwarya Colony, Anna Nagar, Chennai, Tamil Nadu 600040  
Contact: +91-9840816701, 044-40483555, +91-9677174226  
[www.officersiasacademy.com](http://www.officersiasacademy.com)

## MESSAGE FROM THE DIRECTOR

**Dear Aspirant,**

This book is dedicated to YOU, the untiring civil service aspirant who has the drive and commitment to persevere towards clearing this exam which is considered as one of the toughest exams in the world.

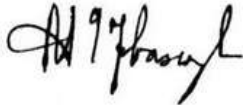
We congratulate you on choosing this book for “**Modern India Part-1**”. Our attempt here is to simplify important concepts without losing the key points. Hence, we hope you will find this book useful in your civil services journey.

About this book

This book is a distillation of the expertise of the faculty at Officers IAS academy, explained in simple and easy to understand language. What you get to study in this book has been painstakingly collated by our faculty through their years of teaching and mentoring thousands of aspirants.

A strong zeal from you to clear this exam combined with our coaching and textbook will, I am sure help you scale great heights.

I wish you the very best in the most important endeavour of your life.



R. A. Israel Jebasingh

(IAS, 2004 Batch All India Rank 59)

Director of Officers IAS Academy

## HOW TO USE THIS BOOK?

### **Hello Aspirant!**

There is a subtle difference between putting in effort and putting in the right and focussed effort. That difference could determine whether you get into the civil services or not! This statement becomes highly relevant during the UPSC Main Examination stage.

Aspirants know that every mark scored or missed in the Main examination determines their presence as well as their place in the All-India Rank list. Unlike the Preliminary examination, Main exams are fairly predictable. But with Mains, completing the examination on time becomes the biggest challenge.

Even with persistent efforts, aspirants generally tend to struggle in completing the Mains Syllabus. And even when the syllabus is covered, there is a struggle in recollecting appropriate points during the examination.

Such challenges are faced by all UPSC Mains Candidates. This is because of the sheer mindboggling number of topics, dimensions, and links with current affairs that aspirants have to sift through in their mind before writing an answer – something that is indeed a herculean task.

We in the R&D team of the Officers IAS Academy, have been pondering over this challenge, and have found a solution.

Our R&D team spent a year meticulously combing through the *past 47 years'* Mains General Studies question papers, to identify all possible topics and dimensions ever covered for each subject in an UPSC Main examination. Our researchers, then set out to prepare a series of books for each of the 'Main exam subjects' (pertaining to GS1, GS2, & GS3) where all relevant content is covered in a scientific and precise manner. Aspirants can confidently use these books to 'complete' the UPSC Main Exam syllabus effectively and efficiently.

Please note, we do not advocate the use of these 'Mains Harvest' books as 'Standard' sources. However, instead of reading endless number of books for the UPSC preparation, aspirants can focus on the standard books (NCERTs) for foundational knowledge and then devote the rest of their time in studying the Officers IAS Academy's Mains Harvest books.

For you, dear aspirants, we have practically 'harvested' the 'essence' of the UPSC main examination to produce the 'Mains Harvest' book series. Use them well!

Thanking and wishing you all the very best in your preparations,

**R&D Team,**

Officers IAS Academy, Chennai.

# Contents

India before the advent of Europeans .....	2
Chauth and Sardeshmukhi .....	2
The Mughals and their challenges.....	2
Challenges before the Mughals.....	3
Empires shake when Panipat battles were fought.....	8
Questions.....	9
Social / Religious movements .....	10
Socio Religious Reform Movements in India.....	10
Linkage between Indian Renaissance and emergence of the national Identity .....	12
Raja Ram Mohan Roy .....	14
Young Bengal Movement .....	17
Aspects of the Company legislation .....	19
Ramakrishna Mission and its Significance.....	20
Suddhi Movement .....	21
Bharat Dharma Mahamandal.....	24
Self respect movement .....	29
SNDP-Yojna.....	32
Temple Entry Movements .....	35
The deoband movement.....	38
Farizi Movement.....	40
Kuka movement.....	42
Socio-religious reforms under namdharis:.....	43
Rahnumai mazda yasnam .....	44
The Bhagat Movement.....	46
The wahhabi movement .....	47
Satyashodhak movement .....	48
Ahmadiyya movement.....	50
Sharda sadan- Pandita ramabai :.....	52
Poona Sarvajanik Sabha.....	54
Darul-uloom .....	55

Ishwar Chandra Vidyasagar: .....	56
Dharma Sabha: .....	57
Balshastri Jambhedkar: .....	57
Tattva Bodhini Sabha:.....	58
Gopal Hari Deshmukh: .....	58
Paramahansa Mandali:.....	58
Radhaswami Movement: .....	59
Bharatvarshiya Brahmo Samaj: .....	59
Prarthana Samaj:.....	60
Singh Sabha Movement: .....	60
Theosophical society: .....	61
Aligarh Movement: .....	62
Sadharan Brahmo Samaj: .....	62
Gopal Ganesh Agarkar: .....	62
Dev Samaj:.....	63
Bharat Dharma Mahamandala: .....	63
Indian Social Conference: .....	64
Ahmadiyya Movement:.....	64
Servants of India Society: .....	65
Seva Sadan: .....	65
Bharat Stree Mahamandal: .....	65
Justice Movement:.....	66
Akali Movement:.....	66
Temple entry movement .....	67
Questions.....	67
Viceroy and governor generals-----	68
Indian National Movement during Lord Lytton and Lord Ripon's viceroyalty .....	68
Conservative vs Liberal Schools of Administrators .....	69
Indian princes during the Revolt of 1857 .....	72
British policies to prevent another revolt.....	73
Masterful inactivity policy .....	84
Curzon's policy towards tibet .....	85
Policies of British Governor Generals.....	86

Dalhousie- The father of Modern India .....	90
Policies of Lord Curzon .....	91
Questions: .....	95
Revolt of 1857 .....	96
Cause for Revolt .....	96
How the revolt of 1857 evolved the British policies?.....	97
Questions: .....	103
Acts and Policies during British raj .....	104
Indians entry into civil services.....	104
Development of education during British Rule.....	107
Growth of Press in India .....	116
British Foreign policy .....	120
Positive steps taken by the British to modernise India. ....	126
Ijara system .....	129
Ilbert Bill .....	130
Sarda Act.....	131
Education Despatch of 1854.....	133
The First Census.....	134
Hunter education system .....	135
Government of India Acts of 1858.....	136
Calcutta madrasa.....	138
Questions: .....	139
Peasant, tribals and People's movement .....	140
Indigo movement .....	140
Munda movement .....	142
The significance of patharughat in indian freedom struggle .....	145
Important Tribal Movements of the Mainland .....	147
Questions: .....	154
Impact of British rule on Indian economy.....	155
British Economic Policies in India, 1757-1857 .....	155
Role of railways.....	164
Dadabhai Naoroji's theory of the Drain of Wealth .....	166
Emergence of new social classes in British India .....	169

Indentured labour from India .....	171
Famines in colonial India .....	174
Questions: .....	177
<b>Personalities -----</b>	<b>178</b>
1) Subhash Chandra Bose.....	178
2) Latika Ghosh .....	186
3) Bhai Maharaj Singh.....	187
4) Bhagat Singh .....	188
5) Surya Sen.....	191
6) Ram Prasad Bismil.....	193
7) Bagha Jatin.....	194
8) Bir Tikendrajit Singh .....	195
9) Tirot Sing Syiem.....	196
10) Hemu Kalani.....	196
11) Khudiram Bose.....	196
12) Raj guru.....	197
13) Chandra sekhar azad.....	197
14) Rash Behari bose .....	198
15) Ashfaqulla Khan.....	199
16) Alluri Sitarama Raju .....	200
17) Jatindra Nath Das.....	200
18) Aurobindo Ghosh.....	200
19) Sachindranat sanyal .....	201
20) Rajagopalachari .....	203
21) Tej Bahadur Sapru .....	205
22) Kiang Nongbah .....	206
23) Vinoba Bhave .....	208
24) Lal Bahadur shastri.....	210
25) Swami Vivekananda: .....	213
26) Sir Syed Ahmed Khan:.....	218
27) Henry Vivian Derozio:.....	220
28) Jyotiba Phule:.....	221
29) Sarojini Naidu:.....	223



30) VD Savarkar:.....	227
31) Bhulabhai Desai:.....	228
32) Rashbehari Ghosh: .....	230
33) JP Narayan:.....	231
34) Lala Hansraj: .....	233
35) Lala Lajpat Rai: .....	233
36) Bal Gangadhar Tilak:.....	238
37) Vallabhai Patel: .....	242
38) Subramaniya Bharati: .....	248
39) Birsa Munda: .....	250
40) Chapekhar Brothers:.....	252
41) Kunwar Singh: .....	254
42) P. Ananda Charlu: .....	255
43) Titu Mir: .....	256
44) Raja Ravi Verma:.....	257
45) Narayana Guru: .....	259
46) Pandita Rama Bhai: .....	262
47) Theodore Beck: .....	264
48) Mahadev Govind Ranade: .....	265
49) Madan Mohan Malaviya: .....	268
50) Sir William Jones: .....	271
51) MN Roy .....	272
52) Kamaladevi Chattopadhyay: .....	275
53) C. Shankaran Nair:.....	277
54) S A Dange: .....	278
55) M.A. Ansari:.....	281
56) Muzaffar Ahmed: .....	282
57) K.M. Munshi:.....	282
58) Malathi Choudhury: .....	285
59) MC Chagla: .....	286
60) Baba Amte:.....	286
61) Acharya Narendra Dev: .....	287
62) Dr. Zakir Hussain:.....	289

63) M R Jayakar:.....	291
64) M A ANSARI .....	291
65) P C JOSHI .....	292
66) Indulal Yagnik.....	293
67) C P Ilbert .....	294
68) John Simon.....	295
69) Ramsay MacDonald.....	295
70) Lord Wavell .....	296
71) Sir William Wedderburn .....	297
72) N G Ranga.....	298
73) Vallathol Narayana Menon.....	299
74) C.Y. Chintamani .....	300
75) Madanlal Dhingra.....	301
76) Bhai Parmanand .....	301
77) Dr. Satyapal.....	302
78) Vasudev Balwant Phadke .....	303
79) George Yule.....	304
80) C F Andrews.....	305
81) N C Kelkar .....	305
82) Purshottam Das Tandon .....	306
83) Bhartendu Harish Chandra.....	307
84) A O Hume .....	307
85) Shyamji Krishna Verma.....	308
86) Rani Gaidinliu .....	309
87) Saifuddin Kitchlew .....	310
88) Khan Abdul Ghaffer Khan.....	311
89) Seth Jamnalal Bajaj .....	311
90) Nivedita Bhasin .....	312
91) S. Satyamurthi.....	312
92) Udham Singh .....	313
93) Bacharuddin Jusuf Habibie .....	313
94) Nelson Mandela.....	314
95) E M S Namboodiripad.....	315

96) Ram Manohar Lohia .....	315
97) Tej Bahadur Sapru .....	316
98) Henry Cotton .....	316
99) Veeresalingam Pantulu .....	316
100) Brahmagupta.....	317
101) Amir Khusrou.....	317
102) Margaret Noble .....	318
103) Ali Sardar Jafri.....	319
104) Aruna Roy .....	320
105) Aryabhata .....	320
106) Banabhatta.....	321
107) Jayadeva .....	322
108) D.K.Karve .....	322
109) Shaukat Ali .....	322
110) Mohammad Ali.....	323
111) J.Krishnamurti .....	323
112) Pupul Jayakar .....	324
113) Gopi Krishna .....	324
114) T. Prakasam .....	325
115) Mohammad Iqbal .....	325
116) Keshub Chandra Sen .....	326
117) Raidasa .....	326
118) Sajjad Zahir .....	327
119) Lala Hardayal .....	327
120) James Wilson .....	328
121) Achyut Patwardhan.....	329
122) Mirza Haider .....	329
123) Mohammad Barkatullah .....	329
124) Sohan Singh Bhakna.....	330
125) Alluri Sitaramaraju .....	330
126) Jadonang .....	331
127) Jadunath Sarkar.....	332
128) Nizamuddin Auliya.....	332

129) Jagath Seth.....	333
130) Baba Ramchandra .....	333
131) Sir Thomas Roe .....	333
132) Tavernier .....	334
133) Kalhana.....	334
134) Panini .....	335
135) Dr. J.C.Daniel .....	335
136) Balwant Garge .....	335
137) Prof. Jayant Narlikar .....	336
138) R.C.Dutt.....	337
139) Megasthenes .....	337
140) Rudramadevi.....	338
141) Rani of Jhansi Lakshmi Bai .....	339
142) Allasani Peddana.....	339
143) Govind Guru .....	339
144) Taji Mideran .....	340
145) Benoy Badal Dinesh .....	340
146) Laurie Baker .....	341
147) Abul Kalam Azad .....	341
148) Chaitanya Mahaprabhu .....	343
149) Tantiya Tope.....	343
150) Nazir Hasan .....	344
151) Subash Gupte .....	344
<b>Literary contributions of prominent Freedom fighters -----</b>	<b>346</b>
Arabindo Ghosh .....	346
Ramprasad Bismil.....	346
Bhagat Singh.....	346
Sachindranath Sanyal: .....	347
Subhash Chandrabose: .....	347
Bhagwati Charan Vohra .....	347

**MODERN INDIA**  
**(16<sup>TH</sup> CENTURY-1885)**

## *India before the advent of Europeans*

### **Chauth and Sardeshmukhi**

- The right to assess and collect these taxes was asserted first by Shivaji in the later seventeenth century, on spurious grounds that his family was hereditary tax collectors in Maharashtra.
- Chauth and sardeshmukhi were the taxes collected not in the Maratha kingdom but in the neighbouring territories of the Mughal Empire or Deccan sultanates

### **Chauth**

- Chauth (from Sanskrit meaning one-fourth) was a tax or tribute imposed, from the early eighteenth century, by the Maratha Empire in India.
- It was one fourth of the total land income of any region. It was taken from that region which was protected by the Maratha army from any foreign invasion. According to the historian Ranade, it was not only a donation to the army but was a tax given in lieu of the protection from foreign invasion.
- The sultans of South and the Mughals had given this right to collect this tax from their areas to the Marathas. The 3/4 part of chauth had been collected for the maintenance of the army. It was collected by maratha (Sardar) chief for his own sustenance too, in the form of Saraujam.
- The 6% of Chauth Sahotra (tax) was kept aside safely for the Part Secretary Three percent of Chauth, which was called gauda was distributed by the Maratha raja at his will. 16% of this Raja kept for himself, which was collected by Peshwa or representative. With the help of this right the economy of the state came in the hands of the peshwas. For the first chauth was demanded after the treaty of Purandar (1665).

### **Sardeshmukhi**

- It was an old tax given to the maratha chief as he was the head of the state (Deshmukh). According to Shivaji being the hereditary Sardeshmukh highest in rank and in lieu of being the custodian of the rights of the people, he has the right to collect Sardeshmukhi.
- The sardeshmukhi was an additional 10% levy on top of the chauth.
- There was an official in Qutub Shahi (Golkonda) state to collect the desh mukh tax. Sardeshmukhi was equal to the 10% of land revenue, which was collected by the Maratha rulers himself or by his representative.
- This tax was collected from those areas which were included in the Maratha state. The Maratha chiefs used to appoint their own separate tax officials which were different from the central officials. The chief appointed officials (Aumashta) who used to collect 90% Sardeshmukhi for them.

### **The Mughals and their challenges**

#### **The Mughals**

- The first half of the 18th century saw the decline of the mighty Mughals, who had been the envy of their contemporaries for almost two centuries.
- The reign of Aurangzeb (1658–1707) proved to signify the beginning of the end of Mughal rule in India. It is argued that Aurangzeb's misguided policies weakened the stability of the state and the decline gained momentum after his death due to wars of succession and weak rulers.
- Though Muhammad Shah ruled for a long spell of 29 years (1719–48), a revival of the imperial fortunes did not take place as he was an incompetent ruler. Muhammad Shah's reign witnessed the establishment of the independent states.

## Challenges before the Mughals

### External Challenges

- In the absence of internal strength, the Mughals could not put a tough front against external challenges which came in the form of several invasions from the north-west.
- The northwestern borders had been neglected by the later Mughals and not much effort was expended in protecting the border.
- **Nadir Shah**, the Persian emperor, attacked India in 1738–39, conquered Lahore, and defeated the Mughal army at Karnal on February 13, 1739. Later, Muhammad Shah was captured, and Delhi was looted and devastated.
- According to an estimate, apart from the Peacock Throne and the Kohinoor diamond, seventy crore rupees were collected from the official treasury and the safes of the rich nobles.
- **Ahmad Shah Abdali**, who was elected the successor of Nadir Shah after the latter's death in 1747, invaded India several times between 1748 and 1767.
- He continuously harassed the Mughals who tried to buy peace in 1751–52 by ceding Punjab to him. In 1757, Abdali captured Delhi and left behind an Afghan caretaker to watch over the Mughal emperor.
- Najib-ud-Daula ('supreme agent' of Abdali) was expelled from Delhi by the Maratha chief, Raghunath Rao, who also captured Punjab. In 1759, Ahmad Shah Abdali returned to India to take revenge on the Marathas.
- In 1761, Abdali defeated the Marathas in the Third Battle of Panipat. The last of Abdali's invasions came in 1767.

### Internal Challenges

1. **Weak rulers** after Aurangzeb was a big blow to the Mughal empire

#### **Bahadur Shah I (ruled 1707–12)**

- After a nearly two year- long war of succession, the 63-year-old Prince Mu'azzam, the eldest son of Aurangzeb, became the emperor, taking the title Bahadur Shah. He was later called Bahadur Shah I).
- He had killed his brothers Muhammad Azam and Kam Bakhsh in the war of succession. Khafi Khan gave the title of 'Shahi- Bekhabar' to Bahadur Shah.
- He adopted a pacific policy with the Marathas, the Rajputs, and the Jats. Shahu, the Maratha prince, was released from Mughal captivity, and Rajput chiefs were confirmed in their respective states.
- However, the Sikh leader Banda Bahadur attacked the Muslims in Punjab, and, hence, the emperor took action against him. Bahadur Shah I died in February 1712.

#### **Jahandar Shah (ruled 1712–13)**

- With the help of Zulfikar Khan, Jahandar Shah became the emperor. Zulfikar Khan was appointed prime minister;
- He introduced the izara system to improve the financial condition of the empire. Jahandar Shah abolished Jaziya.

**Farrukhsiyar (ruled 1713–1719)**

- After killing Jahandar Shah with the help of Sayyid brothers—Abdulla Khan and Hussain Ali (known as ‘King Makers’), Farrukhsiyar became the new emperor.
- He followed a policy of religious tolerance by abolishing Jizya and pilgrimage tax.
- In 1717, he gave farmans to the British. In 1719, the Sayyid brothers, with the help of Peshwa Balaji Vishwanath, dethroned Farrukhsiyar. Later, he was blinded and killed. It was the first time in history that an emperor was killed by his nobles.

**Rafi-ud-Darajat (ruled Feb. 28–June 6, 1719)**

- He ruled for the shortest period among the Mughals.

**Rafi-ud-Daula (ruled June 6–Sep. 17, 1719)**

- The Sayyid brothers placed Rafi-ud-Daula with the title Shah Jahan II on the throne. The new emperor was an opium addict.

**Muhammad Shah (ruled 1719–48)**

- After the death of Rafi-ud-Daula, Raushan Akhtar became the choice of the Sayyid Brothers. Muhammad Shah, as he came to be known in history, was given the title of ‘Rangeela’ due to his luxurious lifestyle.
- Muhammad Shah, with the help of Nizam-ul-Mulk, killed the Sayyid Brothers. In 1724, Nizam-ul-Mulk became the wazir and founded the independent state of Hyderabad.
- In 1737, Baji Rao I, the Maratha Peshwa, invaded Delhi with a small army of 500 horsemen.
- In 1739, Nadir Shah defeated the Mughals in the Battle of Karnal and later imprisoned Muhammad Shah and annexed areas west of the Indus into the Persian empire.

**Ahmad Shah Bahadur (ruled 1748–1754)**

- Ahmad Shah was an incompetent ruler who left the state affairs in the hands of Udham Bai, the ‘Queen Mother’.
- Udham Bai, given the title of Qibla-i-Alam, was a lady of poor intellect who ruled with the help of her paramour, Javid Khan (a notorious eunuch).

**Alamgir II (ruled 1754–59)**

- Alamgir II was a son of Emperor Jahandar Shah. Ahmed Shah Abdali, the Iranian invader, reached Delhi in January 1757.
- During his reign, the Battle of Plassey was fought in June 1757. Alamgir II was assassinated.

**Shah Jahan III (ruled 1759–60)**

- Also known as Muhiul- millat, he was placed on the throne as a result of the intrigues in Delhi, but was later deposed through Maratha intervention.

**Shah Alam II (ruled Oct. 1760–July 1788; Oct. 1788–Nov. 1806)**

- His reign saw two decisive battles—the Third Battle of Panipat (1761) and the Battle of Buxar (1764).
- In 1765, according to the terms of Treaty of Allahabad (August 1765), he was taken under the East India Company’s protection and resided at Allahabad.
- He also issued a farman granting to the Company in perpetuity the Diwani (the right to collect revenue) of Bengal, Bihar, and Orissa. In 1772, the Marathas took him to Delhi where he lived till 1803.
- In 1803, he again accepted the protection of the English, after the defeat of Daulat Rao Scindia by the English. Afterwards, the Mughal emperor became the pensioner of the English.

**Akbar Shah II (ruled 1806–37)**

- He gave the title of ‘Raja’ to Rammohan Roy. During his regime, in 1835, the East India Company discontinued calling itself subject of the Mughal emperor, and stopped issuing coins in the name of the Mughal emperor.



### **Bahadur Shah II (ruled 1837–57)**

- Bahadur Shah II or Bahadur Shah Zafar (Zafar being his surname) was the last Mughal emperor.
- The Revolt of 1857 had made a futile attempt to declare him the Emperor of India. He was captured by the English and sent to Rangoon where he died in 1862.
- In legal terms, the Mughal Empire came to an end on November 1, 1858 with the declaration of Queen Victoria.

### **2. Shifting allegiance of Zamindars**

- Though the Mughals had tried to curb the power of the zamindars and maintain direct contact with the peasants, they had not wholly succeeded.
- Many local zamindars helped the nobility, the other powerful class within the empire, to take advantage of the weakness of the empire and carve out independent kingdoms for themselves.

### **3. Jagirdari Crisis**

- The nobility comprised people who were either assigned large jagirs and mansabs or appointed subahdars of Mughal subas and given the responsibility of maintaining these. To this class belonged many Rajput rulers, subahdars, and mansabdars.
- Mughal rule has often been defined as “the rule of the nobility”, because these nobles played a central role in administering the empire.
- There was divisiveness among the nobility on the basis of religion, homeland, and tribe, and each category formed a group of its own.
- Mutual rivalry, jealousy, and contest for power among the various groups during the rule of the later Mughals (in the absence of a strong central leadership) not only reduced the prestige of the emperor but also contributed to the decline of the empire.

### **4. Rise of Regional Aspirations**

- Aurangzeb’s reign itself witnessed rebellions by regional groups like the Jats, Sikhs, and Marathas.
- They defied the authority of the Mughal state in their bid to create kingdoms of their own.
- They did not succeed in their efforts, but they influenced the future course of political events in their respective regions. Their continuous struggle against the empire for political ascendancy weakened the empire

### **5. Economic and Administrative Problems**

- The number of amirs and their ranks or mansabs had increased sharply over time; there was little land left to be distributed among them as jagirs.
- Then there were the wars, the luxurious lifestyles of the emperors and amirs alike, and the reduction in khalisa land, all of which burdened the state. The result was that the expenditure of the state exceeded its income.

### **6. Other problems**

- There was no significant scientific and technological advance that could have improved a stagnant economy.
- The once flourishing trade did not enrich the empire’s coffers even as the inroads by European traders grew along coastal India.
- The empire had become too vast to be efficiently administered by a centralised system when the rulers were weak and incompetent.

**Rise of Regional States**

The states that emerged as a result of the decline of the Mughal Empire can be classified into the following three broad categories:

**1. Successor States**

- These were the Mughal provinces that turned into states after breaking away from the empire.
- Though they did not challenge the sovereignty of the Mughal ruler, the establishment of virtually independent and hereditary authority by their governors showed the emergence of autonomous polity in these territories.
- Some examples are Awadh, Bengal and Hyderabad.

**2. Independent Kingdoms**

- These states came into existence primarily due to the destabilisation of the Mughal control over the provinces, examples being Mysore and the Rajput states.

**3. The New States**

- These were the states set up by the rebels against the Mughal empire, examples being the Maratha, the Sikh, and the Jat states.

**Hyderabad**

- The founder of the Asaf-Jah house of Hyderabad was Kilich Khan, popularly known as Nizam-ul-Mulk.
- Kilich Khan, disgusted with the Mughal emperor who had appointed Mubariz Khan as a full-fledged viceroy of the Deccan, defeated and later killed Mubariz Khan in the Battle of Shaker-Kheda (1724).
- In 1725, he became the viceroy and conferred on himself the title of Asaf-Jah.

**Awadh**

- The founder of the independent principality of Awadh was Saadat Khan, popularly known as Burhan-ul-Mulk. Saadat Khan was a Shia.
- He had joined in a conspiracy against the Sayyid brothers, which resulted in his being given an increased mansab. Later, driven out of the court, he was prompted to found a new independent state.
- Saadat Khan committed suicide due to pressure from Nadir Shah who was demanding a huge booty from him. He was succeeded by Safdar Jang as the Nawab of Awadh.

**Bengal**

- Murshid Kuli Khan was the founder of the independent state of Bengal. He was a capable ruler and made Bengal a prosperous state.
- He was succeeded in 1727 by his son Shujaud-din. His successor, Sarfaraz Khan, was killed in 1740 by Alivardi Khan, the deputy governor of Bihar at Gheria, who assumed power and made himself independent of the Mughal emperor by giving yearly tribute.

**The Rajputs**

- The Rajputs tried to re-establish their independence in the 18th century. This forced the Mughal ruler Bahadur Shah I to march against Ajit Singh (1708), who had formed an alliance with Jai Singh II and Durgadas Rathor.
- But the alliance was broken and the situation was saved for the Mughals. At one time the Rajputs controlled the entire territory extending from the south of Delhi up to the western coast.

### Mysore

- Another important state to make its appearance in the 18th century was that of Mysore. This territory located at the junction of the Eastern and Western Ghats was ruled by the Wodeyars.
- Various powers, interested in this territory, turned the area into a constant battlefield. In the end, the Mysore state was brought under the rule of Haider Ali who ruled the state but not without trouble.
- He was involved in constant warfare with the British and so was his son Tipu Sultan.

### Kerala

- Martanda Varma established an independent state of Kerala with Travancore as his capital. He extended the boundaries of his state from Kanyakumari to Cochin.
- He made efforts to organise his army along the Western model and adopted various measures to develop his state.

### The Jats

- The agriculturist Jat settlers living around Delhi, Mathura, and Agra revolted against the oppressive policies of Aurangzeb.
- The first major rebellion by the Jats against Mughal imperial forces occurred in Mathura district in 1669. It was led by Gokula. It was not successful.
- Churaman and Badan Singh succeeded in setting up the Jat kingdom of Bharatpur in the 18th century. But it was under Suraj Mal that Jat power reached its zenith.
- He not only provided an efficient system of administration but also greatly extended the territory of the state. His state included territories from Ganga in the east to Chambal in the south and included the Subahs of Agra, Mathura, Meerut, and Aligarh.
- However, the Jat state suffered a decline after the death of Suraj Mal in 1763. Thereafter, the state split into small areas controlled by petty zamindars who mainly lived by plunder.

### The Sikhs

- In 1675, Aurangzeb arrested and executed the ninth Sikh guru, Guru Tegh Bahadur, who had refused to embrace Islam. According to Sikh tradition, the guru had supported the rights of Kashmiri Pandits and protected them against persecution by the Mughals.
- Guru Gobind Singh, who succeeded Guru Tegh Bahadur, openly rebelled against Aurangzeb. He transformed the Sikhs into a militant sect in defence of their religion and liberties.
- Banda Bahadur, who later assumed the leadership of the Sikhs in 1708, was defeated and killed. In the wake of the invasions of Nadir Shah and Ahmad Shah Abdali, the Sikhs once again asserted their authority.
- At this stage, they organised themselves into 12 misls or confederacies which exercised control over different parts of the kingdom.
- The credit for establishing a strong kingdom of Punjab goes to **Ranjit Singh** who was the son of Mahan Singh, the leader of the Sukarchakia misl. Ranjit Singh brought under control the area extending from the Sutlej to the Jhelum.
- He conquered Lahore in 1799 and Amritsar in 1802. By the Treaty of Amritsar with the British, Ranjit Singh acknowledged the British right over the Cis-Sutlej territories.
- Ranjit Singh proved to be an efficient administrator. He greatly modernised his army with the help of Europeans.
- But towards the close of his reign, the English forced him to sign the Tripartite Treaty in 1838 with Shah Shuja and the English Company whereby he agreed to provide passage to the British troops through Punjab with a view to placing Shah Shuja on the throne of Kabul. Ranjit Singh died in 1839.
- His successors could not keep the state intact, and, soon enough, the British took control over it.

### **The Marathas**

- Perhaps the most formidable province to emerge was that of the Marathas. Under the capable leadership of the Peshwas, the Marathas uprooted the Mughal authority from Malwa and Gujarat and established their rule.
- At one time they claimed the right to be the chief inheritors of the Mughal dominion, but their authority was challenged by Ahmad Shah Abdali in the **Third Battle of Panipat** (1761).
- The Marathas quickly recovered from the defeat and offered the most formidable challenge to the English East India Company in the struggle for political supremacy in India.

### **Rohilkhand and Farrukhabad**

- The states of Rohilkhand and the kingdom of the Bangash Pathans were a fallout of the Afghan migration into India.
- Large-scale immigration of Afghans into India took place in mid-18th century because of political and economic turmoil in Afghanistan.
- Ali Muhammad Khan took advantage of the collapse of authority in North India following Nadir Shah's invasion, to set up a petty kingdom, Rohilkhand. This was the area of the Himalayan foothills between Kumaon in the north and the Ganga in the south.
- The Rohillas, as the inhabitants of Rohilkhand were known, suffered heavily at the hands of the other powers in the area, the Jats and the Awadh rulers and, later, the Marathas and the British.
- Mohammad Khan Bangash, an Afghan, set up an independent kingdom to the east of Delhi in the area around Farrukhabad, during the reigns of Farrukhsiyar and Muhammad Shah.

### **Nature of Regional States**

- The independent political systems that emerged in the provinces continued to maintain ties with the Mughal imperial authority and acknowledged the emperor's importance as an umbrella.
- The polity that emerged in these states was regional in character, and functional with the collaborative support of the different local groups like the zamindars, merchants, local nobles, and chieftains.
- The provincial rulers had to take care of these various local interests in order to maintain themselves. Of course, there were exceptions; for instance, in Mysore, rulers did not recognise the local chieftains.

### **Limitations**

- The provincial rulers failed to develop a system based on sound financial, administrative, and military organisation.
- Though some of them tried to modernise, notably Mysore, on the whole, they were backward in science and technology.
- Another drawback was the constant warfare these states had with the neighbouring regional powers—wars in which none could ultimately dominate.
- In fact, these states were strong enough to challenge Mughal power, but none was able to replace it with a stable polity at an all-India level.

### **Empires shake when Panipat battles were fought**

- Panipat and its adjacent region, located in present Haryana on the banks of the Yamuna and between the fertile plains of the Ganga and Indus rivers, have witnessed several battles.
- These battles changed the course of Indian history at different points of time. The first Battle of Panipat in 1526 was between Babur and Ibrahim Lodi.

- The result of the battle laid the foundation of the Mughal Empire by ending the rule of the Delhi Sultanate.
- The Second Battle of Panipat in 1556 was between Akbar and Hemu; it decided in favour of the continuation of the Mughal rule.
- The Third Battle of Panipat in 1761 between the Marathas and Ahmad Shah Abdali put an end to the Maratha ambition of ruling over India.

**Why Panipat was a favourite battle field:**

- Panipat had a strategic location. One of the parties of the war generally came from the north/northwest through the Khyber Pass to get hold over Delhi, the political capital of northern India.
- To move a military through rough terrains-deserts of Rajasthan or the other northern areas infested with dense forests-was very risky and difficult. On the other hand, the rulers at Delhi considered Panipat as a comfortable strategic ground and hence they preferred to take the fight there.
- Its proximity to Delhi made it easier for the Indian rulers to transport weapons, military and food supplies etc., to the battleground, and still keep the capital insulated from the conflict at hand. .
- Panipat's surrounding region has a flat ground which was suitable for cavalry movement, the main mode of warfare at the time.
- After the construction of the Grand Trunk Road by Sher Shah Suri (1540-45), Panipat was on this route. It became easier for conquerors to find their way there.
- The duration of monsoon rainfall in the region is short in comparison to other areas making it easier to fight.
- The artisans/smiths of these regions were experts in making warfare-related materials and hence it became easier for forces of both parties to replenish their war materials.

**Questions**

1. Write about Chauth and sardeshmukhi.
2. Clarify how mid eighteenth century India was beset with the spectre of a fragmented polity.

## *Social / Religious movements*

### **Socio Religious Reform Movements in India**

#### **Causes of Socio religious Movements in India**

- Till 1813, the British followed a policy of non-interference in the social, religious and cultural life of the country.
- The British introduced the modern concept of Rule of Law.
- After 1813, measures were taken to transform Indian society and its cultural environs because of the emergence of new interests and ideas in Britain & due to other significant changes in Europe during the 18<sup>th</sup> and the 19<sup>th</sup> centuries.
  1. Impact of British rule
  2. Effort of the European Orientalists
  3. Christian missionaries
  4. Religious and social evils
  5. Depressing position of women
  6. Casteism
  7. Opposition to western culture
  8. New awareness among enlightened Indians

#### **Types of Reform movements**

There are 4 types of socio-religious reform movements in India:

- Reforms from within
- Reform through legislation
- Reform through symbols of change
- Reform through social work

#### **Reforms from within**

- The advocates of this method believed that **a reform can be effective only if it emerged from within the society** itself and it should create a sense of awareness among the people.
- **Raja Ram Mohan Roy** believed that **Philosophy of Vedanta** was based on **principle of reason**; and there is **no need of blind reliance** of India's own past.
- He believed that **India should learn from west not copy** the west

#### **Reform through legislation**

- This method believed that reforms **cannot be effective unless supported by the State**. Therefore, they appealed to the government to give legislative sanction for reforms like civil marriage, widow remarriage and increase in the age of consent.
- Eg: Abolition of **Sati, widow remarriage**

#### **Reform through symbols of change**

- This method represented **radical reforms** such as **attack** on old customs and **rejection of traditional** archaic social **norms** of Indian Society.
- Henry Louis Vivian **Derozio** and his **Young Bengal Movement** came into this category.

#### **Reform through social work**

- As per this method, the question **whether a social reform was having religious sanctions or not, is an immaterial**.

- This method included social work such as working/building of schools, colleges, missions, hospitals.

#### **Social base of the reform:**

- The social base was the newly emerging middle class and the educated intellectuals (traditional and western).
- The middle class in the west brought about the great transformation in the West through movements like the Renaissance, the Reformation, the Enlightenment and democratic revolution.
- However, the Indian middle class did not grow from trade or industries but in government services and other service-oriented professions like law, education, journalism, medicine etc.

#### **Intellectual base of the reform**

What gave these reform movements an ideological unity were,

- Rationalism
- Religious universalism
- Humanism

#### **Rationalism:**

- Reformers used a rational approach to study tradition.
- They **evaluated** the contemporary **socioreligious practices** from the **standpoint of social utility** and to replace faith **with rationality**.

As a consequence:

- **Brahmo Samaj repudiated** the so called infallibility of the **Vedas**
- **Aligarh movement** emphasised **reconciliation of Islamic teachings** with the needs of the modern age

#### **Religious universalism**

- Though the reformers tried to reform their religions, there was a universalistic aspect to their religious perspective.
- **Reformers** (both Hindu and Muslim) **defended** the **universal principles of all religions**
- While **religious reforms** were an important concern for the reformers, they **were not their exclusive concern**.

#### **Humanism**

- A new humanitarian morality was embodied in the social reform movements which included the notion that **humanity can progress and has progressed, and that moral values are ultimately those values which favour human progress**.
- Humanism can be seen in the **emphasis on the individual's right to interpret religious scriptures in the light of human reason and human welfare** and in a general attack on priestly domination of religious practices

There were two kinds of reform movements:

- **Reformist**
  - These movements responded with the time and scientific temper of the modern era.
- **Revivalist**
  - These movements started reviving ancient Indian traditions and thoughts and believed that the western thinking ruined Indian culture and ethos.
- **Rationalism**
  - It was brought to judge social relevance, which evaluated the contemporary socio religious practices from the standpoint of social utility and to replace faith with rationality.

## **Linkage between Indian Renaissance and emergence of the national Identity**

### **Indian Renaissance**

- The social and religious movements that happened in the 19th century are generally called the Indian Renaissance.
- The Indian Renaissance preceded the political struggles and can be considered as a necessary precursor to the coming nationalism.
- During the 19th century, the society was in a vicious web of religious superstitions and fragmented society.
- Under such circumstances, the socio religious reform movements played a major role in the emergence of national identity.

### **Characteristics of SRRM**

The analysis of the reform movements of the nineteenth century made us to understand they have common features like:

- Reformers propagated the idea of one god and the basic unity of all religions thereby they tried to bridge between different religious sections of the society.
- Generally, the reformers attacked the Priesthood, polytheism, idolatry and rituals. They also attacked the caste system and child marriage.
- The reformers worked and took steps for the upliftment of the girls and women in the society. They all stressed on the importance of female education.
- They helped in unifying the people under the idea of One Nation by attacking the caste system and Untouchability.
- They fostered the feelings of self-reliance, patriotism and self-respect among the people of India.

### **Contributions of the SRRM**

- Reformers like Swami Vivekananda and Dayanand Saraswathi upheld the Indian philosophy and culture which instilled a sense of pride and faith in Indians in their culture.
- To promote female education, women's schools and even medical colleges too were established.
- The reformers also build the national consciousness in the people with their cultural and ideological struggles.
- The growing glory of India's past by the study of ancient India's history, literature, science, philosophy and religions by the Indians and the Europeans boosted the sense of pride in their civilization.
- They led the struggle against the inhuman practices and superstitions etc.
- The reform movements which arose among all communities of the people led to the working of abolition of castes, sati, child marriage, untouchability, illiteracy and social inequalities.

### **Impact of the Reform Movements**

- Raja Rammohan Roy was one of the main reasons for the spread of modern education, science and technology and contributed a lot in eradicating the social evils.



- Inter Caste marriages, freedom from the priestly domination and improvement in women were done on a large scale by R.G.Bhandarkar and M.G.Ranade in the regions of Maharashtra.
- They fought against the Untouchability and caste rigidities.
- They also condemned the religious narrow mindedness, advocated free thinking and emphasised more on the service to the poor.
- Studies on ancient Indian religions, philosophies and doctrines were also grown.
- The reformers such as Sir Sayyid Ahmad Khan encouraged Muslims to adopt modern education and condemned ignorance, irrationalism and religious intolerance.

### **National Movement**

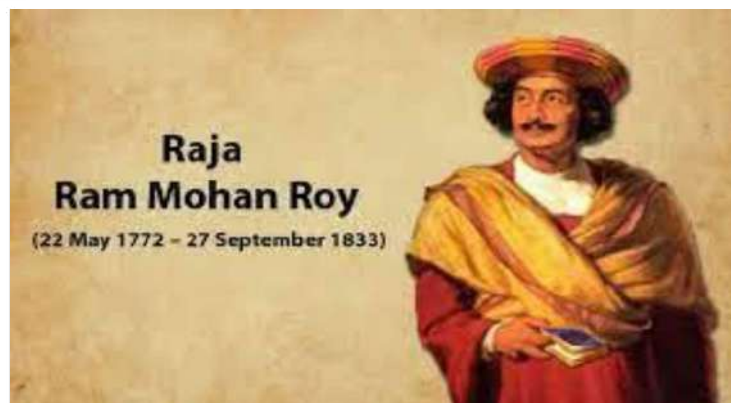
- The Reform Movement provided a number of leaders who in turn used the Reform movements in line with the National movements such as Raja Ram Mohan Roy, Swami Vivekananda etc.,
- It formed an integral element in the formation of national consciousness. Some of these tendencies however, were not able to transcend the limits of historical necessity and led to a sectarian and obscurantist outlook.
- This was possibly a consequence of the lack of integration between the cultural and political struggles, resulting in cultural backwardness, despite political advance.
- The cultural-ideological struggle, represented by the socio-religious movements, was an integral part of the evolving national consciousness.
- This was so because it was instrumental in bringing about the initial intellectual and cultural break which made a new vision of the future possible. Second, it was a part of the resistance against colonial cultural and ideological hegemony. Out of this dual struggle evolved the modern cultural situation: new men, new homes and a new society.

### **National Awakening**

- Brahma Samaj, Prathana Samaj, Arya Samaj, Ahmadiyya movement, Aligarh movement, Singh Sabha, Rehnunai Mazdayasan Sabha were some of the reform movements which contributed a lot to relieve the religion from blind faith and superstitions which were a huge burden for the religion.
- The religious reform movements were not exclusively religious in character. They had strong humanist inspiration and had ideas of rationalism and religious universalism.
- The rational and secular outlook of these reform movements provided an alternate to the existing social practice.
- The movements emphasised the human intellect's capacity to think and reason. By weeding out corrupt elements, religious beliefs and practices, the reformers enabled their followers to meet the official taunt that their religions and society were decadent and inferior.
- The reform movements gave the rising middle classes the much needed cultural roots to cling to, and served the purpose of reducing the sense of humiliation which the conquest by a foreign power had produced.
- A realisation of the special needs of modern times, especially in terms of scientific knowledge, and thus promoting a modern, this-worldly, secular and rational outlook was a major contribution of these reform movements.

- Socially, this attitude reflected a basic change in the notions of 'pollution and purity'.
- Although traditional values and customs were a prominent target of attack from the reformers, yet the reformers aimed at modernisation rather than outright westernisation based on blind imitation of alien Western cultural values.
- In fact, the reform movements sought to create a favourable social climate for modernisation. To that extent, these movements ended India's cultural and intellectual isolation from the rest of the world.
- The reformers argued that modern ideas and culture could be best imbibed by integrating them into Indian cultural streams. The underlying concern of these reformist efforts was revival of the native cultural personality which had got distorted by various factors over the years.
- This cultural ideological struggle was to prove to be an important instrument in the evolution of national consciousness and a part of Indian national resolve to resist colonial cultural and ideological hegemony.
- However, not all these progressive, nationalist tendencies were able to outgrow the sectarian and obscurantist outlook. This was possibly due to the divergent duality of cultural and political struggles, resulting in cultural backwardness despite political advancement.
- The reform movements had a common concern of regeneration of the society through social and educational reforms and contributed a lot to the evolution of Modern Indian Society.
- They stood for the democratisation of the society, development of rational and modern outlook, removal of superstitions and decadent society and it led to the National awakening in India.

### **Raja Ram Mohan Roy**



- Raja Rammohan Roy (1772–1833), often called the the 'father of Indian Renaissance' and 'the maker of Modern India'. He was a man of versatile genius.
- Raja Ram Mohan Roy was a tireless social reformer who introduced the age of enlightenment and liberal reformist modernisation in India.

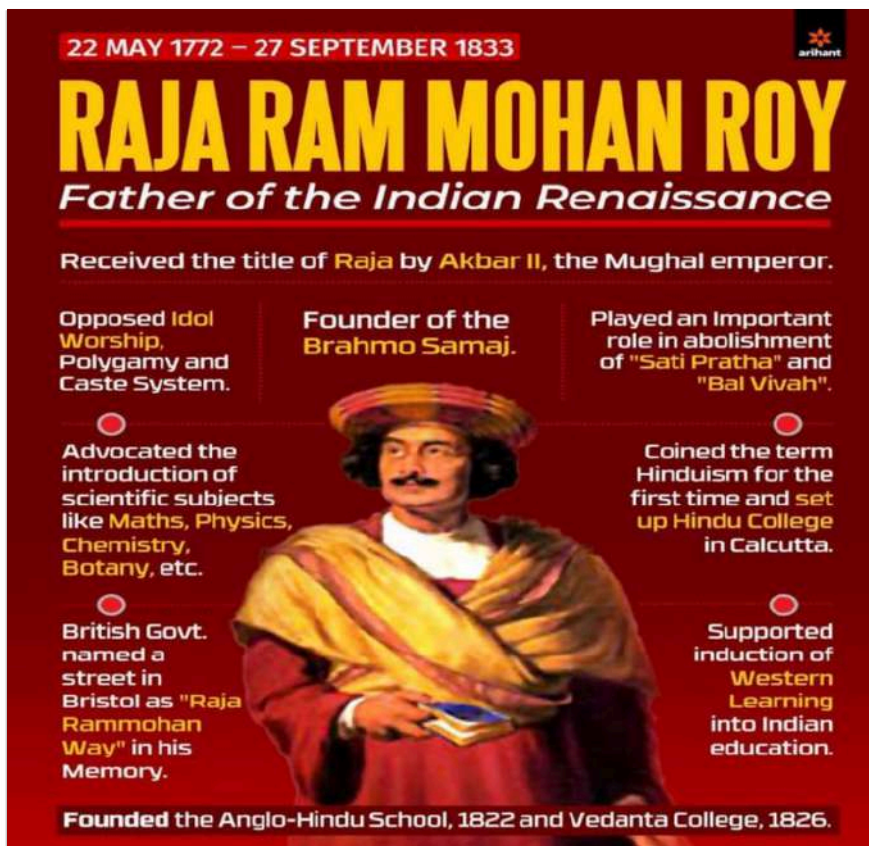
### **Religious reforms of Raja Ram Mohan Roy**

- Raja Rammohan Roy firmly believed in the principle of causality linking the whole phenomenal universe and demonstrability as the sole criterion of truth.
- Rammohan Roy believed in the modern scientific approach and principles of human dignity and social equality.
- He used a rational approach to study tradition.
- Raja Rammohan Roy considered different religions as national embodiments of universal theism.
- He defended the basic and universal principles of all religions such as the monotheism, of the Vedas and the unitarianism of Christianity.
- He also attacked the polytheism of Hinduism and trinitarianism in Christianity. He put his faith in monotheism.
- He opposed the infallibility of vedas. As a consequence, in the Brahmo Samaj, the infallibility of the Vedas was repudiated.
- In 1814, he set up the Atmiya Sabha (or Society of Friends) in Calcutta to propagate the monotheistic ideals of the Vedanta and to campaign against idolatry, caste rigidities, meaningless rituals, and other social ills.
- In his Precepts of Jesus (1820), he tried to separate the moral and philosophical message of the New Testament, which he praised, from its miracle stories.
- He stood for a creative and intellectual process of selecting the best from different cultures, over which, again, he faced orthodox reaction
- Raja Rammohan Roy founded the Brahmo Sabha in August 1828; it was later renamed Brahmo Samaj. Through the Sabha he wanted to institutionalise his ideas and mission.
- Samaj was opposition to idolatry and meaningless rituals.
- The long-term agenda of the Brahmo Samaj was to purify Hinduism and to preach monotheism—was based on the twin pillars of reason and the Vedas and Upanishads.
- The Samaj also tried to incorporate teachings of other religions and kept its emphasis on human dignity, opposition to idolatry, and criticism of social evils such as sati.
- Rammohan Roy did not want to establish a new religion. He only wanted to purify Hinduism of the evil practices.
- Brahmo Samaj advocated the following:
  - It discarded faith in divine avataras (incarnations);
  - It denied that any scripture could enjoy the status of ultimate authority transcending human reason and conscience.
  - It took no definite stand on the doctrine of karma and transmigration of soul and left it to individual Brahmos to believe either way.
  - It criticised the caste system

### **Social reforms of Raja Ram Mohan Roy**

- Ram Mohan was a determined crusader against the inhuman practice of sati.
- His efforts were rewarded by the Government Regulation in 1829 by Lord William Bentinck, the then Governor-General of India declared the practice of sati a crime
- As a campaigner for women's rights, Roy condemned the general subjugation of women and opposed prevailing misconceptions which formed the basis of according an inferior social status to women.
- Roy attacked polygamy and the degraded state of widows and demanded the right of inheritance and property for women.
- He supported David Hare's efforts to found the Hindu College in 1817.

- In 1825, he established a Vedanta college where courses in both Indian learning and Western social and physical sciences were offered.
- He opposed the practice of polygamy.
- Raja Ram Mohan Roy campaigned against the caste system, untouchability, superstitions and use of intoxicants.
- He attacked the practice of child marriage.
- He stressed on rationalism and modern scientific approach.
- He fought against the perceived ills of Hindu society at that time.
- He started the 'Sambad Kaumudi', a Bengali weekly newspaper that regularly denounced Sati as barbaric and against the tenets of Hinduism.
- Raja Ram Mohan Roy denounced illiteracy and infanticide.
- He advocated in favour of the introduction of the English system of education.
- He supported the move of Lord Macaulay and championed the cause of the English system of education in India.
- He wanted to introduce modern system of education.
- Raja Ram Mohan Roy was the 'Father of Indian Journalism'.
- He was also the editor of 'Mirat- ul-Akbar'.





**FOR FULL BOOK,**

**KINDLY CONTACT : +91 96771 74226**



**OFFICERS IAS ACADEMY**

**No: 935, 6th Avenue, Anna nagar, Chennai - 600040**

**Contact : +91 9677174226 | 044 - 40483555**

**[www.officersiasacademy.com](http://www.officersiasacademy.com)**