For further enquiries, please visit www.nCERT.nic.in or contact the Business Managers at the addresses of the regional centres given on the copyright page.
DICTIONARY of HISTORY
FOR SCHOOLS (Trilingual)

 история школы
для школ
на английском, русском и укranском языках

NATIONAL COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING
FOREWORD

The National Council of Educational Research and Training (NCERT) brings out diverse teaching-learning materials for the qualitative improvement in school education. The trilingual Dictionary of History (English-Hindi-Urdu) for school children developed by the Department of Education in Social Sciences (DESS) reflects efforts of the NCERT in this direction. The dictionary includes historical terms and concepts, most commonly used in History textbooks of the NCERT along with other relevant and popularly used terms in History.

History, as a component of the general Social Sciences, is a compulsory subject in Classes VI to X and is offered as an elective subject in Classes XI and XII. The students often face difficulties in understanding certain historical terms and concepts. Sometimes, they are familiar with a term in English/Hindi/Urdu, but are not able to explain or elaborate the same in the language used for medium of instruction, which may be different. Thus, efforts have been made to facilitate learning in history with the help of this dictionary. Each term and its explanation has been given in all the three languages together, so that students can refer to any version whichever they feel comfortable with. It is hoped that this work of the department to provide explanation for terms and concepts in the subject area in three languages together would be useful to all students following different mediums of instruction.

It is, indeed, a great pleasure for me to appreciate the efforts of the members of the development committee for preparing this trilingual subject dictionary of this kind for the first time. Development of curricular materials is an on-going process in NCERT and since the road to improvement is never ending, we look forward to your suggestions and comments.

Hrushikesh Senapaty
Director
New Delhi
November 2016

National Council of Educational Research and Training
PREFACE

The National Council of Educational Research and Training as the apex organisation for imparting quality education all over the country is involved in developing pedagogic tools for effective teaching and learning. As part of this responsibility, it develops curriculum frameworks, syllabi, textbooks, supplementary readers and other teaching-learning materials. In this endeavour of enhancing the teaching-learning of History, the Council has developed a Dictionary of History for Schools—Trilingual (English-Hindi-Urdu).

History as a component of the social sciences till the secondary stage and as an elective subject at higher secondary stage requires appropriate pedagogical support for effective teaching learning. The terms and concepts used in the discipline can be appropriately assimilated, understood and learnt by students through a dictionary that will be appropriate to their level, need and learning expectations. Therefore, it was considered, extremely worthwhile to conceive, design and develop a dictionary of important terms and concepts in History for school-going children and teachers.

It is not to say that dictionaries of this sort are not available in History but by virtue of their being too exhaustive and specific, these are not meant for school-going children. There are some dictionaries which have been developed either based on events or on different periods of Indian history. Some of the available dictionaries have entries only on important personalities, whereas some other have a mixture of entries on personalities, important writings, events, places, archaeological sites so on and so forth. These dictionaries are essentially meant for students at higher levels of specialised education. These dictionaries have very few entries on terms and concepts occurring in the study of History. For school students these dictionaries turn out to be inappropriate, thus creating a gap in this area.

The History textbooks brought out by the NCERT have no doubt provided explanations of some terms and concepts to cater to the requirement of transacting specific themes in classrooms but still there are many such terms and concepts which require explanations. This necessitated the development of a dictionary in History which will not only do justice to the themes that have been delineated in the textbooks but will also go beyond those to apprise students about diverse facets of India’s historical development from the earliest times to the present. It is therefore, expected that a dictionary can go a long way in meeting the curriculum and pedagogic requirements of both students and teachers of history at all levels. This dictionary covers all periods of history of India and world (i.e. ancient, medieval, modern and contemporary) and therefore, should be viewed within this broad context of supplementary reference works.

NCERT textbooks are made available in three languages English, Hindi and Urdu. Many students may be familiar with a term in English/Hindi/
Urdu, but they may not be able to explain or elaborate the terms in all
the three languages. For example, for a child who has Hindi as the first
language, may find difficulty in understanding with the change in the
medium of instruction to English. A child also understands the concept
better when it is explained in her/his own language. Furthermore, most
of the dictionaries of History that are available are in English only. This
necessitates the development of the Trilingual dictionary in History where
all terms and concepts are explained in three languages—English, Hindi
and Urdu—together to facilitate better learning.

Compiling a dictionary in history remains to be a daunting task, not
only because of the prestigious nature of the historical dictionaries series
but also because of the sheer extent of History. The accumulated source
of historical terms and concepts is enormous. No single-volume reference
work can hope to do justice to the vast range of the History.

The principal criterion for inclusion in this dictionary is a pragmatic one,
endeavouring to include entries that any learner of History in school would
expect to find/look for. These include the terms as well as key concepts
used in the study of History. This dictionary aims to provide handy source
of information on the terms and concepts that are very significant in the
History of India and the world. Even though it is primarily meant for school
students, it can be useful to anyone in search of basic information on a
specific term or concept they may have come across in their reading of a
historical text.

Attempts have been made to make this dictionary as inclusive as
possible. It provides factual information about important terms and
concepts related to different periods of History of India and the world,
covering elementary and secondary stages. Further, these entries receive
more than passing comments; albeit brief, the information is detailed
enough to give the student adequate background. Conflicting statements
and dates have been verified as far as possible.

A methodical process has been used to compile the list, utilizing a step-
by-step approach. First, various terms and concepts were identified from
the NCERT textbooks in History from Classes VI to XII. As a second step,
this preliminary list was reviewed at the department level (with the help of
other faculty members in history) for additions, deletions, and revisions.
Further again, workshops were organized to finalise the terms. A core team
was constituted to make appropriate explanations for the selected entries.
The whole project became organic, growing, changing and evolving.

This dictionary contains 410 entries and maintains an alphabetical
structure, permitting the reader to find a topic quickly and easily.
This ‘encyclopaedic’ format was followed upon for several reasons.
A chronological approach, or even periodization, would have inhibited
efficient use of this dictionary. Some entries, like zamindar, defy easy
chronological placement, since they span many decades and transcend
historical periods. A thematic approach, also would have been cumbersome
because some entries may appear to overlap. In order to facilitate a
chronological-periodization approach and a thematic organization, these
alphabetized entries have been cross-referenced, and the dictionary also includes an index. Considerable efforts have been made, within the obvious constraints, to make this a coherent volume that is maximally useful to scholars, students, and anyone having an interest in History.

As should be the case with all reference works, the aim of this dictionary is to help the reader in his or her studies; it is not intended as a substitute for textbooks, and its use is essentially a limited one. If it assists the reader, and perhaps stimulates him or her to probe further into an important field, we believe, it has gone a long way towards serving its purpose.

In a dictionary of this length, despite our best efforts, there may remain mistakes or deviations from the above guidelines, so we apologise in advance and invite the reader to inform us of any discovered errors so we may correct them in the future edition.

Using the Dictionary

The aims and limitations of this dictionary are set out early in the Preface, however, the following notes are intended to assist the reader.

Entries are arranged alphabetically with their headings in boldface letters. If you know the exact wording of a particular entry, you can look it up directly. The alphabetization is letter by letter, not word by word. Where two or more entries have the same initial name, they are in alphabetical order of given name, e.g., Civil Rights precedes Civil War.

This dictionary has several sub-entries. These entries have been gathered as sub-entries under their respective major entries to make it easier to grasp the larger picture, for example, the entry on absolutism has ‘absolutist’ and ‘absolute rule’ as sub-entries.

In order to facilitate the rapid and efficient location of information and to make this book as useful a reference tool as possible, extensive cross-references (See also) have been provided in the dictionary section.

Non-English words that are not proper nouns or titles have been italicized, with the exception of a small number of words which have in effect passed into the English language, for example, samurai. Sanskrit and Pali words are italicized as they are pronounced. The elaborate diacritical marks required by strict Indology are not used in the body of the dictionary itself.

It has been impossible to consult primary material on the majority of entries and so the text relies extensively on the opinions of other scholars. The works consulted most intensively are included in the bibliography section.

This dictionary will, hopefully, be a useful tool for students, and other readers. This dictionary is meant to be a comprehensive source for understanding history, but being a dictionary, it limits itself from being an exhaustive encyclopaedia.

SEEMA SHUKLA OJHA

Associate Professor, History
Department of Education in Social Sciences
CORE DEVELOPMENT TEAM

Gopika Bhandari, Assistant Professor, History, Vivekananda College, University of Delhi, Vivek Vihar, New Delhi

Pratyusa Kumar Mandal, Professor, Department of Education in Social Sciences, DESS, NCERT, New Delhi

Uma Shankar Pandey, Assistant Professor, Department of History, Ramjas College, University of Delhi

Yuthika Mishra, Associate Professor, History, Vivekananda College, University of Delhi, Vivek Vihar, New Delhi

**Member-Coordinator**

Seema Shukla Ojha, Associate Professor, History, DESS, NCERT, New Delhi
ACKNOWLEDGEMENTS

The National Council of Educational Research and Training acknowledges the invaluable contribution of the core team members for the development of the Trilingual Dictionary of History for Schools. Thanks are due to Pratyusa Kumar Mandal, Professor of History for extending continuous academic support and guidance throughout the completion of the task.

We are thankful to the following subject experts and school teachers for the review and finalisation of the dictionary. Sitaram Dubey, Professor, Department of Ancient Indian History, Culture & Archaeology, Banaras Hindu University, Varanasi; Malabika Pandey, Professor, Department of History, Faculty of Social Sciences, Banaras Hindu University, Varanasi; Vijaya Ramaswamy, Professor, Centre for Historical Studies, Jawaharlal Nehru University, New Delhi; Amiya P. Sen, Professor, Department of History & Culture, Jamia Millia Islamia, New Delhi; S. Inayet Ali Zaidi, Professor (Retd.), Department of History & Culture, Jamia Millia Islamia, New Delhi; Qazi Ubaidur Rahman Hashmi, Professor (Retd.), Department of Urdu, Jamia Millia Islamia, New Delhi; M. Moazzamuddin, Professor, Department of Education in Languages, NCERT; Siraj Anwar, Professor, Head, Publication Division, NCERT; Shalini Shah, Associate Professor, Department of History, Faculty of Social Science, University of Delhi, Delhi; Ashutosh Kumar, Assistant Professor, Daulat Ram College, University of Delhi, Delhi; Alok Mishra, PGT History, CRPF Public School, Sector-14, Rohini, Delhi; Neeraj Tripathi, PGT History (Retd.), Surajbhan D.A.V. Public School, Vasant Vihar, New Delhi; Neelam Sharma, PGT History, DPS, Vasant Kunj, Sector-C, Pocket-5, New Delhi; Krishna Ranjan, PGT, History, Kendriya Vidyalaya, Vikaspuri Shift II, P.O. Uttam Nagar, New Delhi; Rafi Ahmad, S.A.H. Sr. Secondary School, Jamia Millia Islamia, New Delhi; Mohd. Mustafa, Jamia. Senior Secondary School, Jamia Millia Islamia, New Delhi.

We express gratitude to the Head, Department of Education in Social Sciences, NCERT, New Delhi for her continuous support. We also thank Mily Roy Anand, Professor, DESS, NCERT for participating in a review meeting.

We acknowledge the contribution of Parashuram Sharma, Director (Retd.), Rajbhasha, Government of India for Hindi translation and Ghulam Ahmad Raza, D.H.N.A., Zakir Nagar, Okhla, New Delhi for Urdu translation of the dictionary. We also acknowledge the copy-editing work done by Arnab Banerjee (Freelance Editor) for English; Radha (Freelance Editor) and Shubhada Kapil (Contractual Editorial Assistant) for Hindi; and Taiyyab Ahmad Baig (Contractual Assistant Editor) and Sharib Zia (Contractual Editorial Assistant) for Urdu. The contributions of Amjad Hussain, Mohammad Aiyub and Farheen Fatima for DTP work are deeply acknowledged. We acknowledge Rajesh Handa’s work for the cover design.
Absolutism, Absolute rule, Absolutist

The term is used primarily as a political concept in history. It refers to the unchallenged authority of a ruler, who, as in the case of the medieval monarchs exercised temporal power on the basis of the ‘divine right of kingship’. With the emergence of the ‘nation states’ in Europe in the 15th and 16th centuries, absolutism reached a new high, when the monarchs exercised authority in all matters pertaining to the state as well as the church. Such ‘absolute rules,’ as were seen in the European nation states, came also to be defended by ‘absolutist’ philosophers like Thomas Hobbes in his 17th century work, ‘Leviathan’.

The essence of this doctrine was best expressed in 18th century France by Louis XIV, who famously said “I am the State”.

Afsaqq

The term refers to the nobles in the Bahmani kingdom who had come from West Asia. They were Persians (Iranian). Mahmud Gawan was a famous afsaqq noble who came from Iran and had risen to the post of wakil-i sultanate (prime minister) in the Bahmani state.

Aghach

The term refers to the concubines (lesser agha) who occupied the lowest position in the hierarchy of Mughal hareem. They received cash and land grants for their maintenance. (See also, AGHAS)

Aghas

The term refers to the wives of the Mughal emperors who did not come from a very noble family. Unlike the begams who came from royal and aristocratic families, they did not get huge amount of cash and valuables at the time of marriage. Aghas had low status in the royal household. Hira Bai, also known as Zainabadi, was the famous Agha of Aurangzeb. (See also, AGHACHA)

Afsaqii

The term refers to the nobles in the Bahmani kingdom who had come from West Asia. They were Persians (Iranian). Mahmud Gawan was a famous afsaqq noble who came from Iran and had risen to the post of wakil-i sultanate (prime minister) in the Bahmani state.

Aghach

The term refers to the concubines (lesser agha) who occupied the lowest position in the hierarchy of Mughal hareem. They received cash and land grants for their maintenance. (See also, AGHAS)

Aghas

The term refers to the wives of the Mughal emperors who did not come from a very noble family. Unlike the begams who came from royal and aristocratic families, they did not get huge amount of cash and valuables at the time of marriage. Aghas had low status in the royal household. Hira Bai, also known as Zainabadi, was the famous Agha of Aurangzeb. (See also, AGHACHA)

Afsaqii

The term refers to the nobles in the Bahmani kingdom who had come from West Asia. They were Persians (Iranian). Mahmud Gawan was a famous afsaqq noble who came from Iran and had risen to the post of wakil-i sultanate (prime minister) in the Bahmani state.

Aghach

The term refers to the concubines (lesser agha) who occupied the lowest position in the hierarchy of Mughal hareem. They received cash and land grants for their maintenance. (See also, AGHAS)

Aghas

The term refers to the wives of the Mughal emperors who did not come from a very noble family. Unlike the begams who came from royal and aristocratic families, they did not get huge amount of cash and valuables at the time of marriage. Aghas had low status in the royal household. Hira Bai, also known as Zainabadi, was the famous Agha of Aurangzeb. (See also, AGHACHA)
Agricultural Revolution In a historical sense, the phrase refers to a significant change that took place in early societies, when human beings switched over from the practice of hunting-gathering to agriculture to meet their demands for food. The detailed evidence of this change is most visible in the sites of the ancient Mesopotamian civilization dating back to 8000 BCE. Since this transformation occurred towards the end of the Neolithic period, the phenomenon is also described as the ‘Neolithic Revolution’. However, in modern times, the phrase refers to the significant jump in agricultural produce that was first witnessed in England in 18th century and then, in other western European countries and the United States of America on account of improvements in agricultural techniques and livestock breeding, consolidation of small land holdings, raising of new crops etc.

Ahimsa It is a Sanskrit word which literally means 'non-violence' or 'non-injury to all living beings'. Since ancient times it has been one of the central principles of Jainism. The principle had also been emphasized by Gautama Buddha. In modern times, its greatest advocate and practitioner was Mohandas Karamchand Gandhi. In the words of Gandhiji, 'Complete non-violence is complete absence of ill-will against all that lives'. According to him freedom could not be won without non-violent satyagraha. Thus, ahimsa became an inseparable constituent of Gandhian satyagraha. Accordingly, it was to be used in a manner in which a satyagrahi could achieve his or her goals by self-suffering and not by violence under any circumstances. As a result Gandhian satyagraha assumed such forms as fasting, picketing (or sit-ins), non-cooperation and even civil disobedience. Ultimately, this strategy made the British acquire to India's struggle for freedom.
Al-Fatiha The term literally meaning ‘opener’, is the first chapter of the Holy Quran. It has seven verses which are to be recited to beget Allah’s guidance and benevolence.

Alvár It is a Tamil term which means ‘one who is absorbed in the divine’. It denotes 12 devotees of Vishnu (c. 7th - 9th centuries CE) whose devotional songs were collected by Nathamuni in the Nalayira Divya Prabandham (4000 holy hymns). In Alvár bhakti, the relationship between the devotee and God was often expressed in terms of the lover-beloved relationship. In some cases, the mother-child relationship was also a form of worship. However, the focus was entirely and exclusively on the love of the God. The Alvárs came from diverse social backgrounds. Andal was the only woman Alvár saint. (See also, BHAKITI MOVEMENT; NAYANARS)
American Indian

The term is generally used to describe the indigenous people of the Americas (North and South America). The other term that is now commonly used is 'Native American'. Such descriptions of the indigenous peoples of the Americas came into practice following the arrival and settlement of the white Europeans (15th-16th century) in these continents.

Amphora

The term refers to a large oval-shaped, two-handled ceramic jar (occasionally in metal) with pointed or rounded base and a long neck narrower than the body. It was used by the ancient Greeks and Romans to store and transport liquid products such as wine, olive oil, etc. Such amphorae are reported in large numbers from Arikanmedu and Kanchipuram in South India.

Amin

The term refers to a surveyor appointed for assessing the land revenue. As an official his presence is traced from the times of Sher Shah. During Shah Jahan's period Amin was appointed in every mahal (a village or a group of villages) and used to assist shiqdar (pargana level officer) for the collection of revenue. (See also, MAHAL)
Irrespective of their place of residence. However, beginning with 1991, the practice was gradually dismantled and most of the discriminatory social legislations which provided the legal basis to apartheid were repealed owing to persistent international censure and a prolonged struggle led by the African National Congress and its leader Nelson Mandela.

**Anthropology** It is the study of human societies, their physical characteristics, culture, customs, modes of behaviour, their relations with other groups, as well as all other aspects of human culture, past and present. Major sub-fields of this discipline include physical anthropology, social anthropology and anthropological linguistics.

**Apartheid** The term means 'segregation of people on racial lines'. It was an official policy practised by the white supremacist regime in the Union of South Africa based on such discriminatory laws as the Population Registration Act and the Group Areas Act of 1950 and the Land Acts of 1954 and 1955. Collectively, these laws helped in completely segregating the white, the coloured and black people, and bestowed on the white people of European origin immense privileges at the cost of the indigenous black population, who were confined to 10 African homelands.
Archaeobotany

The term refers to an inverted U-shaped structure that spans the opening between two columns. It supports the weight above it. The central stone in an arch is known as the keystone. There are various kinds of arches, such as corbelled arch, typical horse-shoe type arch, pointed arch etc. Balban’s tomb at Mehrauli was the first true arch of horse-shoe type in India.

Mehrauli was one of the first places in India where a true arch was built. The tomb of Balban is a fine example of this kind of architecture. It consists of three arches, each of which is supported by a column.

Arabic (language)

Written from right to left, Arabic is a Semitic language like Hebrew and Aramaic. The language is spoken widely in West Asia and North Africa. The influence of the Arabic language can be seen in the languages that are spoken in the Islamic world. Arabic words have also found their way into European languages, like Portuguese and Spanish.

Aramaic

The term refers to the script and language introduced by the Achaemenids in 6th century BCE in the north-western part of the Indian subcontinent.

Arazi

Arazi (plural of arz meaning land), is an Arabic word, that refers to a measured plot of land, particularly agricultural, for fixing land revenue.
Archaeology The term refers to the study of animal (faunal) remains that are found from archaeological sites. These faunal remains generally consist of the hard parts of animals such as bone, tooth, antler and shell. Archaeozoologists use these remains to learn about domestication of animals in the past and how this affected people and their environment. A study of these remains helps archaeologists to understand past diets, the hunting practices of the people, animal husbandry and seasonal movement of herds. (See also, ARCHAEOLOGY; ARCHAEOBOTANY)

Archaeology The term refers to the study of the human past with the help of material remains such as structures of palaces, temples, forts, etc. and other artefacts like bones, seeds, pollen, seals, coins, and inscriptions. The objectives of archaeology are to recover, record, analyse, and classify material remains; to describe and interpret the patterns of human behaviour that led to its creation and to form an understanding of the reasons behind this. (See also, ARCHAEOBOTANY; ARCHAEOZOOLOGY)

Archaeology The term refers to the collection of primary sources such as records, documents, manuscripts or other materials of historical interest. These sources are used for the reconstruction of historical events. In present times, most government and nongovernment organisations, maintain archives to collect, preserve and disseminate such records. There are archives which also preserve audio-visual resources. In contemporary times digitisation has helped archives in the better preservation and handling of massive volumes of records and documents of all kinds.
Aristocracy

The term derived from the Greek word 'aristokratia' actually means 'rule by the best'. An aristocratic form of government thus refers to the rule of the best few whose moral and intellectual standing is superior to the people whom they rule. However, in a broader social context, the term refers to the uppermost layer of the society. In most cases, aristocracy accrued to a person on the basis of his or her birth in ancient and medieval societies as in the case of the Brahmins in India, the Patricians in the Roman Empire or the nobility in medieval Europe. But there have also been non-hereditary forms of aristocracy like the upper layer of the Roman Catholic Church which is called the 'church aristocracy' and the ruling elites of the elective republics and monarchies, members of which were recruited from the different strata of the given societies.

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy

Aristocracy
**Artefact** The term refers to any object which has been manufactured, used or modified by humans. Artefacts are an important source for reconstructing history. These include tools, weapons, utensils, ornaments, houses, buildings, art and other products of human activity. (See also, ARCHAEOLOGY)

**Artisan** The term refers to a person who is manually skilled in some handicraft. Carpenters, weavers, blacksmiths, goldsmiths are all artisans.

**Ashrama** This is a Sanskrit term found in the Dharmasutras (c.600 BCE onward) and Dharmashastras (c.200 BCE onward). It indicates four stages or ashramas in the life of a dvija namely Brahman, Kshatriya and Vaishya. The four ashrams, were brahmacharya, a period meant for the observances of celibacy and the acquisition of Vedic learning; grihastha, or the state of being a householder, with obligations to marry, reproduce and perform rituals; vanaprastha, or the observance of a period of partial renunciation in the forest and sanyasa or complete renunciation. The ashrama system went through several stages of development. It is difficult to determine the extent to which the system was actually followed in the social context. (See also, DVIIJA; VARNA)

**Aryavarta** The term refers to the ‘abode of Aryans’ as defined in the Dharmasutras and Dharmashastras (c.6th century BCE onward). In these texts, the term was defined in different ways, as the land between the Ganga and the Yamuna; as the land between the Himalayas to the north and the Vindhyas to the south; as the land that lies west of Kalakavana (possibly in present day Uttar Pradesh), east of Vinasana (where Sarasvati disappeared) and south of the Himalayas and north of mountains of Pariyatra and Vindhya. Sometimes, Aryavarta was also defined in social rather than only territorial terms, as the land where the norms of varna and ashrama were observed. Atonement acts (prayschitta) were recommended for those who crossed the boundaries of Aryavarta.
Ashvamedha The term refers to a sacrificial rite performed by rulers who aspired to achieve supremacy over their rivals. For this an asvha (horse) was left by him to wander at will for a year under the guardianship of the royal retinue. All land covered by the horse was claimed by him as his domain. The capturing of this horse by a rival ruler implied challenging the authority of the king who was performing the rite. Then, a battle would have to be fought between the two ruling authorities. Successful return of the horse signalled the undisputed power of his royal master. Afterwards an elaborate yajna was organised in which this horse was sacrificed.

Australopithecus It is a label given to a stage in the development of Hominids towards the stage of Homoerectus. The Australopithecus had a smaller brain size but heavier jaws and larger teeth than the latter. 

Axis Powers It refers to the military alliance that had been formed by Germany, Italy and Japan during the Second World War to fight against the Allied Powers. Initially Germany and Italy formed what is called the Rome-Berlin Axis in 1936. With enhanced military and political ties, it came to be renamed as the ‘Pact of Steel’ in 1939. In 1940 it came to be known as the ‘Tripartite Pact’ with the inclusion of Japan. Thereafter, Hungary, Romania, Bulgaria and the Nazi-created states
of Slovakia and Croatia also joined this pact making it into a formidable alliance. However, in 1945, the War ended with the defeat of the Axis Powers.

The Axis Powers

The Axis Powers

The war of 1939-1945 was a global conflict involving several major nations. The main participants were Germany, Italy, and Japan, along with their respective allies. The conflict began with Germany's invasion of Poland on September 1, 1939, which marked the start of the European phase of the war. The war had a profound impact on the world, resulting in the deaths of millions of people and the destruction of many cities.

The Japanese Empire, which had been expanding its influence in Asia, attacked Pearl Harbor on December 7, 1941, which brought the United States into the war. The Pacific War also played a significant role in the conflict.

The war ended with the atomic bombings of Hiroshima and Nagasaki in August 1945, followed by the United States' dropping of the first atomic bombs on Japan. This resulted in Japan's surrender on September 2, 1945, effectively ending the war.

The Axis Powers

The war of 1939-1945 was a global conflict involving several major nations. The main participants were Germany, Italy, and Japan, along with their respective allies. The conflict began with Germany’s invasion of Poland on September 1, 1939, which marked the start of the European phase of the war.

The war had a profound impact on the world, resulting in the deaths of millions of people and the destruction of many cities.

The Japanese Empire, which had been expanding its influence in Asia, attacked Pearl Harbor on December 7, 1941, which brought the United States into the war. The Pacific War also played a significant role in the conflict.

The war ended with the atomic bombings of Hiroshima and Nagasaki in August 1945, followed by the United States’ dropping of the first atomic bombs on Japan. This resulted in Japan’s surrender on September 2, 1945, effectively ending the war.

The Axis Powers

The war of 1939-1945 was a global conflict involving several major nations. The main participants were Germany, Italy, and Japan, along with their respective allies. The conflict began with Germany’s invasion of Poland on September 1, 1939, which marked the start of the European phase of the war.

The war had a profound impact on the world, resulting in the deaths of millions of people and the destruction of many cities.

The Japanese Empire, which had been expanding its influence in Asia, attacked Pearl Harbor on December 7, 1941, which brought the United States into the war. The Pacific War also played a significant role in the conflict.

The war ended with the atomic bombings of Hiroshima and Nagasaki in August 1945, followed by the United States’ dropping of the first atomic bombs on Japan. This resulted in Japan’s surrender on September 2, 1945, effectively ending the war.
Banjara

The term refers to the trader-nomads who constantly moved from one place to another buying and selling goods at profitable rates. In medieval times, they played a significant role in the Indian economy by supplying foodgrains from villages to towns and cities and also to distant areas. They moved in caravans that were called tanda. A tanda generally comprised six to seven hundred persons including the families of banjaras and their oxen or pack-animals loaded with various kinds of merchandise. How important their role was, at that time, can be understood by the fact that Sultan Alauddin Khalji (1296-1316 CE) had utilised their services to supply foodgrains to Delhi. The banjaras continue to thrive in the central and north-western parts of India, even today.

Banjo System

It is a system of exchange whereby goods and services are exchanged without the use of coins or currencies. This system of exchange widely prevailed in ancient times. However, the earliest definitive evidence of coinage in India can be dated to c. 6th century BCE. Prior to this time the Vedic texts mention words such as hiranya-pinda, swarna, pada, etc., but these are not taken as full-fledged coins by modern numismatists (those who study coins). Nonetheless, the advent of coinage did not mean the end of Banjo System as it co-existed with the Monetary System for a very long time. Banjo System still continues in certain pockets of India.

Baoli

The term refers to step-wells that were found in many medieval structures such as forts, palaces, temples, mosques, tombs, etc., in parts of western India and Delhi region. These step wells were constructed for various purposes, such as, storing drinking water, harvesting rain-water, and keeping the structures cool. The baolis often catered to the water needs of travellers as well. A good example is the Gandhak ki Baoli which is situated near the dargah of Khwaja Qutbuddin Bakhtiyar Kaki in Mehrauli in Delhi.

Baoi

The text contains a description of the term 'Baoi', which refers to step-wells found in various parts of India. It explains their purpose and significance in medieval structures, particularly in parts of western India and Delhi region. The text also mentions a specific example, the Gandhak ki Baoli, near the dargah of Khwaja Qutbuddin Bakhtiyar Kaki in Mehrauli, Delhi. The text highlights the importance of these structures in providing water to both locals and Travellers.
Basohli

The term refers to a style of miniature painting that developed in Himachal Pradesh in the late 17th century. This style was known for boldness and intensity in its miniatures. Popular themes of Basohli paintings were the portrayal of local rulers, gods from Hindu mythology, etc. The most famous Basohli miniature was Bhanudatta’s \textit{Rasamanjari}.

वर्तमानी यह रुप स्विकार की एक रूढ़ी है जो 17वीं शताब्दी के आखिरी दशक में हिमाचल प्रदेश में विकसित हुई थी। यह रूढ़ी अपने संगीतीय में अभिव्यक्तिका की निर्भरता और रंगभूमि के लिए प्रख्यात है। बासोली किस्मता के लोकप्रिय विषय स्थानीय शासकों, शिल्पक्षम के देवी-देवताओं आदि के चित्रण का था। संदर्भित विचार वर्तमानी भारत की संस्कृत रूढ़ी की अवधारणा की थी।

बाति इस सिलसिले से मुख्यत: मुश्तिकी (जैसे \textit{शिवरहरु की चैतिकहरु}) का नाम

बाति यह शब्द का तत्त्वात्मक भारत में मुख्यत: \textit{भू-राजन्य} को बुनाय के \textit{मुश्तिकी} का रूप में बदलकर करने के लिए उस तरीके का अंतर्गत फलस्का एक नए \textit{भू-राजन्य} कर लिया जाता था और \textit{शिवरहरु} या \textit{शिवरहरु} के बीच पहले से ही समझदारी के तहत \textit{राजन्य} का बदलाव कर दिया जाता था। इस \textit{शिवरहरु} के \textit{भाषात्मकों} की भारतीय थी।

\textit{भागा} It is a Sanskrit word which meant a ‘share’ collected from cultivators as a tax on their produce such as wheat, barley, rice, etc., by the kings in ancient India.
Bhagadugha The term occurs in the Rigveda (c.1500 to 1000 BCE). It was used to refer to the representative of king who collected the bhaga from the subjects. (See also, BHAGA)

Bhakti, Bhakta The term refers to the devotional form of worship which developed in India based on personal love of god. In this form of worship the devotees who are called bhaktas seek ultimate union with their chosen deity through adoration and absolute self surrender. Such adoration of the qualities of the deity is often expressed through the chanting of names, composition and singing of devotional songs and undertaking pilgrimages. (See also, BHAKTI MOVEMENT)

BHAGA used to be generally fixed at one-sixth of the produce from c.6th century BCE onwards. It was deemed to be a payment received by the king or the state in lieu of the protection which they provided to their subjects. This could also be because the king used to be considered the legal owner of all land in his kingdom. (See also, BHAGADUGH)

Bhakti Movement Beginning in the 8th-9th centuries, Bhakti movement during the medieval period lasted until the 16th c. In the southern parts of India, this movement was popularised by the Nayanars (worshippers of Shiva) and Alvars (worshippers of Vishnu). In Northern India the movement revolved around Rama and Krishna. In general, the Bhakti Movement exhibited two trends Saguna bhakti (devotion of god with attributes) and Nirguna bhakti (devotion of god without attributes). Sri Chaitanya, Surdas and Tulsi Das represented the tradition of Saguna bhakti whereas saint Kabir, Guru Nanak and Dada Dayal represented the ideal of Nirguna bhakti.

Bhikku, Bhikkhuni These terms refer to male and female followers of Buddhism, who having been
accepted into the Buddhist Sangha, lead their life begging alms in observance of the monastic rules. This tradition began during the lifetime of the Buddha himself and still continues.

Black and Red Ware (B&RW) This term refers to the type of pottery (earthenware) which had black on the inside and around the rim, and red on the outer surface. It is suggested that the colour black inside the pottery used to come from firing these in inverted positions. These kinds of pottery have been found from different archaeological sites in many parts of India. Black and red ware pottery is generally wheel made and its characteristic forms include shallow dishes and deeper bowls. The earliest use of this pottery type goes back to the beginning of the 2nd millennium BCE, and these continued to be in use for nearly two millennia. However, there are marked regional variations, and the B&RW associated with megalithic burial sites are often distinguished from other varieties.

Bodhisattva This is a Sanskrit term which means ‘one destined to become a Buddha’. According to the Jatakas (Buddhist texts which narrate the story of the Bodhisattvas), the Buddha had undergone several births prior to becoming the ‘enlightened one’ (Buddha). All those previous lives of the Buddha are referred to as Bodhisattvas. The idea of the Bodhisattva was known to the earliest form of Buddhism (Theravada/Shaviravada—the orthodox school of Buddhism). However, this idea gained greater importance with the rise of Mahayanaism, during the early centuries of the Common Era. Bodhisattvas were perceived as deeply compassionate beings who accumulated merit through their efforts but used this not to attain personal nibbana (nirvana) and thereby attain liberation from the world. Rather, they used their accumulated merit to help others.
Bolshevik, Bolshevism The term refers to the form of revolutionary socialism which was developed by the Russian Marxists in the years before the First World War. The Bolshevik party represented this form of socialism which believed in the armed revolution of the proletariat (the working class) and the nationalization of all means of production. The Bolshevik party was formed in 1903 after a split in the Social Democratic Party. The Bolsheviks were led by V.I. Lenin, and were in a majority, whereas their opponents, the Mensheviks, who were in a minority, were led by Martov. (See also, SOCIALISM.)

Brahmadeya This is a Sanskrit term which was used to denote the grant of tax free lands to brahmans.

Bracket In architecture the term refers to a small piece of wood or stone or metal which is used to carry weight or support a statue, an arch, a beam, or a shelf being projected from or overhanging a wall. Brackets can be carved, cast, or moulded. These can be used simply for ornamental purposes also.
Buddhism The term refers to the religion which is founded on the teachings of Gautama, the Buddha (c. 6th century BCE). The essential doctrines of the Buddha’s teachings are best expressed in the Four Noble Truths: Dukkha (there is suffering); Dukkha Samadaya (it has a cause); Dukkha Niruddhi (it can be removed) and Dukkha Niruddham Marg (the path to remove suffering). The principle texts of Buddhism are called Tripitaks. Those are Vinaya, Sutta and Abhidhamma Pitaka. The ultimate goal of the Buddha’s teaching was to help all human beings attain the nirvana (salvation), which means the release from the cycle of birth and death. To achieve this goal Buddha laid down the aryaashttanga marga (the Noble Eightfold Path) consisting of samayk drishti (right view), samayk sankalpa (right intention), samayk vak (right speech), samayk karma (right action), samayk ajive (right livelihood), samayk vyayam (right effort), samayk smriti (right mindfulness) and samayk samadhi (right concentration). Most of the teachings of the Buddha were codified in the first Buddhist council. Over the years the monastic order of Buddhism was split into two main branches namely the Hinayana (the smaller vehicle), and Mahayana (the greater vehicle). Subsequently several other sects of Buddhism like Vajrayana, Tantrayana also came into existence. Under the patronage of Ashoka, Buddhism spread far beyond India to many parts of Central, Western and South and Southeastern Asia. Buddhism also spread far and wide through the efforts of scholars, monks, pilgrims, traders and travellers. (See also BODHISATTVAS; BUDDHIST COUNCILS; HINAYANA; MAHAYANA).

Buddhism यह गौतम बुद्ध की विलासहोन पर आधारित धर्म (छही शाखाओं \(, \)) है। उनके धर्म के मूलधार चार आयोग में अभिव्यक्ति किया गया है। युक्ति (इस संसार में युक्ति है); युक्ति सम्बन्ध (युक्ति का कारण है); युक्ति सत्य (यह सत्य का संकलन है); युक्ति निष्ठ (यह युक्ति का संकलन है)। धर्म के प्रारूप धर्म का 'शिक्षा' कहता है। यह है कि बुद्धिमत्ता भविष्य के इतिहास में प्रमाण के संस्कार के प्रवृत्ति शास्त्रीय सिद्धांत, भारतीय भाषाओं के संस्कृति का जीवन, बुद्धिमत्ता सीमाओं के लिए प्रमुख के जीवन अधिकारिक शिलालेख की उपस्थिति धार्मिक सीमाओं से है। इस शिलालेख का प्रस्ताव उपस्थितियों से वाहन तिरंगा और दाहिने-पूर्व उचित होता था।
Buddhist Councils These were assemblies convened after the Mahaparinirvana (demise) of the Buddha to compile his teachings and to settle doctrinal disputes which arose within the sangha. There have been four such historic councils. The first of these councils, was held at Rajagriha (the capital of Magadha) in c.5th century BCE. The Vinaya Pitaka (dealing with monastic rules) and the Sutta Pitaka (dealing with Buddha’s sayings) are said to have been finalised (adopted) in this council. The second council was held at Vaishali, the capital of Lichchhavis presently in north Bihar, probably a century after the Buddha’s demise (c.4th century BCE) when the Buddhist sangha was split into two on the issues of the Buddha’s teachings and monastic discipline. Aimed at resolving the issues of schism in the Buddhist sangha Ashoka had convened the third council at Pataliputra (modern Patna, then capital of the Mauryan empire) in c.247 BCE. The Abhidhamma Pitaka, dealing with the metaphysical aspect of Buddhism, was compiled in this council. The fourth council was convened under the patronage of Kanishka in c.1st or 2nd century CE and is usually associated with the formal rise of Mahayana Buddhism. Henceforth, the traditionalists were categorised as Hinayani. This council is known for preparation of commentaries on the Buddhist scriptures. (See also, BUDDHISM; HINAYANA; MAHAYANA)
Caliphs, Khalifa

The word Caliph or Khalifa literally means ‘successor’ or ‘substitute’. The word was used to describe the successors of Prophet Muhammad. The first successor who became the first Khalifa in 632 CE was Abu Bakr. He was followed by Umar, Usman and Ali respectively. All of them are known as the rightly guided Caliphs who were closely associated with Prophet Muhammad during his lifetime. After Ali, the Caliphate passed on to the Umayyads (661-750 CE) who ruled from Damascus, and therefore to the Abbasids (750-1258 CE) who had their centre at Baghdad. However, by the time Ottomans of Turkey laid claims to this institution, its authority had waned considerably. It was finally abolished in 1924 when Mustafa Kemal Ataturk, the first president of the Republic of Turkey converted Turkey into a secular state.

Calligraphy

The term refers to the art of decorative handwriting. The term might have had its origin in Greek language in which the words ‘kallos’ means ‘beauty’ and ‘graphine’ means ‘to write’. The tradition of calligraphy had evolved into a fine art form in the Middle-East and East Asia since the early centuries of Christian era and had continued till the print technology came to substitute handwriting in the early modern age. In India calligraphy was practised as an important tool to beautify architectural structures with Quranic verses during the medieval period.

Canon

The term refers to the collection of books (old, ancient, final) that are accepted as authoritative or divinely inspired in any given religion, such as the Tripitaka in Theravada Buddhism or the Prasthana Trayi (Upanishads, Bhagavad Gita and the Brahmsutras) in the Hindu tradition. Hadith is the most important canonical tradition in Islam. (See also, UPANISHAD; HADITH)

Practise this in your own words.
Capital, Capitalism

Capital, Capitalism Derived from the Latin word 'capitale', the term has been in use since the middle of the 16th century. In the economic sense, the term refers to the accumulation of economic assets or wealth. Capitalism is a system of production in which methods or the means of production are owned privately to generate profit. Historically, capitalism acquired prominence in Western Europe following the Industrial Revolution. As a system, it has resulted in a considerable increase in the volume of goods and services and in the increase in the number of consumers all across the world. By the very nature of its working, capitalism has also led to severe inequalities between various countries. It also breeds socio-economic inequalities within individual countries. (See also, INDUSTRIAL REVOLUTION)

Carbonisation

Carbonisation This is a term which is often used by archaeologists to describe the process of burning of organic materials, such as plants, seeds, or grains in an oxygen free environment, which results in their preservation. Charcoal is a widely known example.
political alliance in 1882, which is also known as the 'Triumphant Triple Alliance'. After 1915, when Italy joined England and France in another alliance the term came to refer only to Austria-Hungary and Germany. The term also provides an indication of the geographical location of these countries in Europe.

Catholic Church

The term refers to an official count or enumeration of members of a population at regular intervals. Enumeration of the human population was known to exist even in pre-British India. However, systematic methods of conducting censuses were developed in India by the British beginning with 1872. The first All-India Census was conducted in 1881. Since then the census operations have been regularly carried out in the country once in every 10 years. Besides enumerating human population, census is also carried out in respect of animals, birds, trees, agriculture, business, vehicular traffic, etc.

Chahar Taslim

It was a mode of salutation which was introduced by Shahjahan during the Mughal period. This form of salutation involved placing the back of the right hand on the ground and raising it gently till the person stood erect, and touched the palm of his hand on the crown of his head. Chahar literally means 'four' and taslim means 'submission'. Thus, it meant four times bowing down before the king.
first millennium BCE. These were built all over the country either of brick or excavated from rocks. It appears as though wooden prototypes of chaityas existed even earlier. The largest brick chaitya hall to have been excavated is at Gantapalli in Seemandhra. Some of the most beautiful examples of rock-cut chaityas are found at Bhaja and Karle along the Western Ghats in Maharashtra. (See Also, VIHARA)

Chandala The term refers to members of those social groups, who were considered as untouchable. Sometimes these people were also referred to as anytajas as they fell outside the fourfold varna system. However, in some Buddhist texts like the Mahāyāna Jātaka they have been occasionally presented as questioning their marginal status.

Chaukhandi This term refers to archaeological cultures which used copper apart from stone (lithos) for making objects. Copper artefacts made by these cultures included tools, weapons and bangles. They also used microliths and other stone tools. These Chaukhandi people domesticated animals and practiced agriculture along with hunting and fishing. Almost all Chaukhandi communities used wheel turned black-and-red pottery. They were also the first to use painted ware. Traces of Chaukhandi cultures, which were mostly associated with rural communities, have been discovered almost all over the country during the second and early first millennium BCE. (See also, ARTEFACTS; BLACK AND RED WARE)
**Chaudhury**

The term came into use in the 13th and 14th centuries. It referred to those who collected kharaj (land revenue) from the peasants on behalf of the state. In lieu of these services, the chauraries were granted certain privileges (haqq-i-khoti) such as an exemption from paying kharaj on the lands owned by them. In due course the chauraries became a part of the rural aristocracy across Northern India.

**Chaurasi**

The term refers to an administrative unit of the Gond kingdom of Central India (modern Madhya Pradesh) comprising 84 villages. The Gond kingdom was divided into several garhs of which Chaurasi was a subdivisional unit.

**Chetti**

The term refers to traders in South India. (See also, SHRESHTHIN)
Chinampa

The term refers to a form of agriculture, practised in Mesoamerica, especially by the Aztecs similar to a system of land reclamation. A chinampa was constructed by weaving huge reed mats and covering it with mud and plants. It was then floated on a suitable shallow-water site. Once built up to a level that was above the surface of the water, mud from the lake rich in nutrients, used to be dredged up and piled on its top. This process used to be repeated periodically so that the soil remained fertile to support cultivation round the year. (See also, MESOAMERICA)

Chirag-i-Shinasi

This Persian phrase literally means the ‘lamp of wisdom’. Abul Fazl used it in the context of the importance of written material which he said could stay for ages unlike spoken words.

Christian

According to the New Testament, the church maintained its organisational unity until 1054 CE, when it got split into the western Roman Catholic Church and the Eastern Orthodox Church. Although the term ‘catholic’ originally signified the universal church, yet in organisational sense it denoted the Church of Rome headed by the Pope. In 16th century, following protestations against the instituted organisational and doctrinal corruptions in catholic churches by religious reformers like Martin Luther, John Calvin and Ulrich Zwingli, another split occurred in the western church giving rise to a number of protestant churches. In England this protest took more of a political colour as King Henry VIII, failing to get the Pope’s consent for a divorce from his wife Catherine over the issue of her not having given birth to a male heir, caused the Church of England to break away from papal authority. In 1534, through a Parliamentary enactment, Henry VIII also became the head of this church, the adherents of which came to be known as ‘Anglicans’, the word having originated from a medieval Latin phrase, ecclesia anglicana.
Citadel The term refers to that part of the urban settlement which was built at a height. Most Harappan settlements had such kind of a small high citadel which were often fortified as seen at Mohenjodaro and Harappa. These citadels were built on the western sections of the settlement with larger lower sections lying to the east. However, there were some variations seen in this pattern at sites like Dholavira and Lothal where the entire settlements were fortified. The citadel at Lothal was not even walled, though it was built at a height. In some Harappan cities important buildings such as the Great Bath at Mohenjodaro and the Great Granary at Harappa were located within the citadel complex. (See also, LOWER TOWN)

City-State The term refers to a political formation wherein a city by itself was an independent state. Such a state was usually consisted of an urban centre and its surrounding areas that were used mainly for agricultural purposes. A great variety of these states existed in ancient Mesopotamia, Greece and Italy.

Citizenship The term denotes certain rights and obligations that are associated with the officially recognised inhabitants of a city or state. As a concept the term first applied in the context of ancient Greek city-states where some residents acquired the right to elect people to public offices. In the 18th century, the American and French revolutions laid the foundations of the concept of modern citizenship.
Civil Disobedience The expression denotes an act of defiance or the refusal to obey unjust laws imposed by a ruling dispensation such as a colonial administration or a government using non-violence as a method of protest. Civil Disobedience could be adopted either collectively or even at an individual level. The act of Civil Disobedience is also referred to as ‘passive resistance’. For example Henry David Thoreau (1817-62), a modern American thinker originally named his book Civil Disobedience as Resistance to Civil Government that was published in 1849. In India, Mahatma Gandhi launched a mass Civil Disobedience Movement on 12 March 1930 with his Dandi March to break the salt laws and thereby questioned the justness of the colonial rule of India. (See also, SATYAGRAHA)

Civil Rights The phrase generally refers to the basic and equal rights that are enjoyed by all citizens in a country irrespective of their racial, economic and religious differences and are sanctioned by law. However, historically speaking, such rights as the right to vote and the right to equality have been achieved by numerous socially and politically marginalised peoples in different countries through long and painful struggles only in the modern times. The foremost among such examples was witnessed in the United States of America where the racially segregated black population of African origin finally gained these rights in the 1960s after a prolonged Non-violent Movement led by Martin Luther King Jr., when the US Congress being persuaded by President Lyndon B. Johnson passed the historic Civil Rights Act in 1964 and the Voting Rights Act in 1965. In the modern history of the world this movement is widely referred to as the ‘Civil Rights Movement’.

Civil War The phrase is generally used to describe an armed conflict between two groups of citizenry belonging to the same country. However, historically speaking, this phrase is widely used to refer to the war that had broken out in the United States of America in 1861 between the ‘Union’ consisting of the northern states and the eleven
states of the south, which had come together to form the Confederate States of America over the issues of abolition of slavery and the states’ right to secede from the Union. This historic war, commonly known as the American Civil War, lasted for four years and ended in 1865 with the victory of the Union over the Confederates. As for its consequence, the victory not only preserved the Union, but also abolished slavery and granted citizenship to the freed slaves. In 20th century, this phrase also came to be used to describe the conflicts that took place between the Bolsheviks and the Counter-Revolutionaries in Russia from 1918 to 1921 and between the Nationalists and the Republicans in Spain from 1936 to 1939.

Clan

The word refers to a group of people who traced their origin to a common ancestor and are related to each other through kinship ties. For example most of the tribes in Arabia were made up of clans or combinations of large families such as the Umayyads who were a prosperous clan of the Quraysh tribe.

Classical Age

Historically, the term refers to the great works of art and literature, which had been produced in ancient Greece during the 5th and 4th centuries BCE. This was also the period when Greece witnessed the rise of Athens to a pre-eminent position that culminated in the spectacular conquests of Alexander in the near and Middle East up to the frontiers of India. (See also, CLASSICAL AGE; CLASSIC; CLASSICISM)

Kashmir

A mountainous region of the north-west of India, it is divided administratively into two districts, the Union Territory of Jammu and Kashmir and the state of Jammu and Kashmir in the Union of India. It is a landlocked state surrounded by Pakistan, China, and India. The region is known for its beautiful mountain ranges, lakes, and forests. It is a popular destination for tourists and offers a wide range of outdoor activities. (The title is: 'Kashmir')

Clan

The word refers to a group of people who traced their origin to a common ancestor and are related to each other through kinship ties. For example most of the tribes in Arabia were made up of clans or combinations of large families such as the Umayyads who were a prosperous clan of the Quraysh tribe.

Classical Age

Historically, the term refers to the great works of art and literature, which had been produced in ancient Greece during the 5th and 4th centuries BCE. This was also the period when Greece witnessed the rise of Athens to a pre-eminent position that culminated in the spectacular conquests of Alexander in the near and Middle East up to the frontiers of India. (See also, CLASSICAL AGE; CLASSIC; CLASSICISM)
Clasicism

The term refers to the inclination of scholars and artists of the Renaissance period to study the classical works of ancient Greece and Rome and on that basis contribute to the development of modern thought and artistic expressions. (See also, CLASSICAL; CLASSICAL AGE; CLASSIC)

Clay tablets

These were slabs of fine clay that were used by scribes to write on in ancient Mesopotamia. Signs were first inscribed or impressed on the soft and wet clay. Afterwards these tablets were either dried in the sun or fired in the kiln to harden. These clay tablets were made in various shapes and sizes. Some were cone-shaped and some were drum-shaped. Most of these tablets were used to keep records of business transactions, deeds of sale, contracts, etc.
Colonialism, Coloniser, Colonisation, Colony

In its simple sense the term refers to the establishment of full or partial control of one country over another for its own benefit. In the modern times such a process of colonialism began with the discoveries of the sea routes to America in 1492 and to India in 1498. Followed by these discoveries across the Atlantic, the European nations-states such as Portugal, Spain, the Netherlands, France, England, Germany and Italy invested huge resources to find ever more new territories across the continents and establish their trading settlements in those territories. But, gradually, these European powers also began to meddle in local politics and contrived to ultimately bring the numerous peoples of those territories under their control through diplomacy and war. All of this was done by the ‘colonisers’ to serve their own economic interests and fight their wars for supremacy in the European continent. However, through this process, which is often referred to as ‘colonisation’, the indigenous peoples of the ‘colonies’ suffered immensely due to their sustained economic exploitation, political subjugation and cultural dislocation.

In architecture the term refers to a vertical structure usually with a rounded shaft. It consists of a
base, shaft, and capital. It is designed to carry upper section of a building or other load. Sometimes columns are free standing and are used for decorative and other purposes. Columns could be made of bricks, stone, wood and any metal like iron, bronze, etc. The Parthenon temple of ancient Greece is a good example where columns have been extensively used to structurally support the edifice. Ashokan pillars found in different parts of India are excellent examples of free standing columns.

स्मांथ वास्तुप्रद्धम में स्मांथ एक शीर्षी खिड़की सर्वंचा को कहा जाता है। फिरसत का तथा (देखे) अधिकतर गोलाकार होता है। इस सर्वंचा के तीन भाग होते हैं आधार, तिला और शीर्ष इसके लिये लिखित भाषा के उपरी भाग या अन्य भाग को सूचीत करने के लिए नियमित किया जाता है। बड़ी-बड़ी स्मांथ स्वतंत्र रूप से भी बनाए जाते हैं और उनका प्रयोग सजावट या अन्य प्रयोगों के लिए प्रयोग जाता है। स्मांथ हैं, पत्थर, काँड, धरोहर और भारी भाषा से बनाने जा सकते हैं। प्रायः भाषा का प्रयोग इमारत को अद्वितीय उद्देश्य है, जहां सर्वाधिक रूप से भाषा को सहायता करने के लिए ऐसे स्मांथ का प्रयोग चालक रूप से किया जाता है। भाषा के विभिन्न भागों में पार्थ जा जाते है। अतः स्मांथ स्वतंत्र रूप से सघ रूपों के उद्देश्यों का उपयोग है।

Commercial Revolution The expression refers to that period (16th century CE) in European history when great expansion was witnessed in cross-continental or maritime trade and commerce with Europe as its centre. This economic expansion led to the growth of big trading organisations, money economy, private banking and new towns and cities. Commercial Revolution also brought in its wake newer forms of financial services such as money banking, insurance, and financial investment. As a consequence the European society saw fundamental and rapid changes in its structure, morals and manners.

शास्त्रीय आध्यात्मिकता यह अधिकतम यूपेक्स के इलाज में उस अर्थ (इंसा की 16वीं सतावनी) की सृजन है जब महाभाष्य-सबसम के वाणिज्य और वाणिज्य का व्यापार विस्तार हुआ था और इसका नेत्र यूपेक्स था। इस आध्यात्मिक
Concentration Camps

The expression is used to describe those centres where people (political prisoners, prisoners of war, refugees) used to be detained under utterly inhuman conditions, people who were especially considered to be inimical to or largely undesirable by the powers that be. Such camps were first set up in South Africa during the Boer War (1899-1902). In Nazi Germany (1933-45) many concentration camps had been set up both within the country and in the areas under the German control to imprison the Jews, the Gypsies and all such people (homosexuals and others) who were considered as ‘undesirable elements’. In some of these camps dangerous medical experiments were being conducted on the hapless prisoners, on account of which many died. Many of these camps were also notorious for the use of poisonous gases to kill their inmates en masse. These camps were often fenced with electrified barbed wire. (See also, GAS CHAMBERS.)

Confucianism

The system of ethical philosophy that is centred on the teachings of Confucius or K’ung-Fu-Tzu (551-479 BCE) of China. As a school of thought Confucianism also includes teachings of later day scholars like Zhu Xi. The essence of Confucianism lies in its emphasis on human relationships within the family, between friends, extending up to relationships between the governments and their citizens. Confucianism has come to influence the life and thoughts of the Chinese people for more than two millennia.

Conquistadores

This is a Spanish word which in English means a ‘conqueror’. Conquistadores were soldiers and adventurers who were recruited by the state to carry out expeditions into the New World (the Americas). Conquistadores were quite infamous for their cruelty towards the indigenous peoples in the Americas. Among those conquistadores, the two were widely known Herman Cortez, who conquered the Aztec Empire in Mexico, and Francisco Pizarro, who overran the Incas in Peru. On account of these conquests the Spanish acquired a firm foothold in the Americas.
Conservation

Ordinarily, the term refers to the process of protecting the natural environment for its sustainable use. This usage has a more specific context in the widespread destruction of forests during the colonial period, when driven by the needs of industrialisation in Europe colonial dispensations across Asia, Africa and Latin America encouraged cultivation of cash crops in plantations, laid railroads, and disturbed the livelihood patterns of indigenous populations on a large scale. After independence too many of the erstwhile colonies continued the earlier policies of skewed development by reserving bio-spheres and forests for systematic exploitation by the state. Such policies have often resulted in creating critical situations leading to conflicts thus making many of these countries to think of more innovative methods of environmental conservation and management.

Conservatism, Conservative

Originating from the Latin word ‘conserve’, the term refers to an attitude of preserving the existing order of things. As a political philosophy, it came into prominence in Europe in late 18th century as a reaction to the consequences of the French Revolution of 1789. Although most proponents of this new political attitude, called ‘conservatives’ did not propose a wholesale return to the pre-revolutionary social and political state, yet they supported the modernisation of traditional institutions with the belief that this will strengthen the ‘restored’ monarchies of Europe through the institutions of modern armies, efficient bureaucracies, dynamic economic systems, and the abolition of feudalism and serfdom. However, in succeeding times, conservatism had to seriously contend with both rational and liberal political philosophies and acquire different shades of political expression in Europe and America.
The term refers to a practice of inheritance where property was divided amongst all inheritors (usually sons). Among the Mughal emperors of India, it was Babur who followed this practice. However, the usual practice in India that was widely prevalent in reference to political succession was the rule of primogeniture where usually the eldest son used to become the inheritor of the throne. (See also, RULE OF PRIMOGENITURE)

Cosmography The term refers to the science of mapping the universe. It studies the size and position of the heavenly bodies and their changes in reference to cosmic time.

Copper Plates In ancient India, the kings used to grant lands and issue administrative orders usually inscribed on copper plates. The use of copper plates for such purposes probably started from the mid-first millennium CE. Thousands of such copper plates have been found from different parts of the subcontinent. In Sanskrit texts these copper plates have been referred to as tamrashashanas or tamrapatrās.

Corbel This is a term used in architecture. It is derived from the Latin word 'corbello' or 'corvus'. It refers to a bracket made either of stone, wood, brick or any other building material which holds a cornice or arch on to a wall. (See Also, ARCH)

Copper Plates In ancient India, the kings used to grant lands and issue administrative orders usually inscribed on copper plates. The use of copper plates for such purposes probably started from the mid-first millennium CE. Thousands of such copper plates have been found from different parts of the subcontinent. In Sanskrit texts these copper plates have been referred to as tamrashashanas or tamrapatrās.

Copper Plates In ancient India, the kings used to grant lands and issue administrative orders usually inscribed on copper plates. The use of copper plates for such purposes probably started from the mid-first millennium CE. Thousands of such copper plates have been found from different parts of the subcontinent. In Sanskrit texts these copper plates have been referred to as tamrashashanas or tamrapatrās.

Copper Plates In ancient India, the kings used to grant lands and issue administrative orders usually inscribed on copper plates. The use of copper plates for such purposes probably started from the mid-first millennium CE. Thousands of such copper plates have been found from different parts of the subcontinent. In Sanskrit texts these copper plates have been referred to as tamrashashanas or tamrapatrās.

Copper Plates In ancient India, the kings used to grant lands and issue administrative orders usually inscribed on copper plates. The use of copper plates for such purposes probably started from the mid-first millennium CE. Thousands of such copper plates have been found from different parts of the subcontinent. In Sanskrit texts these copper plates have been referred to as tamrashashanas or tamrapatrās.
study of the universe covering its origin, structure and also its basic nature. As a discipline, cosmology had its beginning in differing fundamental conceptions about the nature of the universe in ancient times. However, in modern times the studies of Copernicus (1473-1543), Johannes Kepler (1571-1630), Galileo Galilei (1564-1642) and Issac Newton (1643-1727) revolutionised such ancient conceptions and firmly established the heliocentric (sun-centred) idea along with the idea of the rotation of earth (a spherical heavenly body) around the Sun on an elliptical path. Historically, the establishment of such knowledge about the solar system not only changed the earlier church supported erroneous geocentric (earth-centred) notion of the universe but also helped mankind to make rapid progress in the scientific study of other natural phenomena as well.

Culture

This is a term which is widely used by archaeologists as a label to indicate the specific assemblage of material remains found at an archaeological site and dating to a particular period. Broadly, however, culture is a term used by historians, anthropologists, sociologists and others to mean those aspects of peoples’ lives which include eating habits, dress, festivals, songs, dances, rituals, languages, etc.

Culture

Culture

Cuneiform script

The term is derived from the Latin words ‘cuneus’ and ‘forma’ which mean ‘wedge’ and ‘shape’, respectively. This system of writing developed in ancient Mesopotamia around 3rd millennium BCE and gradually came to be used for writing the Akkadian, Elamite, Hititite and Old Persian languages. The system evolved on account of the practice of making impressions on clay tablets with a wedge shaped stylus. ‘Cuneiform’, as a system of writing is thought to have developed out of the older Sumerian pictographic script. A British officer Henry Rawlinson’s transcription of the trilingual Behistun (Iran) inscription provided the key to the decipherment of this type of script.

Cuneiform script

Cuneiform script

Cuneiform script

Culture
Cupola Cupola refers to a small dome built at the top of a building. Cupolas were initially built on the top of the minarets but later on these were also built to crown, the central structures as well. A chhatri in Indian architecture is a good example of a cupola.
Dd

Daftar This is a Persian term which refers to a stitched or bound booklet or register used in offices. The term is originally derived from the Greek word 'dipthera' which means 'hide'. Subsequently, the term came to be applied to papyrus rolls which were used for writing during the times of Herodotus (c.5th century BCE). In medieval India the term came to be widely used for bundles, official papers or volumes of a book such as the Ain-i-Akbari which consists of five daftars (volumes). Apart from this, the office of the diwan, where official records used to be kept, was also known as the daftar.

Dagh The word dagh literally means 'mark'. In medieval India, there prevailed a practice of branding of horses used by soldiers with a mark to prevent them from exchanging superior horses for inferior ones. This system came to be known as the dagh system. It was Alauddin Khalji who first introduced this system during the Sultanate period along with the practice of maintaining rolls of troopers describing their individual appearance to identify each one of them with the branded horses that were assigned to them. However, the system was discontinued by Firoz Tuglaq and was again reintroduced by the Mughal emperor Akbar in 1573. According to Ain-i-Akbari, Akbar had implemented this system despite stiff resistance from the nobility.

Daimyo It is a Japanese term consisting of two words 'dai' and 'myo'. It is a general term referring to the powerful territorial (dominal) lords in Japan, when Shoguns ruled the country in the name of the emperor. There were over 250 such domains under the rule of the daimyos. However, after the monarchy was restored in Japan in 1868, which is popularly called the Meiji Restoration, the daimyos were made governors of territories that roughly corresponded to their erstwhile domains. Finally, in 1871 the daimyo were pensioned off and a new administrative structure was put into place by altering the boundaries of old village and territorial units (domains).
Dakkani

The term Dakkani refers to the people and culture originating in the Deccan region in India. However, in the context of the medieval history of India, the term refers to the nobles (old comers) who used to serve the Bahmani state (14th & 15th centuries) before the influx of Afridis (new comers) into the Bahmani nobility. (See also, AFADIOS)

Dakshinapatha

This is a Sanskrit term which meant, ‘the route leading to the south’. From about the mid-first millennium BCE onward the name began to be used in the Sanskrit, Pali and Prakrit texts for the route leading to the south from the Ganga valley across the Vindhya mountain range as well as for the region that lies to the south of this mountain. During the Gupta period Dakshinapatha extended from Kosalena to Kanche. In later times, it is said to have included the whole of the trans-Vindhya region. The term Deccan, the presently used geographical nomenclature for this region, is derived from the term Dakshinapatha.
**Damin-i Koh**

This is a Persian term which refers to the forested areas of the Rajmahal foothills. In the 19th century the Santhals were given land and persuaded to settle in this area by the English East India Company. This land grant to the Santhals was mapped and enclosed with boundary pillars to separate it from the areas of the settled agriculturists of the plains and the Paharias of the hills. Following this demarcation of ‘the land of the Santhals’ (Damin-i-koh), the Santhal settlements increased manifold. By 1851 there were as many as 1,473 Santhal villages which had come up in this area. It was around this time that the Santhals had come to feel betrayed by the colonial state because of exploitation by Bhagalpur (modern state of Bihar) and Birbhum (modern state of West Bengal) in the Damin area.

**Dargah**

It is a Persian word which refers to the tomb-shrine of a revered sufi saint. It also became a place of pilgrimage for the followers to seek the sufi’s spiritual grace (barakat) particularly on the occasion of urs or the death anniversary of sufi saints. The tradition still continues of which a good example is the dargah of Nizamuddin Auliya in Delhi.

**Dark Age**

The expression is often used to refer to that period of European history which followed the fall of the Roman Empire in 476 CE and continued till about 1000 CE. This expression was originally used by the Renaissance scholars of Italy in the 14th-15th century. It sought to highlight how during this period Europe was steeped in unquestioning religiosity imposed by the Roman Catholic Church. The expression was also used by the Renaissance scholars to emphasise how their own work drawn from the classical learning of ancient Greece and Rome marked the beginning of a ‘New Age’. However, modern historians are increasingly questioning the use of this expression in reference to this period of European history.
cropped due to the policies of 'exclusion' and over-exploitation as pursued by the various colonial regimes.

Bhargav\[mu\] This chapter covers the challenges faced by the farmers, their problems, and the solutions proposed by the colonial authorities. The薄 was also the period when many farmers were forced to migrate to urban areas due to landlessness and poverty.

Dasas In the Rigveda the term has been used to refer to people who were considered to be different from the Aryans in terms of cultural practices and the languages in which they spoke.

Dwara The term generally used to refer to large-scale cutting of trees in forested areas for either cultivation or industrial use or other human activities. Historically, the earliest evidence of deforestation has been traced to the Neolithic period, when hunting-gathering gave way to cultivation of crops as a method of food production. Subsequently, settled agriculture also brought about a substantial degree of deforestation in areas where ancient civilizations flourished. However, deforestation acquired a new and considerably more threatening dimension in modern times due to urbanisation, industrialisation and colonisation. Particularly, the tropical forests of Latin America, Africa and Asia, including that of India, which sustained the local environments and the primary sources of livelihood available to many forest dwellings and tribal communities living in these areas, were severely

Degh This is a word which refers to a large cauldron (metal pot). During the Mughal period, emperor Akbar in one of his visits to the famous Sufi shrine of Sheikh Muinuddin Chishti at Ajmer had gifted it one such degh for cooking meals for the pilgrims. In sufi khangahs (spacious houses of Sufi mystics) such pots are usually used for cooking community meals and distribution among visitors. (See also, KHANQAH)
Denarius

The term refers to a small silver coin of ancient Rome. (See also, Dinar)

Despotism

The term is derived from the Greek word ‘despotes’. It refers to a form of government in which a ruler wields absolute power over his subjects unrestrained by any established law such as a constitution. In 18th century Europe there were many despotic rulers who had introduced a number of political and social reforms in their respective countries and hence had come to be called 'enlightened despots'. This eventuality had come about despite the resolve of the French revolutionaries to liberate the peoples of Europe from despotism.

Dharma

It was a designation that was given to a special cadre of officials created by the Mauryan king Ashoka to establish 'Dharma' among all communities in his empire and promote among them all happiness on the 13th year of his reign. Rock Edict Five and the Seventh Pillar Edict of Ashoka throw specific light on the duties of Dharma Mahamattas. The Dharma Mahamattas were empowered to release prisoners or remit their sentences if they thought such prisoners had families to support or were old or had been misled into committing crimes. On the whole the Dharma Mahamattas were occupied with the tasks of determining who among the people of the empire were devoted to Dhamma, who were established in Dhamma and who were generous.
person finds himself at any given time), obligations in conformity with one's station in life, and righteousness. The Dharmashastras have broadly defined it as “the natural universal laws whose observances enables man (human beings) to save himself (themselves) from degradation and suffering”. Accordingly, the Dharmasutras have prescribed rules of conduct for all human beings under three categories, namely, swadharma (individual conduct), varnadharma (social conduct), and sanatanadharma (universal conduct). The ultimate goals of the observances of these rules of conduct have been said to be the attainment of purusharththa (self-realisation) at the individual level and the maintenance of rita (moral and natural order) at the societal and universal levels.

पथशा के संक्षेप भाषा का राजा है जिसका प्रयोग कई अवसरों में किया जाता है, जैसे- आत्मच प्रस्तुता का पालन, व्यक्ति द्वारा अपने ज्ञान, काल और परिस्थितियों के अनुसार अपने सही कार्यों का पालन, जीवन में अपनी अपराधों के अनुसार व्यक्तियों का पालन और सत्तारुप का पालन आदि। व्यक्तियों में मौद्रे तीन पर रिता की व्यवस्था करते हुए इसे वे प्राथमिक शक्तिवान नियम बताते हैं जिसका पालन करने से मनुष्य अपने आयुक्तों के गर्व और फूटों के साथ सक्षम हैं। तत्समा, वैद्यसहितों ने सभी मनोक्रिया के लिए ही तीन विषयों के अनुसार व्यवस्था के नियम निर्धारित किए हैं। ये विषय हैं - स्वर्णम (स्वामित्व सत्तारुप), वर्ग संस्कार (सामाजिक सत्तारुप) और सत्तारुप धर्म (सुरक्षित सत्तारुप)। सत्तारुप के इन नियमों का पालन करने का अधिक लक्ष्य अमन्त्रित राष्ट्र पर पुरुषार्था (आत्म भगवान) प्राप्त करना है और समाज तथा विश्व के स्तरों पर अन्य (सामाजिक तथा व्यक्तिगत अर्थ) बनाए रखना है।

Dharma is a Sanskrit word which literally means the ‘sky-clad’. This word is used for that sect of Jainism of which the monks do not wear any cloth. According to early Jaina accounts a split occurred in the 4th century BCE when the monks led by Shulabhadra who did not migrate to south following a disastrous famine in the north, took to wearing white clothes. However, the monks who led by Bhadrabahu migrated to the south (Karnataka) retained the tradition of not wearing any cloth and hence came to be known as the digambaras. (See also, SHIVETAMBARAS)

Digambara This is a Sanskrit word which literally means the ‘sky-clad’. This word is used for that sect of Jainism of which the monks do not wear any cloth. According to early Jaina accounts a split occurred in the 4th century BCE when the monks led by Shulabhadra who did not migrate to south following a disastrous famine in the north, took to wearing white clothes. However, the monks who led by Bhadrabahu migrated to the south (Karnataka) retained the tradition of not wearing any cloth and hence came to be known as the digambaras. (See also, SHIVETAMBARAS)
Dinar It refers to an Arabian gold coin. The term seems to have been derived from the Roman word 'denarius'. Presently, the official currencies of countries like Algeria, Bahrain, Iraq, Jordan, Kuwait, Libya, Saudi Arabia etc. are also called by this name. (See also, DENARIUS)

Diwan This word also means a 'hall of a palace'. This word is derived from the Persian word 'diwan'. In present-day Pakistan, the term is used to refer to a governor's residence, a palace, or a court. (In Persian, 'diwan' also means 'court'.)

Diwan, Diwan-i-Ala The word diwan usually refers to a government department which maintains records of the collection and disbursement of revenues. During the Sultanate period the word was used mainly for the vazir's department. According to Abul-Fazl, under the Mughals the diwan served as the chief controller of financial matters. In his capacity of being the superintendent of the imperial treasury, he acted as the auditor of the accounts and was the financial adviser of the emperor. During the reign of Akbar, diwan was generally known as diwan-i-ala which meant the imperial diwan. In his work the diwan was assisted by four subordinate officers, who controlled four separate departments. They were the diwan-i-khalsa for crownland, diwan-i-tan for salaries, mustasir (chief accountant) and mustawfi (auditor). Raja Todar Mal served as a distinguished diwan from the 22nd to the 24th and from the 27th to the 34th years of the long reign of the Mughal emperor Akbar and has been credited with many innovations in the field of revenue administration.

Direct Action Day In the run up to Indian independence the day of 16th August, 1946 is known as the 'direct action day'. Having seen the prospect of a separate state of Pakistan not being realised following the results of the July, 1946 elections for the formation of a constituent assembly, the Muslim League under the leadership of Muhammad Ali Zinnah had passed a resolution calling the Muslims to come out in open support of its demand for Pakistan. As a consequence India had to witness the spectre of the worst communal riots in its history in different parts of undivided India. Though the call for direct action had its maximum impact on Bengal in the east and Punjab in the west.

Pravesh Karvaivais Digam Bharat Vijay Sankalpa Sashtram of the year 16 August 1946 is known as 'Pravesh Karvaivais Digam' of the name of the day. It is visible that no matter in any way of the early 1946 to any other of the former agreements to the effect that the Mulsims would be a separate state. No matter the perfect of the condition of the people of the country in the year 1946 the people of the country would have been a separate state. No matter the perfect of the condition of the people of the country in the year 1946 the people of the country would have been a separate state. No matter the perfect of the condition of the people of the country in the year 1946 the people of the country would have been a separate state. No matter the perfect of the condition of the people of the country in the year 1946 the people of the country would have been a separate state. No matter the perfect of the condition of the people of the country in the year 1946 the people of the country would have been a separate state.
public grievances. *Diwan-i-Am* were built in various Mughal forts such as Agra, Delhi, etc.

**Diwan** This term refers to the rights of revenue collection granted by the Mughal emperor Shah Alam II to the English East India Company by virtue of the treaty of Allahabad (1765) after his defeat in the battle of Buxar in 1764. As per the provisions of this treaty the English East India Company became the *Diwan* of Bengal, Bihar and Orissa and hence could collect the revenues from these provinces. This grant of *Diwan* marked the beginning of the long process of colonial exploitation of India by the British.

**Diwan-i-Am** The expression refers to the hall of public audience where Mughal emperors heard and resolved
**Doctrines of Lapse** It refers to one of the policies that was adopted by the English East India Company for the expansion of their empire in India. This policy was based on the assumption that as the paramount power the English East India Company had the authority to grant permission to the dependent Indian states to be passed on to a successor at the demise of its ruler, which it could refuse. Lord Dalhousie, used this doctrine as a ploy to the right of succession to the adopted sons (male heirs) of some such states and annex their territories between 1848 and 1856. The states were Satara, Jaitpur, Sambalpur, Nagpur, Jhansi and Bhagat. Karnataka and Tanjore were, however, annexed by abolishing the titles and pensions of their respective rulers.

**Drachma** It refers to the coin which was used in the city states of Greece.

**Drain Theory** The theory pertains to the draining out of Indian wealth to England during the colonial period. First, as a trading organisation it was a basic policy with the English East India Company to take raw material from India at cheaper prices and sell the British manufactured goods at much higher prices which resulted in huge trade profits to be taken out of India. Second, whatever capital was invested in laying roads and rail, mining, mills, plantations and banking, was accounted as loan for which the East India Company and then British government of India had to pay huge interest. The cost of administration in terms of salaries, allowances and pensions of the civil servants known as the 'home charges', apart from all the expenditure that were incurred on account of maintaining the army and waging wars both against the Indian rulers and beyond, were all charged upon the revenue earnings in India. Even the British navy was maintained by their Indian establishment. All this resulted in the pauperisation of the country and was starkly brought out by Dadabhai Naoroji in his book, Poverty and Unbridled rule in India giving credence to this theory.

**Donative inscription** The inscriptions which usually record endowments made to religious establishments and are found inscribed on walls, railings and gateways of temples are referred to as donative inscriptions. Sometimes these inscriptions are also found inscribed on the donated images of deities installed in temples.
'Dravida' style

The expression refers to the style of temple architecture which developed in the southern part of India around sixth century CE in the land lying between the Krishna and Kaveri rivers. The temples built following this style generally consist of a square-chambered inner sanctum topped by a tower and an attached pillared porch or hall (mandapam). Usually these temples are set within large covered enclosures. Often the external walls of these temples are divided into niches by pilasters. The most striking feature of a Dravida temple is its pyramidal vimana or gopuram, which consists of several receding storeys culminating in a pinnacle (shikhara) topped by a small dome, a pot and a filial (kalasha). At a later stage Dravidian temples also came to feature huge gateways and pillared halls and corridors. The Pallava and the Chola temples provide splendid examples of different stages of this style of temple architecture.

Dravida, Dravidian

The term is used to denote one of the 4 major language families of India. The Dravidian languages are largely spoken in the four southern states of Tamil Nadu, Karnataka, Kerala and Andhra Pradesh. The term is also used in reference to the cultural grouping of the states south of the Vindhyas. During the British period a movement, which had been launched in the Madras presidency to demand self respect for the Dravidian people under the leadership of E.V. Ramaswamy Naicker, is also known as the 'Dravidian Movement'.
द्वैत, द्वैतिक इस राज्य का योग्य भाषा के चार प्रमुख भाषा परिवर्तिन में से एक के लिए होता है। द्वैतिक भाषाओं, द्वितिक के चार राज्यों—तंबिलान्द, कर्नाटक, केरल और अंपाय उपजेता में बोली जाती है। इस राज्य का योग्य विषय के पाठशाला में स्थित राज्यों के साथ-साथ को दर्शन के लिए भी दिखा जाता है। द्वैतिक नमक के अन्तर्गत में द्वैतिक लोगों के लिए आम्सामान की भीमा करने के उद्देश्य से महसूल प्रशिक्षें ने जो आदरण बनाया गया था उसे व्यापक रूप से 'द्वैतिक आदरण' कहा जाता है।

द्वैत द्वारकानाथ एक आस्थान वहूँला वनस्पति बालसे नाव के स्थायी नाव है। द्वारकानाथ वाला बालरत्न रामलल हरण पत्रकारी ज्ञातीयों में स्थित राज्य के साथ-साथ को दर्शन के लिए भी दिखा जाता है। द्वारकानाथ वाला रामलल हरण पत्रकारी ज्ञातीयों में स्थित राज्य के साथ-साथ को दर्शन के लिए भी दिखा जाता है।

विविध रिकार्डिंग अस्थाय एक आस्थान वहूँला वनस्पति बालसे नाव के स्थायी नाव है। द्वारकानाथ वाला बालरत्न रामलल हरण पत्रकारी ज्ञातीयों में स्थित राज्य के साथ-साथ को दर्शन के लिए भी दिखा जाता है। द्वारकानाथ वाला रामलल हरण पत्रकारी ज्ञातीयों में स्थित राज्य के साथ-साथ को दर्शन के लिए भी दिखा जाता है।

Dvaita This is a term which refers to a school of Vedanta philosophy. As opposed to advaita Vedanta it believes in the separateness of the Atman (individual soul) and the Brahman (universal soul). This school of philosophy is also referred to as 'dualism' whereas the Advaita philosophy is called 'non-dualism'. The most well-known exponent of the Dvaita philosophy is Madhava (popularly known as Madhavacharya) who belonged to c.13th century CE. However, the earliest evidence of this thought is found in the Mimamsa and Nyaya schools of thought.

देव क्रम राज्य का लघुपत्य दर्शन की एक शाखा से है। अहम यात्रा के निर्देश देव विविधापथ के अंतर्गत आता (जीवनभाग्य) और व्याख्या (समयभाग्य) को दो अन्वेषण गर्त समझा जाता है। इसलिए गति की इस शाखा को 'देवलध्य' भी कहा जाता है, जबकि आता और व्याख्या अंतर्गत की एक माननी व्याख्या को 'हर्षदार' कहते हैं। देवलध्य के सबसे प्रमुख प्रतिमापन गति (जिन्हें सामान्य रूप से मानवविकार के नाम से जाना जाता है) है, जो ईश्वर की 13वीं विद्वानी में हूँ थे। किंतु, इस विविधापथ का प्राप्तिमान दर्शन मांसांग और न्याय दर्शन के संस्कृति में पाया जाता है।

Dvija It is a Sanskrit word which means 'twice born'. According to the Hindu tradition when a child is born that is considered to be his first birth whereas when he is initiated to a life of learning and spiritual quest as a mark of which he wears a sacred thread,he is considered to have taken a second birth (the spiritual birth) after the attainment of a certain age. Initially the members of the first three varnas such as the brahmanas, the kshatriyas and the vaishyas were entitled to be initiated into the Vedic studies and hence were referred to as the dvijas upon their initiation.However, in later stages the term came to be associated with the male brahmanas only who were required to be initiated to perform religious duties.

द्विज यह एक संस्कृत राज्य है, जिसका अर्थ है ‘यह दो बार जन्म लेने वाला।’ हिंदू परम्परा में यह जन्म दो बार होता है और दो एक विशिष्ट आत्मा का प्राप्ति करने वाला है जो उसका उपस्थता संकर करने के लिए विविधापथ या आयुष्मानिक ज्ञान की प्राप्ति के लिए विविधापथ जीवन में प्रर्वा कराया जाता है, तब उसका दूसरा जन्म (आयुष्मानिक ज्ञान) हुआ माना जाता है। प्रदर्शन में प्रत्येक तीन वर्ग अथवा राज्ञ (शासक) और वैष्ण वर्ग के लोगों को ही विविधापथ का अधिकारी माना जाता है, इसलिए उपस्थता संकर के बाद उन्हें हो दृष्टि ‘जाना’ जाता था, किंतु अभी चलचल द्वितीय राज्य का प्रर्वा का उपस्थता तुष्टि के लिए ही दृष्टि मानने लगा जो धार्मिक कृपाय की संभावना करते थे के लिए दिखाई देते थे।

द्वैत द्वारकानाथ एक आस्थान रामलल हरण पत्रकारी ज्ञातीयों में स्थित राज्य के साथ-साथ को दर्शन के लिए भी दिखा जाता है। द्वारकानाथ वाला बालरत्न रामलल हरण पत्रकारी ज्ञातीयों में स्थित राज्य के साथ-साथ को दर्शन के लिए भी दिखा जाता है। द्वारकानाथ वाला रामलल हरण पत्रकारी ज्ञातीयों में स्थित राज्य के साथ-साथ को दर्शन के लिए भी दिखा जाता है।
Ee

Empire It is a political formation comprising a vast stretch of geographical territory. It may be heterogeneous in terms of resident ethnic groups, languages spoken, cultural practices, as also the level of economic development. It was ruled from one central location either by a single ruler or an oligarchic group. The very vastness and heterogeneity of the empire contributed to its general instability. Empires generally tended to be despotic in nature.

Epigraphy Epigraphy is the study of inscriptions. It includes deciphering the text of inscriptions and analysing the information they contain. It also includes palaeography, the study of ancient writing. (See also, INSCRIPTIONS)

Eques The term is derived from the Latin word 'equus' meaning horse. They were Roman knights riding horses. They were the second most powerful and wealthy group in the Roman Empire. Like senators, most knights were landowners but unlike them many of them were ship owners, traders and bankers and involved in business activities. Towards the end of the empire around 4th century CE, the senators and equites were merged to form an expanded aristocracy. They mostly belonged to the Italian families although a substantial number of them were also of African and eastern origin.

Endogamy This term refers to the practice of marriage within a group. It could be a kin group, caste, or a group living in the same locality. Marriage outside the group is called exogamy. (See also, EXOGAMY)

Enlightenment Movement The term refers to the philosophical-intellectual movement that captured the imagination of Europe during the late 17th and 18th centuries. The objective of this movement was to reform society by replacing superstitious beliefs and ignorance with reason and scientific thinking. This era of revolutionary ideas is also known as the ‘Age of Reason’ or the ‘Age of Enlightenment’. The most well-known philosophers of this movement were Baruch Spinoza, John Locke, Isaac Newton, Immanuel Kant and Voltaire.
Ethnography

Ethnography is the study of ethnic groups. It includes descriptive documentation and analysis of the modes of living, livelihood patterns, gender relations, ritual practices, political and social institutions and such other aspects.

Ethnography in this context refers to the study of the ethnic groups in the region of interest. It involves collecting data through fieldwork, interviews, observations, and other qualitative methods. The goal is to understand the cultural, social, and historical dimensions of the group under study.

In pre-revolutionary France, the Estates General comprised three estates, namely the clergy, nobility, and the rest of the people. The first met in 1302 and its purpose was to advice and support the king. By 16th century it came to be summoned by the king only in times of crisis. After 1614, it was not called for a long time until popular demand forced the king Louis XVI of the Bourbon dynasty to summon it in 1789. However, the Estates General was not allowed to meet as the king refused to accept the demand of the third estate which urged all the three estates to meet together. It led to the beginning of the French revolution.

Estates General

In pre-revolutionary France, the Estates General (the French national legislature) comprised, Three ‘Estates’, namely the clergy, the nobility and the rest of the people. It first met in 1302 and its purpose was to advice and support the king. By 16th century it became to be summoned by the king only in times of crisis. After 1614, it was not called for a long time until popular demand forced the king Louis XVI of the Bourbon dynasty to summon it in 1789. However, the Estates General was not allowed to meet as the king refused to accept the demand of the third estate which urged all the three estates to meet together. It led to the beginning of the French revolution.

Ethnography

Ethnography is the study of ethnic groups. It includes descriptive documentation and analysis of the modes of living, livelihood patterns, gender relations, ritual practices, political and social institutions and such other aspects.
**Excavation** The term refers to the systematic uncovering of archaeological remains through the removal of soil. Archaeological excavations rely on careful mapping of the site, recording of the entire process of excavation (digging), photographing, labelling and preservation of archaeological finds or artefacts. Since excavation also involves possible destruction of evidence, sufficient care is taken to conduct such operations so that the information contained in the archaeological deposits are well recorded and preserved.

**Exogamy** This refers to the practice of marriage outside one’s own lineage or clan. (See also, Endogamy)
Fascism, Fascist

The term Fascism is derived from the Italian word 'fascio'. It is visually represented by a bundle of rods with an axe in it. It refers to the ideology which was characterised by the authoritarian regime of Benito Mussolini in Italy from 1922 to 1943. As an ideology it was built on the foundations of racial identity, purity of culture, discipline, physical training, subjugation of the individual to the higher national interests and unquestioning obedience to the leader. In pursuit of these ideas, fascism not only rejected other political ideologies of the time such as liberalism, conservatism, communism, etc., but also adopted strong measures to rid the country of all those ideas, institutions and individuals, who were considered to be responsible for cultural deterioration and racial degeneration. During the inter-war period, there were many people in Italy, who, attracted by the charismatic personality of Mussolini and also the idea of national resurrection, came to profess such ideas and thus came to be called as ‘fascists’. However, as a political ideology, Fascism did not remain confined to Italy. Hitler developed this idea in the form of Nazism in Germany. The ideology also spread across South America, Asia and Africa, though with lesser success.

Francois Andre Tardieu, a key French jurist who defined fascism as a form of state power that is not subject to any control. Tardieu argued that fascism is characterized by the concentration of power in the hands of a single individual or group, the suppression of political opposition, and the subjugation of the individual to the will of the state. He also noted that fascism is a form of totalitarianism, in which the state controls all aspects of public and private life. Tardieu's definition of fascism has been influential in shaping the way in which the term is used today.
Faujdar During Mughal period a faujdar was an officer who performed military, police and judicial functions. During Akbar’s reign a faujdar was responsible for a number of parganas and was appointed by the emperor himself. A faujdar also helped in revenue administration and was required to deal with any rebellion by the zamindars, jagirdars and amils. In regard to the implementation of imperial regulations the faujdar enjoyed sole authority. (See also, PARGANA)
Fertile Crescent
The expression refers to the expanse of geographical area that extends from the Mediterranean coast to the Persian Gulf where the Mesopotamian civilisation flourished. Mainly formed by the rivers Tigris and Euphrates, this area had the necessary conditions for the development of farming. Some of the earliest farming sites such as the one at Catal Huyuk in Anatolia (modern Turkey) were located here. Initially, some scholars were of the view that methods of farming spread from the Fertile Crescent to other places. However, this theory is no longer viewed as a viable explanation for the beginning of agriculture elsewhere.

Fortification
The act of fortifying a settlement by erecting a defensive wall as a measure of protection from enemy attack is called fortification wall. In the Indian context the practice of fortification goes back to the Harappan cities. The Arthashasthra considers fortification as an essential prerequisite for the construction of an urban centre.
Garbhagriha

The term refers to the sanctum sanctorum of a temple, where the image of the deity, in whose honour the temple is placed.

Garrison Towns

Fortified settlements with soldiers are generally referred to as garrisons. Such townships became a feature in India during the Sultanate period. They served as centres of power from which an entire region could be controlled. Ghiyasuddin Balban, Alaeddin Khalji and Muhammad Tughluq were known for consolidating the garrison towns.

Gas chambers

These refer to the chambers that were used by the Nazis to kill the Jews and suspected communists by releasing poisonous gas into them. This method of killing was first used in March 1942 at the Belzec Concentration Camp in Poland. Other well-known Concentration Camps, where this method was used, were located at Birkenau (Auschwitz) and Majdanek.

Genealogy

The term is of Greek origin, which refers to race or family and the method of studying their records and histories. While studying ancient Indian history, historians rely on such genealogies, especially of ruling families or dynasties to a great extent. For instance, the vamsathancharita (chronicles of dynasties) sections of the Puranas provide a rich source for the study of the political history of ancient India. In many instances rulers used to claim legitimacy by frequently linking their lineages to either imaginary or mythical ancestors. There is no dearth of examples where following this tradition different ruling dynasties had claimed for themselves either a solar (suryavamshi) or lunar (chandravamshi) descent in ancient India. Even in medieval times many rulers were claiming for themselves a noble ancestry. However, such claims are not limited to ruling class. Persons and families belonging to other social groups also used to fabricate genealogies to claim higher social status. In India, in general, there is a tradition of maintaining family genealogies across castes and communities which are generally used for social and ritual purposes.
Second World War (1939-1945) as Hitler annexed eastern European countries. Ghettos were also established in cities like Lodz, Warsaw, Vilna, Riga, Minsk, etc.

Ghetti The term generally refers to processes by which people of the world draw closer to one another. In modern times, this began with the development of trade relations between countries, the formation of multinational corporations and cross-cultural contacts of peoples through tourism and various other means of communication. Although such processes have older roots, it was not until the end of World War II that the process of actual globalisation in its modern sense began. From 1980s onwards, the enhanced role of the World Trade Organisation (WTO), free trade and open sky policies pursued by nation states, and the launching of the World Wide Web (WWW) have accelerated the process of globalisation. However, the phenomenon of globalisation has impacted the world in both positive as well as negative ways.
की स्थापना ने भूमिलकरण की प्रक्रिया को बड़ा तेज़ कर दिया किंतु भूमिलकरण का नियम से संबंधतः और नियमांकन दोनों क्षेत्र का प्रभाव यही है।

1980 के दशक में नागार्जुन के कार्यालय से विविध तथ्य एवं विवरण लाभ किए गए। नागार्जुन के निष्ठुर व वृद्धिकाल के कार्यालय से विविध तथ्य ज्ञान एवं विवरण लाभ किए गए।

**Gothic**

The term bears a wider connotation. In architecture it refers to a style that developed from the 12th century onwards mainly to build cathedrals (large churches) and churches. However, many castles, universities, town halls and other civic buildings were also built using this style. The notable features of this style are pointed arches, tall spires and vaults, flying buttresses (defensive walls) and large stained glass windows, often painted with scenes drawn from the Bible. The towering nature of these buildings made them visible from a long distance. Historians elude the origin of the construction of such buildings to France where the Church of Notre Dame in Paris still stands as one of the best known examples of this style of architecture.

**राजीविक**

इस शासन का बहुत त्वरित अधिकार है। वास्तुसूत्र में यह राज्य एक ऐसी शैली का सूचक है जिसका विकास 12वीं शताब्दी में मुक्त किया गया था। तत्कालीन, अनेक, दुर्ग, विराटविहार, नगर, कहानी और अन्य वातावरण के भावनाओं, देवालय, मानवों और जीवों, सुरक्षायोजन दीवारें, और विराट राजनीतिक शैली की विविधता जो अक्सर बाहुल्यता के दौरान से मिलती होती थीं, इन रूपों की उद्घोषणा शैली में ही जाना है। नैरामयता के कारण इस दृष्टि से ही दिखाई देते थे। इतिहासकर्ताओं का मानना है कि ऐसे इतिहास के निर्माण की शैली मुख्य: राजस्व का ली गई थी, जहां सैनिकों में स्थित अपोलो के कारण यह विश्वसनीय उद्योग माना जाता है।

**Gotha**

This is a Vedic term which originally meant ‘a cow shed’ or ‘a herd of cows’. Subsequently, the term also came to be associated with the meaning of ‘a clan’. Initially it was the brahmanical clans which adopted the tradition of claiming their descent to one of the seven gotras which were named after the Vedic sages (Vashitha, Brhigu, Gautam, Bharadwaja, Kashyap, Atri and Vishwamitra). There is also a tradition of counting the eight gotra after the name of sage Agastya who is said to have crossed the Vindhya to go to the southern part of India. According to custom members of the opposite sex within the same gotra (sagotra) could not marry. This tradition made the gotra system essentially exogamous. Apart from the brahmanas the gotra system was also extended to other twice born social groups (varnas). However, one could also find the existence of many nonbrahmanical gotras in later historical times when the endogamous caste system had come to be fully established in India. (See also, exogamy)

गोठ यह एक बैरिक राज्य है जिसका मूल अर्थ गोरालों का जूठा था। अपना उपचार इसका प्रयोग कुल के अभियान में भी किया जाता था। गोराल गोराल में भी पाया जाता था। इसका अन्य अर्थ पत्र पर लिखा था। इसका इतिहास एक अंतर्द्वार गोराल नाम की भाषा पर लिखा जाता है।
Great Depression It refers to the severe economic crisis, which beginning with the collapse of the stock market in the United States of America (known popularly as the 'wall street crash') in 1929 took in its grip the whole of Europe, and by extension, the rest of the world. A serious imbalance in the demand and supply of goods resulting in massive over production was one of the important reasons behind this crisis. In its effect, the great depression had led to unemployment, financial distress and liquidation of savings across the United States bringing economic activity to a halt. The country overcame this crisis through measures which went in the name of the 'New Deal' initiated by the then President of America Franklin D. Roosevelt.

Gregorian calendar It refers to the calendar that had been introduced by Pope Gregory XIII in 1582. Based on a calculation of the earth’s rotation around the sun, the calendar divided a year into 12 months with each month consisting either of 30 or 31 days apart from the month of February which was allocated 28 days making it a total of 365 days. However, the innovation of this calendar depended upon its rectification of an error which had earlier occurred in the Julian calendar. By this rectification an extra day was added to the month of February once in every 4 years making it of 29 days. Since this extra day was called a ‘leap year’, the year in which this extra day is added to the month of February, came to be termed as the ‘leap year’, thus making a leap year consisting of 366 days. This has become the internationally accepted calendar today.

Guerrilla Warfare It is a type of warfare that relies on the tactics of hide, hit and run. As opposed to open
Gumasta During the British period the term Gumasta (or Gomasta) was used to refer to an agent or a representative employed by zamindars to collect their rents or by merchants to carry on their affairs in places other than where they had their business or by bankers to receive money. In the Madras Presidency it was also used as a designation for an Indian who worked as an accountant in the revenue department. However, the term had its origin in the early medieval India, when it was used for an agent or a representative of state authority. Alauddin Khalji had particularly appointed many gumastas along with other functionaries such as mutasarrif, amils etc. to give effect to his agrarian reforms and collect revenue from the peasants. The gumastas continued to thrive during the Mughal times as well.

Gumastas गुमास्ता ब्रिटिश शासनकाल में गुमास्ता (जोमास्ता) नामक व्यक्ति ऐसे एजेंट या प्रतिनिधि के रूप में काम करते थे। इन्होंने किसी का राज्य का निर्माण करने के लिए आयुक्त या व्यापारियों के लिए आयुक्त, व्यापार या सैनिक सेवाओं में अपने स्थायी न्यायीय भावनाओं पर अपना काम करते थे। इन व्यक्तियों के लिए या साक्ष्यांकों के लिए व्यक्ति का रूप में काम करते थे। वह ब्रिटिश प्रशासनों में ऐसे पद का रूप में काम करते थे। गुमास्ता नामक व्यक्ति के लिए किया जाता था जो राज्य विभाग में लिखित करने के रूप में काम करता था। इस नाम का आर्थिक महत्व का सार में वृद्धि करने के लिए गुमास्ता के रूप में काम करता था। इस नाम ने व्यक्ति का रूप में काम करते थे। गुमास्ता नामक व्यक्ति के लिए गुमास्ता का आर्थिक महत्व का सार में वृद्धि करने के लिए गुमास्ता के रूप में काम करता था।

Guillotine The term refers to a device that had been introduced in France during the revolution (1792) to carry out public executions. It consisted of a sharp blade fixed on two poles with which a convict was used to be beheaded. The device was named after its inventor, Dr. Guillotine. The guillotine was last used in France for execution in 1797.

गिलोटिन इस शब्द का तत्कालीन साहित्यिक रूप से पूर्ववर्तिनी देश के एक वंश से है जो जनसंगठन के रूप में 1792 में शासन में अपनाया गया था। इस वंश के एक वंश का तत्कालीन साहित्यिक रूप से शासन में अपनाया गया था। इस शब्द का तत्कालीन साहित्यिक रूप से शासन में अपनाया गया था। इस शब्द का तत्कालीन साहित्यिक रूप से शासन में अपनाया गया था।

रोमांटिक 18 शताब्दी में एक अंग्रेजी कवि का रूप में 1792 में प्रकाशित गिलोटिन के साहित्य के रूप में लिखा था। साहित्य के तत्कालीन साहित्यिक रूप से शासन में अपनाया गया था। इस शब्द का तत्कालीन साहित्यिक रूप से शासन में अपनाया गया था।

दोनों रोमांटिक 18 शताब्दी में एक अंग्रेजी कवि ने लिखा है कि गिलोटिन के रूप में लिखा था। साहित्य के तत्कालीन साहित्यिक रूप से शासन में अपनाया गया था। इस शब्द का तत्कालीन साहित्यिक रूप से शासन में अपनाया गया था।

रोमांटिक 18 शताब्दी में एक अंग्रेजी कवि ने लिखा है कि गिलोटिन के रूप में लिखा था। साहित्य के तत्कालीन साहित्यिक रूप से शासन में अपनाया गया था। इस शब्द का तत्कालीन साहित्यिक रूप से शासन में अपनाया गया था।
H h

Hadis, Hadith Hadis refers to the sayings and deeds of Prophet Muhammad that were recorded by the followers after his death. It is considered as an important source of moral guidance and religious views. After the Quran it is the sole authoritative text.

Hagiography The term refers to the biography of a saint or religious leader. Hagiographies often extol the virtues and achievements of saints and may not always be literally accurate.

Hanafi It is one of the four schools of law in Sunni Islam. The three other schools are Maliki, Shafi'i, and the Hanbali. The Hanafi school was founded by Imam Abu Hanifa who was born in Kufa, Iraq in 689 CE. The Hanafi school is predominant and widespread and has a large following in the world.

Harem It is an Arabic word which literally means ‘a sacred place’. Gradually it came to refer to that part of household where women of a family lived. In medieval times Harem was essentially associated with the royal class where the womenfolk of the rulers were maintained. The mughal emperors were particularly known for having lavish harem. According to Italian traveller, Manucci, there were women of different races, communities, and regions in the Mughal Harem.

Harm This word has been translated as ‘bitter’ and ‘unpleasant’. It is used in the context of a person’s health or mental state.

Harijan The word Harijan literally means a “child of God”. This word was used by Mahatma Gandhi for the people who belonged to the then untouchable castes of India. By this Gandhiji tried to suggest the essential equality of all human beings and also that those, who were considered as socially low, were especially dear to God. Gandhiji personally visited Harijan colonies to render social service. Under his guidance "Harijan Sevak Sangh" and a journal by the name "Harijan" were started to promote the cause of socially marginalised.
Hasil

The term *hasil* signified the actual revenue collected by the Mughal state. (See also, JAMA)

हसिलत

मुगल राज्य द्वारा इसका किया गया, आर्थिक राज्य को हसिलत कहा जाता था। (संग्रहण भी इसके)

साल

एस एस टॉप में सबसे उत्पादक खिलाड़ी के रूप में जाना दबाव वाले ब्रांड की सूची

Heiroglyph, Hieroglyphic script

The Greek word Hieroglyph literally means 'sacred sign'. Derived from this word Hieroglyphic script refers to an ideographic writing system which developed in Egypt around 3000 BCE and continued to be in use till the 4th century CE. Hieroglyphic script was used mainly to write formal inscriptions with religious and monumental purposes. Some 700 signs were employed to write these inscriptions that combined ideograms and phonetic symbols. Hieroglyphs were first deciphered in the early 19th century following the discovery of the bilingual Rosetta stone inscription. Sometimes the term is also used to describe ornamental scripts that were used by Minoan (authors of the Aegean Bronze Age civilisation on the island of Crete), the Hittites (ancient Anatolian people) and the Mayans (authors of Pre Columbian Maya civilisation in parts of central America).

चित्रलेखा, चित्राधाप का लिपि

यूनानी शब्द *χαίρομαι* का शाब्दिक अर्थ है ‘मनोज्ञ होना’। इस शब्द से निकली चित्राधाप का लिपि का तात्पर्य उस भाषा का लिखने के लिए उत्तराखंड से जो 3000 ई.पू. के आस-पास लिखा गया भाषा में विकसित हुआ था और इस का जीवान्वित रूप से 3000 से पहले दो तुलना के व्यवस्थित होने के कारण उन्हें ‘चित्रलेखा’ कहा जाता है। इस लिपि का प्रयोग धार्मिक तथा नागरिक उत्तराखंड प्रोक्षन के लिए ही है जिनमें भाषापूर्वी देशों में तीन उपनिषद्गीत थे। उन्होंने देशीय द्वारा लिखा गया जो है और इसे भाषा की वापसी का एक अन्य नागरिक थी। इस लिपि का प्रयोग जीवान्वित रूप से नागरिक उत्तराखंड प्रोक्षन के लिए ही है जिसके भाषापूर्वी देशों में तीन उपनिषद्गीत थे। उन्होंने देशीय द्वारा लिखा गया जो है और इसे भाषा की वापसी का एक अन्य नागरिक थी।

Hellenic, Hellas, Hellenistic, Hellenism

The term Hellenic is derived from the Greek word *Hellenikos*, which refers to the language and culture of the ancient Greeks much in the same way as the term ‘Hellas’ refers to the land where the ancient Greeks dwelt. Historically, however, the term ‘Hellenistic Age’ is dated to 323 BCE to 32 BCE, when Greek culture spread across western Asia and north-eastern Africa following Alexander’s military conquests. In several ways this age stood out from the preceding ‘Classical Age’ as the expanding Greek culture fused with other Oriental cultures and cities like Alexandria and Antioch emerged as the main centers of Hellenic culture. Historians are of the opinion that despite the fall of the last Hellenistic kingdom to the surging Roman might in 146 CE, Hellenic culture continued to flourish until the spread of Islam in the 7th century CE. This enthusiasm for adoption of Greek culture by various peoples during this period and also thereafter is generally referred to as ‘Hellenism’.

यूनानी, यूनान प्रदेश, यूनानी महान, यूनाननस महान, यूनाननस अर्थात् का ‘लेलिको’ शब्द यूनानी शब्द ‘λελίκον’ से बना है जिसका तात्पर्य प्राचीन यूनान की भाषा तथा संस्कृति से है। इसी प्रकार ‘हेलिस्ट’ शब्द उस प्रकार का धार्मिक है जो प्रायः यूनानी लोग रहते थे वह पीएली धार्मिक रूप से ‘लेलिकोस्टिक’ युग के तात्पर्य 323 ई.पू. से 32 ई.पू. तक के समय है, जब यूनानी उपनिषदों के आयोग के परिअंतर्यावक्षण परिवर्तन हो गए और उत्तर-पूर्व अर्थात् में पालक थी। यह यूनानी ‘पूर्वोक्त’ धार्मिक है जो काफी मानवों में विशेष भावना था, स्वयं दोहराने वाले यूनानी संस्कृति अन्य पूर्वी संस्कृतियों के साथ सम्बन्धित गई और संकीर्णता और ऐतिहासिक रूप से यूनानी संस्कृति के पुरोहित के रूप में उपयुग आता-होता है। तत्कालीन 146 CE में उपयुग आता-होता है। तत्कालीन यूनानी राज्य द्वारा अपने पुरुषों को रोक दिया जाता था।
Hinayana The term literally means "the Lesser Vehicle" in Sanskrit. This term was coined quite early in the first millennium C.E. to refer to "the earliest system of Buddhist doctrine", or the tradition. As per this tradition the highest goal for an individual was the attainment of Nirvana and become an arhat (a perfected person or a person who has attained spiritual enlightenment, and hence has become free from the cycle of rebirth). This tradition regarded the Buddha also as a human being who became an arhat through the attainment of enlightenment. Accordingly, in this tradition the veneration of symbols associated with the Buddha such as the stupas and relics was considered as meritorious but not essential for attaining nirvana.

Hijra, Hijri era Originally an Arabic word, Hijra is used to commemorate the flight or emigration of Muhammad from Mecca to Medina in 622 CE. Muslims adopted this incident as the base year in their calendar. Accordingly the ensuing era in Islamic calendar has come to be reckoned as the Hijra Era (A.H. Annohegeire).

Hinayana

Heritage A person's heritage is made up of the practices and traditions that are passed on from one generation to the next in the context of family, community and region where they have been raised. It comprises both cultural and natural heritage. Cultural heritage is created by human beings and is divided into tangible and intangible heritage. Tangible heritage includes objects, monuments or sites of aesthetic, archaeological, anthropological and ethnographical importance. Intangible heritage on the other hand includes all forms of traditional, popular or folk culture like oral traditions, customs, languages, music, dance, rituals, festivities, indigenous medicine and pharmacopeia. Natural heritage, which is living in nature, includes outstanding physical and biological features and also the habitats of threatened animals and other species.
Hinduism The term refers to a cluster of religious, philosophical and cultural traditions and practices native to India. Most of these traditions and practices are based on concepts of *Karma, Dharma, Gyana*, doctrine of reincarnation and Vedas as the final scriptural authority. All these traditions and practices have evolved over a long period of time through a complex historical process. The term in this form has come into common usage since 19th century onwards.

Hinduism The term refers to the various means by which a historical source is formed, such as the credibility of the sources used, the motives of the author composing the history, and its authenticity.

Hindus asserted that the various means by which a historical source is formed, such as the credibility of the sources used, the motives of the author composing the history, and its authenticity.

Hindus asserted that the various means by which a historical source is formed, such as the credibility of the sources used, the motives of the author composing the history, and its authenticity.

Homo erectus The term refers to a stage in the human evolutionary when the *hominid* developed a fully erect posture. (See also, *HOMINID*)

Homo erectus The term refers to a stage in the human evolutionary when the *hominid* developed a fully erect posture. (See also, *HOMINID*)

Homo habilis The term refers to a *hominid* specie which is characterised by its ability to make use of its front paws as independent hands. Literally this Latin term means ‘able man’ or ‘handy man’.

Homo habilis The term refers to a *hominid* specie which is characterised by its ability to make use of its front paws as independent hands. Literally this Latin term means ‘able man’ or ‘handy man’.

Human evolution *Hominids* evolved for million of years to arrive at the stage of present human specie. *Rampithecus* of the Miocene period evolved into Australopithecus *Africanus* of the Pliocene and then to the *Homo habilis* who could use hands to make tools. From the beginning of the Pleistocene period comes the specie of *Homo erectus* with a straight backbone. This specie was replaced by *Homo sapiens* (literally the
thinking man) the nearest ancestor to modern day humans. The specie with the prefix 'homo' can be distinguished from the earlier *Australopithecus* in terms of larger brain size and smaller jaws and teeth due probably to the difference in diet (food) habits.

**Humanism, Humanist**

The term refers to the world-view in which human values and concerns occupy a central place. Historically, the term is associated with the intellectual and cultural movement which occurred in Italy during the Renaissance period (14th-15th centuries) and later spread to other parts of Europe (15th-17th centuries). Humanism as a system of thought laid emphasis on a rational understanding of the universe and the place of humanity in it as opposed to the previously held notion of the divine will guiding human affairs. There were several scholars, writers and artists like Picodella Mirondola (1463-1494) and Petrarch (1304-1374) who spread this message of humanism through their exemplary works and came to be known as 'humanists'.

**Hunters-gatherers**

The term is used to refer to those who in early societies subsisted on the hunting of animals, fishing and the collection of food stuff from the forest. As a mode of subsistence hunting-gathering is commonly associated with the Palaeolithic and Mesolithic periods, though its traces are seen through most periods of human history. Groups relying on hunting and gathering are organised in small bands and are constantly on the move.

**Australopithecus** is the term used for the early ancestors of modern humans who lived in Africa. They are distinguished from modern humans by their brain size and the way they walked. A. afarensis, for example, was a small, bipedal hominid who lived in Ethiopia over 4 million years ago. A. robustus, on the other hand, had a large brain and heavy jawbones, and lived in South Africa over 2 million years ago. The hominid family tree is a fascinating journey of evolution, with each species contributing to the diversity of the human family today.
Impeachment

The term refers to a process through which criminal proceedings are moved in a legislative body against a public official with a view to remove him/her from office on unfounded charges. The tradition of impeachment originated in England in the 14th century. Subsequently it became an established practice in countries which adopted the British parliamentary features. During the colonial period, impeachment proceedings had been moved in the British Parliament against Warren Hastings, the Governor General of Bengal on the charges of corruption and mis-governance.

Mahabhisheka

This act is a ritual performed during the Wedding ceremony according to the Hindu rituals. The idea behind this ceremony is to mark the beginning of the married life of the couple and to ensure the prosperity and happiness of the family. This ceremony involves several rituals such as the exchange of garlands, the offering of sacred threads, and the feeding of food to the bride and groom. It is considered an important ritual in the Hindu wedding ceremony and is performed in the presence of the priest, family members, and friends.
Indentured labour

The term refers to a form of contractual labour under which a person agrees to work for another for a specified period under stipulated conditions. After the abolition of slavery in 1833 from the British Empire, labourers began to be recruited under this system on a contractual basis to work in the European plantations in various colonies. A term which is generally used to describe the Indian indentured labourers who went in this way to Mauritius, the Caribbe and Pacific islands to work in the plantations there used to be called 'gimritiya'. This was a derivative of the English word 'agreement'.

Individualism, Individualists

Generally, the term refers to an outlook, which holds that an individual is the best judge of his or her own interests, and given the necessary freedom and opportunities, she/he will not only achieve her/his own development, but will also contribute to the general welfare of the society. Such an assertion was based on the argument that an individual's productive behaviour is most effectively channelised when the society attaches maximum value to her/his freedom of choice. During the 18th and 19th centuries, this philosophy came to dominate the public discourse first in England and then elsewhere after the publication of the economic ideas of laissez-faire (or 'let one alone') of Adam Smith (1723-1790) and the political ideas of 'each to count for one and none for more than one' of Jeremy Bentham (1748-1832) and their followers. However, it was the French political commentator, Alexis de Tocqueville (1805-1859), who first coined this term since when it has gained wide currency, and its proponents have come to be called 'individualists'.

यह शब्द का ताल्परिक एक प्रकार की सबसे बड़ी मजबूती से है जिसके अंतर्गत एक व्यक्ति कुछ निर्धारित राशि के अनुसर एक निवितान अवधि के लिए किसी दूसरे (यौवित्री) के लिए काम करने हेतु समय ले जाता है 1833 में ब्रिटिश साम्राज्य से वास्तवम पर उनकी उमंग के अंतर्गत विविध उपक्रमों में रूप दिए गए बालाओं के माध्यम के लिए सरकारी आदेश पर चलने लग गया था वो साम्राज्य के अंतर्गत जो भारतीय मजबूत गोरीफा, बैटर्स्टाइड और प्रायद सहायता संस्थाएँ में स्थित बालाओं में काम करने के लिए जरुरी उन्हें माइटसमा कहा जाता है वह गिमितिया शब्द अंग्रेजी भाषा के राष्ट्र 'डाउग्रेट' से आया है।
Indulgences (grant of) The term refers to a practice which started in the Catholic church towards the end of the 11th century through which the Pope exercised his spiritual authority to grant 'indulgences' to forgive all or parts of the temporal or worldly punishment that would come upon a person in this life and in the perigatory or hell after death once a confession or admission of guilt had been made by a person to that effect. The practice gained acceptance on the belief that the Pope could grant such forgiveness on the basis of the merits or good works which had been conferred upon him on behalf of the Christ and other saints. Originally 'indulgences' were granted in extraordinary cases and especially to encourage individuals to join the crusades as soldiers. However, by the 14th century the Popes started granting 'indulgences' in return for payment for raise funds for building churches and hospitals. Subsequently, the practice was also extended to persons who were already dead. As a result people came to think that money could buy them and their dead near and dear ones an escape from penance in this life and punishment after death. This led the Catholic church to get embroiled in extreme corruption. Hence it became an important reason for the rise of the religious Reformation movement in Europe in the 16th century. On 31st October 1517 the German theologian Martin Luther put up a statement of 95 theses objecting to the indulgence doctrine on the door of the Castle church of Wittenburg heralding the beginning of this movement.
Industrial Revolution, Industrialisation

Greatly popularised by the English economic historian Arnold Toynbee (1852-1883), the term refers to the unprecedented change that first occurred in England from 1760 to 1840 due to the large scale substitution of the earlier labour-driven craft-based economy by a new capital-driven machine-based economy. This was made possible due to significant technological innovations, which saw the uses of new energy sources like coal and steam, new basic materials like iron and steel and new machines and tools like the spinning jenny, steam engines, telegraph and radio. Consequently, there came into vogue the ‘factory system’, which relied on the system of division of labour and specialisation of function. Taken together, these changes ensured remarkable economic growth for England and set up a trend for other European countries, the United States of America and eventually the rest of the world to pursue in times to follow. And, today, even as the trend is continuing with much greater technological innovations in diverse fields, the process has come to be known as ‘industrialisation’.

The Industrial Revolution in Britain

The term Industrial Revolution was coined by the American historian Arnold Toynbee (1852-1883) to describe the period of rapid economic growth that occurred in Britain from around 1760 to 1840. This period was characterized by a shift from a largely agricultural economy to one based on manufacturing and industry. The Industrial Revolution was driven by a number of technological innovations, including the development of steam power, new materials such as iron and steel, and new machines such as the spinning jenny. These innovations led to a dramatic increase in productivity, which in turn fueled economic growth. The Industrial Revolution had a profound impact on society, leading to the development of new industries and the rise of urban centers. It also led to social and economic changes, including the growth of the factory system and the rise of industrial capitalism. Today, the term Industrial Revolution is used to describe similar periods of rapid economic growth in other parts of the world.
Jagir, Jagirdars

The term refers to a piece of land given as revenue assignment to a high ranking mansabdar in lieu of cash salary by the Mughal rulers. The holders of jagirs were known as jagirdars. Only the jagirdar had the right to collect revenues through his officials. The jagirdars did not necessarily stay in their jagirs and they could serve or be posted elsewhere in the empire. Jagirs were transferrable also.

Jagirdar

This system was prevalent in the middle Ganga basin from C. 6th century BCE. Mahavira, considered to be the last of 24 Tirthankaras, belonged to this period and was responsible for this widespread and spiritual acceptance and geographical spread. The basic doctrines of Jainism include ahimsa (non-violence), satya (truthfulness), asteya (non-stealing), aparigraha (non-attachment) and brahmacharya (chastity). The followers of Jainism are known as Jains. The Jains held that both, animate as well as inanimate things are imbued with jiva (soul) and that the jiva can get complete freedom from rebirth by following the Triratna viz. Samyak gyana (right knowledge), Samyak darshan (right faith), and Samyak Charitra (right action/conduct). As a creed Jainism completely prohibited any form of violence so much so that its followers even discarded the practise of agriculture and confined themselves to trade and mercantile activities. The Jains adopted Prakrit language of the common people to

preach and hence their earlier literature was in Prakrit; later literature (c.7th-8th centuries onward) was in Sanskrit. Jainism spread to many parts of India, Rajasthan, Gujarat and Karnata which was the most prominent.

Jainism

A religious tradition of antiquity, it gained prominence in the middle Ganga basin from c. 6th century BCE. Mahavira, considered to be the last of 24 Tirthankaras, belonged to this period and was responsible for its popular acceptance and geographical spread. The basic doctrines of Jainism include ahimsa (non-violence), satya (truthfulness), asteya (non-stealing), aparigraha (non-attachment) and brahmacharya (chastity). The followers of Jainism are known as Jains. The Jains held that both, animate as well as inanimate things are imbued with jiva (soul) and that the jiva can get complete freedom from rebirth by following the Triratna viz. Samyak gyana (right knowledge), Samyak darshan (right faith), and Samyak Charitra (right action/conduct). As a creed Jainism completely prohibited any form of violence so much so that its followers even discarded the practise of agriculture and confined themselves to trade and mercantile activities. The Jains adopted Prakrit language of the common people to

preach and hence their earlier literature was in Prakrit; later literature (c.7th-8th centuries onward) was in Sanskrit. Jainism spread to many parts of India, Rajasthan, Gujarat and Karnata which was the most prominent.

Jainism

A religious tradition of antiquity, it gained prominence in the middle Ganga basin from c. 6th century BCE. Mahavira, considered to be the last of 24 Tirthankaras, belonged to this period and was responsible for its popular acceptance and geographical spread. The basic doctrines of Jainism include ahimsa (non-violence), satya (truthfulness), asteya (non-stealing), aparigraha (non-attachment) and brahmacharya (chastity). The followers of Jainism are known as Jains. The Jains held that both, animate as well as inanimate things are imbued with jiva (soul) and that the jiva can get complete freedom from rebirth by following the Triratna viz. Samyak gyana (right knowledge), Samyak darshan (right faith), and Samyak Charitra (right action/conduct). As a creed Jainism completely prohibited any form of violence so much so that its followers even discarded the practise of agriculture and confined themselves to trade and mercantile activities. The Jains adopted Prakrit language of the common people to

preach and hence their earlier literature was in Prakrit; later literature (c.7th-8th centuries onward) was in Sanskrit. Jainism spread to many parts of India, Rajasthan, Gujarat and Karnata which was the most prominent.

Jainism

A religious tradition of antiquity, it gained prominence in the middle Ganga basin from c. 6th century BCE. Mahavira, considered to be the last of 24 Tirthankaras, belonged to this period and was responsible for its popular acceptance and geographical spread. The basic doctrines of Jainism include ahimsa (non-violence), satya (truthfulness), asteya (non-stealing), aparigraha (non-attachment) and brahmacharya (chastity). The followers of Jainism are known as Jains. The Jains held that both, animate as well as inanimate things are imbued with jiva (soul) and that the jiva can get complete freedom from rebirth by following the Triratna viz. Samyak gyana (right knowledge), Samyak darshan (right faith), and Samyak Charitra (right action/conduct). As a creed Jainism completely prohibited any form of violence so much so that its followers even discarded the practise of agriculture and confined themselves to trade and mercantile activities. The Jains adopted Prakrit language of the common people to
families of different castes living in a rural community in India. Within this, one family exclusively performs certain services for the other, such as performing ritual acts, providing agricultural labour, agricultural products, iron tools etc. in return for other services. Under the system of the family or families entitled to services from others are called 'Jajman' and the persons rendering those services are called 'Kamien'.

Jamaat Khana Jamaat Khana was a large hall in a Chishti khangah where the inmates and visitors lived and prayed. The Jamaat Khana of Sheikh Nizamuddin Auliya (d. 1325) on the banks of the river Yamuna in Ghiyaspur (modern Nizamuddin) in Delhi was a famous centre of Chishti sufi tradition.

Jama Jama was a term used by the Mughal state for the estimated amount of land revenue assessed. (See also, HASIL)

Jama Masjid The term refers to the main mosque, where the midday congregational prayers on Fridays are held. The first Jama Masjid in Delhi after its conquest was built by Qutubuddin Aibak between 1192-99 C.E., which later came to be known as the Qwawatul Islam Mosque. During the Mughal period emperor Shah Jahan built the by now most famous Jama Masjid in Delhi in the 1640s.
Jehad, Jihad The term connotes 'striving' and an 'effort in the way of God'. It also connotes a holy war against infidels by the Muslims. There are multiple meanings of Jihad. According to Islamic tradition, jihad can be classified as personal jihad, verbal jihad, and physical jihad. Personal jihad is considered the most important form of jihad which refers to an individual's struggle to cleanse himself of sins. Verbal jihad advocates struggle for justice through verbal and non-violent actions. Physical jihad advocates the use of force in defence of Muslims against oppression and invasion by the enemy forces.

Jati The term jati was originally used in the Sanskrit language to mean 'categories'. From the first millennium onwards, the term was used to define social categories based on birth. The term jati was based on the pursuit of occupation and determined the social status. During the colonial period the term 'jati' became synonymous with 'castes'. The ranking of jatis was generally decided by ritual status and degree of purity or pollution. However, this ranking within a particular range was fluid rather than fixed. Rather than having pan Indian spread, the Jatis were more of regional or local groups. They strongly adhered to their defined rules regarding social activity of eating together and rules of marriage.

Jesuits The Jesuits are a religious order of the priests within Roman Catholic Church. They are members of the 'Society of Jesus' founded by Saint Ignatius Loyola in 1540 as a part of the Counter Reformation in Europe. Since then the society is engaged in propagation of Christianity all over the world. Besides the Jesuits missionaries have also contributed significantly towards the spread of modern western education in different parts of the world.
Jhum

The practice of cultivation, commonly resorted to in the hilly regions, especially in the north-eastern parts of India, is called Jhum. The method involves clearing of a patch of land of its natural vegetation by cutting and burning and tilling the soil with a hoe and then scattering of the seeds. The ash produced from the 'slash and burn' of the vegetation fertilizes the soil. Once cultivated the land is left fallow for several years to allow the soil to regain its natural fertility and regeneration of the vegetation as the Jhum cultivators move during this period to follow the same practice elsewhere.

Jizya

It was a tax paid by the non-Muslims who had been given the status of zimm or protected people by the state. In the Sultanate period perhaps it was collected along with the land tax (kharg). But Firduz Shah Tughluq collected jizya as a separate tax apart from land revenue.

Jotedar

The term referred to the rich peasant in Bengal who combined trading and money lending with agriculture. By the early 19th century the jotedars had emerged as major land owners in rural Bengal, whose power and influence sometimes even exceeded those of the zamindars. These rich peasants were also locally known as haoldars and gantidars.
Judaism

The term refers to the religion of the Jews or the Hebrew people. Its basic doctrine is belief in one God. The most important book is the Torah. Its other sacred books are Old Testament and the Apocrypha. These books, especially the Torah contain the history of the Jewish people and lay down the religious laws and ethics which they must follow. One of the important beliefs of the Jews is that the Messiah will one day come on the earth, purify the hebrews and cleanse the world of sin and wickedness. Being a monotheistic religion, Judaism also paved the way for the subsequent development of Christianity and Islam.

Julian Calendar

Named after the Roman emperor Julius Caesar, the Julian Calendar was introduced in Rome in 46 BCE. As per this Calendar the year started from 25 March and had 365 days. Each fourth year had a leap day, making it to 366 days. The year was divided into months. Each month had 30 or 31 days, except February which had 28 days in normal years and 29 days in the leap years. This calendar remained in use till it was replaced by the Gregorian Calendar in 1582 CE.


Kharoshthi It refers to an ancient script used in the north western part of the subcontinent. Unlike the Brahmi script, it was written from right to left and was probably derived from the north Semitic Aramaic script. Ashoka's Shahbazgarhi and Mansehra inscriptions are in Kharoshthi script.

खरोश्ठी यह एक प्राचीन लिपि है जिसका प्रयोग भारतीय उपमहाद्वीप के उत्तर पश्चिम में किया जाता था। प्राचीन लिपि के विस्तार में यह बाईं ओर से बाईं ओर लिखी जाती थी और संक्षेपित रूप में यह उसी सामी अभण्डक लिपि के निकटित थी। इस लिपि का प्रयोग अरामी, शाहबाजगढ़ी और मन्सेरह शिलालेखों में किया गया था।

Khudakasht In medieval India the term referred to peasants who owned and cultivated their land on a hereditary basis. Those peasants could sell, transfer or pass on their land to their inheritors. Also, these peasants could not be evicted (dispossessed) from their land as long as they paid their revenues. The khudakasht usually comprised the rich pantry at the village level and as such did not till the soil by themselves. In comparison, peasants who moved from village to village offering to cultivate lands that belonged to the zamindars and the khudakashts were known as pahis or pahikashts. Often these peasants were sought after to convert cultivable wasteland into productive land. Sometimes they were also given some rights over such land. At times some of these peasants could also become khudakashts if they continued to cultivate the same lands over one or more generations and settled in those villages.

खुदकाक्षत मध्यकालीन भारत में खुदकाक्षत का तालाब ऐसे किसानों से था जो व्यक्तिगत अपनी भूमि पर जमीन के पालीका होते थे और उनकी जुटाई करते थे। ऐसे किसान अपनी जमीन को बेच देकर थे और उसे अपने उपाधिकारी को दे सकते थे। इसके अलावा ऐसे किसानों को जब तक वे अपना राजस्व आदा करते रहते थे, उनकी जमीन से बेहद तीव्र नहीं किया जा सकता था। प्रामाण्य सर व खुदकाक्षत आदायार पर भी किसान दिखाते थे, इसलिए सब से जमीन नहीं ठेजाते थे। इसके विविध प्रकार के किसान को जमीनदार या खुदकाक्षत किसानों की जमीन जोड़ने के लिए एक संघ से दूसरे गाँव जाते थे, ‘पाही’ या ‘पालीकाक्षत’ कहे जाते थे।

Knighthood This was an honour conferred upon mounted warriors of exceptional valor(heroes) during the feudal age in the medieval Europe that was widely popularised in literature and folklore. Since the early modern period the honour has also come to be conferred on individuals in recognition of their distinguished non-military service. In Britain it is conferred on anyone for exceptional personal achievement or public service.

नाइट की पदवी यह एक समाप्तित पदवी थी जो मध्यकालीन युग में सामान्यतः गुरु के वैयक्तिक उपाधिकार था। अपनी अभावाहिनी सीता के लिए जाने जाते थे। उन्होंने अपनी उपाधिकारिणी का बनना साहसिक तथा लोगों की जरूरत से म्या बनाने का संबंध होता था। आयुर्विज्ञान काल के आरम्भ से वह पदवी साधारण वैद्यकीयों को भी उनकी विशेषता अस्तित्व समाधान के लिए प्रदान की जाती थी। इस संस्थान या विद्यालयों की अभावाहिनी स्कूल समाधान से उल्लिखित संस्थानों में लिखा जाता है।

रायजा का सुबह यह एक व्यापक रूप से युगों में मानी जाती थी कि जो इतिहास में जमीन देने वाले नहीं थे। यह एक राजवंशी था जो अपने राजवंशी लोगों के लिए जाने जाती थी। यह एक उपाधि था जो अपने समय देने वाले लोगों को दिखाता था। यह एक उपाधि थी जो अपने समय देने वाले लोगों को दिखाता था।

दोनों व्यापक रूप से मानी जाती थी कि जो इतिहास में जमीन देने वाले नहीं थे। यह एक राजवंशी था जो अपने राजवंशी लोगों के लिए जाने जाती थी। यह एक उपाधि था जो अपने समय देने वाले लोगों को दिखाता था।

किनी का महत्व प्रत्येक इतिहास में मानी जाती थी कि जो इतिहास में जमीन देने वाले नहीं थे। यह एक राजवंशी था जो अपने राजवंशी लोगों के लिए जाने जाती थी। यह एक उपाधि था जो अपने समय देने वाले लोगों को दिखाता था।
Kumaramatya. The term refers to a cadre of high officials figuring prominently in the seals and inscriptions of the Gupta period. It was from among them that such important officers as the mantri, senapati, mahadandanayaka, sandhivigrahika were recruited. These officers could be appointed, placed and transferred to other posts without disturbing their previous positions as Kumaramatyas. They were appointed on hereditary considerations. They resemble the officers of the modern Indian Administrative Service.

कुमारमात्य इस शब्द का सातबद्ध उच्च अधिकारियों के एक लघु संघ से है जिनका उल्लेख गुप्तकाल की मुद्राओं और अभिलेखों में मिलता है। इस संघ से होते मंत्री, सेनापति, महादनानाक, संधिविग्रहक सैनिक आदि महत्वपूर्ण अधिकारियों की भर्ती की जाती थी। इन अधिकारियों को कुमारमात्य के रूप
Liberalism, Liberals

The expression stands for a philosophy which advocates individual freedom and the creation of social, economic and political institutions on that basis. Historically, the ideas associated with this philosophy originated in Europe and significantly influenced the English, the American and the French Revolutions of the 17th and the 18th centuries. In its political instance the philosophy rejected absolutism of all kinds and in the economic sphere it favoured unrestricted trade and free markets. Both the propounders and the adherents of this philosophy are called 'liberals'.

Lost wax technique

'Lost wax' also known as 'cire purdue' is a technique by which statues of metals are made. To begin with the process involves making of a wax model of the statue, which is then covered with clay with holes made into it. The clay cover is then allowed to dry. Once dried, it is baked leading the wax to melt and leaving a hollowed clay form. Molten metal is then poured into it. Once this metal is cooled, the clay cover is removed. This allows the metal casting to come out in solid form and polished. The much discussed 'Dancing girl' of Harappa and the Chola bronze statues were made using this technique.
**Lower town** The expression is used in reference to the Harappan cities. It refers to that part of the city which was built at a lower height as compared to its citadel. Most Harappan settlements were generally divided into at least two parts—the citadel and the lower town. The lower towns were built on the eastern sections of the settlement with citadels to the west. It is generally suggested that people of different social and occupational background lived and worked in these parts of the cities. Archaeological evidence discovered from Mohenjodaro, Kalibangan and other towns of the Harappan civilisation exhibit this form of urban planning.

**निचला नगर** इस अभिव्यक्ति का प्रयोग हड़प्पा नगरों के संदर्भ में किया जाता है। यह नगर का वह हिस्सा होता था जो उसके दुनिया भाग की तुलना में नीचे बसा होता था। अधिकांश हड़प्पा बस्तियों के रूप से रम दो भागों में बंटी होती थीं, दुनिया भाग और निचला भाग। बस्ती में निचला नगर उसके पूर्वी भाग में और दुनिया भाग में होता था। आमतौर पर ऐसा समझा जाता है कि नगरों के इस भागों में भिन्न-भिन्न सामाजिक और व्यावहारिक पृष्ठभूमि के लोग रहते और कार्य करते थे। मोहनजोदारो, कालिबंगन और हड़प्पा सभ्यता के अन्य नगरों से प्राय: पुरातात्विक साक्ष्य नगर नियोजन की इसी पद्धति को प्रदर्शित करते हैं।
Madras It is an Arabic word which means school. In Islamic tradition, it served both as a place of study and as a residence for students and teachers. Initially the curriculum of a madrasa was consisted of studies on Quran and Hadith. Later on studies of grammar, literature, mathematics, logic and also natural sciences were added to their curriculum. During the medieval times madrasas had flourished in almost all important centres of Islamic States. One of the earliest madrasas in India during this period had been instituted by Sultan Alauddin Khalji (1296-1316 CE) in the Qutub complex in Delhi. In India today madrasas continue to play an important role as part of country’s overall educational system.

Madrasa यह एक अभ्यभाषा का शब्द है, जिसका अर्थ है “विद्वानस्थल”. इस्लामी परंपरा में मदरसा बच्चों को पढ़ाते और उन्हें तथा उनके अध्यापकों के निकाय के काम में भी आता था। प्रायोजन में मदरसा की पाठ्यक्रम में कुरान और हदीस को पढ़ना ही सामिल था। लेकिन आगे बढ़ते समय उनके पाठ्यक्रम में व्यक्तिगत, धार्मिक, गणित, तंत्रज्ञान और प्राकृतिक विज्ञान के विषयों को भी और अधिकतम प्रयोग किया गया। मदरसा के प्रायोजन में प्रमुख सार्वजनिक स्थलों में से एक मदरसा हिंदी में सुल्तान अलाउद्दीन खिलजी (1296-1316 ई) द्वारा गठित कराई गयी। इस काल का शहीद मदरसा में स्थापित किया गया। इस काल के शहीद मदरसा में स्थापित किया गया। इस काल के शहीद मदरसा में स्थापित किया गया।

Madhadianayaka The term refers to a high ranking judicial or military officer mentioned frequently in seals and inscriptions from c. 300 CE onwards. The composer of the Allahabad prashasti, Harishena, a Madhadianayaka, was the son of a Madhadianayaka, suggesting thereby the hereditary nature of this post.

Madhadianayaka यह शब्द का ताल्लूक उच्च पर आसान नामक या सैनिक अधिकारियों का है। इसका उपयोग इस तरह से किया जाता था कि उनके बाद के उपर्युक्तों और टूटों पर व्यक्तित्व से बहुत सेवा थी। इसलिए उन्हें प्रशासिक का ठाकुरी दारिदर एक मध्यदानियाक्त तथा उन्हें स्वर्ग भी एक मध्यदानियाक्त
का पूरा था, जिससे यह प्रतीत होता है कि महाजनपाद का पद वंशानुगत फिर से खोजा होता था।

महाजनपाद The term refers to the states that emerged in the 6th-5th century BCE in an area stretching from Gandhara in the north-west to Anga in eastern India, extending into the Malwa region. Sixteen in number, these Mahajanapadas are mentioned in Buddhist and Jain texts. These often had fortified capital cities and some (viz. Magadha) maintained standing armies, regular bureaucracies and to some extent, had institutionalised means of resource mobilisation. Mahajanapadas were both monarchical and non-monarchical (Ganasanghas) in nature. Some important monarchies were Magadha, Kashi, Kosala, Avanti and the Ganasanghas were the Vajjii, Malla and others.

महाजनपद इस शाखा का तात्पर्य उन राज्यों से है जो पौर्णमिस्त्री शताब्दी ई.पू. के दौरान परिवर्तित भारत में राजधानी से पूर्व में अंग्रेज तक तथा मध्यप्रदेश तक फैले हुए थे। इन 'महाजनपदों' की संख्या सितन थी और इनका उल्लेख वैदिक और जैन प्राचीन में मिलता है। ये महाजनपदों की राजपाल्य अवस्था किले से होती थी और उनमें से कुछ (जैसे माल्व) के पास अपनी स्वायत्त संसाधन और नियंत्रण नैनवारी तथा कुछ सीमा तक संपन्नांत ढुलाने की संरचना अविभाज्य थी। 'महाजनपद' राजसत्ता और गैर-राजसत्ता (गानसंहर) दोनों प्रकार के थे। कुछ महाजनपद राजसत्ता के बाद गानसंहर थे। गानसंहर तथा राजसत्ता के बीच आदर्शी का अंतर होता था।

मालवों में इन पीढ़ों में शहरों के लिए एक मंडल (संस्था) में आकर बसने के लिए अपनी राजसत्ता के प्रमुखों के खिलाफ आंदोलन के कारण इनका किले का रूप बदल गया।

महालवारी The system of land revenue assessment that had been introduced in the North: West Province by the regulation of 1822 and subsequently amended by the regulation of 1833 was known as the mahalwari system. Under this system the demands of revenue were assessed mahal wise (often comprising a whole village or a part of that) as a proportion of the rent and not as a share of the produce. Accordingly the settlement was made between the government and the mahal as a whole, which was obliged to pay the stipulated amount of land revenue through the village headmen or the lambardar. On their part the lambardars collected the shares of this stipulated amount from individual land holders or villagers according to their respective land holdings. Initially under this system the demand for revenue had been fixed at 80 percent of the rental. However, subsequently it was reduced to 66 percent and then ultimately to 50 percent by the Saharanpur rules in 1855. Besides, under this system the demands of revenue were not fixed forever but revised after a period of 20 or 30 years. The settlement officers appointed by the government made the assessments in consultation with the lambardars and the village bodies which also kept in their possession the settlement records. Based on its success the system was subsequently applied in the whole of northern India as well as the Central provinces. However, contrary to the claims of the government the system made the lambardars and village headmen as influential intermediaries between it and the villagers to the detriment of the latter's economic well-being.

महालवारी इस शाखा का तात्पर्य भू-राजस्थान नियर्धारण की उस प्रणाली से है जो परिवर्तनशील प्रांत में 1822 के विनिमय द्वारा लागू की गई थी और आगे चलकर 1833 में संशोधित कर दी गई थी। इस प्रणाली के अंतर्गत राजस्थान की मालवार उपवत्ता के विवेक से पूर्व में नहीं, बल्कि किरायेदारों के अनुसार मालवार (एक सूची गाँव या उसका हिस्सा) के अनुसार नियर्धारण की जाती थी। इसलिए समाजशील सरकार और कुछ सलाहकार उस महाल के बीच होता था जो मालवा के मुख्य या लाबदार के पास इसका प्रतिनिधित्व करते थे। लाबदार हर एक भूभागीय या प्रामाणिक से उनके भाग्यवान जातीय मालवारों के हिसाब से नियर्धारण राजस्थान की हिस्सा इकट्ठा करते थे। प्रांत में इस प्रणाली के अंतर्गत राजस्थान की मालवा किराये के 80 लाख रुपए के बाराम नियर्धारण की गई थी, जिन्हें आगे चलकर इसके पाया के रूप में 66 लाख प्रतिनिधित्व कर दिया गया और 1835 में सहारनपुर नियर्धारण के अंतर्गत भू-राजस्थान की मालवा को सदा तथा नियर्धारण नहीं किया जाता था।
Mahr: It is an Arabic word, which refers to the bride price, given by a bridegroom to a bride in an Islamic marriage. The amount of the mahr is generally decided upon taking the position of the bride and the bridegroom into consideration by their respective negotiators. Mahr forms an obligatory part of an Islamic marriage. However, it is not the same as the 'purchase money' as Islamic tradition prohibits the bride to be considered as a property.

Mahr यह एक अर्धशास्त्र है जो इस्लामी साहित्य में दूसरे द्वारा दुनिया की क्रिया का सूचक है। 'महर' की रचना का निर्देशन आर्यपीय अवसर पर दुनिया और दूसरे की स्थिति का ध्यान में रखें जो हम उन्हीं ओर से बालादेवी देखकर दूसरे बिचारियों द्वारा किया जाता है। 'महर' इस्लामी पंपर्न में दुनिया को जायदाद नहीं माना जा सकता।

Malfuzat The term refers to conversations of sufis saints that were compiled by different sufis orders (silsilas) with the saints (shaikhs) apparent consent. A famous early text on malfuzat is the Fawa'id-ul-Fu'ad, compiled by a noted Persian poet Amir Hasan Sijzi Dehalwi. It contains the conversations of Shaikh Nizamuddin Auliya, the famous saint of Delhi.

Mulkzatul इस शायद का तात्सर्थ दुनिया संस्कृति के उन वातावरणों के है जो उन संस्कृति (संस्कृति) की अनुभूति के मिल-बिल सुविष्ट सिद्धांत द्वारा संकलित किए गए थे। इसका एक पुरातन प्रारंभिक उदाहरण शायद फरसी साहित्य और भारतीय हस्त सिद्धांत द्वारा संकलित फ्रॉएल-डरेक्स्टाइज है। इसमें किसी से सुविष्ट दुनिया रिश्ता निजामुद्दीन अलीया के चरित्रों का संग्रह है।
Mansab, Mansabdari system

The term literally means a rank or a position. A holder of such a rank under the Mughals was known as a ‘mansabdar’. The mansabdars, as per their rank, were required to perform either civil or military or both civil and military duties, but irrespective of their nature of duties (military or civil) they were all placed on military payroll. The origin of this system went back to Chengis Khan, who organised his army on a decimal basis (multiples of 10; the lowest unit of command being consisted of 10 and the highest of 10000 troopers). Mansabs were assigned usually on the basis of merit and the actual number of troopers that were maintained by the mansabdars. However, mansabs above 5000 troopers were generally reserved for the princes. Besides, in certain cases mansabdars were also paid in cash in lieu of assignment of territory (jagir). According to the Ain-i-Akbari, there were 33 mansabs, which had been established during Akbar’s time. There was a threefold hierarchical division among the persons who held these mansabs depending upon their zat and sawar ranks. A person, who maintained as many sawars as his zat rank, belonged to the first category; the person, who maintained half or more sawars in relation to his zat rank, belonged to the second category; and, the person, who maintained less than half of the number of sawars in relation to his zat rank, belonged to the third category.

With the gradual expansion of the Mughal Empire several discrepancies entered into the mansabdari system making it one of the factors responsible for the decline of the empire during the late 17th and early 18th centuries. (See also, ZAT; SAWAR)

Masnavi

The term refers to a form of writing poetry that developed in Persia from the 3rd century BCE to 9th century CE in which rhymed verses were used as their main characteristic. Masnavi was mainly used to compose heroic, historical and romantic poetry. In medieval India mainly sufis including Amir Khusro often used masnavis to compose long poems to express the ideas of divine love using human love as an allegory. The
The megaliths contained Black and Red Ware, Black Polished Ware, Red Polished Ware, iron tools and weapons, bronze vessels and ornaments and a few gold ornaments. Some megaliths are funerary sites while others were probably memorials for the dead. The megalith builders seem to have been agro-pastoral communities.

Megalith A term derived from two Greek words mega and lithos literally means large stone. The term is often applied to funerary monuments made of large stones found in many parts of the world like Europe, Asia, Africa, and in Central and South America. In the Indian subcontinent, they occur (c. 1000 BCE to the early centuries CE) in the far south, the Deccan plateau, the Vindhya and Aravalli ranges, and the north-west. Some important types of megaliths were: rock-cut tombs, umbrella stones etc. The megaliths reflect different kinds of funerary practises-extended, fractional, post-excarnate, and post-cremation burials. Some burials contained the remains of more than one person also. 

Mesoamerica The word meso or mesos in Greek means middle. Derived from it the term Mesoamerica refers to middle America. Geographically this region comprises
Mesolithic

Mesolithic, also known as the Middle Stone Age, the term refers to a transitional period between the Palaeolithic and Neolithic ages, often characterised by microlith tool types. People who devised these tools belonged to hunting and gathering groups that existed about 10,000 years ago. Mesolithic cultures survived in different parts of the Indian subcontinent until the beginning of the Common Era and the use of microliths continued well beyond the Mesolithic period. Today, the transition from foraging to cultivation and domestication of animals of Mesolithic period is treated as less abrupt and more continuous from the Palaeolithic period.

Metallurgy

The term refers to the science that deals with understanding the physical nature of metals, procedures involved in extracting metals from their ores through mining, purifying and creating tools and objects.

Minar

It is an Arabic word which refers to a tower built adjacent to a mosque from where call to prayer (azan) is given by a muazzin. Although a minar is considered an important component of a mosque, it is
not found in all mosques. The tapering (gradually narrowing) minaret of red sandstone built in the south east corner of the Quwwatul Islam Mosque in the Qutub complex in Delhi is one of the finest examples of such minars. It is built following the style of Iranian minarets.

Minbar

The term refers to the stepped pulpit in a mosque from which the khatib recites the khutba (sermon). The minbar is invariably placed on the right hand side of the mihrab. (See also, MIHRAB)

Misr

This word in Arabic means ‘Egypt’ and is used as a collective name for the entire Muslim world. It is derived from the ancient name for a region in the Nile Valley.

Mir-Bakshi

The head of the military department in the Mughal Empire was called Mir Bakshi. Although a similar position existed in the Delhi sultanate under the name of Divan-i-azar from the time of Balban, the influence of the post increased many fold under the Mughals as all mansabs granted by the empire were enrolled in the military payroll. Therefore, apart from his regular duties to look after the recruitment of the army and the inspection of the muster of the troops and horses, he also maintained a register of all mansabdar. He also presented before the emperor all high officers coming from the provinces (subas) or leaving the court on different postings. Ambassadors and other distinguished visitors too were presented to the emperor by the Mir Bakshi. Besides, he headed the intelligence department and accompanied the emperor on his state visits. This nearness to the emperor increased the power and prestige of the Mir Bakshi much beyond his own department.

Misl

This word in Arabic means ‘confederacies’ (military brotherhood with a democratic set up) into which the Sikhs organised themselves after the final retreat of Ahmad Shah Abdali from the Punjab in 1770s. Most of these misls were later annexed by Maharaja Ranjit Singh, who established a strong sovereign state in the Punjab with Lahore as its capital. Maharaja Ranjit Singh himself belonged to the Shukarchakiya misl. Ten years after his death in 1839, the state founded by him was annexed to the growing British Empire in India.
The term 'Moderate' came to be used to refer to them as they greatly relied on the method of petitioning and persuading the British India Government to grant greater political concessions to Indians in their own administration through constitutional means. One of the most important contributions of those moderates was the development of a critique of colonialism. For example, Dadabhai Naoroji, the grand old man of Indian Nationalist Movement, propounded a theory which exposed the ways in which the resources of India were systematically taken out of India. This theory came to be known as the drain theory. Another moderate leader, Romesh Chunder Dutt wrote a two volume *Economic History of India*, which also influenced the Indian National Movement in perceptible ways. Other prominent Moderate leaders were Surendra Nath Banerji, Pherozeshah Mehta, Badruldin Tyabji, Gopal Krishna Gokhale and W.C. Bonnerjee. Because of the political stance of constitutionalism and moderation adopted by these moderates the Indian National Congress witnessed a split between them and the extremists in its Surat session in 1907. (See also, RADICALS)

Muffi

The term refers to the experts on the Islamic law (sharia), who provided rulings (fatwas) on matters that were referred to them by the members of the public or by the qazis during the medieval period particularly in matters related to marriage, divorce, and inheritance of property. Such rulings were viewed as binding.
Muhajir

The word has its origin in the Arabic term 'muhajirun' which refers to the followers of prophet Muhammad who migrated from Mecca to Medina following his footsteps in the year 622 and later. In contemporary period the muslims who left for Pakistan from northern India in the wake of India's partition are referred to as muhajirs in Pakistan.

Muhaddid

The term refers to a person with one white and one black parent. The term originated during the colonial period (c.16th century CE). However, the term is often considered offensive. Muleed

Muleed is a term which has come to be used by some Muslims in Pakistan to describe a person whose father is white and whose mother is black. The term is not generally considered offensive, but it is sometimes used in a pejorative manner.

Mulatto

The term refers to a person with one white and one black parent. The term originated during the colonial period (c.16th century CE). However, the term is often considered offensive.

Mulattoes

Mulattoes are people of mixed African-American and European ancestry. They are often considered to be a separate race in the United States, but this is not widely accepted by all scientists.

Mugaddam

It is a term which was used to refer to a village headman during the time of the Delhi Sultanate. Along with chaudhuris and khuts, the mugaddams constituted the rural aristocracy. They often held the most productive lands in the village and in a system, where the village as a whole used to be assessed for revenue payment and the mugaddams were held responsible for collection of such revenue, they used to pass on the burden of their share of the land revenue to other peasants. Besides, the mugaddams also did not pay jaziya (a religious tax) and other taxes rather collected perquisites (incidental monetary benefits) on account of their working as village headman. However, in order to rein them in and curtail their influence, Alauddin Khajji divested them from collecting any such perquisites and also assessed their land for collection of revenue on a par with ordinary peasants. Mugaddams from around the areas that were easily accessible from Delhi thus came to be affected substantially although in other areas they continued to enjoy their status unaffected. From the time of Akbar the mugaddams came to constitute an intermediate class of zamindars.

Mugaddam, also spelled Mugadjam Adam Khan, Darya Khan, and Darya Khan Adam Khan, was a British colonial administrator who served in the Indian subcontinent from 1874 to 1911. He was a native of the Punjab region and was educated at the National College in Lahore. He joined the British Indian Army in 1874 and rose to the rank of lieutenant-colonel. He was known for his administrative skills and was involved in various projects, including the construction of roads and bridges.

Mugaddam, also spelled Mugadjam, was a British colonial administrator who served in the Indian subcontinent from 1874 to 1911. He was a native of the Punjab region and was educated at the National College in Lahore. He joined the British Indian Army in 1874 and rose to the rank of lieutenant-colonel. He was known for his administrative skills and was involved in various projects, including the construction of roads and bridges.

Mugaddam, also spelled Mugadjam, was a British colonial administrator who served in the Indian subcontinent from 1874 to 1911. He was a native of the Punjab region and was educated at the National College in Lahore. He joined the British Indian Army in 1874 and rose to the rank of lieutenant-colonel. He was known for his administrative skills and was involved in various projects, including the construction of roads and bridges.

Mugaddam, also spelled Mugadjam, was a British colonial administrator who served in the Indian subcontinent from 1874 to 1911. He was a native of the Punjab region and was educated at the National College in Lahore. He joined the British Indian Army in 1874 and rose to the rank of lieutenant-colonel. He was known for his administrative skills and was involved in various projects, including the construction of roads and bridges.

Mugaddam, also spelled Mugadjam, was a British colonial administrator who served in the Indian subcontinent from 1874 to 1911. He was a native of the Punjab region and was educated at the National College in Lahore. He joined the British Indian Army in 1874 and rose to the rank of lieutenant-colonel. He was known for his administrative skills and was involved in various projects, including the construction of roads and bridges.
Muqtiti During the period of the Delhi sultanate, the term was used to refer to the commanders of military and administrative tracts called iqtas. The powers, which the muqitis exercised, depended on specific circumstances. Initially the muqitis were almost independent although with the central authority becoming stronger, the muqitis powers became much less. Since Balban’s time the muqitis were obliged to send the surplus income from the iqtas to the centre after meeting their own expenditures including the expenditure they had to incur in maintaining the armies and law and order. During Alauddin’s time the muqitis also had to follow the system of land revenue assessment that had been introduced by the sultan in the doab region. The control of the sultans over the muqitis also grew on account of the appointment of revenue administrators (naib dwans or khwaja) and intelligence officers (barids) from the centre in the iqtas.

Murshid It is an Arabic word which refers to a disciple of a Sufi master.

Murshid It is an Arabic word which literally means a 'guide'. Also called shaikh (in Arabic) or Pir (in Persian), a murshid holds the central position in a khangah (Sufi organisation). He enrollment discipless, institutes rules for their spiritual conduct and community life, and teaches them regularly. The murshids used to take their oath of allegiance of these masters and follow their instructions diligently. This special bond between the murshids and their murshids developed the institutions of sufis (of) sufis in sufism. After the death of a murshid, the tomb shrine (dargah) built on his grave becomes the centre of devotion for his followers. Such dargahs in places like Ajmer and Delhi have become important places of pilgrimage (ziyarat) in India.

Murshid This is an Arabic word, which, according to Islamic tradition, is translated as 'master'. The masters, or shaikhs, are considered to be the spiritual guides of the faithful. They hold a central position in the Sufi order (khanqah). After the death of a master, his tomb shrine (dargah) becomes a place of pilgrimage for his followers. Examples of such dargahs in India include those of Ajmer and Delhi.
**Muvendar**

It is a Tamil term which occurs in Sangam texts. It stands for three big ruling chiefs i.e. the Chera, Chola and Pandya kings. *(See also, SANGAM)*

---

**Muvendar**

तமिल भाषा का यह शब्द संगम प्रांगणों में मिलता है। यह तीन बड़े राजपूत्रों अर्थात, चेरा, चोल और पंड्या राजाओं का सूचक शब्द है। *(संगम भी देखें)*

यह बड़े राजपूत्रों अर्थात, चेरा, चोल और पंड्या राजाओं का सूचक शब्द है। *(संगम भी देखें)*
Nn-Oo

Nabob This is an English adoption of the word nawab. Whereas the latter was used to refer to the Muslim kings of the autonomous states of India like Oudh and Bengal during the 18th century, the former was used by the English people to refer to those high officials of the English East India Company who made huge fortunes in India and went back to England as men of wealth and prominence to buy properties as well as positions in the British parliament.

Naib It is an Arabic word which refers to a deputy, assistant, agent or representative. In medieval India, the word was used to designate an official of the state. During the sultanate period, the nobles who had put Ilutmish's third son Muizzuddin Bahram Shah on the throne, had made him create the position of a naib-i-mamlakat or malik naib to function as his regent or the de facto ruler. During sultan Nasiruddin Mahmud's reign Ghiyasuddin Balban had become the naib-i-mamlakat (the regent of the king). It is sometimes suggested that the office of the naib had been created after Ilutmish's reign to reduce the importance of the office of the wazir. However, after becoming sultan, Balban had sought to eliminate the chance of concentration of power in the hands of any of his officers. But under a different circumstance Alauddin Khalji had made his trusted general Malik Kafur Hazaara Dinari the malik naib of the sultanate who, towards the end of the sultan's reign had become the virtual ruler and had come to be widely known as Malik Kafur. Under the Mughals the word continued to be used to refer to different kinds of officials.

Naqib It is an Arabic word and was used for an usher who used to loudly announce the orders of the sultan to his soldiers and also proclaim his presence in the royal cavalcade (procession). The chief of the naqibs was known as naqibu al-naquba. The symbol that marked the official status of the naqibu al-naquba consisted of a gold mace and a gold tiara (ornamental hat) with peacock feathers tucked on to it.
Nationalism

The term refers to a form of patriotic feeling by which the people of a country identify themselves with each other and to the place which they belong. They demonstrate their loyalty and devotion towards it. As a phenomenon nationalism emerged in Europe towards the end of 15th century and continued to sway people across the world in succeeding centuries. Nationalism often adopted distinctive national forms and organisations and as such led to excentuated perceptions on the similarities and contrasts between different 'nationalities'. Apart from being the harbingers of modern nation states, such nationalist tendencies have
historically been responsible also for bringing in wars and exterminations and such phenomenon as colonialism and imperialism.

राष्ट्र-राज्य इस शब्द का तात्पर्य एक ऐसी देश भूतियाँ भावना से है, जिसके द्वारा किसी देश के लोग एकता के साथ और उस स्तर के साथ, जिसके बे निवासी हो, राष्ट्रिय संबंध स्थापित करते हैं। इस तरह, प्रति अपनी जाति और आमीरता का प्रदर्शन करते हैं। एक विचार के रूप में राष्ट्रवाद का अन्य यूरोप में 15वीं शताब्दी के आदिवासी वर्षों में हुआ और पश्चिमी शताब्दियों में वह सिख भाव के लोगों को प्रभावित करता रहा। राष्ट्रवाद ने अंग्रेज़ी धर्म, प्रधान देशों में अलग-अलग रूप और संगठन अपनाए और इस प्रकार धिन-धिन जन समुदायों के बीच वैचारिक समझाएँ एवं संपर्कों का उत्पन्न करता है। आमतौर पर राष्ट्र-राज्यों की आदिवासी होने वाले समाज को, यह राष्ट्रवादी प्रकृतियाँ ऐतिहासिक रूप से धर्म और विवाह की विस्तार लाने और उपविवाहीय मामलों तथा सामाजिक तात्कालिक विपरीत नाम के लिए भी भीमेदार रही है।

नेटिवे Generally the word refers to a person who is born in a given place or naturally belongs to a particular country. Historically, however, the word was used to refer to the indigenous peoples of the colonies as in case of India the British used to describe the Indians as natives. vis-a-vis the white colonisers who had come to India from Great Britain.

देशीय आयातीय रूप से इस शब्द का तात्पर्य एक ऐसे शब्द है जो एक विभाग नाम दे पैदा करने हो अथवा प्राकृतिक रूप से एक ऐसे विभाग का निवासी हो। विशेषतः, ऐतिहासिक दृष्टि से इस शब्द का रूप में उपविवाहों जैसी स्वतंत्रता के जलवा का लौटा कर जाता था, जैसे कि अंग्रेजी शासक व्यक्तियों के इंग्लिश से भारतीय आदि जाति के लोगों के संदर्भ में देशीय कहने का।

नेय्या The term refers to powerful military chiefs under the Vijayanagara kingdom. They usually controlled forts and had armed supporters. Generally speaking, nayakas were quite powerful in their area and had to be subdued through show of force by the king. After the decline of the Vijayanagara kingdom, many of these nayakas became independent in their regions.

नायक इस शब्द का तात्पर्य विजयनगर साम्राज्य के भ्रमण में पहुँचते बनाते गिरिजालाल सूर्यनाथ नायक के नायक के रूप में पहुँचते रहे वह नायक के जरिये देश के रूप में परिवर्तित किया जिनका शक्ति केंद्र नायकी दिक्षा और नायकी राज्य के प्रति व्यक्ति था। इस राष्ट्र-राज्यों के अपरिवर्तन के लिए उन्नतियाँ लिखा था, जल्दी जल्दी,
Nayanar This is a Tamil term which refers to 63 devotee saints of Shiva who lived between 5th and the 10th centuries CE in South India. Their lives were depicted in a work called the *Periyapuranam* compiled in the mid 12th century. Their devotional hymns were called *Tevaram*. In Shaiva bhakti, the relationship between the god and his devotee was sometimes expressed as analogous to that between master and slave. *Nayanars* hailed from diverse social backgrounds ranging from Brahmins to artisans and cultivators and even from castes considered untouchables such as Nandanar, the Pariah saint. The foremost *Nayanars* were Sambandar, Appar and Sundarar. Three women *Nayanar* saints were Kailakal Ammaiyar, Mangaiyarkkarasiyar and Isainianiyar.

Nayanar तमिल भाषा के इस शब्द का प्रयोग दिवाली उन 63 भक्त-संतों के के लिए किया जाता है जो दिल्ली भाषा में वर्णों से दस्सी संतानी के बीच हुए थे। उनके जीवन को *परियपुराणम्* मानक वक्त में अर्थलिखित किया गया है, जिसका संकलन 12वीं संतानी के भाषा में किया गया था। उनके भक्ति संग्रहों को *तेवरम्* कहा जाता था। श्रीविष्णु के अंतर्गत तझी मानव और भाषा के बीच के संबंध को अनुसरण करते हुए तझी का संबंध के रूप में अनुसरण किया जाता था। नयानर भिन्न-भिन्न सामाजिक पृष्ठभूमियों से आए थे। उन्होंने भक्ति गीतों को *तेवरम्* कहा जाता था। श्रीविष्णु के अंतर्गत भाषा और भाषा के बीच के संबंध का अनुसरण करते हुए तझी का संबंध के रूप में अनुसरण किया जाता था। नयानर भिन्न-भिन्न सामाजिक पृष्ठभूमियों से आए थे। उन्होंने भक्ति गीतों को *तेवरम्* कहा जाता था। श्रीविष्णु के अंतर्गत भाषा और भाषा के बीच के संबंध का अनुसरण करते हुए तझी का संबंध के रूप में अनुसरण किया जाता था। नयानर भिन्न-भिन्न सामाजिक पृष्ठभूमियों से आए थे। उन्होंने भक्ति गीतों को *तेवरम्* कहा जाता था। श्रीविष्णु के अंतर्गत भाषा और भाषा के बीच के संबंध का अनुसरण करते हुए तझी का संबंध के रूप में अनुसरण किया जाता था। नयानर भिन्न-भिन्न सामाजिक पृष्ठभूमियों से आए थे। उन्होंने भक्ति गीतों को *तेवरम्* कहा जाता था। श्रीविष्णु के अंतर्गत भाषा और भाषा के बीच के संबंध का अनुसरण करते हुए तझी का संबंध के रूप में अनुसरण किया जाता था। नयानर भिन्न-भिन्न सामाजिक पृष्ठभूमियों से आए थे। उन्होंने भक्ति गीतों को *तेवरम्* कहा जाता था। श्रीविष्णु के अंतर्गत भाषा और भाषा के बीच के संबंध का अनुसरण करते हुए तझी का संबंध के रूप में अनुसरण किया जाता था।

Nazism It refers to the political ideology that was professed by the National Socialist German Workers' Party (popularly known as the Nazi Party) in Germany between the two World Wars. The man who led this party to power was Adolf Hitler. His book, named *Mein Kampf*, embodied this ideology. In its most damaging aspect this ideology propagated the idea of the racial superiority of the Nordic people, which led to the holocaust. (See also, CONCENTRATION CAMPS; GAS CHAMBERS)

Nazi The term is the political ideology that was professed by the National Socialist German Workers’ Party (popularly known as the Nazi Party) in Germany between the two World Wars. The man who led this party to power was Adolf Hitler. His book, named *Mein Kampf*, embodied this ideology. In its most damaging aspect this ideology propagated the idea of the racial superiority of the Nordic people, which led to the holocaust. (See also, CONCENTRATION CAMPS; GAS CHAMBERS)

Neolithic Also known as the ‘New Stone Age’ the term generally refers to a period of human cultural development characterised by ground and polished stone tools, agriculture, animal domestication and pottery. But all these characteristics did not appear at the same time in all parts of the Indian subcontinent. There have been significant regional variations. For example, the north western sites provide evidence for the cultivation of wheat and barley, that of central India and South India, of the domestication of rice, pulses and millets respectively. The Neolithic culture is dated variously from around 8000 BCE in Mehrgarh, where we have earliest evidence
Non-Alignment. The term refers to a political stance of staying neutral instead of getting 'aligned' with any of the two power blocs which emerged after the second world war. As a 'movement' non-alignment had its origin in the keenness among most of the newly decolonised (or independent) states of Asia, Africa, and Latin America to safeguard their new found independence and achieve economic development. The movement began making a mark in international politics beginning with the Bandung conference held in 1955 in Indonesia. Thereafter, as a collective entity, the non-alignment movement began laying more emphasis on economic collaboration and collective self reliance while simultaneously demanding the formation of a new international economic order (NIEO). Of late critics of the movement have been questioning its relevance keeping especially in view the end of the cold war in 1991 with the collapse of USSR.

Non-cooperation. This refers to a method of protest or political struggle which aims at achieving one's goals by refusing to associate or cooperate with the government and its institutions. In India, the events of the year 1919 such as the passing of the Rowlatt Act, the Jallianwala tragedy and the British action against the Caliphate in Turkey had led the Indian National Congress to launch a countrywide non-cooperation movement. The goal of this movement was to achieve 'swaraj' or self government using all peaceful and legitimate methods. The seven point programme which was laid out to achieve this goal included (1) surrender of honorary offices and titles, (2) refusal to attend 'darbars' and official functions, (3) boycott of schools and colleges aided by the government, (4) boycott of courts set up by the government, (5) refusal to enroll in the army for service in Mesopotamia, (6) boycott of elections to the provincial and central legislatures and (7) boycott of foreign goods. On the
The term refers to a type of pottery found from archaeological sites that date back to the period from c. 500 BCE/600 BCE. It was a hard, wheel-made, metallic-looking ware with a shiny black surface. These are commonly available in the shape of bowls and dishes. Although the greatest concentration of this pottery type is reported from the mid-Ganga Valley (parts of present-day U.P. and Bihar), it is also found in other parts of the subcontinent, including sites such as Taxila in the northwest, and several sites in south India. Usually undecorated, it was found in association with other types of pottery, including the PGW, Black and Red Ware, Black Slipped Ware, and Plain Grey and Red Wares. (See also, Painted Grey Ware)

A打扮者所描述的这种类型的陶器被认为是印地语中的梵文术语，这种术语在梵文中被称为Pavitram。这种陶器在婆罗门教中被广泛使用，被认为具有净化和保护的属性。这种陶器在印度的许多宗教仪式中都有使用，特别是在宗教仪式和仪式中。

在印度的许多宗教仪式中，婆罗门教的信徒会使用这种陶器来净化和保护自己。这种陶器在印度的许多宗教仪式中都有使用，特别是在宗教仪式和仪式中。
Old World

The term is generally used to refer to that part of the word (especially constituting Europe and the Near East), which was known to the then Europeans before the discovery of the Americas. Thus, in contrast to this term, the newly discovered Americas came to be referred as the 'New world' hereafter.

Numismatics

Numismatics is the study of coins. It includes visual elements such as scripts and images, metallurgical analysis and determining the contexts in which they have been found.
Pahal Goncourt

Paabs (See, SIIIDA)

Painted Grey Ware (PGW) The term refers to a type of pottery found over a large part of northern India, with its greatest concentration in the eastern Punjab and the central Gangetic Valley. This variety of pottery occurs in deposits of the later 2nd millennium and early first millennium BCE, and is apparently associated with the introduction and spread of iron. It is grey coloured, wheel-made, thin-walled pottery, decorated with geometric designs in red or black paint. Characteristic forms include shallow dishes and deep bowls. The distribution of the PGW coincides with the main areas occupied by Later Vedic People.

Pan Islamism The term refers to the idea of unity among the people following Islam across the world based on religious identity. Pan-Islamism had its beginning in the mid 19th century. This beginning is often attributed to the challenges which the Islamic societies faced on account of western colonialism. Its echo was felt in India during the Khilafat Movement (1919-20). In recent times bodies like the Organisation of the Islamic states have been formed to express the ideas of Pan-Islamism.

Palaeolithic Palaeolithic or the Old Stone Age represents the earliest and longest phase of human cultural development extending from the first appearance of artefacts 2.5 million years ago to the end of the Pleistocene geological period c. 10,000 years ago. On the basis of tool types and the method of making tools, this period is generally subdivided into the Lower, Middle and Upper Palaeolithic phases.

Пуорашахун Гуна пураран га наа кисгтакер куна аа сар санасаркун калхахатун наа куна аа адийничун аст. кун куна 10,000 сарлар салган лаа аст. аңдаай армак ачалган кун аа кун, кун 10,000 сарлар салган лаа аст. аңдаай армак ачалган кун аа кун.
Pargana In medieval India the term was used to refer to a fiscal and administrative unit at the local level from the 14th century onwards. Before the Mughals these units corresponded to about 100 or 84 villages. Under the Mughals each sarkar was subdivided into a number of parganas with amils or karoris as the heads of their land administration. These officers were mainly responsible for collection of revenue and promotion of agriculture. In discharging these tasks, they were assisted by the village headmen. Although the peasants were encouraged to deposit their revenues in the pargana treasury directly. Gradually many of these pargana headquarters evolved into towns or qasbas. (See also, SARKAR)

Pattah In India, this word is used to denote a document that is issued by the state or its local representative to a holder of land. In medieval India a patta issued to the peasant usually mentioned the area under cultivation, the crop, the amount of revenue to be paid, and the schedule of such payment. The term refers to an official document that is issued by the state or its local representative to a holder of land. The practice also continued under the British in the form of a document issued by the collector to the zamindar or by some other receiver of revenue to the cultivator or a tenant (one who takes a land on rent for cultivation) specifying there in the term of land holding and the amount of revenue to be paid on such land.

Pativedaka Ashoka’s inscriptions mention pativedakas, who kept themselves informed of public opinion which they later transmitted to the king. The pativedakas seem to have been spies or reporters who had access to the king at any moment and the king heavily relied on them.

Pattah The term refers to an official document that is issued by the state or its local representative to a holder of land. In medieval India a patta issued to the peasant usually mentioned the area under cultivation, the crop, the amount of revenue to be paid, and the schedule of such payment. The term refers to an official document that is issued by the state or its local representative to a holder of land. The practice also continued under the British in the form of a document issued by the collector to the zamindar or by some other receiver of revenue to the cultivator or a tenant (one who takes a land on rent for cultivation) specifying there in the term of land holding and the amount of revenue to be paid on such land.

Pativedaka Ashoka’s inscriptions mention pativedakas, who kept themselves informed of public opinion which they later transmitted to the king. The pativedakas seem to have been spies or reporters who had access to the king at any moment and the king heavily relied on them.

Pattah The term refers to an official document that is issued by the state or its local representative to a holder of land. In medieval India a patta issued to the peasant usually mentioned the area under cultivation, the crop, the amount of revenue to be paid, and the schedule of such payment. The term refers to an official document that is issued by the state or its local representative to a holder of land. The practice also continued under the British in the form of a document issued by the collector to the zamindar or by some other receiver of revenue to the cultivator or a tenant (one who takes a land on rent for cultivation) specifying there in the term of land holding and the amount of revenue to be paid on such land.

(See also, AMIN)
by Governor General Charles Cornwallis was known as the Permanent Settlement. Under this system the zamindars were recognised as the actual owners of the land and hence the settlement was made between the government and the zamindars. On their part, the zamindars were made responsible for paying the annual revenue to the government failing which their zamindaris could be terminated. These revenue demands between the government and the zamindars were settled on a permanent basis taking into account the actual collections that had been made in the year 1790-91. From the point of view of the East India Company this settlement secured a stable annual income and created a class of loyal zamindars. At the time of its introduction it was also expected that the settlement would create among the zamindars a genuine desire to develop the land and the lives of those cultivators who directly depended on it. However, the settlement foreclosed any future increase in government demand by making it permanently fixed. It also created multiple intermediaries between the zamindars, most of whom chose to live in cities rather than in their own zamindaris and the cultivators who had to bear all the economic burdens by meeting the various demands of the zamindars and these intermediaries.

Because of these demerits, the permanent settlement was not repeated in any other part of British India.

**Patwari** In medieval India the term referred to a village accountant. He maintained registers (bahi/bibi) mentioning therein the amounts of revenue that were collected from the villagers. Ziyauddin Barani in his book *Tarih-i-Phirozshahi* informs that these registers were regularly referred to while exacting dues from all village level revenue collectors quite mercilessly under Sultan Alauddin Khalji.

**Permanent Settlement** The system of land revenue assessment that had been introduced in Bengal in 1793
Plantation, Planters In general the term refers to an area in which trees have been planted, especially for commercial purposes. During the colonial period vast tracts of land had been acquired for such plantations across Asia, Africa and the Americas to grow commercial crops such as indigo, tea, sugarcane, cotton etc. to meet the demands of industrialisation in Europe. The owners of these plantations are known as planters.

Plebiscite The term refers to an eventuality when all the eligible members of an electorate are called upon to either accept or reject a proposal referred to them by the state or government through direct vote. This is a method by which important questions of state such as that of a region wishing to remain or secede from it is settled. A plebiscite is also conducted by a government to obtain a popular mandate on an issue of national importance instead of going through the usual political process. Dictators and totalitarian regimes also used plebiscite to acquire legitimacy.

نظام سیاسی این شرایط که در ایران کرده اند، در حال حاضر در حال بحث و بررسی هستند و تا زمانی که تصمیم گیری در این زمینه اتخاذ نشود، نمی‌تواند به اجرای عملی رسید.

اسلام می‌توانید با پرسیدن از آنکه چگونه می‌توانید این تحقیقات را انجام دهید؟

Plebiscite

The term is used in the context of the people and their language and culture who hailed from Persia (present day Iran). Historically India's relation with Persia goes back to the 4th century BCE. The Persian influence on Indian art and architecture is traced to this period. In medieval times, with the establishment of the Delhi sultanate the influence of Persian language, court etiquettes came to play a significant role in India's history.
**Pogrom** This is a Russian word which literally means “devastation” or “riot”. In the late 19th and early 20th centuries it was used to denote the anti-Jewish violence that were allowed to happen unchecked in Tzarist Russia. Subsequently, the term also came to be used to describe anti-Jewish violence in Poland and Germany during the regime of Hitler.

**Polyandry** The term refers to a marriage system which allows a woman to have more than one husband simultaneously.

**Polygamy, Polygyny** The term refers to a marriage system which permits a man to have more than one wife at the same time. It was widely practiced among many sections of society particularly among aristocrats.

**Prakrit** A term derived from the Sanskrit word ‘prakriti’, meaning ‘natural’, used to designate an ancient language belonging to the Indo-European family of languages which had various dialects such as Sauraseni, Magadhi, Pali and Maharashtri. Both the Buddha and Mahavira preached in Prakrit. One of the most well known Prakrit text is Hala’s Gahasatsati (Gathasaptasati).

**Prasthasti** It is a Sanskrit word which literally means ‘in praise of’. This term was used for a kind of eulogistic inscriptions usually composed by court poets in praise of patrons in general and rulers in particular. Prasthatis included the genealogy of the ruler or patron, his physical attributes, praise of his political successes and details of his social and cultural activities and piety. Prasthatis naturally tend to exaggerate the achievements of the ruler yet they remain an important source of information. Some wellknown examples of this kind of inscriptions are the Allahabad prasthasti of the 4th century CE Gupta emperor Samudragupta and Aihole Prasthasti of Chalukya ruler Pulakeshin II.

**Prasasti** ‘Prasasti’ sanskrit is a word which means ‘inscribed’ or ‘inscriptions’ used by the kings to announce their rule or their achievements.
presidencies. Initially, each of these presidencies were directly answerable to the court of directors in London. However, beginning with the Regulating Act of 1773, which culminated in the Charter Act of 1833, the Governor-General of the Bengal Presidency came to exercise overall authority over the other two presidencies as the 'Governor General of India in Council'. In the person of that Governor-General, the people of India saw the supreme authority over Indian affairs.

**Presidency, presidencies** The term historically refers to the three territorial units of the English East India Company on the eastern and the western coasts that were administered with Madras, Calcutta and Bombay as their centres. Since each of these territorial units was administered by a President or Governor with a Council consisting of the senior servants of the company, these came to be known as the

Primary source A primary source is a document or an artefact which was written or created either during or relatively close to the historical period being studied. Primary sources can also include autobiographies, memoirs and oral histories etc. These were recorded later by authors or eyewitnesses who experienced this period. Some important types of primary sources include
artefacts, inscriptions, coins, cave art, pottery, jewellery, clothing etc. Textual sources include diaries, speeches, manuscripts, letters, interviews, official records, poetry, drama, novels etc.

**Primates**

The term refers to a subgroup of mammals. They include monkeys, apes, and humans. They have body hair, a relatively long gestation period, mammary glands, different types of teeth, and the ability to maintain a constant body temperature.

**Proletarianisation**

It refers to that socio-historical process through which certain middle-class occupations tend to increasingly look like working-class occupations.
Proletariat

The term is derived from the Latin word 'proles' which literally means 'offspring'. In ancient Rome it referred to that segment of the society which served the state by providing children. As a social class it was consisted of the landless poor including artisans and small traders. In 19th century, Karl Marx used the term to refer to the class of wage workers who were engaged in industrial production. They were specifically distinguished from those who owned the means of production like financial capital, land and the machineries and also controlled the distribution of its products or material goods. Marx referred to the class of these people as the capitalist class or the bourgeoisie.

Protestant

The term is derived from the English word 'protest'. It refers to those who dissented against the authority of the Pope and the medieval catholic church.

Protestant Church

The term refers to the churches which came into being in 16th century Europe following the Reformation Movement.

Prohistory

The term generally refers to the period of history between pre-history and history. This word carries different meanings. In the European context, it generally referred to a culture or civilization which did not develop writing, but which is mentioned in the written records of a contemporary literate group. In the Indian subcontinent, the Harappan civilisation, a literate culture with an undeciphered script, is generally classified as protohistoric. This term is also often used for the period from c.1500-500 BCE, for which there is an orally transmitted literature (the Vedas), but no evidence of writing.
Punch-marked Coins

The oldest uninscribed coins, found in the subcontinent from c. sixth century BCE onwards, were not inscribed but stamped with symbols on one side. Hence, they are called Punch-marked Coins. They were mostly made of silver and some of copper. These were generally rectangular and sometimes square or round in shape. Most of the silver punch-marked coins weighed 32 rattis or about 56 grains (grain is a weight measure used for metals; 1 grain = 64.79 mg). They are identified with karshapana, shatamana, etc. which are mentioned in textual sources. These coins are found all over the subcontinent and remained in circulation in many places till the early centuries CE.


dhanaśaśaḥ
tām kauśalya

102

Punch-marked Coins
Qasid

Qasi The term refers to foot-runners who carried news reports and important official documents rolled up in bamboo containers across the length and breadth of the regions under the Mughal rule in round the clock relays. Provincial governors and tributary rulers posted agents outside their capitals to receive and send messages through these messengers. By this way the emperor could get reports from even distant provincial capitals within a few days. Thus, qasids (also called pathmars) formed an important part of the information network that kept the empire well connected for dissemination of public news.

Qasid This shahadat of the deen of murshid qasid, uthman b. abd al-barri, and the qasids creed spread in the 8th century. They were the first to use the term "qasid" in the context of poetry. The term "qasid" comes from the Arabic word "qasid," which means "poet." The term "qasid" is also used to refer to the poetic form known as the "qasid," which is a form of Arabic poetry that is characterized by its use of rhyming couplets and its focus on themes of love, nature, and spirituality.

Qibli, qiblah It is an Arabic word, which stands for the direction towards the Qaba in Mecca in which the muslims (faithful) offer their prayer. In all mosques, the mihrab (the prayer niche usually a curved hollowed space on the wall of the mosque) shows this direction.
Qanungo The term refers to a semi-hereditary official at the local level during the medieval period in India. According to Abbas Sherwani, the chronicler, ‘before Shershah’s time it was not the custom to measure the land, but there was a qanungo in every paragana from whom was ascertained the present, past and probably future state of pargana’. Under Shershah this officer kept the records of all previous schedules of land assessment. In the initial stage under the Mughals the qanungo played a similar role however, Akbar made them formal parts of the pargana administration as paid officials. In this capacity, the qanungo prepared statements showing in detail the area cultivated, the crops grown and the expected or actual yield. In some provinces qanungos were also appointed by the central administration at the provincial (suba) and the district (sarkar) levels.

कनूनी यह भारत में न्यायवाद में एक स्थायी सर का अधिकारी होता था, जिसका पद अलग-बनामुगल होता था। इतिहासकार अब्बास शरवानी के अनुसार, “शर्शाह के समय से पहले जमीन की पैमाना का रिकार्ड नहीं था, लेकिन हर परगने में एक कनूनी होता था, जिससे परगना की जरूरत, भूमि और संभावना...
Radicals

The term refers to that group of leaders of the Indian National Congress, who increasingly expressed dissatisfaction with the methods of political agitation adopted by the moderates. The ideology and programmes of Radicals were considerably strengthened following the partition of Bengal (1905). They advocated the transformation of older methods of agitation like petition into a broad based mass movement using the methods of swadeshi, boycott, non-cooperation and passive resistance. The best known leaders associated with this group were Bal Gangadhar Tilak, Bipin Chandra Pal, Aurobindo Ghosh and Lala Lajpat Rai. Some important newspapers and journals that promoted this ideology were the Bandematram, Kesari and the Maratha.

Realism, Realists

In its day-to-day usage, the term refers to an appreciation of life and the world as they are. However, historically speaking the term is associated with the particular artistic and literary movement which came to the fore during 17th-18th centuries in Europe making its initial appearance in France. Philosophically, this movement rested on the premise that things in the outside world existed independently of human perception. In literature particularly ‘realism’ gained currency as a reaction to the over-emphasis which earlier ‘romanticism’ had granted to human emotion. In the domain of art, it found portrayal in a life like fashion devoid of any ornamentation. In visual arts the introduction of photography in the late 19th and early 20th centuries further improved the strength of this movement. Painters such as Caravaggio (Dutch), José de Ribera (Spanish) and Francisco de Zurbarán (French) and novelists such as Daniel Defoe and Henry Fielding (English), who adhered to the principles of realism, came to be known as ‘realists’. In India, Raja Ravi Verma’s paintings can also be said to have followed the principles of realism, though the themes of his paintings were largely drawn from Indian mythology.
Reign of Terror

The expression refers to the short period of 11 months beginning with September 1793 when the French Revolution witnessed unprecedented domestic violence and political executions. Led by Maximilien Robespierre, the Committee of Public Safety constituted by the National Convention to safeguard the Republic from foreign enemies and domestic saboteurs adapted measures that resulted in large scale imprisonment on slightest suspicion and speedy trial. As a result as many as 20,000 people were executed though some estimates put this figure to as high as 40,000 in France as a whole. The victims of this reign of terror were not only aristocrats but included many more peasants and labourers too. Finally with the arrest and execution of Robespierre this brief but horrendous period came to an end on July 27, 1794. In a reversal of fortune a hundred collaborators of Robespierre were also guillotined over the next two days.
Reserved Forest The term refers to those natural forests which were sought to be protected from wonton use or exploitation or movement by people under the Forest Act that was enacted in 1878 by the British Indian government. Under this Act forests were divided into three categories: reserved, protected and village forests. The best among these forests were designated as the 'reserved forests'.

आरोपित बन इस शब्द का तात्पूर्ति उन प्राकृतिक श्वसन से हैं जो लोगों द्वारा फायदा करने वाले अनिश्चित शोषण, दोहराव या आयामित से उनके बचाव के लिए इंग्लिश भाषा स्वरूप में 1878 में अधिनियम निर्माण किया गया था। इस अधिनियम के अंतर्गत आरोपित बन किया गया था। इस अधिनियम के अंतर्गत बन की शेषी में विभाजित किया गया था - आरोपित बन, संरक्षित बन और ग्राम बन। इसमें से सरकार बनों को आरोपित बनों की शेषी में रखा गया था।

Revolt Generally the term signifies an uprising or protest against an existing authority or state at a particular time. Historically, such revolts have often been violent. Throughout India's history disgruntled individuals and groups have risen in revolt against perceived injustices perpetrated by the authoritarian rulers and their dispensations. During the colonial period different peasant and tribal groups across India had often taken recourse to revolting against the unjust laws and policies imposed by the British government to the detriment of their traditional rights and well being. In 1857 a revolt on a far larger scale had also taken place shaking the very roots of the British power in India.
व्यवित्तियों तथा समूहों द्वारा फिरे जाते रहे हैं। आगतिनिक रूप से, भी भारत
भर में अनेक कृषि तथा उत्पादक समूहों के उनके परिवर्तन से हादसे और
हितों पर प्रसिद्ध है। यहाँ देखा जा सकता है कि इतिहास पर क्रांतिकारी तथा उनकी
अन्यायपूर्ण रीति-नीतियों का संबंध है। 1857 में भी एक जबलपुर बड़े प्रयासों पर निर्भीक हुआ। जिसने
भारत में इंग्लिश सत्ता की जड़ों को ही हिला दिया।

उत्पाद - अमूर्त या 'अस्तित्वरूप' के रूप में, अमूर्त या 'अस्तित्वरूप' के रूप में,
अमूर्त या 'अस्तित्वरूप' के रूप में, अमूर्त या 'अस्तित्वरूप' के रूप में,
अमूर्त या 'अस्तित्वरूप' के रूप में, अमूर्त या 'अस्तित्वरूप' के रूप में,
अमूर्त या 'अस्तित्वरूप' के रूप में,

revolution

Revolution

Revolutionary Nationalism, Nationalists

The expression refers to that stream of India's nationalist movement that believed in the freedom of the motherland through revolutionary means as distinct from the 'moderates' and the 'extremists' methods of gaining political reforms and self government respectively through constitutional and agitational means.

Revolutionaries like the Chapekar brothers (Damodar and Balkrishna) of Poona, Shyamji Krishna Verma, V.D.Sawarkar, Madanlal Dhingra, Barindra Kumar Ghosh, Prafulla Chaki, Lala Hardayal, Bhagat Singh, Sukhdev, Chandrashekhar Azad, Rajguru, Subhash Chandra Bose etc. who professed and adhered to such means came to be known as 'revolutionary nationalists'. Many of these nationalists were inspired by contemporary ideologies and movements taking place in countries like Ireland at that time. With a belief that western imperialism could only be defeated by employing the western methods of violence, these revolutionaries, formed secret societies, took to arms and arms, propagated the rationale of their actions through pamphlets and resorted to assassination of high officials considered to be responsible for unjust and oppressive administrative actions.
Romanticism

The expression refers to an intellectual and cultural movement which developed in Europe as a reaction to the enlightenment and its excessive emphasis on human reason and science. Beginning with the late 18th century this movement saw its full flowering in the 19th century. In its wider effect the movement inspired new types of poetry, art, music and nationalist sentiment which focussed on the beauties of nature, human emotion, folk culture and a sense of shared heritage. The English poet James Thomson, Thomas Grey and Thomas Percy provided the initial filip to this movement. Subsequently Johann Gattfried Herder became one of its foremost exponents in Germany. In general these figures are referred to as the 'romantics'.

Swadhinatartha

This word can be translated as 'free thinker' and is associated with the Indian Nationalist movement. The 19th century saw a number of individuals who were influenced by this movement, including Rabindranath Tagore and Jawaharlal Nehru.

Puruṣārtha

This term refers to the four goals of human life: Dharma (righteousness), Artha (wealth), Kāma (pleasure) and Moksha (liberation).

Rule of law

Generally, this doctrine refers to a system where governance is carried out on the basis of well defined laws. In practical terms it denotes that no individual is above the law and that the same set of laws are equally applicable to all. In India this concept was brought into effective practice under the British rule. Before this different dispensations ruled either on the basis of customs, traditions or differentiated laws or even by the principle of divine right depending upon circumstances.

कानून का अर्थ

सामान्य रूप से यह सत्य है कि एक ऐसी व्यवस्था का मुख्यक है जो शासन सुरक्षित करने के लिए भारतीय का आदेश देने के अधिकार का अभाव है। व्यावसायिक रूप से इसका कहना अहम है कि कोई भी अभिव्यक्ति कानून से अलग नहीं होता है और सभी लोगों के लिए एक ही कानून काम करती है। भारत में ब्रिटिश शासन के अंतर्गत इस संस्कृति का प्रामाण्य रूप से पालन किया गया। इसके पास भिन्न-भिन्न शासन व्यवस्थाएं तथा परिस्थितियाँ की प्रतिबिंबित करती है।
**Rule of Primogeniture** It refers to a system where the eldest son is given preference of inheritance by rule, tradition or practice. Whereas in ancient India there was a general tradition of the first born male child succeeding his father to the throne in medieval times the Mughals followed the Timurid tradition of coparcenary inheritance.

(See also, COPARCENARY INHERITANCE)

**Ryotwari system** This system of land revenue assessment that had been introduced in the Madras and the Bombay Presidencies respectively by Thomas Munro and Mountstuart Elphinstone in the nineteenth century was known as the ‘ryotwari system’. Under this system, the revenue was directly settled between the government and the ryot. The average income from different types of soil was estimated, the revenue paying capacity of the ryot was assessed and a proportion of this was fixed as the share of the state. The lands were surveyed every 30 years to reassess the revenue demands which were revised upwards or downwards instead of being fixed permanently. The system not only established a direct relationship between the government and the ryot eliminating the intermediaries like the zamindars or the taluqdars but also made the latter the proprietors of the land granting them the rights of lease, mortgage and sale. On the downside the system also increased value of land bringing in many moneyed people like moneylenders and speculators to misappropriate land from the hands of the ryots under the garb of non payment of debts. This led to a change in the local agrarian social structure.
Sabra

In the Vedic texts the term has been mentioned in the sense of an assembly which had the elders or great men of the tribe as its members. As a constant body where political affairs were freely discussed, it exercised considerable checks on the powers of the king and influenced decision making on important issues. That the sabha enjoyed a position of high esteem during the Vedic age is made out from its description as one of the twin daughters of Prajapati, the creator.

Sadr

The term refers to a high position both under the Delhi sultans and the Mughals. Under the Delhi sultans, the Sadr, also known as Sadr-i-Jahan, looked after the ecclesiastical (religious) department. Sometimes the posts of the Sadr-i-Jahan and the chief qazi also used to be rolled into one during this period. Under the Mughals the term that was widely used for the principal sadr was Sadr-us Sudder. As a person who was incharge of granting revenue free land and stipends to poor and deserving people, his position was highly coveted by the members of the ulama. According to Abul Fazl, a person considered wise and judicious, was usually considered for this 'lofty position'. The preeminence of the Sadr during this period accrued from his being considered as the main link between the ulama and the ruler. In most occasions he acted as the chief advisor to the emperor on issues regarding the interpretation and enforcement of the shariat. (See also, SHARIAT)
alliances. Apart from being a foreign minister or secretary, the Sandhivigrahika also performed the work of a military general. He accompanied the emperor on campaigns. Succession to this important office was occasionally hereditary.

**Sangam**

This is a Sanskrit term which literally means 'confluence'. In Indian tradition the term is often used to describe the meeting of rivers. The most famous sangam in this context is said to be the confluence of rivers Ganga, Yamuna and Saraswati at Prayag (modern Allahabad) where a Mahakumbh is held once in every 12 years. In the Tamil literary tradition, however, the term refers to the three 'sangams' which had met in the ancient Pandyan kingdom between c. 500 BCE and c. 500 CE. Each of these sangams was consisted of distinguished poets and scholars who accorded literary recognition to works that were presented to them for approval. Tradition has it that the first sangam consisting of poets and scholars of great antiquity such as Agastya, Muranjyur and Mudinagarayar had been held at the ancient capital city of Madura, the Pandyan kingdom, which subsequently got submerged in the sea. Although this sangam is said to have produced great classical works, none of those has unfortunately survived. Similarly, the second sangam held at Kapatapuram and was attended by such distinguished poets such as Agastya, Irundayar and Vellurkappiyam, is said to have produced many famous works of which the famous grammatical treatise of the Tamil language Tokkappiyam,
Sangha

The term refers to the congregation to which the monastic followers of the Buddha belonged. Founded during the life of the Buddha himself, the number of these congregations increased manifold with the spread of Buddhism. For a person desirous of joining the Buddhist order had to swear allegiance to the sangha along with the Buddha and the Dharma. In the view of certain authorities these three also constitutes the three jewels of Buddhism. The membership to the Sangha was open to all above the age of 15 without social discrimination except in cases of those who suffered from infectious diseases or were criminals or slaves. In effect the Sangha admitted persons who were physically and morally eligible to follow the Supreme spiritual path that was expected of them. There was no specific pyramidal structure of the Sangha although local congregations theoretically belonged to one universal organisation. Each local congregation was governed strictly on the basis of principles that were democratic and consistent with the 'vinay'. The basic rules for monks and nuns were the same, but there were also additional rules for nuns instituted to avert the entry of undesirable evils into the sangha. The nuns formed distinct congregations, but in effect were subordinate to the congregation of monks.

In the early days of the Sangha, monks and nuns moved from place to place, except during the rainy season. This practice was known
as vasa. These monsoon retreats gradually became the nucleus of more permanent monastic establishments, which came to be known as the Viharas. Each sangha was expected to meet on the 8th, 14th and 15th days of every fortnight to recite the dharma and also to repeat the ten vows taken at the time of their initiation into sangha. This offered the assembled monks and nuns to confess any guilt committed in violation of those vows and other rules and regulations of the sangha and seek redemption which was known as ‘patimokkha’. In the absence of a centralised authority of the sangha, it sought to seek resolution of larger disputes by the convocation of general councils whenever any such occasion arose.

Sanskrit: वास यह शब्द एक ऐसे संगठन का धार्मिक है जिसके सदस्य कुल के महत्त्व अनुमानी थे। वास के जीवन बाल में स्थानिक हो चुके हैं लेकिन इस संघ का संयुक्त धर्म के प्रान्त द्वारा कथित गुड़ धर्म में दृष्टिकोन होते हैं। इसके विण्डर्थ हैं और धर्म के साथ-साथ संघ के प्रति भी निरक्षरता होती है। संघ का संयुक्त धर्म की स्थापना में वे नीति की तत्त्वज्ञ होते हैं हैं। संघ की स्थापना दिना किया गया था।

Sansk-Culottes It is a French term, which during the French revolution referred to those revolutionary activists who wore pantaloons or trousers (long pants) rather than knee breeches or culottes (a type of pant designed to cover the buttocks) used by the members of the upper classes. Sansculotte comprised a major revolutionary force between 1792-1794. However, this distinction in clothing signified that they belonged to the working class and not to the bourgeoisie.

Sansk-Culottes यह एक शब्द है जिसका साधन नाटस्य की अभिलेख के दौरान उन अनुकरणों का निरस्त्र तथा साधन नाती के अभिलेखों के लिए किया जाता था जो पूर्वत तक पहुँचे जाने वाले द्रोह या कुशलता की बनावट पतला या लंबी पैट पहनने की थी।
Sarkar

It is a word of Persian origin. In medieval India it referred to an administrative division of a province. Also known as sirqs, the sarkars under the Delhi sultans were constituted to facilitate fiscal administration. Under the Mughals each province, known as a suba, was divided into a number of sarkars each of which was further subdivided into parganas. Usually a faujdar was the main officer at the sarkar level. Although the total area for which a faujdar remained responsible varied from time to time. (See also, FAUJDAR)

Sarvagya

This Sanskrit term is mentioned in narratives and inscriptions and enjoyed considerable social pre-eminence.

Sarthavaha

This is a Sanskrit term used from c. late first millennium BCE onwards to refer to the leader of a merchant caravan. The Sarthavaha is mentioned in narratives and inscriptions and enjoyed considerable social pre-eminence.
amalgamating social process that had been going on for centuries.

**Secondary Source** A secondary source is a second hand account about people, events, or places. It is not based on direct observation. Secondary sources synthesize, analyze, interpret, or evaluate primary sources. At times they add commentary to primary sources in the context of the particular information, event, or period under study.

**Separate Electorate** It refers to a system of representation under which special electorates are constituted for different social groups (communities, classes) for the election of one of their members to the legislatures. As opposed to these the constituencies from where anyone could be elected to the legislatures are called 'general electorates'. In India, 'separate electorates' were introduced by the Indian Councils Act of 1909, which is popularly known as the Morley-Minto reforms after the names of the Secretary of State John Morley and the Viceroy Lord Minto, to give exclusive communal representation to the Muslims in the central and the provincial legislatures. By this so called reform, as Jawaharlal Nehru remarked, the British created a political barrier around the Muslims isolating them from the rest of India and thereby reversed the unifying and

**Shafi’i School of Law** It was one of the four schools of Islamic law and was founded by Muhammad Ibn Idris al-Shafi (767-820 CE). Al Shafi was a pupil of Malik Ibn Anas (c.715-795 CE) of Medina who was the compiler of the oldest corpus of the Islamic law known as *a l - Muwatta*. Al-Shafi’s contribution to Islamic jurisprudence lay in carving out a middle path between the Malik and the subsequent Hanafi schools. Baghdad (Iraq) and Cairo (Egypt) were the chief centres of the Shafi’ite school from where it spread to other parts of the Islamic world.
Shaivism

It refers to that religious tradition in Hinduism in which shiva is worshipped as the supreme god. This tradition has been coming down in India since very ancient times. There are specific references to shiva in the Vedic literature. Even the famous Pashupati seal of the Harappan civilization is interpreted by some scholars as representing shiva. In later hinduism shiva was considered to be one of the holy trinity and was held as the destroyer. However, for worshippers of shiva known as the 'Shaiva', he is not only the 'destroyer' but also the 'creator' and the 'preserver' of all that exists. Shiva is commonly worshipped in the form of linga or lingam (an elongated circular black stone in the centre of a circle), though he is also worshipped in the form of images.

Two ascetic Shaiva sects which have gained prominence in India are the Kapalika and the Kalamukha sects. In south India the Shaivas are known as the alvars.

Shikastha

This term refers to a form of cursive writing wherein the natural pauses (gaps) between letters and words used to be joined by the calligrapher making it a unique style. As opposed to the nastaliq style it was a much denser and more difficult form to execute and read.

Shvetambara

This is a Sanskrit word which literally means the 'white clod'. It was used to refer to one of the two principal Jaina sects whose members wore white clothes. According to early Jaina accounts a split occurred in the 4th century BCE when the monks, led by Bhadrabahu migrated to the south (Karnataka) following a disastrous famine in the north, retained the tradition of not wearing any cloth. However, the monks who led by Stulabhadra did not migrate to south took to wearing white clothes and hence came to be known as the Shvetambaras. The Shvetambaras recognised the existence of canonical texts, the 12 Angas and believed that women too could attain salvation.

(See also, DIGAMBARA)
**Silk route** It refers to a network of mainly ancient overland but some maritime trading routes beginning from China, passing through Central Asia and culminating in the Mediterranean. It linked China and the Mediterranean world from the 2nd century BCE onwards and took its name from the silk that was a major Chinese trade item carried through this route. The silk route was used to transport horses and other trade goods as well. However, not just goods but cultural transmissions also took place along this route. For instance, it was by this route that Buddhism reached Central Asia and beyond. The word ‘Silk Road’ or ‘Silk Route’ was coined by Ferdinand von Richthofen, a German traveller and geographer.

**Sijda** The term literally means 'prostration'. It was a form of salutation, which along with paibos (the kissing of the monarch's feet) had been introduced by Balban in his court to emphasize his superiority over his nobles. This and many other ceremonies, which were Iranian in origin, were however considered unislamic. The practice was abolished during the reign of Shahjahan who instead introduced another form of salutation called zamibos (kissing the ground). However both these forms of salutations were ultimately replaced by the practice of chahar tasleem as a show of respect towards the emperor. (See also CHAHAR TASLEEM)

**Sijda** यह एक संस्कृत शब्द है, जिसका अर्थ है 'सफेद कपड़े पहनने वाला। यह जैन धर्म के दो मुख्य चर्कों में से एक का सुनहरा है जिसके साथ सफेद कपड़े पहनने वाले जैन धर्म के प्रामाणिक विवरणों के अनुसार जैन धर्म का विभाजन चीनी शाहदारी है। संभवतः यह जैन धर्म के दो भाग के तौर पर किया जा पाएगा, जिसमें पहनने वाले जैन धर्म की परंपरा अंत में कारण रहा। इस थुर्नाव के नेतृत्व में जो बिन्दु पर नहीं रहा, उन्हें सफेद बस्त पहनने लगा और इसलिए वे 'सिजदा' कहाये जाते थे। सेवा धर्म के नियमों में उनके अधिशंसक भी माने जाते हैं। उनके विचार से दिखाया जा सकता है कि जैन धर्म के अनुसार जैन धर्म का विभाजन चीनी शाहदारी है।
Sirah, Sirat

It is an Arabic word and used to describe the biography of Prophet Muhammad (Sirah-i-Muhammad). The first sirah of Muhammad was authored by Ibn Ishaq under the title Sirat Rasul Allah, which not only established the genre of writing sacred biographies in Islam but also shed light on the religious history of the world up to the Prophet.

Socialism

The term refers to that political and economic philosophy which advocates the ownership and control of all economic resources and means of production for the establishment of equality in society and to replace individual greed and profit motive with concern for collective well-being. Advocates of this philosophy like Saint-Simon, Proudhon and Karl Marx are known as socialists, whereas the first two are regarded as 'Utopian Socialists', the latter placed it in the intermediate phase of social development between capitalism and full fledged communism. However, socialism has worked much differently from the way in which it was envisioned by these socialists. In most cases socialism has found popular support in democratic systems where its goals of ending the class systems and exploitation still remains unfulfilled.

Stratigraphy

The term refers to the study of strata, or layers, in the earth. When archaeological sites are excavated its not just to see what they contain, but rather also to uncover their stratigraphic context. The basic principle of stratigraphy is that in the absence of structural upheavals, upper layers are more recently formed than those beneath. In a stratigraphic or soil profile, each layer can be seen to be different in terms of...
Stridhana

This is a Sanskrit term which literally means ‘a woman’s wealth’. It was used in the Dharmashastra texts (late first millennium BCE onward) to refer to certain kinds of moveable property given to a woman on various occasions during her lifetime. These included presents (jewellery, clothes, household articles etc.) given by her parents at the time of marriage and by her relatives (father, brothers, etc.) on other occasions. On the woman’s death, this wealth was to be passed on to her children. The husband’s claim over this form of wealth was limited.
Subsidiary Alliance

It refers to a system of political alliance which was devised by Lord Wellesley in 1798 to expand the British empire in India. This system of alliance, entered into by the English East India Company with the Indian rulers, had a number of domineering features. First, the Indian rulers, who accepted this alliance, were forbidden from fighting or keeping any contact with other European or Indian powers without the prior consent of the Company. Second, to maintain internal peace and order the Indian state had to maintain a contingent of British army for which it had to surrender a portion of its territory to the Company or pay an annual amount. Third, the Indian state had to accept the appointment of a British resident in its court who would oversee the affairs of the state and its relation with the Company. In return, the Company assured these states against all internal threats and external invasions. Hyderabad was the first Indian state to have accepted this alliance. For many weaker Indian states the alliance came as a boon. However, on a broader scale it allowed the English East India Company to emerge as the paramount power in India.
Sufi, Sufism

It is an Arabic word which refers to mystics (a person who seeks spiritual union with god) in Islam. The way of striving to achieve the inner unity of soul or mind with the ultimate divine reality or Allah by arousing intuitive and spiritual faculties through prayer, fasting, invoking god's name (zikr), dancing to religious music (sama) as practiced by the sufis is called 'sufism'. It is often suggested that the term suf has been derived from the word 'suf' which means wool. This derivation is suggested keeping in view the practice among the sufis who wore woolen garments instead of finer cotton or silk clothes as a mark of asceticism and self denial. As a practice sufism lays greater importance to the activities of the inner self than on the observance of outward religiosity. Historically, the development of sufism as a system of thought in Islam found special favour in Persia (modern Iran). Although its beginning is traced to the prophet and his companions.

Sulh-i kul

The expression literally means 'absolute peace' or 'universal peace'. The ideal of sulh-i-kul originated during the reign of the mughal emperor Akbar. Abul Fazl, the author of Ain-i-Akbari, described it as the cornerstone of enlightened rule. According to it all religions and schools of thought had freedom of expression but on the condition that they would not fight amongst themselves or undermine the authority of the state. Akbar tried to implement this ideal by abolishing tax on pilgrimage, jizya, offering grants for building and maintenance of places of worship, and giving positions and awards to the officers of the state purely on the basis of their service and loyalty to the king and not on the basis of their religious affiliations.
Sumptuary laws These laws refer to those decrees which defined what could be worn and by whom in early modern Europe. At a time when its society was divided into traditional orders (or estates), these laws emphasised the distinctions between those who were above and those who were below. For example, a law issued in Germany in 18th century prevented maidservants from wearing silk clothes, gold or silver ornaments and shoes. Similar laws had been passed earlier in France and England regulating the dress and food expenditures of different social orders. Though there were no formal sumptuary laws in India as in Europe, there were many places in the country where distinguishing social codes of food and dress existed during this time. The sumptuary laws lost their significance beginning with the 20th century due to rapid industrialization and modernisation.

महाराष्ट्र दरम्यान जिनको सिराजदुर्दौला और तुलजा बाजार के दौरे के दौरान मनोरम सुधारों के लिए बने गए थे यह महसूल नियोजन, जिनकी विवरण करने में नियत सूची दी गई है। इन कानूनों का ताल्लुक ऐसे निर्देशनों से है जिनके अंतर्गत आधुनिक युग के प्रादर्शिक परिस्थितियों में यह बताया गया था कि कीव सा वर्ग का पहचाना। ऐसे समय में, जबकि समाज परिवर्तन प्रावधान सीमाएँ (एसटी) में बंद हुआ था, इन कानूनों का बना होता है और बना नियम इस अंतर पर बना बना दिया। उदाहरण के लिए, 18वीं शताब्दी में जर्मनी में जारी किए गए एक कानून ने ब्राउनस्टेड की नौकरियों को एक अन्य वर्ग, सोने-चाँदी के गले और जुड़े पहनने के मन कर दिया। इससे पहले प्रांस और आंग्ल में भी ऐसे ही कानून पाए गए थे, जिनके द्वारा मिश्र-प्रत्यय सामाजिक वर्गों के बल तथा भौतिक संबंधी व्यवहार को विनियमित किया गया था। हालांकि, भारत में यूरोप की तरह आधुनिकीकरण का इस तरह का अंदाज नहीं था, पिछले बीते कई समय भी, जहाँ उस समय बल और भौतिक के संबंध में अलग-अलग सामाजिक नियम थे। किंतु 20वीं शताब्दी में ओषधीकरण और आधुनिकीकरण के तेज़ सशक्त के कारण इन कानूनों के अपना महत्व खो दिया।
Ta'alluqdar

Literal meaning of ta'alluqa is connection. Ta'alluqdar means possessor of ta'alluqa. The term ta'alluqdar came into existence in the second half of the seventeenth century. They were the small zamindars. They also enjoyed rights to collect revenue from other zamindars and to deposit in the government. This traditional right they enjoyed till 1856. Since they did not have any written document, Lord Dalhousie when annexed Awadh in 1856, retracted their ta'alluqdari right. It caused indignation in the ta'alluqdari, consequently, this led them to join the revolt of 1857.

Tallege

The expression refers to nobles who were usually stationed at the court to guard the emperor and his household under the Mughals. These nobles were duty bound to appear before the emperor twice daily (in the morning and evening) to express their submission in the Diwan-i-Am (hall of public audience). As a reserve force they could also bedeputed to a province or military campaign.

Taille

It was a direct tax levied on the peasants in pre-revolutionary France. It was a variant of the 'tallege', which was imposed by estate owners on their unfree tenants in medieval Europe. During the Hundred years war between France and England in the 14th century this tax had been greatly extended to meet the country's war expenses. However, since the tax was taken to be the monetary equivalent of feudal service which the peasants were supposed to render, the nobles and the clergy were exempted from paying it. This caused great resentment among the members of the Third Estate leading to its abolition during the French revolution.
Sangam literature. These are dated between the fifth century BCE and the fifth century CE. (See also, SANGAM)

Tanzim An Arabic word meaning 'organisation' refers to the political movement started during the colonial period (20th century) to unite Indian Muslims.

Tariqah, Tawariqh These are Arabic terms which stand for 'history' or 'histories'. The collections of Hadis (Hadiith) are said to be the earliest such history (Tariqah). Subsequently, chronological accounts of rulers, states, regions etc. also came to be included in the Tariqah. Under the Delhi Sultans the writers of Tawariqah were learned men and lived in cities. They also held positions as secretaries, administrators, poets and courtiers. Their main job was to recount events and advise the ruler on matters of governance emphasising the importance of 'just' rule. The Tawariqah that were written during this period are in Persian.

Theragatha, Therigatha These refer to songs of Buddhist monks and nuns which are found in the Khuddakankaya of the Suttapitaka compiled in c. first century BCE. In the Theragatha verses attributed to about 264 monks such as Sariputta and Maudgalyayana are found recounting their experiences of attaining...
Third Estate

The term refers to one of the three classes (estates) into which members of the French society were divided around the time the revolution took place. Whereas the First and the second Estates were respectively consisted of the clergy and the nobility, the third estate included everyone else. It comprised more than 96 percent of the French population. However, the third estate itself had three layers, the upper layer, known as the bourgeoisie was consisted of the professional class (lawyers, doctors, merchants etc.). The second layer was consisted of skilled craftsmen and wage earners and the third layer was consisted of the peasants. There were strong reasons for forces among all these three layers to feel disgruntled about the prevailing conditions in France. Thus, they became a major force behind the outbreak of the French Revolution in 1789.

Third World

The expression refers to the countries from Asia, Africa and Latin America which gained independence from colonial domination after 1945, and preferred not to get openly aligned with either of the two military blocks throughout the cold war period. In this sense, these countries became a category (non-aligned) of their own in the bi-polar politics of the world. The expression also came to form a part of the United Nation’s classification according to which the economically developed (industrialised and capitalist) and politically democratic countries of the West came to be referred to as the First World whereas the economically developed (industrialized and communist) countries of the East were referred to as the Second World with the remaining countries coming within the bracket of Third World. Third World, thus, came to comprise a disparate group of countries many of which were quite wealthy in terms of their economic resources, some getting increasingly industrialised, and some democratic and some autocratic in their political orientation while some were extremely poor. However, as these countries tried to develop themselves economically through mutual cooperation (South-South) and also by way of drawing support from either of the super powers or through emerging global political frameworks like the North- South dialogue (between the developed and the developing countries), they also came to be referred to as ‘developing countries’. (See also, COLD WAR; NON-ALIGNMENT)
Three-field System

The expression refers to an innovative method of land use that was introduced in Europe in the Middle Ages (11th century). The first innovation was to switch over from an earlier practice of cultivating one part of the field and leaving the other fallow every year (the two field system) to a system in which one third of the land was left uncultivated every year while cultivating the other two parts with different crops (the three field system). Thus, the second innovation in the system was the planting of a new crop, which could be oats, barley and legumes. The fields were then rotated in a shifting pattern of cropping every year over a three-year cycle. This allowed the soil to recover fertility while raising production at the same time. On the whole, the system not only mentioned advancement in the agricultural practices but also contributed to greater food availability.

Tipitaka, Triptaka

This is a Pali term, which literally means ‘three baskets’. The term is used to refer to the three early Buddhist canonical texts that go by the names of the Sutta Pitaka, the Vinaya Pitaka, and the Abhidhamma Pitaka. So far as the contents of these pitakas are concerned, the Vinaya Pitaka encompasses
the rules meant for the Buddhist monks and nuns as had been
given by the Buddha, the Sutta Pitaka, the
Buddha’s teachings on ethical and doctrinal issues, and the
Abhidhamma Pitaka, the philosophical interpretations
of the doctrines of the earlier two pitakas. According
to tradition, the Vinaya and the Sutta Pitakas had been
adopted in the first Buddhist council held at Rajgrha a
few weeks after the demise of Buddha on the authorities
of his two closest disciples, Upali and Ananda, and the
third, Abhidhamma Pitaka was formulated in the third
Buddhist council held at Pataliputra (modern Patna)
under the presidency of Moggaliputta Tissa during the
reign of the Mauryan emperor Ashoka.

Tirukural It is a famous work of Tamil literature
attributed to the saint-poet Tiruvalluvar. Perhaps
composed in the sixth century CE it has more than 1300
kurals (couplets). These couplets are universalistic in
their message and serve as a guide to a virtuous life.

Tirukural is the name of the principles of the faith, which are presupposed to result periodically
to show to the mankind the path of self-realization or
salvation. According to the Jaina tradition, the scriptures
embodying the knowledge of the ultimate reality are
dependently revealed for the benefit of mankind by the
tirthankaras, who were also called the arhats. The
Jaina tradition also believes that such tirthankaras
appear in the world in different cosmic periods, which
consist of an age of evolution (utsarpini) followed by an
age of dissolution (avasarpini). There is said to have
been 24 tirthankaras who have appeared during the
modern world-period, which falls in the category of ‘an
age of dissolution’. The first of these tirthankaras is
said to be Rishabhadeva and the last Vardhamana
Mahavira who was born at Kundagram near Vaishali
(Bihar) in 599 BCE.

Tirukural It is a famous work of Tamil literature
attributed to the saint-poet Tiruvalluvar. Perhaps
composed in the sixth century CE it has more than 1300
kurals (couplets). These couplets are universalistic in
their message and serve as a guide to a virtuous life.

Tirukural It is a famous work of Tamil literature
attributed to the saint-poet Tiruvalluvar. Perhaps
composed in the sixth century CE it has more than 1300
kurals (couplets). These couplets are universalistic in
their message and serve as a guide to a virtuous life.

Tirukural It is a famous work of Tamil literature
attributed to the saint-poet Tiruvalluvar. Perhaps
composed in the sixth century CE it has more than 1300
kurals (couplets). These couplets are universalistic in
their message and serve as a guide to a virtuous life.

Tirukural It is a famous work of Tamil literature
attributed to the saint-poet Tiruvalluvar. Perhaps
composed in the sixth century CE it has more than 1300
kurals (couplets). These couplets are universalistic in
their message and serve as a guide to a virtuous life.
Tritimate The term refers to the use of post - and lintel principle in the construction of a building. It involves the use of horizontal beams or lintels which are borne up by columns or posts.

Trikshita (त्रिक्षित) This assembly of the building to maintain spatial coherence and logical flow of the elements. These are the three main principles of the ratnas, the three jewels. In Jainism, it refers to the three principles of right faith (samyak dharshana), right knowledge (samyak gyana) and right conduct (samyaka charitra) which together constitute the path to salvation (moksha marg). Of these tri ratnas (literally, ‘three jewels’), the first ratna, provides the foundation of the ethical and spiritual life of a follower from which arises the second ratna and leads to an enlightened understanding of the truth. In practice this knowledge needs to be united with the third ratna which is consisted of five observances (vrata).

Tolkappiyam It is the earliest surviving work on Tamil grammar said to have been composed by Tolakippiyar during the age of the Sangama (c. 500 BCE - 500 CE.) in the form of sutras (formulae) dealing with the structure and other aspects of the language.

Tolkappiyam This indicates the application of the principles to the work of shaping, shaping, and shaping. It refers to the three principles of the ratnas, the three jewels. In Jainism, it refers to the three principles of right faith (samyak dharshana), right knowledge (samyak gyana) and right conduct (samyaka charitra) which together constitute the path to salvation (moksha marg). Of these tri ratnas (literally, ‘three jewels’), the first ratna, provides the foundation of the ethical and spiritual life of a follower from which arises the second ratna and leads to an enlightened understanding of the truth. In practice this knowledge needs to be united with the third ratna which is consisted of five observances (vrata).

Trikshita (त्रिक्षित) This assembly of the building to maintain spatial coherence and logical flow of the elements. These are the three main principles of the ratnas, the three jewels. In Jainism, it refers to the three principles of right faith (samyak dharshana), right knowledge (samyak gyana) and right conduct (samyaka charitra) which together constitute the path to salvation (moksha marg). Of these tri ratnas (literally, ‘three jewels’), the first ratna, provides the foundation of the ethical and spiritual life of a follower from which arises the second ratna and leads to an enlightened understanding of the truth. In practice this knowledge needs to be united with the third ratna which is consisted of five observances (vrata).

Trikshita (त्रिक्षित) This assembly of the building to maintain spatial coherence and logical flow of the elements. These are the three main principles of the ratnas, the three jewels. In Jainism, it refers to the three principles of right faith (samyak dharshana), right knowledge (samyak gyana) and right conduct (samyaka charitra) which together constitute the path to salvation (moksha marg). Of these tri ratnas (literally, ‘three jewels’), the first ratna, provides the foundation of the ethical and spiritual life of a follower from which arises the second ratna and leads to an enlightened understanding of the truth. In practice this knowledge needs to be united with the third ratna which is consisted of five observances (vrata).
**Ulema, Ulama** The term refers to the class of Islamic scholars who specialised in Muslim law, theology and logic. It is on account of their learning (ilm) in these areas that members of the *Ulema (alim)* functioned as teachers (muallim), judges (qazis), and lawyers (muftis) in Islamic societies and also as religious officers in Islamic state. During the Sultanate and the Mughal period the *Ulema* exercised great influence in deciding state policies, however their influence remained moderate to insignificant during the reigns of powerful kings like Alauddin Khilji and Akbar. Often the *Ulema* as a class is associated with the preservation of Islamic traditions although in many instances many of them have been pioneers of radical change.

The class of *Ulema* is not a priestly class as in Islamic tradition every Muslim is entitled to lead the religious prayer. Nonetheless, as the members of the *Ulema* are educated in special schools and therefore, certified for their religious knowledge, they hold a status similar to that of priests in Islamic societies.

---

**Ulum** In Mongol language the term initially referred to a number of kin groups who owed their allegiance to a chief. Subsequently the term also came to signify an indeterminate area (without fixed boundary). During the period of rapid Mongol expansion under Genghis Khan such territories (*ulus*) were allocated to his four sons. However by the middle of the 13th century the term carried the sense of a territorial dominion as each *ulus* came to be ruled by an individual dynasty.

---

**Umma** It is an Arabic word which means a community. In the specific context of Islam the word acquired significance before Muhammad’s flight from Mecca in 622 CE (Hijra), when the major groups in Medina and the migrants from Mecca formed themselves into a single community (*umma*) through their acceptance of Allah as the supreme God and Muhammad as His prophet. However, in the course of time all those who accepted Islam came to be considered as a part of the *Umma*.
Universal Adult Franchise is a system by which all adult citizens of a country (a modern democratic state) are given the right to vote and elect their representatives for governance. However, the democratic values underlying this system evolved over a long period of time as the right to vote was initially quite restricted. Although the constitution of United States of America was the first to recognise the concept of adult franchise, it granted this right only to a minority of the adult population. Similarly, despite the fact that the national assembly in revolutionary France passed the declaration of the rights of man, yet it took a great deal of struggle to realise the goal of universal adult franchise in France. For a very long time considerations of gender, property, race, educational qualifications etc. held up the prospect of UAF from becoming the democratic norm. Much to the credit of the framers of the Indian constitution universal adult franchise became one of its abiding features from the very beginning. As of now, all adult citizens of India above the age of 18 enjoy this right.

Sarvajniki Bhaskar Mathadhar The term refers to a typical social practice that existed in India under which specific social groups on account of their traditional occupations of polluting nature were considered as 'untouchables' by other social groups. Though the practice finds no mention in the Vedas yet later treatises like the Arthashashtra and Manusmruti did respectively refer to segregation of groups performing unclean occupations from the rest of the society. In course of time the practice also came to involve imposition of severe social disabilities on such groups. Despite the fact that the rise of heterodox sects like Buddhism and subsequently the sweeping waves of the Bhakti movement made sincere efforts to ameliorate their condition, yet the practice continued unwaited. In modern times serious attempts were made both by the 19th century social reformers as well as by Mahatma Gandhi to eradicate this social evil. Through self respect movements and political mobilisation with the adoption of constitution of India in 1950 the practice became unconstitutional. Further on the passage of the 'Untouchability Offence Act' of 1955 it became punishable by law. Successive governments in
Upasnyana Among the sacraments (sanskaras) recognised in the Hindu tradition the term stands for taking the child to a teacher for education. Its most notable feature rests on the belief that by performing this rite the initiated would receive a spiritual rebirth (dvija). This sacrament was reserved for the young male members of the first three varnas namely the Brahmans, the Kshatryyas and the Vaishyas with the ideal age 8, 11 and 12 respectively prescribed for their initiation. However, there are also instances of girls having been initiated during the Vedic times. As a mark of such initiation the initiates (upanita) would wear the sacred thread (yagyonpavita) which would continuously remind them of their vow to steadfastly pursue their social religious duties. In due course of time, as proficiency in Vedic studies was more exclusively expected of the Brahmans, the sacrament remained confined to the latter which is performed to the present day.

Upasnyana

The ritual, in the Vedic times, was performed by the male members of the first three varnas namely the Brahmans, the Kshatryyas and the Vaishyas with the ideal age 8, 11 and 12 respectively prescribed for their initiation. However, there are also instances of girls having been initiated during the Vedic times. As a mark of such initiation the initiates (upanita) would wear the sacred thread (yagyonpavita) which would continuously remind them of their vow to steadfastly pursue their social religious duties. In due course of time, as proficiency in Vedic studies was more exclusively expected of the Brahmans, the sacrament remained confined to the latter which is performed to the present day.

Upasnyana

The ritual, in the Vedic times, was performed by the male members of the first three varnas namely the Brahmans, the Kshatryyas and the Vaishyas with the ideal age 8, 11 and 12 respectively prescribed for their initiation. However, there are also instances of girls having been initiated during the Vedic times. As a mark of such initiation the initiates (upanita) would wear the sacred thread (yagyonpavita) which would continuously remind them of their vow to steadfastly pursue their social religious duties. In due course of time, as proficiency in Vedic studies was more exclusively expected of the Brahmans, the sacrament remained confined to the latter which is performed to the present day.

Upasnyana

The ritual, in the Vedic times, was performed by the male members of the first three varnas namely the Brahmans, the Kshatryyas and the Vaishyas with the ideal age 8, 11 and 12 respectively prescribed for their initiation. However, there are also instances of girls having been initiated during the Vedic times. As a mark of such initiation the initiates (upanita) would wear the sacred thread (yagyonpavita) which would continuously remind them of their vow to steadfastly pursue their social religious duties. In due course of time, as proficiency in Vedic studies was more exclusively expected of the Brahmans, the sacrament remained confined to the latter which is performed to the present day.
India, especially in the Cholamandalam. This was the commonest type of village assembly which included all classes of land holding people in the village whereas the Sabhas and the Nagarams were exclusive assemblies of the Brahmans and the traders and merchants respectively. So far as the functions of the ur is concerned it dealt with matters related to land management, irrigation, roads, charitable endowments etc. It is also suggested that the ur made rules for its own functioning however in case of an issue of larger concern all the three kinds of assemblies consulted each other to arrive at a decision.

Ur उर समस्त अभिलेखों में तीन प्रकार की ग्राम समाजों का उल्लेख मिलता है। ‘उर’ उनमें से एक है और ‘सभा’ या ‘नगरम’ नाम दो है। कुछ हिंदुस्तानी के अनुसार यह शासन आर्थिक कारणों के जवाब में था। किसी समय में ग्राम शासन समाज के लिए भी महत्वपूर्ण होता था। उर सबसे समाज स्वभाव था, जिसमें सभा की तरह नागरमों के सभी जगह शामिल थे, क्योंकि सभा में केवल भाषा और नागरम्य तथा सघनता लोग शामिल होते थे, जहाँ तक उर के कार्य का शासन था जो भूमि प्रबंधन, सिक्काएँ, सड़कें, धर्मधारा आदि से संबंधित मामलों को नियंत्रित करती थी। यह भी कहा जाता है कि उर सबसे अच्छी संचालन के लिए नियुक्त निम्नलिखित थी, जिसके चार कोई त्वरण ग्राम का उच्च उच्चता होता था और उसका आदेश तीनों समाजों के लिए दूसरे के पास नहीं रहता था।

Urbanisation In history the term refers to the process through which cities are formed. The earliest known examples of cities go back to the 4th millennium BCE when in Mesopotamia, between the river Tigris and Euphrates, settled agriculture and surplus food production allowed large segments of populations to settle in concentrated areas and engage in non-agricultural activities. In the Indian subcontinent too a largely city based civilisation developed around Harappa and Mohenjodaro in the 3rd millennium BCE. A second urbanisation in the Ganga Valley occurred around 6th
century BCE on account of improved knowledge of cultivation and the use of effective implements made of iron. Increasing trade in grain and other manufactured goods was both a cause and consequence of this process of urbanisation. The growth of money economy and minting of coins also became a hallmark of this process. During the medieval period also the process of urbanisation continued as new centres of political power, trade and commerce, and pilgrimage flourished. In modern times in the wake of the Industrial revolution rapid urbanisation was witnessed in Europe and north America. Consequent upon the British rule a similar phenomenon also gradually occurred in India.

This is an Arabic word which was used to refer to the local customs and practices that prevailed in India during the rule of the Delhi sultans and the Mughals. Often these *urfs* were readily accepted in all cases where they did not contradict the Islamic laws (*sharia*). In cases, where there were diversions, the *urfs* were made acceptable through innovative legal interpretations (*hiyal*). The *Fatwa al Alamgiriyya*, a work of Islamic laws, which was composed during Aurangzeb’s rule, explains such legal interpretations helped in striking a balance between the *sharia* and the *urfs*.
Uzhavar

It is a Tamil word meant to refer to an ordinary ploughman or farmer in contrast to large landowners who are called vellal. (See also, VELLALA)

UZHVAR

उजवार यह एक तमिल भाषा का शब्द है जिसका प्रयोग एक साधारण विस्तार या हल्के के लिए किया जाता है, जबकि बड़े भूमि स्वामियों को वेळ्लाल कहा जाता है। (वेल्लाल भी देखें)

उजवार के आकृति में दिखाया गया है कि मराठी के लिए स्वामियों का केवल जीतन दातान से बना है।
Vaishnavism The term refers to one of the theistic (belief in the existence of a personal God) ancient religious traditions of India of which Vishnu is the object of worship and devotion as the supreme God. The earliest references to Vishnu are found in the Rigveda where he has been adored as an aspect of Sun (savitri). In the post Vedic period Vishnu also came to be identified with Vasudeva Krishna, one of the ten incarnations (avatars) which he is supposed to have taken from time to time for the welfare of the world. According to the Gita Govinda of Jayadev the other nine incarnations of Vishnu are the Fish (Matsya), the Tortoise (Kurma), the Boar (Varaha), the Man-Lion (Narasiha), the Dwarf (Vamana), Parashram, Rama (the hero of the Ramayana), Buddha (founder of Buddhism) and Kalki (a would be incarnation). In its evolutionary course Vishnu was also identified with Narayana (Supreme Being) of cosmic character as testified by the Shatatapatha Brhamanama. In his iconographic representation Vishnu is usually depicted as a four-armed person of dark blue colour bearing in his hands a conch (shankha), a discus (chakra), a mace (gada) and a lotus (padma). Historically beginning with the 3rd century BCE Vaishnavism continued to grow widely across India through these identifications of Vishnu, Vasudeva Krishna and Narayana. From the Gupta period onwards temples were erected in his honour. From 8th century onwards it became one of the important strands of Bhakti movement. Presently it represents Hinduism in its most popular aspect in India and abroad.

Vajapeya The term represented a kind of sacrifice (yajna) which was performed by kings wishing to attain supremacy over other kings in their pursuit of the ideal universal sovereignty. The sacrifice included a number of fertility rites and a ritual chariot race in which the king (rajan) raced against his kinsmen and defeated them. Literally meant “drink of strength”, it was a sort of rejuvenation ceremony, which not only restored strength to the king but also raised his status from a rajan to that of a samrat. From later Vedic times onward, as competition among kings (tribal chiefs) increased for political ascendency (overlordship) through war and conquests, the sacrifice gained currency alongwith other
वाजपेय यह राधा प्रकार का यह दोषक है जो ऐसे रजस्वारों द्वारा प्रकाशित किया जाता था जो आदर्श नक्सली समाज के प्रपात में अन्य रजस्वारों पर अधिकार प्राप्त करने के इंतजार में थे। इस राधा प्रकाश विशेष वस्तु जो द्वारा लोगों द्वारा अपने हस्तों द्वारा बनाए जाते थे जो रजस्वारों का काम करने की जरूरत थी। अन्य रजस्वारों का प्रकाश और अंतर्मेदित (ध्वनि) प्रसूति के चार विनियम अंगों से हुई थी। अन्य रजस्वारों का प्रकाश और अंतर्मेदित (ध्वनि) प्रसूति के चार विनियम अंगों से हुई थी।

Varna

The term refers to the fourfold classification of the society in ancient India as was conceptualised first by the Vedas. This is evident from the Purusha Sukta hymn, found in the tenth mandala of the Rigveda, in which the four classes namely, the brahmana, kshatriya, vaishya and shudra were said to have been borne out of the four limbs of the primeval being (purusha)-brahmana from the mouth (mukham), kshatriya from the arms (bahu), vaishya from the thighs (uru) and shudra from the feet (padbhyaam). According to the Bhagavadgita, this classification was made taking into account the attributes (gunas) and functional aptitudes (karmas) of each class. It was expected that each class would perform its assigned duties without encroaching upon the specific duties of other classes and thereby attain perfection. Accordingly, the specific duties that were assigned to the brahmanas consisted of performing sacrifices, studying and teaching of the Vedas; for the kshatriyas protecting people and maintaining social order; for the vaishyas engaging in agriculture, industry and commerce and producing wealth and, for the shudras serving the society as a whole. Gradually this scheme of social classification came to be associated with birth and hence acquired a hereditary character from which grew the Indian caste system.

वर्ण यह राधा प्राणी भारत में समाज के चुनावीकरण का सूक्ष्म है जिसकी संस्कृति साधन संस्था में वेदों द्वारा गई थी। इस वर्णविभाग का उल्लेख साधनीय कथन के दृष्टि में पूर्व काल में मिलता है, जहां वह कहा गया है कि चार वर्णों में अधिकृत भारत, पौराणिक रूप से, शैवालय से, और शैवालय से उतरने के लिए भारतीय भाषा में अधिकृत वर्णविभाग के कुछ गुणों और कार्यों (अर्थात् कश्चिंशिला) को ध्यान में रखते हुए किया गया था। यह अपेक्षा यह गई थी कि प्राकृतिक वर्ण उसे सीधे गए बदल होंगे, दूसरे वर्ण के बाद शेष में अधिकृत बनाए गए और इस प्रकार वह पूरा विभाग करता रहता। तत्कालिन, भारतीय के दृष्टि में यह करना-करता, वेदों के अवधारणा और अवधारणा करता, वर्णों के लिए नवनिर्मित रहता और सामाजिक व्यवस्था बनाता रहता, वेदों के लिए अधिकृत, इत्यादि और व्यवस्था में एकता रहता तथा धर अनुप्रयोग करता और शुद्ध रूप से लिए सामाजिक संबंध की सेवा करता कार्य निकलित किए गए थे। धार्मिक सामाजिक वर्णविभाग का यह चुनाव जन्म के साथ जुड़ा गया और इससे व्यापक स्वर्णक समाज का विकास जारी होता हुआ।

द्वन्द्व (द्वन्द्व) यह राधा प्राणी के व्यापक भौतिक लक्षण के ही प्रामाण्य से साधारण राधा प्राणी के बोधन में अधिकृत मामला है। यह बोधन है कि ईश्वर के द्वरा जन्म होता है और उसके द्वारा किया गया शिक्षा के माध्यम से मानव का निर्माण होता है।
Varnasamkara The concept refers to inter-mixing of Varnas through marriage, a social phenomenon which is spoken of by the Dharmasutras and Smritis of the post later Vedic period. From the frequent mention of the proliferation of intermixed castes in these texts, it is assumed that both anuloma (where men of higher varnas married women of lower varnas) and pratiloma (where men of lower varnas married women of higher varnas) marriages did take place. Although the later variety of marriages were socially looked down upon. In certain instances the offsprings of such marriages were considered outcastes (chandalas) or said to have relegated to a fifth Varna. However according to the Manusmriti all mixed offsprings are considered as belonging to the fourth Varna (shudra) thereby proliferating the number of jatis (castes) within this category. According to certain other authorities offsprings of various mixed marriages enjoyed an intermediate position between the varnas of their parents.

Although in case of the pratiloma marriages the offsprings were given a status lower than that of either parents. In any case the complex caste system which came to characterise the Indian society from then on is considered to be a result of such intermarriages giving rise to the phenomenon of the varnasamkara.

(See also ANULOMA; PRATILOMA)

वर्ण संस्करण इस संस्करण द्वारा वर्णों का अंतर्विभाजन इस सामाजिक पद्धति का उल्लेख वेदोत्साहित्य में जन्म दिखाई दिए है। इन धर्मों में व्यक्तियों में अंतरजातीय विवाहों का उल्लेख मिलता है, जिसमें यह विवाह सिद्ध वा जताया गया है कि अनुलोम (उत्तरवर्ण के पुत्र की दरी की सिद्धि से विवाह) और प्रतिलोम (सही उपवर्ण के पुत्र की दरी से विवाह) को प्रदान करते वाले विवाह सिद्ध वा जताया गया है। किसी भी प्रति विवाह अनुलोम विवाहों को सामाजिक जैसे अनुवाद भी माना जाता था कुछ दिवसों में ऐसे विवाह से उन्नयन होने वाले वर्णों का चिह्न (जाति उल्लंघन) माना जाता था। अन्य धर्मों में वर्ण की संख्या बढ़ उठी गई। कुछ अन्य सामाजिक अनुसार विवाह अत्यंत अनुलोम विवाहों से उन्नयन संबंध विवाहों का पिता और माता के वर्णों के बीच में श्रीराम दिखाई देता था। प्रति विवाह विवाहों से उत्तरवर्ण के पिता और माता के वर्णों के बीच में श्रीराम दिखाई देता था। प्रति विवाही विवाहों के परामर्शक से भारतीय संस्कृति की प्रति जाति धर्म का उद्धव हुआ। वर्णश्रेणियों में बृद्धि हुई।

(अनुलोम, प्रति विवाह भी देखें)

Vassals, Vasselage During the medieval period in Europe, which is often described as the "age of feudalism", the term 'vassal' referred to a person, usually a noble, who received a measure of land called 'fief' from an overlord in return for his promise of fealty (allegiance or faithfulness) in a solemn ceremony called 'homage'. This practice of paying homage to the overlord is known as 'vasselage'. It carried certain duties and obligations as part of the feudal contract between the vassal as well as the overlord. In a symbolic act called the 'investiture' the overlord allowed the vassal to administer the fief and assured him of protection. The vassal in turn had the duty to provide military service at least for 40 days in a year and pay taxes to the lord apart from ransom if the lord was captured by enemies in a battle. Overall, this system of over lordship and vassalage made up what is known as feudalism.
state of deep meditation. Modern historians ascribe the dates of their composition from c.1500 BCE to 600 BCE.

Vedas, Vedic Literature

The word Veda literally means knowledge. As a body of literature these are four in number—Rig Veda, Sama Veda, Yajur Veda and Atharva Veda. Further more, each of these Vedas is comprised of four parts namely, the samhitas, the brahanas, the aranyakas and the Upanishads. The first two of these are designated as karma-kanda (the portion pertaining to rituals), the third one as the upasana kanda (or the portion relating to meditation) and the last one as the gyanaka (the portion dealing with knowledge). The samhitas are collections of sacred hymns composed in the form of verses and are dedicated to different gods and goddesses. The brahanas contain details of sacrificial rites (yajna) and are composed mostly in prose. The aranyakas consist of mantras (sacred formulae) and could be regarded as a supplement to the brahanas. Most of the Upanishads are chapters of the aranyakas except the Isha Upanishad which forms the last chapter of the Vajasaneyi Samhita of the Shukla Yajurveda. The entire corpus of Vedic literature is considered to be direct revelations from god and hence is regarded as apaurusheya or not of human origin. For the Hindus the Vedas comprise the ultimate truth and are called smriti (retaining by hearing) as these were passed down from generation to generation through oral transmission. The Vedas were composed over a long period as the divine truths embodied in them were revealed from time to time to the rishis (seers) in their
Vellala It is a Tamil term which refers to agriculturists who commanded a respectable social position during the age of the Sangam and after in Tamilnadu, roughly corresponding to modern Tamilnadu. The richer among them usually employed labourers to cultivate their lands whereas the poorer vellala cultivated their own fields. Other than owning land the richer vellala also held important positions in both the civil and military branches of administration. Under the Cholas they were invested with the titles 'Vel' and 'Arsu'. In the Pandya kingdom they enjoyed the title of 'kavidi'. Often enough these vellala pertook of the royal feasts and also shared with the kings in their duties of war.

Vesara The term refers to a style of temple architecture that originated in the northern part of the state of Karnataka under the Chalukyas of Badami and attained perfection during the rule of the Hoysala kings. In its structural form the style combined the features of both Nagara and Dravida style of temple architecture. The Virupaksha temple situated at Pattadakal (c.733-746 CE) represents a fine example of this style. The other outstanding examples of this style are found at Kukkanoor (late 10th century), Lakkundi (c.1050-1100CE) and the Mahadeva temple at Ittagi (c. 1141CE).
Vihara were painted with the figures of Buddha, Bodhisattvas and scenes from the Buddhas life. In viharas belonging to the Mahayana sect one could also find sculptures of Buddha installed for worship. Many of these viharas were built on the famous trade routes of the time like the uttarapatha and dakshinapatha as well as the silk route. Some of the finest extant (existing) examples of such viharas in present day India are found at Ajanta on the Western ghats in the state of Maharashtra, the Udaygiri and Khandagiri hills of Bhubaneshwar in the state of Orissa, Nalanda in Bihar and Nagarjunakonda in the newly created state of Seemandhra. (See also, CHAIYAS)

Vihara is a Tamil term which is used to denote a tax that was taken in the form of forced labour and has been frequently mentioned in the Chola inscriptions.

Vihara The term refers to primarily the place of residence of the Buddhist monks which came into being from the time of the Buddha himself. Initially these residences were constructed of bamboo and reed in the form of hearths in any natural park offered to the Buddha by any of his wealthy followers to rest and preach his teachings to the people of the locality during the four months of the rainy season. After his demise, such viharas began to assume more permanent character. By the time of Ashoka viharas either constructed with bricks or hewn out of rocks could be found in most parts of India. Generally, a typical Buddhist Vihara was consisted of a series of individual cells enclosing a courtyard (open space), which served congregational purposes. The cells on the other hand allowed the monks secure spaces for regular practices of meditation. By the beginning of the Christian era, when the Buddha began to be worshipped in the form of images the viharas also tended to become the places of worship. The walls of the caves in the viharas were painted with the figures of Buddha, Bodhisattvas and scenes from the Buddhas life.
Virashaivism

The 12th century religious reformation movement associated with the worship of Shiva which originated in the north western part of the modern state of Karnataka is known by the name of Virashaivism. Led by Basaveshwara, (popularly known as Basavanna) it is also known as the Lingayata movement. Traditionally Virashaivism is said to have founded by five mythical acharyas who took birth from the five faces of Shiva and had established the five great shhavara–lingas at Balahalli (Karnataka), Ujijayini (Madhya Pradesh), Sri Shailam (Tamilnadu), Kedara (Uttarakhand) and Kashi (Uttara Pradesh). Historically, however, it was Basaveshwara who has been credited with the beginning of this movement with the establishment of the Shivamunabha- Mantapa, which became the centre of the propagation of its reformatory ideas through ‘Vachnas’ (compositions in Kannada giving expressions to the mystic ideas of devotion to Shiva). In its practice, Virashaivism emphasised on panch-achara (five codes of conduct laid down for the members of the Lingayata community) and ashta-avarana (eight fold shields that protect the devotees from evils of the worldly life and secure their spiritual progress). A distinctive mark of Virashaivism is the wearing of a linga by its followers which symbolises the presence of god in the body energising and purifying it continuously. In its heyday, the movement popularised the ideas of equality of all (men and women of all classes) and devotion to god without rituals.

Vijaychandra Sanday 12वीं शताब्दी का पारंपरिक सूचियाँ अंदरीत्योजन जो शिव की उपसना से जुड़ा था और अर्थवानुक्त क़ानॉनिक राज्य के उप-परिस्थिति भाग में प्रारंभ हुआ था, वीरःविधिन संदय के नाम से जाना जाता है। बालेस्वरन (बालकोन्य के रूप में लोकप्रिय) के नेतृत्व में इस अंदरीत्योजन को हिंसात्मक अंदरीत्योजन भी कहा जाता है। परंपरागत रूप से ऐसा कहा जाता है कि वीरःविधिन संदय की स्थापना पवधोषाचार्य द्वारा की गई थी, जिन्होंने ज्ञान शिव के चार मुखों से हुआ था और जिन्होंने पवधोषाचार्य की स्थापना वस्तुतत्त्व (क़ानॉनिक), उपचारकार्य (उपदेश), ब्रह्मोपंक्ति (उपदेश), केतन्त्र (उपदेश), और कारकी (उपदेश) में की थी। किंतु ऐतिहासिक रूप से इस अंदरीत्योजन के समारंभ का श्रेय बालेस्वर को ही दिया जाता है, जिन्होंने
Vis, Vish

The term refers to the common people of a tribe with kinship relations and also a territorial unit constituting a number of villages during the Vedic period. The head of the vish used to be a vishpati. With the four-fold classification of the Vedic society gradually acquiring a distinct character the term Vaishya as a derivative of the term vish came to represent the third varna with duties such as rearing cattle, doing agriculture and trade attached to its members. (See also, VARNA)

Vishishadadvaita

The term refers to the system of philosophy that was propounded by Ramanuja in 11th century CE. Literally it means “qualified monism or non-dualism”. As a system of philosophy it deals with the relationship between Brahman (God/Iswhara) and individual souls (atman) and proclaims that the two are not the same though they are not separate from each other, and that the actual goal of the individual soul is to surrender itself to god through devotion. This recognition of real existence of both the material world and human beings along with that of the Brahman, who is their soul and controlling power makes Ramanuja’s philosophy to be known as Vishishadavaita (advaita, meaning, monism or non-dualism with vishesa, meaning, qualifications or conditionalities).
Vishti

Technically the term refers to free or unpaid labour. According to Kautilya’s Arthashastra, kings would employ artisans in state workshops, who were not in a position to pay required amount of tax in cash or kind, and keep a record of the same. Even the Manusmriti ordained the karukas (craftsmen) and shudras to work for the king for a day in each month in lieu of taxes which they cannot pay. In this sense some historians consider vishti to be a labour tax. The imposition of vishti as a form of ‘forced labour’ along with other taxes from the Guptan period onwards is said to have considerably undermined the position of the peasantry. In some form vishti could be seen practiced even in the medieval and modern periods. (See also, BEGAR)

Vishti

*Vishti* तकनीकी रूप से यह शब्द किसी प्रश्न के मुद्दत यादी किसने महत्वी दिया काम करने का सूचक है। कौटिल्य के अर्थशास्त्र में कहा गया है कि राजा अपने राजकीय काररामों में उन शिक्षितों को (मुद्दत) काम कराने की कार्रवाइयों से राशि को महत्वाच है। बस्तुओं में अद्यतन राशि को नकद या बस्तु के रूप में अदा करने की स्थिति में नहीं होना और इसका बाकी म्यूज़िया लिखने मुद्दत में भी। यह विधान किया गया है कि काक्सक (शिक्षिती) और शूट कर नहीं दे सकने की स्थिति में करने के बदले हर महीने में एक दिन राजा के लिए काम करें। इस आधार पर कुछ इतिहासकार बिषट को एक प्रकार का महत्त्व का खाता मानते हैं। ऐसा कहा जाता है कि गुप्तकाल में और उसके बाद भी अन्य करों के साथ-साथ ‘बलात्काश’ के रूप में बिषट लगाए जाने से फिसलों की हालत बिगाड़ गई थी। मध्यकाल में और पिछली आधुनिक काल में भी किसी न किसी रूप में बिषट लगाने की प्रथा प्रचलित रही है। (बेगार भी देखे)
Wazir

In Central Asian and Timurid tradition (the administrative system devised by Timur) the term usually referred to an officer under whom various heads of departments functioned. In the initial stage the wazirs were primarily military leaders, however under the Delhi sultanate the wazir’s department, called the diwan-i-wizarat, dealt mainly with income and expenditure. The authority of the wazir depended to a great extent on the degree of importance that was attached to his office by individual sultans. For example, the wazir’s authority became almost insignificant during the reign of Alauddin Khilji whereas under Firoz Tuglaq the wazir’s office became very prominent as the former never interfered with the later’s administrative functions. During the Mughal period the term wazir was sometimes replaced by the term diwan as in the case of Akbar’s reign. Although under Jahangir the term wazir was again used.
Yavana

It is a Sanskrit word which has come to be used since second half of the 1st millennium BCE. The term was initially used to designate foreigners of Greek origin. Subsequently, the term was also used to refer to other categories of foreigners such as the Arabs and the Turks. The word was probably derived from the name of the Greek city-state of Ionia and referred to its inhabitants, the Ionians.

Zakat

The term refers to one of the religious duties enjoined upon all Muslims under which they had to give 40th part of their annual savings to the needy and the travellers. It is often suggested that the practice of paying zakat was started by the Prophet himself and it had been made obligatory for all Muslims, who had financial means, to do so. Thus essentially zakat was not a tax to be levied by the rulers. However, during the sultanate period Firozshah Tughlaq collected zakat as a regular tax and kept a separate account for it although there were instances of even influential people evading this tax. On imports and exports particularly the Muslim traders were obliged to pay a two and half percent zakat (alms tax) both under the Sultans and the Mughals.

Zabt

The system of fixing revenue on the basis of the measurement of land, crop yield and the prevalent price of the crop in the market first adopted by Sher Shah Suri and subsequently by the Mughal emperor Akbar was known as zabt. On his 24th regnal year, Akbar further modified the system to make such assessments in every 10 years. This came to be known as daishala system. However, the system was prevalent only in those areas where the Mughal administrators could survey the land and keep accounts. For example during the reign of Akbar it was prevalent in the Doab, Punjab and Malwa. (See also, PATTA.

Jumb khamsa firmya

A term associated with the methodology of the calculation of zakat. It is derived from the word "jumb" which means 'four'. In the calculation of zakat, the item is divided into four parts and the tax is calculated on these parts.

Shah Jahan's new system

A system introduced by Shah Jahan in the 17th century which divided the land into four parts and calculated zakat on each part. It was a significant improvement over the previous system and made the calculation of zakat more accurate.

Turkish tax

A tax levied by the Ottoman Empire on its subjects, including tax on the purchase of goods, property, and income. It was a major source of revenue for the empire.

Profit

It is the amount earned by a business after all expenses have been deducted. It is calculated by subtracting total expenses from total revenue. The profit is divided into three parts for the calculation of zakat.

Vat Tax

A type of indirect tax imposed by the government on goods and services. It is a percentage of the value added to a product or service at each stage of its production or distribution until it reaches the consumer.

Zakat on Urban Property

A specific provision in the Islamic law that requires zakat to be paid on property located in urban areas.

Zakat on Urban Income

Similar to zakat on urban property, this provision requires zakat to be paid on income generated from urban areas.

Zakat on Urban Property

A specific provision in the Islamic law that requires zakat to be paid on property located in urban areas.
Zamindar, Zamindari

It is originally a Persian word which means the holder of land. In an extension of the meaning of this term, ‘the right of holding land’ was known as zamindari. In the Indian context the term came to be first used by Amir Khusro from the 14th century onwards (Sultanate period) to refer to the landed aristocracy at the rural level. Under the Mughals, especially from the time of Akbar’s reign the zamindars came to be divided into three categories: hereditary rulers, propriety land holders (with a legal right of ownership over land), and revenue collectors with a share in the produce of the land and other rights. During the colonial period the English East India Company ushered in a system of land revenue under the act of permanent settlement in 1793 by which a new class of zamindars (landlords) was created in the Bengal Presidency out of the highest bidders who were granted propriety rights over land in perpetuity. From the point of view of the company administration this was done to ensure the steady inflow of revenue to its treasury at fixed rates. Perhaps there was also an idea behind it to encourage the landlords to invest in land, expand agriculture and contribute to rural prosperity. However, on account of a late realisation of the failure of this policy, the system of permanent settlement was not extended to other parts of the company territory in India, instead systems like mahalwar and rytrodi were introduced.

Zat

In the Mughal Empire zat stood for the personal rank which a mansabdar enjoyed. This rank not only fixed the personal status of the person in the overall mansabdar system but also the salary that he would get as his personal pay. However, if a mansabdar with a certain zat rank was also required to maintain a certain number of sawars (mounted soldiers or cavalrymen) his pay varied. During Aurangzeb’s time the pay or the salary paid to a mansabdar with a certain sawar rank was generally more than double of his equivalent zat rank. This was also because during his time these mansabdars were required to recruit and maintain more troops to feed into the empire’s war efforts in the Deccan region. Nevertheless, the mansabdars with zat ranks like their sawar counterparts had also particular obligations to discharge for which they were paid their salaries.

(See also, MANSABDARI SYSTEM)
जात मुगल साम्राज्य में मनस्त्वाद के व्यक्तिगत ओहदे को जात कहा जाता था। यह ओहदा सम्राट मनस्त्वादी प्रमाणी उसकी व्यक्तिगत स्थिति को ही निर्धारित करता था। विकस यह भी वह करता था कि उसे अपने व्यक्तिगत बेले के रूप में दिखाता था। किसी भी किसी जात ओहदे वाले मनस्त्वाद को एक विश्वसनीय संस्था में स्थानांतर (पुल्लावर वैष्णव) भी रखा गया था। उन्हें शीर्ष के स्तर का स्थान देता था। और भी जात के शासक के स्वार को जनता देता था। जब हमें समय में चल रही लड़ाईयां में जीत बहाते थे। भी हाथ जात के संस्थान में अपना भी हाथ नहीं देते। और तभी हाथ जात के संस्थान में अपना भी हाथ नहीं देते। इसका एक कारण यह था कि उस समय जिन मनस्त्वादों की रचना में चल रही लड़ाईयां में हाथ देने के लिए सामयिक संस्था में एक साथ रहने के लिए निर्धारित किया जाता था। जिनका एक कारण यह था कि उस समय जिन मनस्त्वादों की रचना में चल रही लड़ाईयां में हाथ देने के लिए सामयिक संस्था में एक साथ रहने के लिए निर्धारित किया जाता था।

Zikr In Sufi tradition zikr refers to divine names. The Sufis generally remember God either by reciting the zikr or by evoking God's presence through performance of mystical music.

जिमी औसत श्रेष्ठ परमेश्वर का आत्मा है। है। इसका अर्थ है 'अल्लाह'। इस नाम का प्रयोग उन गैर-सूफियों लोगों के लिए किया गया था जो किसी इस्लामी राज्य में रहे थे और अपनी सत्तापति के लिए उन लोगों को कर (जिमी) अर्थात बैठे थे। यह लोग इस के बदले में मुस्लिम लोगों का एक समन्वय एवं संरक्षण का साधन और उपयोग की स्वतंत्रता देवा था। जिमी का एक अनुभव से विख्यात, इस्लामी और सेटोलाईयों लोगों का द्वारा जाना जाता था। लेकिन इसकी पतलफलर पर और हिंदू भी भी उस समय में शामिल में जिमी ही लोगों के लिए संपर्क का रूप के लिए उन लोगों का अधिकार करना चाहता था। जिमी का उन लोगों को उनको आत्मा के आत्माध्यक्ष या तीन श्रेणियों में शामिल किया था। जिमी के साथ यह संबंध है। जिमी के साथ यह संबंध है।

Zimmi, Dhimmi The term is derived from an Arabic word 'ahl al-dhimma', which means 'protected people'. The term acquired its significance in reference to the non-muslim subjects who lived in an Islamic state by way of paying a tax (jizya) in lieu of the protection which was offered by the state to their lives, property and freedom to worship. Dhimmi status was originally applied to Jews, Christians and Sabaeans but later on it included Zoroastrians and Hindus also. In later context, it was after the Arab conquest of Sind in the beginning of the 8th century that Mohammad bin Qasim introduced the system of imposing the jizya after classifying the civilian people of the province who had not accepted Islam into three categories on the basis of their income. The details of these regulations of Qasim are found in the book Chachnama. (See also, JIZYA)

जिमी, जिमी यह शब्द ख़ूब ख़ूब भाषा के शब्द 'अल्लाह' से लागू हुआ है, जिसका अर्थ है 'संरक्षित लोगों'। इस शब्द का प्रयोग उन में दु:सूफियों लोगों के लिए किया गया था जो किसी इस्लामी राज्य में रहे थे और अपनी सत्तापति के लिए उन लोगों को उन लोगों को कर (जिमी) अर्थात बैठे थे। यह राज्य इस के बदले में मुस्लिम लोगों का एक समन्वय एवं संरक्षण का साधन और उपयोग की स्वतंत्रता देवा था। जिमी का एक अनुभव से विख्यात, इस्लामी और सेटोलाईयों लोगों का द्वारा जाना जाता था। लेकिन इसकी पतलफलर पर और हिंदू भी उस समय में मुस्लिम में जिमी ही लोगों के लिए संपर्क का रूप के लिए उन लोगों का अधिकार करना चाहता था। जिमी का उन लोगों को उनका आत्मा के आत्माध्यक्ष या तीन श्रेणियों में शामिल किया था। जिमी का उन लोगों को उनका आत्मा के आत्माध्यक्ष या तीन श्रेणियों में शामिल किया था। जिमी का उन लोगों को उनका आत्मा के आत्माध्यक्ष या तीन श्रेणियों में शामिल किया था। जिमी का उन लोगों को उनका आत्मा के आत्माध्यक्ष या तीन श्रेणियों में शामिल किया था।

Zoroastrianism The pre-Islamic religion of Persia (modern Iran) based on the teachings of the 6th century BCE Persian prophet and reformer, Zoroaster (also known as Zarathustra) is referred to as Zoroastrianism. As a belief system it contains both monotheistic and dualistic features in the sense that it tries to harmonize beliefs in multiple deities under one unifying supreme god. Besides, it also believes in continuing conflict between the good and the evil respectively represented by Ahuramazda and Ahiraman. It is believed that those who indulge in wrong doing in their lives will be
punished on the day of judgement when Ahuramazda ultimately attains victory over Ahiraman. Some of these essential ideas of Zoroastrianism enshrined in their sacred text Zend Avesta most likely went on to influence Judaism, Christianity and Islam. Though it was ultimately in the wake of the Islamic conquest of Iran in the early 7th-8th century CE that the influence of Zoroastrianism perceptibly declined and many of believers of the faith were popularly known as the Parsis had to leave the country. Many of those migrants had come to settle in the west coast of the Indian subcontinent and set up an example of coexisting with the people of India in absolute harmony. One of the renowned places of Zoroastrians worship in India still continues to thrive in the town of Udvada, Gujarat.

Zoroastrianism

punished on the day of judgement when Ahuramazda ultimately attains victory over Ahiraman. Some of these essential ideas of Zoroastrianism enshrined in their sacred text Zend Avesta most likely went on to influence Judaism, Christianity and Islam. Though it was ultimately in the wake of the Islamic conquest of Iran in the early 7th-8th century CE that the influence of Zoroastrianism perceptibly declined and many of believers of the faith were popularly known as the Parsis had to leave the country. Many of those migrants had come to settle in the west coast of the Indian subcontinent and set up an example of coexisting with the people of India in absolute harmony. One of the renowned places of Zoroastrians worship in India still continues to thrive in the town of Udvada, Gujarat.
BIBLIOGRAPHY


DICTIONARY OF HISTORY OF INDIA. Retrieved from —
https://itihas-dictionary.blogspot.com/


Bibliography


Menzin, Marion, Courtney Podraza and Shawn Alexander. 2007. *The Bedford Glossary for U.S. History.* Bedford/ St. Martin’s, Boston, USA.


INDEX
<table>
<thead>
<tr>
<th>A</th>
<th>155</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absolutism, Absolute rule,</td>
<td>16</td>
</tr>
<tr>
<td>Absolutist</td>
<td>16</td>
</tr>
<tr>
<td>Afaqi</td>
<td>17</td>
</tr>
<tr>
<td>Agha</td>
<td>17</td>
</tr>
<tr>
<td>Aghas</td>
<td>17</td>
</tr>
<tr>
<td>Agricultural Revolution</td>
<td>18</td>
</tr>
<tr>
<td>Ahimsa</td>
<td>19</td>
</tr>
<tr>
<td>Ajivka</td>
<td>19</td>
</tr>
<tr>
<td>Al-Fathia</td>
<td>19</td>
</tr>
<tr>
<td>Allied</td>
<td>19</td>
</tr>
<tr>
<td>Alvar</td>
<td>19</td>
</tr>
<tr>
<td>American Indian</td>
<td>20</td>
</tr>
<tr>
<td>Amil Guzar</td>
<td>20</td>
</tr>
<tr>
<td>Amir, Umar</td>
<td>20</td>
</tr>
<tr>
<td>Amphora</td>
<td>20</td>
</tr>
<tr>
<td>Anglican Church</td>
<td>20</td>
</tr>
<tr>
<td>Anthropology</td>
<td>20</td>
</tr>
<tr>
<td>Anuloma</td>
<td>20</td>
</tr>
<tr>
<td>Apartheid</td>
<td>20</td>
</tr>
<tr>
<td>Arabesque</td>
<td>20</td>
</tr>
<tr>
<td>Arabic (language)</td>
<td>20</td>
</tr>
<tr>
<td>Aramaic</td>
<td>20</td>
</tr>
<tr>
<td>Aravi</td>
<td>20</td>
</tr>
<tr>
<td>Arch</td>
<td>20</td>
</tr>
<tr>
<td>Archeobotany</td>
<td>20</td>
</tr>
<tr>
<td>Archaeology</td>
<td>20</td>
</tr>
<tr>
<td>Archaeoecology</td>
<td>20</td>
</tr>
<tr>
<td>Archives</td>
<td>20</td>
</tr>
<tr>
<td>Aristocracy</td>
<td>20</td>
</tr>
<tr>
<td>Artetine Ware</td>
<td>20</td>
</tr>
<tr>
<td>Artefact</td>
<td>20</td>
</tr>
<tr>
<td>Artisan</td>
<td>20</td>
</tr>
<tr>
<td>Aryavarta</td>
<td>20</td>
</tr>
<tr>
<td>Ashrama</td>
<td>20</td>
</tr>
<tr>
<td>Ashwamedha</td>
<td>20</td>
</tr>
<tr>
<td>Atulya</td>
<td>20</td>
</tr>
<tr>
<td>Australopithecus</td>
<td>20</td>
</tr>
<tr>
<td>Axis Powers</td>
<td>20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>B</th>
<th>155</th>
</tr>
</thead>
<tbody>
<tr>
<td>Banjara</td>
<td>20</td>
</tr>
<tr>
<td>Baoli</td>
<td>20</td>
</tr>
<tr>
<td>Barter System</td>
<td>20</td>
</tr>
<tr>
<td>Basohli</td>
<td>20</td>
</tr>
<tr>
<td>Batii</td>
<td>20</td>
</tr>
<tr>
<td>Begar</td>
<td>20</td>
</tr>
<tr>
<td>Benami</td>
<td>20</td>
</tr>
<tr>
<td>Bhaga</td>
<td>20</td>
</tr>
<tr>
<td>Bhagaduguha</td>
<td>20</td>
</tr>
<tr>
<td>Bhakti, Bhakta</td>
<td>20</td>
</tr>
<tr>
<td>Bhakti Movement</td>
<td>20</td>
</tr>
<tr>
<td>Bhikku, Bhikkhuni</td>
<td>20</td>
</tr>
<tr>
<td>Black and Red Ware (B&amp;RW)</td>
<td>20</td>
</tr>
<tr>
<td>Black Death</td>
<td>20</td>
</tr>
<tr>
<td>Bodhakattva</td>
<td>20</td>
</tr>
<tr>
<td>Bolshevik, Bolshevism</td>
<td>20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>C</th>
<th>155</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bourgeois, Bourgeoisie</td>
<td>20</td>
</tr>
<tr>
<td>Bracket</td>
<td>20</td>
</tr>
<tr>
<td>Brahmadeya</td>
<td>20</td>
</tr>
<tr>
<td>Brahmi script</td>
<td>20</td>
</tr>
<tr>
<td>Buddhist</td>
<td>20</td>
</tr>
<tr>
<td>Buddhist Councils</td>
<td>20</td>
</tr>
<tr>
<td>Carbon-14(14C)/Radiocarbon</td>
<td>20</td>
</tr>
<tr>
<td>Caliphs, Khalifa</td>
<td>20</td>
</tr>
<tr>
<td>Calligraphy</td>
<td>20</td>
</tr>
<tr>
<td>Cason</td>
<td>20</td>
</tr>
<tr>
<td>Capital, Capitalism</td>
<td>20</td>
</tr>
<tr>
<td>Census</td>
<td>20</td>
</tr>
<tr>
<td>Central Powers</td>
<td>20</td>
</tr>
<tr>
<td>Chahar Taslim</td>
<td>20</td>
</tr>
<tr>
<td>Chaitya</td>
<td>20</td>
</tr>
<tr>
<td>Chalcolithic</td>
<td>20</td>
</tr>
<tr>
<td>Chandal</td>
<td>20</td>
</tr>
<tr>
<td>Chauchala</td>
<td>20</td>
</tr>
<tr>
<td>Chaudhury</td>
<td>20</td>
</tr>
<tr>
<td>Chaurasi</td>
<td>20</td>
</tr>
<tr>
<td>Chetti</td>
<td>20</td>
</tr>
<tr>
<td>Chiechiof, Chief, Chieftain</td>
<td>20</td>
</tr>
<tr>
<td>Chil Sutun</td>
<td>20</td>
</tr>
<tr>
<td>Chinampa</td>
<td>20</td>
</tr>
<tr>
<td>Chirag-i-shinasi</td>
<td>20</td>
</tr>
<tr>
<td>Church</td>
<td>20</td>
</tr>
<tr>
<td>Citadel</td>
<td>20</td>
</tr>
<tr>
<td>Citizenship</td>
<td>20</td>
</tr>
<tr>
<td>City-state</td>
<td>20</td>
</tr>
<tr>
<td>Civil Disobedience</td>
<td>20</td>
</tr>
<tr>
<td>Civil Rights</td>
<td>20</td>
</tr>
<tr>
<td>Civil War</td>
<td>20</td>
</tr>
<tr>
<td>Clan</td>
<td>20</td>
</tr>
<tr>
<td>Classical</td>
<td>20</td>
</tr>
<tr>
<td>Classical Age</td>
<td>20</td>
</tr>
<tr>
<td>Classicism</td>
<td>20</td>
</tr>
<tr>
<td>Classic</td>
<td>20</td>
</tr>
<tr>
<td>Clay tablets</td>
<td>20</td>
</tr>
<tr>
<td>Cold War</td>
<td>20</td>
</tr>
<tr>
<td>Colonialism, Coloniser,</td>
<td>20</td>
</tr>
<tr>
<td>Colonisation, Colony</td>
<td>20</td>
</tr>
<tr>
<td>Column</td>
<td>20</td>
</tr>
<tr>
<td>Commercial Revolution</td>
<td>20</td>
</tr>
<tr>
<td>Commercialism, Communal</td>
<td>20</td>
</tr>
<tr>
<td>Concentration Camps</td>
<td>20</td>
</tr>
<tr>
<td>Confucianism</td>
<td>20</td>
</tr>
<tr>
<td>Conquistadores</td>
<td>20</td>
</tr>
<tr>
<td>Conservation</td>
<td>20</td>
</tr>
<tr>
<td>Conservatism, Conservative</td>
<td>20</td>
</tr>
<tr>
<td>Coparcenary Inheritance</td>
<td>20</td>
</tr>
<tr>
<td>Copper Plates</td>
<td>20</td>
</tr>
<tr>
<td>Corel</td>
<td>20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>D</th>
<th>155</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cosmography</td>
<td>20</td>
</tr>
<tr>
<td>Cosmology</td>
<td>20</td>
</tr>
<tr>
<td>Culture</td>
<td>20</td>
</tr>
<tr>
<td>Culture</td>
<td>20</td>
</tr>
<tr>
<td>Cuneiform script</td>
<td>20</td>
</tr>
<tr>
<td>Cupola</td>
<td>20</td>
</tr>
<tr>
<td>Daftar</td>
<td>20</td>
</tr>
<tr>
<td>Dagh</td>
<td>20</td>
</tr>
<tr>
<td>Daimyo</td>
<td>20</td>
</tr>
<tr>
<td>Dakkani</td>
<td>20</td>
</tr>
<tr>
<td>Dakshinapatha</td>
<td>20</td>
</tr>
<tr>
<td>Dalti</td>
<td>20</td>
</tr>
<tr>
<td>Damin-i Koh</td>
<td>20</td>
</tr>
<tr>
<td>Dargah</td>
<td>20</td>
</tr>
<tr>
<td>Dark Age</td>
<td>20</td>
</tr>
<tr>
<td>Dasas</td>
<td>20</td>
</tr>
<tr>
<td>Deforestation</td>
<td>20</td>
</tr>
<tr>
<td>Delli</td>
<td>20</td>
</tr>
<tr>
<td>Denarius</td>
<td>20</td>
</tr>
<tr>
<td>Despotism</td>
<td>20</td>
</tr>
<tr>
<td>Dhamma Mahamatta, Dharma</td>
<td>20</td>
</tr>
<tr>
<td>Mahamatra</td>
<td>20</td>
</tr>
<tr>
<td>Dharma</td>
<td>20</td>
</tr>
<tr>
<td>Dramesal, Dharam-sala</td>
<td>20</td>
</tr>
<tr>
<td>Digambara</td>
<td>20</td>
</tr>
<tr>
<td>Dinari</td>
<td>20</td>
</tr>
<tr>
<td>Direct Action Day</td>
<td>20</td>
</tr>
<tr>
<td>Diwan, Diwan-i Ala</td>
<td>20</td>
</tr>
<tr>
<td>Diwan</td>
<td>20</td>
</tr>
<tr>
<td>Diwan-i-Am</td>
<td>20</td>
</tr>
<tr>
<td>Dochala</td>
<td>20</td>
</tr>
<tr>
<td>Doctrine of Lapse</td>
<td>20</td>
</tr>
<tr>
<td>Donative inscription</td>
<td>20</td>
</tr>
<tr>
<td>Drachma</td>
<td>20</td>
</tr>
<tr>
<td>Drain Theory</td>
<td>20</td>
</tr>
<tr>
<td>Dravida, Sraviden</td>
<td>20</td>
</tr>
<tr>
<td>Dravida</td>
<td>20</td>
</tr>
<tr>
<td>Dvaita</td>
<td>20</td>
</tr>
<tr>
<td>Dvija</td>
<td>20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>E</th>
<th>155</th>
</tr>
</thead>
<tbody>
<tr>
<td>Empire</td>
<td>20</td>
</tr>
<tr>
<td>Endogamy</td>
<td>20</td>
</tr>
<tr>
<td>Enlightenment Movement</td>
<td>20</td>
</tr>
<tr>
<td>Epigraphy</td>
<td>20</td>
</tr>
<tr>
<td>Equites</td>
<td>20</td>
</tr>
<tr>
<td>Estates General</td>
<td>20</td>
</tr>
<tr>
<td>Ethnicity</td>
<td>20</td>
</tr>
<tr>
<td>Ethnography</td>
<td>20</td>
</tr>
<tr>
<td>Excavation</td>
<td>20</td>
</tr>
<tr>
<td>Exogamy</td>
<td>20</td>
</tr>
<tr>
<td>F</td>
<td>155</td>
</tr>
<tr>
<td>Farman</td>
<td>20</td>
</tr>
<tr>
<td>Fascism, Fascist</td>
<td>20</td>
</tr>
<tr>
<td>Fatalism, Fatalist</td>
<td>20</td>
</tr>
<tr>
<td>Fatwa</td>
<td>20</td>
</tr>
<tr>
<td>Faujdar</td>
<td>20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>G</th>
<th>155</th>
</tr>
</thead>
<tbody>
<tr>
<td>Garbhagriha</td>
<td>20</td>
</tr>
<tr>
<td>Garrison Towns</td>
<td>20</td>
</tr>
<tr>
<td>Gas chambers</td>
<td>20</td>
</tr>
<tr>
<td>Genealogy</td>
<td>20</td>
</tr>
<tr>
<td>Ghazi</td>
<td>20</td>
</tr>
<tr>
<td>Ghett</td>
<td>20</td>
</tr>
<tr>
<td>Globalisation</td>
<td>20</td>
</tr>
<tr>
<td>Gothic</td>
<td>20</td>
</tr>
<tr>
<td>Gotra</td>
<td>20</td>
</tr>
<tr>
<td>Great Depression</td>
<td>20</td>
</tr>
<tr>
<td>Gregorian Calendar</td>
<td>20</td>
</tr>
<tr>
<td>Guerrilla warfare</td>
<td>20</td>
</tr>
<tr>
<td>Guiltotine</td>
<td>20</td>
</tr>
<tr>
<td>Gunashta</td>
<td>20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>H</th>
<th>155</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hadis, Hadith</td>
<td>20</td>
</tr>
<tr>
<td>Hagiography</td>
<td>20</td>
</tr>
<tr>
<td>Hanafi</td>
<td>20</td>
</tr>
<tr>
<td>Harem</td>
<td>20</td>
</tr>
<tr>
<td>Harjran</td>
<td>20</td>
</tr>
<tr>
<td>Hasil</td>
<td>20</td>
</tr>
<tr>
<td>Heiroglyph, Hieroglyphic</td>
<td>20</td>
</tr>
<tr>
<td>Hellenic, Hellenic, Hellenistic</td>
<td>20</td>
</tr>
<tr>
<td>Hellenic</td>
<td>20</td>
</tr>
<tr>
<td>Heritage</td>
<td>20</td>
</tr>
<tr>
<td>Hijra, Hijri Era</td>
<td>20</td>
</tr>
<tr>
<td>Hinayana</td>
<td>20</td>
</tr>
<tr>
<td>Hinduisum</td>
<td>20</td>
</tr>
<tr>
<td>Historiography</td>
<td>20</td>
</tr>
<tr>
<td>Homo erectus</td>
<td>20</td>
</tr>
<tr>
<td>Homo habilis</td>
<td>20</td>
</tr>
<tr>
<td>Human evolution</td>
<td>20</td>
</tr>
<tr>
<td>Humanism, Humanist</td>
<td>20</td>
</tr>
<tr>
<td>Hunter-gatherers</td>
<td>20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>F</th>
<th>155</th>
</tr>
</thead>
<tbody>
<tr>
<td>Immigrants</td>
<td>20</td>
</tr>
<tr>
<td>Impeachment</td>
<td>20</td>
</tr>
<tr>
<td>Imperialism, Imperialist</td>
<td>20</td>
</tr>
<tr>
<td>Indentured labour</td>
<td>20</td>
</tr>
<tr>
<td>Individualism, Individualists</td>
<td>20</td>
</tr>
<tr>
<td>Indulgence(s), Grant(s)</td>
<td>20</td>
</tr>
<tr>
<td>Industrial Revolution, Industrialisation</td>
<td>20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>J</th>
<th>155</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jagar, Jagirdar</td>
<td>20</td>
</tr>
<tr>
<td>Jainism</td>
<td>20</td>
</tr>
<tr>
<td>Jajamni system</td>
<td>20</td>
</tr>
<tr>
<td>Jama</td>
<td>20</td>
</tr>
<tr>
<td>Jama Masjid</td>
<td>20</td>
</tr>
<tr>
<td>Jamaat Khana</td>
<td>20</td>
</tr>
<tr>
<td>Page</td>
<td>Index</td>
</tr>
<tr>
<td>------</td>
<td>-------</td>
</tr>
<tr>
<td>156</td>
<td>Jana 68</td>
</tr>
<tr>
<td></td>
<td>Janapadas 68</td>
</tr>
<tr>
<td></td>
<td>Jati 69</td>
</tr>
<tr>
<td></td>
<td>Jehad, Jihad 69</td>
</tr>
<tr>
<td></td>
<td>Jesuits 69</td>
</tr>
<tr>
<td></td>
<td>Jhum 70</td>
</tr>
<tr>
<td></td>
<td>Jins-i-Kamil 70</td>
</tr>
<tr>
<td></td>
<td>Jizya 70</td>
</tr>
<tr>
<td></td>
<td>Jotedar 70</td>
</tr>
<tr>
<td></td>
<td>Judaism 71</td>
</tr>
<tr>
<td></td>
<td>Julian Calendar 71</td>
</tr>
<tr>
<td>72</td>
<td>Kharoshthi</td>
</tr>
<tr>
<td>72</td>
<td>Khud Kashta</td>
</tr>
<tr>
<td>72</td>
<td>Knighthood</td>
</tr>
<tr>
<td>73</td>
<td>Kumaramatya</td>
</tr>
<tr>
<td>74</td>
<td>Liberalism, Liberals</td>
</tr>
<tr>
<td>74</td>
<td>Lithography, Lithograph</td>
</tr>
<tr>
<td>74</td>
<td>Lost wax technique</td>
</tr>
<tr>
<td>75</td>
<td>Lower town</td>
</tr>
<tr>
<td>76</td>
<td>Madad-i-mash</td>
</tr>
<tr>
<td>76</td>
<td>Madrasa</td>
</tr>
<tr>
<td>76</td>
<td>Mahadandanayaka</td>
</tr>
<tr>
<td>77</td>
<td>Mahajanapadas</td>
</tr>
<tr>
<td>77</td>
<td>Mahalwari</td>
</tr>
<tr>
<td>78</td>
<td>Mahr</td>
</tr>
<tr>
<td>78</td>
<td>Maktubat</td>
</tr>
<tr>
<td>78</td>
<td>Malfuzat</td>
</tr>
<tr>
<td>79</td>
<td>Mansab, Mansabdari System</td>
</tr>
<tr>
<td>79</td>
<td>Masnavi</td>
</tr>
<tr>
<td>80</td>
<td>Matriliny</td>
</tr>
<tr>
<td>80</td>
<td>Megalith</td>
</tr>
<tr>
<td>80</td>
<td>Mesoamerica</td>
</tr>
<tr>
<td>81</td>
<td>Mesolithic</td>
</tr>
<tr>
<td>81</td>
<td>Metallurgy</td>
</tr>
<tr>
<td>81</td>
<td>Microliths</td>
</tr>
<tr>
<td>81</td>
<td>Mihrab</td>
</tr>
<tr>
<td>81</td>
<td>Minar</td>
</tr>
<tr>
<td>82</td>
<td>Minbar</td>
</tr>
<tr>
<td>82</td>
<td>Mir-Bakhshi</td>
</tr>
<tr>
<td>82</td>
<td>Misl</td>
</tr>
<tr>
<td>82</td>
<td>Moderates</td>
</tr>
<tr>
<td>83</td>
<td>Mufi</td>
</tr>
<tr>
<td>83</td>
<td>Muhajir</td>
</tr>
<tr>
<td>84</td>
<td>Multatto</td>
</tr>
<tr>
<td>84</td>
<td>Muqaddam</td>
</tr>
<tr>
<td>84</td>
<td>Muqt</td>
</tr>
<tr>
<td>सभा</td>
<td>पृष्ठ</td>
</tr>
<tr>
<td>-----------</td>
<td>--------</td>
</tr>
<tr>
<td>समाजवाद</td>
<td>119</td>
</tr>
<tr>
<td>समीति</td>
<td>112</td>
</tr>
<tr>
<td>समाजवाद</td>
<td>123</td>
</tr>
<tr>
<td>सरकार</td>
<td>115</td>
</tr>
<tr>
<td>सरदार का केंद्र, सरदार, सुधिया</td>
<td>23</td>
</tr>
<tr>
<td>सर्व-प्रत्यासवाद</td>
<td>94</td>
</tr>
<tr>
<td>सर्वजनातिरीक्षित</td>
<td>101</td>
</tr>
<tr>
<td>सर्वजनातिरीक्षित</td>
<td>101</td>
</tr>
<tr>
<td>स्वार</td>
<td>116</td>
</tr>
<tr>
<td>सचिन अभ्यास</td>
<td>26</td>
</tr>
<tr>
<td>رقم</td>
<td>الصفحات</td>
</tr>
<tr>
<td>-----</td>
<td>---------</td>
</tr>
<tr>
<td>160</td>
<td>1-102</td>
</tr>
<tr>
<td>161</td>
<td>103-201</td>
</tr>
<tr>
<td>162</td>
<td>202-301</td>
</tr>
<tr>
<td>163</td>
<td>302-401</td>
</tr>
</tbody>
</table>

للأسف، لا يمكنني قراءة النص العربي بشكل طبيعي. لكن إذا كنت بحاجة إلى مساعدة مع معينة أو مسألة محددة، فلدي قدرة على مساعدتك إذا كنت تقدم لي النص العربي بشكل صارم أو إذا كنت بحاجة إلى ترجمة أو مراجعة. هل تحتاج إلى مساعدة في شيء ما؟
<table>
<thead>
<tr>
<th>شمارہ</th>
<th>مطلب</th>
</tr>
</thead>
<tbody>
<tr>
<td>142</td>
<td>87</td>
</tr>
<tr>
<td>145</td>
<td>72</td>
</tr>
<tr>
<td>141</td>
<td>90</td>
</tr>
<tr>
<td>141</td>
<td>87</td>
</tr>
<tr>
<td>139</td>
<td>88</td>
</tr>
<tr>
<td>143</td>
<td>48</td>
</tr>
<tr>
<td>141</td>
<td>5</td>
</tr>
<tr>
<td>140</td>
<td>13</td>
</tr>
<tr>
<td>59</td>
<td>88</td>
</tr>
<tr>
<td>60</td>
<td>45</td>
</tr>
<tr>
<td>58</td>
<td>78</td>
</tr>
<tr>
<td>52</td>
<td>78</td>
</tr>
<tr>
<td>131</td>
<td>45</td>
</tr>
<tr>
<td>61</td>
<td>82</td>
</tr>
<tr>
<td>61</td>
<td>82</td>
</tr>
<tr>
<td>61</td>
<td>81</td>
</tr>
<tr>
<td>143</td>
<td>81</td>
</tr>
<tr>
<td>144</td>
<td>81</td>
</tr>
<tr>
<td>146</td>
<td>80</td>
</tr>
<tr>
<td>71</td>
<td>82</td>
</tr>
<tr>
<td>145</td>
<td>90</td>
</tr>
<tr>
<td>145</td>
<td>91</td>
</tr>
</tbody>
</table>
स्वच्छ भारत
एक कदम स्वच्छता की ओर