

# Study on Feudal System and Culture Haryana during the Early Medieval Period C800 to 1200 A. D.

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**Abstract – The approach of Muslims in India is by and large observed as denoting the finish of the old period. The course readings on antiquated Indian history by prominent researchers, for example, R.D. Banerji, R.C. Majumdar, K.A. Nilakanta Sastri and R.S. Tripathi convey the account generally upto A.D. 1200. Be that as it may, this position depends on the British plan of partitioning Indian history into Hindu, Muslim and British period that is extensively acknowledged by the Indian History Congress. The line of division between the initial two is in no way, shape or form simple to fix. There are perspectives on different researchers on the beginning stage for the medieval which is following: Rapson took the foundation of the Kuṣaṇa line to speak to the isolating line between the Ancient and Medieval periods. Be that as it may, this proposal disregards the way that the Gupta period, which speaks to the traditional time of old Indian culture comes after the Kuṣaṇa.**

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## INTRODUCTION

The provincial economy of India for a considerable length of time has been fixated on what might be brought by and large terms networks of laborer owners or rustic individuals occupying in a town, who paid income to government under different determined heads, yet something else, generally speaking, left free in the ownership of their possessions. The facts demonstrate that this framework was overlaid from an early period by the imperial awards and assignments of grounds for different purposes. Such land awards and assignments more likely than not prompted the production of bigger and littler homes containing number of towns. The town networks kept up their corporate association during this period with full energy. The contemporary engravings oftentimes record the blessing or the offer of terrains by these bodies and their arrangements as trustees by devout and magnanimous givers. The town remained the foundation of the Indian economy. The agrarian economy alongside industry and exchange was adequately evolved in India during that period.

An elevated level of financial thriving won by and large among individuals worried about these occupations and this level shifted in various pieces of the nation as well as among the various layers of populace. While a vivid arrangement of States and rulers showed up on the political stage, and wars were being pursued, a long and progressive

procedure of feudalization was grinding away in the financial existence of Indian culture. It was continuing at two levels. Initially, more grounds which brought lease were being conveyed as awards and the medieval masters who got awards came to appreciate an ever increasing number of rights both comparable to the focal government, and furthermore corresponding to the occupants subject to there.

What's more, furthermore, inside the town network itself, the 1 town authorities, especially the headman , as often as possible increased more noteworthy forces among the townspeople, their capacities as to the division of the land charge inside their town procured expanded significance. Resultantly, they accepted the job of country director of the State contraption and surrendered their previous job of ensuring the enthusiasm of town network. Through their control of significant network issues, with the utilization of uncultivated place where there is simply the town; securing of the land for themselves and by utilizing the free administrations of different locals, a portion of the headman bit by bit became trivial medieval 2 proprietors . The status they had gained in commonsense term was later legitimized through government orders.

## OBJECTIVE OF THE STUDY

1. To study at the economic conditions of Scheduled Castes populace in detail;
2. To study the spatial example of Scheduled Castes populace in rural settlements of Rohtak area;

## FEUDAL SYSTEM

The fundamental elements of a primitive framework were available in India during the period under audit. The development of the feudalism in the post - Gupta period might be followed to the act of giving area to warriors, boss, officials and individuals from the faction. The act of making inside and out strict endowments of land to Brahmanas with no state of administration had been broadly common from the early period of antiquated Indian history. By such awards the rulers revoked their entitlement to gather burdens by sending their authorities to the terrains of the people being referred to. A portion of the grantees more likely than not been profited in differing degrees from the beneficial demonstrations of government and this more likely than not added to the development of the primitive complex. Be that as it may, the common land awards given regardless of the strict personality seem to have assumed increasingly significant job during the time spent feudalisation. The Arthasastra and Smritis think about the bestowal of task just on lower authorities, particularly those associated with nearby organization. Yet, the declaration of Hiuen Tsang substantiates that this framework was later reached out to higher officials also.

The Pilgrim expresses that the pastors of the State and normal official, all have their segment of land, and are kept up by the 12 urban communities allotted to them. It is noted from the Harshcharita that Prabhakar Vardhana partitioned his realm among his officials. In the Kumarapalacarita, it is expressed that a clergyman of the ruler possessed 3 - 700 towns. In the Kathasaritsagara, an imperial cleric is expressed to have gotten an award of 100 towns. The Vdayasundarikatha of Sodhdhala alludes to some land as the genetic dhruvavruti of a Kayastha officer. We find in the Rajatarangini that ruler Avantivarman separated his realm among his officials and furthermore family members.

## THE KING AND FEUDAL LORDS

The word utilized for vassals and nobles in India was Samanta (being an all side). The Samanta was the primitive master and his entitlement to choose a limit contest emerged out of his responsibility for. In any case, this view has been tested by Lallanji Gopal who says that the Samanta were not insignificant nobles but rather leaders of significant significance in their own separate areas. A Samanta was a ruler unmistakable the same from a

sovereign lord and a senator. There were both greater and littler Samantas, separated by the term Mahasamanta and Samanta. In the engravings of the medieval period these enormous Samantas are called - 4 - MShasamantadhipati. The littler Samanta was subordinate to a greater one, who in his turn, acknowledged the suzerainty of the ruler. The idea of the connection between the subordinate and sovereign States relied on the similar quality and size of the two States. A Samanta paid his devotion just as long as the lord was incredible.

The Samantas were consistently keeping watch to announce their freedom and the King by utilizing his foremost force needed to carry them to accommodation every now and then. It was the dread just that kept Samantas faithful to the ruler. The Samantas used to go with the head in wars. The 1 needed to take care of the sovereign master certain obligations. Be that as it may, the reference don't uncover the idea of these assessments. It can't be set up if the lord went out to gather this whole from the Samantas or if the Samantas paid it when they introduced themselves at the court. One of the obligations of the Samantas was to report at the court by and by and to win the kindness of the lord by close to home assistance. There were numerous types of respect. Now and then the Samantas basically joined his palms and some different occasions he would bow his head or may contact the feet of the King with his head, or he may put the residue of the King's feet upon his head.

The entry additionally alludes to the installment of assessments by vanquished and repressed lords. The Samantas were additionally required to comply with the sets of the ruler. As their spouses served the lord, so the wives of the Samantas needed to serve the sovereign. Accordingly a Samantaraja, regardless of whether permitted to govern his own domain, had over and over again visited the court to take care of the lord. Some samantas lived for all time at the court. Financially ineffective they shaped an inert and useless class.

## SELECTION OF SEEDS AND METHODS OF SOWING

The Krsiparasara says that if the seeds are ineffective the endeavors for different factors in development become vain; the seeds are at the base of the yields, thus one should focus to the seeds. It has a nitty gritty note on the best way to gather and save seeds. It educates that various types with respect to seeds ought to be gathered in the long stretch of Magha or Phalguna. They are then to be all around dried in the sun and presented to dew around evening time. The seeds are to be kept in little packages. Blended seeds bring about awful yields and seeds of a similar class yield a rich collect. The krsiparasara recommends the seeds to be avoided sullied affiliations. Planting had, along these lines, become a specialized method

requesting consideration. To bring home the significance of the way toward planting krsiparasara changes over it into a veritable custom.

The cultivator, thinking upon Indra on a propitious day, planted three bunch of seeds saturated or sprinkled with cold water. At that point, with a pitcher close by confronting the east he appealed to the Earth for the growing up all the harvests, for convenient, downpour and for the award of riches, paddy and success. After the planting of seeds in the field was finished, ranchers were offered a rich gala of ghee and payasa.

This was accepted to make farming liberated from grieved. We are uncertain about whether this service, was seen by all cultivators, yet it indicates the ritualising of agriculture in early medieval occasions. Planting must be done on booked dates. Medhatithl suggests that troublesome planting influences the yield of the 3 harvest. A cultivator was relied upon to know the necessities of his 4 field with respect to seeds. In the *Vaijayanti* we discover terms for naming the fields which required drona, adhaka, khari and so on proportions of 5 seeds to be planted in them. The cultivator was likewise required to realize how seeds of specific kinds were to be planted, thickly or sparsely. Generally, the seeds were dissipated in the field by the 2 hand . It was after the field had been furrowed that seeds were commonly planted, however once in a while the opposite was finished. MedhatithX, nonetheless, alludes to seeds being planted with the assistance of the furrow 3 and so on.

## **CROPPING PATTERN**

The peasant followed the system of rotation of crops so as to leave the field follow after one crop. No doubt, from as early as the times of the *Taittiriya Samhita* we find references to 4 5 two seasonal crops with the possibility of a third . But the *yuktikalpataru*<sup>^</sup> says that land looses fertility from cultivation year after year. It can, therefore, be safely assumed that the system was not much in vogue and that lands were left follow to recover their fertility. (viii)

## **MECHANISATION OF AGRICULTURE**

The *Krsiparasara*, underlining the requirement for legitimate actualizes, says that they ought to be firm, in any case the cultivator 7 faces trouble at each progression. With respect to the significance of the furrow the *krsiparasara* commits extensive space to the distinct pieces of the furrow and their estimations. It likewise specifies two different executes, which seem to have been utilized as harrows. Of these *viddhaka* is said to have spikes (*salyas*) and *madika* (*mai* of Bengali use) is portrayed as estimating hands (13 feet 6 creeps long). Furrowing started with the exhibition of a function called *halaprasarana* before the beginning of furrowing. It was accepted that he

who begins development without performing *halaprasarana* does it futile. The service comprised of summoning various gods and loving them with offering and furthermore in whetting the plowshares and besmearing them with nectar and the essences of the bulls with margarine. The *Agnipurana* gives subtleties for revering the sun and the divine beings of the normal elements. The *Krsiparasara* eludes to the idea of soil and its appropriateness for furrowing at various periods of the year. It shows the beginning of custom furrowing on a propitious event. It gives a not insignificant rundown of *naksatras* days *tithis* and *rasis* 3 favorable for the reason. The utility of a decent furrow depends 4 - 1 upon the bulls that draw it. The *Krsiparasara* gives significant spot 5 to the best possible upkeep of cows and bulls. *Brhat parasara* over and over accentuates the job of bulls. It sees that the world lives on the harvests delivered by the bulls; they produce the grains, pound them and convey them. They are truly objects of love.

The *Krsiparasara* likewise expects development to be conveyed without pitilessness to the bulls. The *Krsiparasara* and different writings of the period 650-1206 I • AD allude to various procedures of agriculture. In the wake of planting the seeds, the field was to be leveled with a harrow in order to guarantee even development of plants. A planted field must be hoed during blustery season, with the goal that harvests may yield a decent gather.

## **CONCLUSION**

As India has been primarily agriculture based country the peasants have been playing a vital role in the history of land. In a more specific way we cannot think of agriculture without peasants. The peasantry might have been originated in pre-historic period. Moreover, it cannot be said anything clearly regarding its genesis in India. Agriculture was not popular occupation of the people in the initial stage of human life. They depended on the natural resources. It seems that agriculture became the main occupation of people after neo-lithic period. To Indian scenario it did not develop as an occupation of the almost pastoralist people in *Rgvedic* period. As generally established a notion that the Aryans came to India as semi-nomadic people with a mixed pastoral and agricultural economy in which cattle rearing played a predominant role. The peasantry was in nebulous form during this period. But, agriculture became the main occupation of the people in later Vedic period. It was this period wherein farming is clearly visible as an occupation and the people belonging to *Vaisya* varṇa are clearly referred as agriculturists.

In the post-Vedic period, we come across the marking development of agrarian expansion due to the growing use of iron in the agriculture. The improved knowledge of cultivation and use of effective implements enabled the peasants to produce more surpluses. The Mauryan period also

witnesses the agrarian expansion and state's successful efforts to control economy. The land was taken into state control wherein it played a significant role in the development of agriculture and the life of agriculturists. But, during the post-Mauryan, the state control over economy seems to have been confined to the middle Gangetic plain. We no longer hear of state farms tilled by slaves and hired labourers under the supervision of the Superintendent of agriculture. Most remarkable fact is the land grants of both religious and secular nature given by the kings largely in Gupta and post-Gupta period.

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