

History of India up to 1206AD

(18BHI13C)

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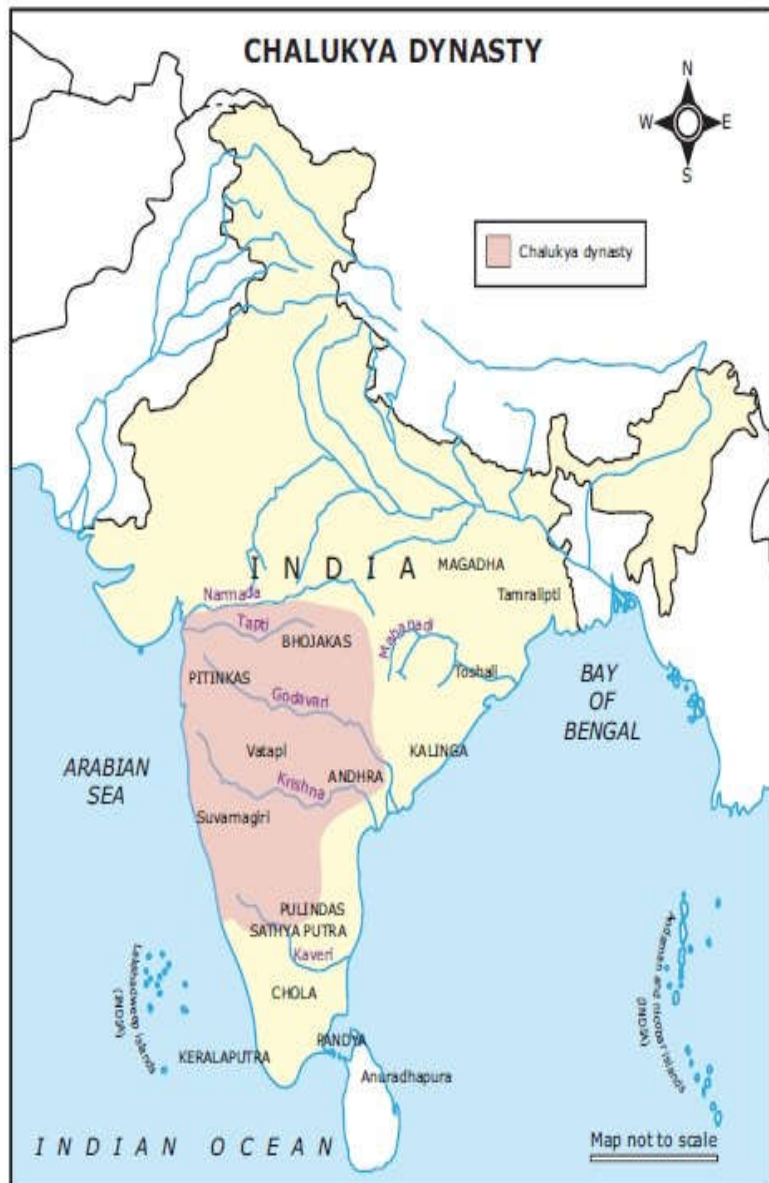
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1 Chalukyas

There are two Chalukya families: Chalukyas of Badami (Vatapi) and Chalukyas of Kalyani. This lesson concerns only the Chalukyas of Badami. Chalukya dynasty emerged as a strong power with its founder Pulikesin I (c. 535-566 CE) fortifying a hill near Badami. He declared independence from the Kadambas. It is said that he conducted yagnas and performed the asvamedha sacrifice. The capital Badami was founded by Kirtivarman (566-597). Pulikesin I's grandson Pulikesin II (609-(642), after defeating Mangalesha, proclaimed himself as king, an event that is described in the Aihole inscription. One of the most outstanding victories of Pulikesin II was the defeat of Harshavardhana's army on the banks of the Narmada. The kings of Malwa, Kalinga, and eastern Deccan accepted his suzerainty. His victories over Kadambas of Banvasi, and Gangas of Talakad (Mysore) are also worthy of note. However, his attempt to attack Kanchipuram was thwarted by Mahendravarma Pallava. This led to a prolonged war between the Chalukyas and the Pallavas. Narasimha Varman I (630-668), the Pallava King, attacked and occupied Badami. Pulikesin II died in the battle.

Pallava control over Badami and the southern parts of the Chalukya empire continued for several years. In the mid-eighth century, the Badami Chalukyas were overpowered and replaced by the Rashtrakutas.



Chalukya Administration

State

The king was the head of the administration. In dynastic succession primogeniture was not strictly followed. Generally, the elder was to be appointed as yuvaraja while the king was in the office. The heir apparent got trained in literature, law, philosophy, martial arts and others. Chalukyan kings claimed to rule according to dharma-sastra and niti-sastra. Pulikesin I (543-566) was well-versed in manu-sastra, puranas, and itihisas. In the beginning, the Chalukya kings assumed titles such as Maharajan, Sathyasrayan and Sri-Pritivi-Vallaban. After defeating Harshavardhana, Pulikesin II assumed the title of Parameswaran. Bhattarakan and Maharajathirajan, soon became very popular titles. In the Pallava kingdom, kings took high-sounding titles such as Dharma maharajaadhi raja, Maharajadhiraja, Dharma maharaja, Maharaja. In the Hirahadagalli plates the king is introduced as the performer of agnistoma, vajapeya and asvamedha sacrifices.

The wild boar was the royal insignia of the Chalukyas. It was claimed that it represented the varaha avatar of Vishnu in which he is said to have rescued the Goddess of the Earth. The bull, Siva's mount, was the symbol of the Pallavas.

Royal Women

Chalukya dynasty of Jayasimhan I line appointed royal ladies as provincial governors. They also issued coins in some instances. Vijaya Bhattariga, a Chalukya princess, issued inscriptions. Pallava queens did not take active part in the administration of the kingdom, but they built shrines, and installed images of various deities, and endowed temples. The image of Queen Rangapataka, the queen of Rajasimha, is found in the inscription in Kailasanatha temple in Kanchipuram.

The King and His Ministers

All powers were vested in the king. Inscriptions do not specifically speak of a council of ministers, but they do refer to an official called *maha-sandhi-vigrahika*. Four other categories of ministers are also referred to in the epigraphs: *Pradhana* (head minister), *Mahasandhi-vigrahika* (minister of foreign affairs), *Amatya* (revenue minister), and *Samaharta* (minister of exchequer). Chalukyas divided the state into political divisions for the sake of administration: *Vishayam*, *Rastram*, *Nadu* and *Gramam*. Epigraphs speak of the officials like *vishayapatis*, *samantas*, *gramapohis* and *mahatras*. *Vishayapatis* exercised the power at the

behest of the kings. *Samantas* were feudal lords functioning under the control of the state. *Grampohis* and *gramkudas* were village officials. *Mahatras* were the prominent village men.

Provincial and District Administration

Generally, the king appointed his sons as the provincial governors. The governors called themselves *raja*, *marakka-rajan* and *rajaditya-raja-parameswaran*. Some governors held the title *maha-samanta* and maintained troops. The chief of *vishaya* was *vishayapati*. In turn, *vishaya* was divided into *pukti*. Its head was *pogapati*.

Village Administration

The traditional revenue officials of the villages were called the *nala-kavundas*. The central figure in village administration was *kamunda* or *pokigan* who were appointed by the kings. The village accountant was *karana* and he was otherwise called *gramani*. Law and order of the village was in the hands of a group of people called *mahajanam*. There was a special officer called *mahapurush*, in charge of maintaining order and peace of the village. *Nagarapatis* or *Purapatis* were the officials of the towns.

Religion

The Chalukyas patronised both Saivism and Vaishnavism. They built temples for Siva and Vishnu. Brahmin groups were invited from the Gangetic regions and settled to perform regular pujas and conduct festivals and ceremonies in the temples. Notable Chalukya rulers like Kirtivarman (566-597), Mangalesa (597-609), and Pulikesin II (609-642) performed *yagnas*. They bore titles such as *parama-vaishana* and *parama-maheswara*. Chalukyas gave prominent place to Kartikeyan, the war god. Saiva monasteries became centres for popularising Saivism. Chalukyas patronised heterodox sects also and lavishly donated lands to the Jain centres. Ravikirti, the poet-laureate of Pulikesin II, was a Jain scholar. In the reign of Kirtivarman II (744-755) a Jain village official built a Jain temple in a place called Annigere. The prince Krishna (756-775) appointed Gunapatra, a Jain monk, as his master. Pujiyapatar the author of *Jainentriya-viyakarnam* was a Jain monk, a contemporary of Vijayadityan (755-772). According to Hiuen Tsang, there were many Buddhist centres in the Chalukya territory wherein more than 5000 followers of the Hinayana and Mahayana sects lived.

Literature and Education

Chalukyas used Sanskrit in pillar inscriptions such as in Aihole and Maha-kudam. A seventh-century inscription of a Chalukya king at Badami mentions Kannada as the local

prakrit, meaning the people's language, and Sanskrit as the language of culture. A chieftain of Pulikesin II authored a grammar work *Saptavataram* in Sanskrit.

Chalukya Architecture

Historically, in Deccan, Chalukyas introduced the technique of building temples using soft sandstones as medium. In Badami, two temples are dedicated to Vishnu and one each to Siva and to the Jaina *tirthankaras*. Their temples are grouped into two:

excavated cave temples and structural temples. Badami is known for both structural and excavated cave temples. Pattadakal and Aihole are popular for structural temples.



Aihole Durga Temple

Aihole (Ayyavole)

Built in 634, Aihole, the headquarters of the famous medieval Ayyavole merchants' guild was an important commercial centre. About seventy temples are located in Aihole. The earliest stone-built temple is Lad Khan temple. Its unique trait is a stucco pillar with a big capital distinct from northern style.

A temple dedicated to the goddess Durga was built on the model of Buddha Chaitya. It stands on a raised platform in the form of semi-circle. Another temple, dedicated to the same goddess is called Huccimalligudi, which is rectangular in shape. Chalukyas also built Jain temples. Megudi Jain temple is illustrative of the evolution of temple architecture under the Chalukyas. The mandapa-type caves are preserved at Aihole.

Badami (Vatapi)

There are four caves in Badami. The largest cave temple built by Mangalesa is dedicated to Vishnu. The reclining posture of Vishnu on the snake bed and Narasimha are exquisite examples of Chalukya art. Irrespective of religion, architectural features share a common style. It establishes the technical importance and the secular attitude of both patron and architect.

Pattadakal

Pattadakal, a quiet village in Bagalkot district of Karnataka, is famous for its exquisite temples. Pattadakal was a centre for performing royal rituals. The Virupaksha temple was built at the order of queen Lohamahadevi to commemorate the conquest of Kanchipuram by her husband Vikramaditya II. The unique feature of the structural temple built by Rajasimha at Mamallapuram was adopted here by the Chalukyas.

Monuments are generally associated with the rulers who built them. However, here we also have signatures of the architects who conceived the edifices and the skilled craftspeople who created them. The east porch of the Virupaksha temple has a Kannada inscription eulogizing the architect who designed the temple. The architect was given the title *Tribhuavacharya* (maker of the three worlds). Several reliefs on the temple walls bear signatures of the sculptors who carved them.

At the south-eastern corner of the village is the Papanatha temple. Similar to the Virupaksha temple in its basic plan, it has a *shikara* in the northern style. The outer walls are richly decorated with many panels depicting scenes and characters from the Ramayana. The eastern wall has a short Kannada inscription, giving the name of the architect Revadi Ovajja, who designed the shrine. In Pattadakal, Chalukyas built more than ten temples which demonstrate the evolution in Chalukya architecture. On the basis of style these temples are classified into two groups: Indo-Aryan and Dravidian.

Painting

Paintings are found in a cave temple dedicated to Vishnu in Badami. Chalukyas adopted the Vakataka style in painting. Many of the paintings are of incarnations of Vishnu. The most popular Chalukya painting is in the palace built by the King Mangalesan (597-609). It is a scene of ball being watched by members of royal family and others.



Virupaksha Temple, Pattadakal

2 Rashtrakutas

The origin of the Rashtrakuta Dynasty has been a disputable subject and has been debated over the previous decades by historians. The varying views basically revolve around issues, for example, the home of the most punctual precursors of the medieval Rashtrakutas, a conceivable southern movement and the relationship between the few Rashtrakuta lines that ruled little kingdoms in Northern and focal India and the Deccan in the sixth century - seventh century. Further, the relationship of these medieval Rashtrakutas to the most critical and acclaimed line, the Rashtrakutas of Manyakheta of the eighth century - tenth century time period has additionally been talked about. Additionally challenged is whether the Rashtrakutas of Manyakheta were connected by family line to the early Kannada, Maratha, Reddi, Rajput or Punjabi groups of the Deccan and northern India.

Rulers of Rashtrakutas

Dantidurga (735–756 AD): He is considered as the founder of the Rashtrakuta Empire of Manyakheta. His capital was situated in Gulbarga area of Karnataka. He defeated the Chalukyas in 753AD and took the titles *Rajadhiraja and Parameshvara*. Further he defeated the kings Lata, Malwa, Tanka, Kalinga and Sheshas (Nagas) in focal India and performed numerous penances. In spite of the fact that he vanquished the Chalukya Empire the Chalukya Emperor Kirtivarman II held control over his southern regions up to 757AD.

Krishna I (756–774 AD): He was an uncle of Dantidurga, assumed responsibility of the defeating so as to develop Rashtrakuta Empire the last Badami Chalukya ruler Kirtivarman II in 757 AD. He effectively battled the Western Ganga Dynasty King Sripurusha (and obtained some domain in Gangavadi, present day Southern Karnataka) and the Shilaharas of South Konkan. He defeated the Eastern Chalukya ruler *Vishnuvardhana IV*. The Kailasanatha Temple in Ellora was appointed amid his time. He was in charge of building 18 Shiva temples. His eldest son, Govinda II came to power after his death.

Govinda II (774–780 AD): He left the administration to his younger brother named *Dhruva Dharavarsha*. Apart from his commitment to exotic joys and an intrusion of Vengi and the ensuing annihilation of Eastern Chalukya ruler Vishnuvardhana IV (when his dad Krishna I was still the Rashtrakuta emperor), very little is thought about Govinda I.

Dhruva (780–793 AD): He was one of most striking rulers of the Rashtrakuta Empire. He raised the throne in the wake of supplanting his senior sibling Govinda II. Govinda II had gotten

to be disliked among his subjects by virtue of his different wrongdoings as a ruler, incorporating extreme liberality in arousing delight.

Govinda III (793–814 AD): He succeeded his father Dhruva Dharavarsha. He was militarily the best emperor of the tradition with fruitful successes from Cape Comorin in the south to Kannauj in the north, from Banaras in the east to Broach (Bharuch) in the west. From his capital in Mayurkhandi in Bidar area, Govinda III directed his northern battle in 800 AD. He effectively acquired the accommodation of Gurjara-Pratihara Nagabhata II, Dharmapala of Pala Empire and the ruler of Kannauj, Chakrayudha. Govinda III died in 814 AD, and was succeeded by his son Amoghavarsha.

Amoghvarsha or Sarva (Amoghavarsha I) (800–878 AD): He was one of the greatest rulers of the Rashtrakuta tradition. His rule of 64 years is one of the longest unequivocally dated monarchical rules on record. Amoghavarsha I was an expert writer and researcher. He composed the Kavirajamarga, the most punctual surviving abstract work in Kannada, and Prashnottara Ratnamalika, a religious work in Sanskrit. He moved the Rashtrakuta superb capital from Mayurkhandi in the Bidar locale to Manyakheta in the Gulbarga region in the advanced Karnataka state.

Krishna II (878–914 AD): He was ascended the Rashtrakuta throne after the death of his renowned father Amoghavarsha I. The rule of Krishna II saw huge advances in writing, in spite of the fact that in the issues of development of the domain, his rule was blended. He endured a few inversions against the Eastern Chalukyas ruled by King Gunaga Vijyaditya III whose leader sought after Krishna II to central India.

Krishna III (939 – 967 AD): He was the last great warrior and capable ruler of the Rashtrakuta Dynasty of Manyakheta. He was a wise manager and adroit military campaigner. He pursued numerous wars to bring back the wonderfulness of the Rashtrakutas and assumed an essential part in revamping the Rashtrakuta realm. At his top, he ruled an inconceivable realm extending from Narmada stream in the north to the Kaveri waterway delta in the south.

Adminstrative Structure of Rashtrakutas

The kingdom was categorised into *Mandala or Rashtras* (regions). A *Rashtra* was ruled by a *Rashtrapathi* who once in a while was the emperor himself. Amoghavarsha I's realm had 16 *Rashtras*. Under a *Rashtra* was a *Vishaya* (district) regulated by a *Vishayapathi*. The ministers once in a while ruled more than a *Rashtra*. Beneath the *Vishaya* was the *Nadu* took care of by the *Nadugowda* or *Nadugavunda*; infrequently there were two such authorities, one

taking on the position through heredity and another appointed centrally. The most minimal division was a *Grama or village* administered by a *Gramapathi or Prabhu Gavunda*.

Administration

The Rashtrakuta Empire was divided into several provinces called *rashtras* under the control of *rashtrapatis*. They were further divided into *vishayas* or districts governed by *vishayapatis*. The next subdivision was *bhukti* consisting of 50 to 70 villages under the control of *bhogapatis*. These officers were directly appointed by the central government. The village administration was carried on by the village headmen. However, the village assemblies played a significant role in the village administration.

Society and Economy

The Hindu sects of Vaishnavism and Saivism flourished during the period of Rashtrakutas. Yet, they did not affect the progress of Jainism under the patronage of Rashtrakuta kings and officers. Almost one third of the population of the Deccan were Jains. There were some prosperous Buddhist settlements at places like Kanheri, Sholapur and Dharwar. There was harmony among various religions. There was a college at Salatogi, situated in modern Bijapur district. An inscription gives details of this educational centre. It was run by the income from the endowments made by the rich as well as by all the villagers on occasions of functions and festivals.

The economy was also in a flourishing condition. There was an active commerce between the Deccan and the Arabs. The Rashtrakuta kings promoted the Arab trade by maintaining friendship with them.

Cultural Contributions

The Rashtrakutas widely patronized the Sanskrit literature. There were many scholars in the Rashtrakuta court. Trivikrama wrote *Nalachampu* and the *Kavirahasya* was composed by Halayudha during the reign of Krishna III. The Jain literature flourished under the patronage of the Rashtrakutas. Amogavarsha I, who was a Jain patronized many Jain scholars. His teacher Jinasena composed *Parsvabhudaya*, a biography of Parsva in verses. Another scholar Gunabhadra wrote the *Adipurana*, the life stories of various Jain saints. Sakatayana wrote the grammar work called *Amogavritti*. The great mathematician of this period, Viracharya was the author of *Ganitasaram*.

The Kannada literature saw its beginning during the period of the Rashtrakutas. Amogavarsha's *Kavirajamarga* was the first poetic work in Kannada language. Pampa was the

greatest of the Kannada poets. His famous work was *Vikramasenavijaya*. Ponna was another famous Kannada poet and he wrote *Santipurana*.

Art and Architecture

The art and architecture of the Rashtrakutas were found at Ellora and Elephanta. At Ellora, the most remarkable temple is the Kailasa temple. It was excavated during the reign of Krishna I. It is carved out of a massive block of rock 200 feet long, and 100 feet in breadth and height. The temple consists of four parts - the main shrine, the entrance gateway, an intermediate shrine for Nandi and mandapa surrounding the courtyard. The temple stands on a lofty plinth 25 feet high. The central face of the plinth has imposing figures of elephants and lions giving the impression that the entire structure rests on their back. It has a three-tiered *sikhara* or tower resembling the *sikhara* of the Mamallapuram *rathas*. In the interior of the temple there is a pillared hall which has sixteen square pillars. The Kailasa temple is an architectural marvel with its beautiful sculptures. The sculpture of the Goddess Durga is shown as slaying the Buffalo demon. In another sculpture Ravana was making attempts to lift Mount Kailasa, the abode of Siva. The scenes of Ramayana were also depicted on the walls. The general characteristics of the Kailasa temple are more Dravidian.

Elephanta is an island near Bombay. It was originally called Sripuri. The Portuguese after seeing the large figure of an elephant named it Elephanta. The sculptural art of the Rashtrakutas reached its zenith in this place. There is a close similarity between the sculptures at Ellora and those in Elephanta. They might have been carved by the same craftsmen. At the entrance to the sanctum there are huge figures of *dwara-palakas*. In the walls of the prakara around the sanctum there are niches containing the images of Shiva in various forms - Nataraja, Gangadhara, Ardhanareesvara and Somaskanda. The most imposing figure of this temple is *Trimurthi*. The sculpture is six metre high. It is said to represent the three aspects of Shiva as Creator, Preserver and Destroyer.

3 Rajputs

‘Rajput’ is derivative of a Sanskrit word *raj-putra* which means “son of a king”. Rajputs were recognized for their bravery, faithfulness and royalty. They were the warriors who fought in the battles and took care of the governing functions. The Rajputs originated from western, eastern, northern India and from some parts of Pakistan. Rajputs enjoyed their eminence during the 6th to 12th centuries. Until 20th century Rajputs ruled in trounce majority in the princely states of Rajasthan and Surashtra.

In the 6th century, India was divided into caste systems which consist of The Brahmins, Kshatriyas, Vaishyas and shudras. The Brahmins was known as upper class Hindus who was only responsible for the sacred works. The Kshatriyas were the warriors who fought in the battles and took care of the governing functions. The Vaishyas were the agriculturalist, landowners, traders and money-lenders and the shudras known as the lower class Hindus who have to serve the above three caste. The Rajput falls in the category of the Kshatriyas. Throughout their periods of rule in northern India, Rajput built remarkable shrines, castles and forts and were eager supporters of paintings.

The Rajput had a widespread population almost of the subcontinent particularly in north, west and central India. Populations were found in Rajasthan, Uttar Pradesh, Uttarakhand Himachal Pradesh, Surashtra, Jammu, Haryana, Madhya Pradesh and Bihar.

The origin of Rajputs is the topic of argument. Authors, such as V. P. Malik and M. S. Naravane, considered that the period was not given to any particular community or communal group until the 6th century A.D, as there is no reference of the period in the historic record. Leaders and aristocrats from the intruders were called as the Kshatriya in the Hindu caste system, although others who trailed and helped them — such as the Jats, Ahirs and Gurjars - were ranked as Shudra. At the similar time, some congenial communities were graded as Rajput. Few examples of these are the Chandelas, Rathors and Bundelas. Aydogdy Kurbanov says that the integration was precisely between the Hepthalites, Gurjars, and folks from northwestern India. Though, some researchers, such as C. V. Vaidya and Gauri Shankar Ojha do not accept these integration philosophies.

Groupings in Rajputs

Rajputs are divided as vansh and vamsha. The vansh is further divided as Suryavanshi which denotes “House of Sun” who are descended from Lord Ram, Chandravanshi denoting “House of Moon” descended from Lord Krishna and the last one Agnivanshi from the “Family of Fire God”.

Beneath the vansh division there are smaller subdivisions which are kul or shakh (branch), khamp or khanp (twig) and nak (twig tip). Kul serves as primary identity among Rajputs and each one of them worship and is protected by their family goddess known as kuldevi.

The Suryavanshi clans are Bais, Chattar, Gaur, Kachwaha, Minhas, Pakhral, Patial, Pundir, Naru, Rathore and Sisodia. In Chandravanshi we have Bhati, Chandelas,

Bhangalia, Chudasama, Jadauns, Jadeja, Jarral, Katoch, Pahore, Som and Tomaras. Lastly in Agnivanshi we have Bhaal, Chauhan, Dodiya, Chavda, Mori, Naga, Paramara and Solanki.

Rajput Women

Rajput women were meant to do household work but were also skilled for the war and did not shy to go into the battleground if there were less number of males in the force. However, if the king and all their men died in the battle, Rajput women prefer to commit suicide instead of becoming prisoners to other rulers. This ritual was known as 'Johar' and was only practiced by Rajput woman.

Rajput Kingdom

The Rajput kingdom proved to be a very big difficulty to the whole Muslim conquest of Hindu India, during the period of Islamic invasions from 11th to 16th centuries. During the reign of Mughal Emperor Akbar (1556-1605 CE), Mughal authority was accepted by Rajput & were allowed into the emperor's court. They were given status in his administration & forces & also formed martial & martial associations with the Emperor.

Prithviraj Chauhan is the most prominent ruler of Rajputana dynasty. After the death of his father he ascended the seat at a small age of thirteen.

He was known for his skilled archery that he could aim based only on sound and did not even look at his target. In between he raised his territory and organized most of the Rajasthan and Haryana unifying Rajput against Muslim attacks. A Muslim defater called Shahabuddin Muhammad Ghori became threat to Prithviraj & his territories as he was capturing nearby empires. Prithvi Raj was defeated & captured at the second battle of Tarain. He was tortured & his eyes were blinded by red hot iron rods. Afterward, in an archery rivalry he exhibited his talent by striking targets. Ghori said to be has acclaimed for his accomplishment on hearing his voice, Prithvi Raj aimed an arrow in his direction killing him over.

Another famous ruler was Maharana Pratap. He was King of Mewar and was regarded as a fearless warrior & ingenious strategist, who successfully fought the Mughals & safeguard his people until his death. Slowly the power of Rajput declined as there was no match for the supremacy of Mughals.

When the British arrived in India, the Rajput states become colonies which in turn ended the reign of Rajputs forever. After India's independence (1947), most of the Rajput states in Rajputana were merged to form the state of Rajasthan within the Indian union.

When the British arrived in India, the Rajput states become colonies which in turn ended the reign of Rajput forever.

4 Society and Culture of Rajputs

Rajput's were valiant and aggressive fighters which they even considered as their 'Dharma'. They valued qualities and ideals that were of very high fundamentals. Yet they were large-hearted and generous and they took pride in their roots and lineage which to them was supreme. They were brave, egoistic and very forcefully loyal clan who gave shelter to the refugees and their foes.

Social and General Conditions of the People

- Wars conquests and victories was the dominating feature of the Rajput culture and society.
- The society suffered also because there was a great disparity in the standard of living of the people. They believed in caste and creed systems.
- The ministers, officials, feudal chiefs belonged to the upper class so they enjoyed the privileges to accumulate wealth as they were entitled to live in luxury and splendor.
- They were indulged in costly clothes, jewels and ornaments of gold and silver. They lived in palace like houses of several storeys.
- The Rajput showed their glory with their Harems and number of servants that worked under them.
- On the other hand the peasants were burdened with the land revenue and other taxes that were brutally taken by the feudal lords or else they had to render forced labor.

Caste System

- The lower castes suffered the animosities of feudal lords who looked upon them like vultures.
- Most of the workers like weavers, fishermen, barbers, etc. as well as tribal were treated very ruthlessly by their owners.
- The Rajput's as a new caste were more involved in image building and had supreme egos which made the caste system even more prominent.

Condition of Women

- Although the honor of women was much defined and matter of utter dignity to the Rajput's yet they lived in an unauthentic and handicapped society.
- The Rajput women of low class were denied the right to study the Vedas. However families of higher families received higher education. The laws for women were very stingy.
- They were supposed to follow higher ideals in terms to their men and society. They were supposed to gladly sacrifice themselves along with the dead bodies of their husbands.
- Though there was no 'purdah' system. And 'Swayamvar' type of marriage was in vogue in several royal families yet the society saw the evil practice of Infanticide and early marriage.

Education and Science

- Under the rule of Rajput only Brahmans and some sections of upper classes were entitled to be educated.
- The famous centre of higher learning was at Nalanda in Bihar and some other important centres were Vikramasila and Uddandapura. At this time only some Saiva centers of learning flourished in Kashmir.
- Religion and philosophy were the popular subjects for study and discussion.
- Yet during this time the overall, growth of the knowledge of science slowed down as the society became increasingly rigid, thinking was mostly confined to traditional philosophy also during this period Science did not get proper scope or opportunity to develop.

Architecture

- The Rajputs were significantly great builders who expended extravagantly on building forts, palaces and temples to show off their generous wealth and valor. In this period Temple building reached its zenith.
- Few significant temples are the Lingaraja temple, Jagannath temple at Puri and the Sun temple at Konark.
- Khajuraho, puri and Mt. Abu are measured most well-known temples built by the Rajput.

- Rajput was also known of building irrigation canals, dams, and reservoirs which are still considered for their precision and high quality.
- Foundations of many cities like Jaipur, Jodhpur, Jaisalmer, Bikaner, were laid down by the Rajput kings these cities were decorated with beautiful palaces and forts and are today known as Heritage Cities
- The Victory Tower at the fort of Chittor the Lake palace at Udaipur, Hawa Mahal and, Astronomical Observatory by Sawai JaiSingh in 18th century are some astonishing examples of very complexly built Rajput architecture.

Paintings

- The Rajput works of art can be ordered into two schools-the Rajasthani and the Pahari schools of painting.
- The subjects of the artworks were enormously affected by the Bhakti religion and for the most part portray scenes from the Ramayana and Mahabharata and Radha and Krishna in different temperaments.
- The system of both the schools is the same and both have made utilization of brilliant shades to explain scenes from the lives of the basic individuals.