

and 'manzha' were prepared with special technique. The kite flying was a popular mode of outdoor recreation for all classes of populace of Lucknow.

To sum up it can be said that in the Nineteenth century, the cultural fabric of Awadh owes its richness, exquisite beauty and myriads of colours to the prevailing literary milieu of the period; progressive development in music; painting, architecture, industrial art and of course the renowned 'Ganga'Jamuni Tahzeeb' that symbolized the confluence of Persian aesthetics and Indian cultural values. Further, the lakhnavi secular way of salutation 'Adab' and the fish motive brought to the limelight, a distinct character of this composite culture.

It is this cultural panorama of Awadh that the author Madhu Trivedi has spotlighted the vividly delineated in this excellent monograph. This well researched work is indeed a significant and valuable contribution to the realm of knowledge and could be apt spring board for further researches in socio-economic and cultural history. The presentation of the book is praiseworthy. The lucid and convincing language makes the book all the more, an interesting reading.

Notes

1. Ann Deane, *A Tour Through the Upper provinces of Hindustan*, (London, 1823), p.103.
2. K.B. Saiyyad Aba Muhammad, 'Some Autographs of King Nasir-ud-Haider', *Journal of the U.P. Historical Society*, Vol. I, 12 July, 1939, pp. 40-48.
3. Major Edward C. Archer, *Tours in Upper India and in parts of the Himalayan Mountains with an account of the Courts of the native princes*, Vol. I (London 1833), p.17.
4. Fredrick John Shore, *Notes on Indian Affairs*, Vol. I, (London 1837), p.83.
5. *Journal of Indian History*, No. 45, Vol. II, August 1967, pp. 582-607.
6. 'Lucknow Times' the *Hindustan Times*, 15 June, 2010

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Syed Anwarul Haque Haqqi, *Chingiz Khan : The Life and Legacy of An Empire Builder*, New Delhi: Primus Books, 2010, pp.xxx+326, Rs.995.

In general perception, Chingiz Khan (1155-1227) has been regarded as a blood-thirsty monster who, during the course of his invasions in different parts of Asia, massacred thousands of people and destroyed scores of flourishing cities. In the process, he is alleged to have wiped out the finest elements of Islamic civilization which had risen to great heights in the previous centuries. The

contemporary writers, both of the East and West, portrayed him in lurid colours that have always roused feelings of horror and disgust. The book under review (which has grown out of a doctoral thesis prepared under the guidance of eminent historian Mohammad Habib) demolishes the stereotypes about Chingiz Khan and examines his achievements in the context of his times as well as his long-term legacy. Our author, Haqqi, is clear about his objectives. He aims at exploring those aspects of Chingiz Khan's career that have been hitherto overlooked viz. trials of early life, conduct as a man, achievements as a military general and contribution as an administrator and legislator.

We learn that Chingiz Khan was born in the house of a tribal chief, who belonged to the Borjigin clan of the Mongols and headed 40,000 households. He was brought up in the harsh nomadic life which was characterized by constant migration in search of suitable pastures for herds of cattle. During his youth, he was pushed into adversity owing to the death of his father and desertion of his relatives. While struggling for sheer survival, he employed the tribal concept of 'sworn friend' (anda) in order to win over influential potentates. Gradually, he succeeded in subjugating such tribes as Taichiuts, Naimans, Merkits, Tatars and Jurkis. At the same time, he forged alliances with a number of tribes (e.g. Ovirat and Qinqurat) and integrated them with his own people. He benefited from an uneasy alliance with the Kereits, a Turkish tribe that dominated the riverine tract along the Great Wall. The chief of the Kereits, Toghril Khan (Wang Khan), treated Chingiz Khan as the 'elder brother of his son.' As the ambition of Chingiz Khan to create an empire in the steppes became evident, eleven tribes formed a confederacy against him. Chingiz Khan scattered the confederacy and defeated the powerful alliance of Toghril Khan and Jamuka Sechen (the chief of Jajirat clan of Mongols). His expedition against China forced the Kin emperor to sue for peace, transfer his capital from Yenking to Pyeni Iyang and finally to poison himself. At the end of a decade of warfare and conciliation, Chingiz Khan was accepted as the Khaqan (Khan of Khans) by a grand assembly (quriltai) of subject tribes. This momentous event, which occurred in 1206, coincided with the foundation of the Delhi Sultanate in north-western India as an autonomous state.

Haqqi shows that the emergence of the Mongol Empire was inseparably linked with Chingiz Khan's elaborate military campaign against the Khwarazmian Empire, which extended from the Jaxartes in the east to the Persian Gulf in the west. On the one hand, Haqqi describes a series of Mongol invasions against Khwarazm and, on the other, uncovers the political and military weaknesses of this kingdom. It is true that Sultan Alauddin Khwarazm Shah

ruled over extensive territories and had succeeded in inflicting a major defeat on the Ghorids at Andkhud, yet he failed to consolidate the foundations of his power and authority. The undue domination of his mother, Turkan Khatun, caused much internal conflict. His administration was oppressive, while his vassals were rebellious. The Shah's opposition to the caliph al-Nasir and alliance with the Qarakhitais generated widespread resentment on theological grounds. He ordered the execution of some merchants and envoys sent by Chingiz Khan and, thus, brought an avoidable calamity on his kingdom. Failing to anticipate the consequences of his provocative and undiplomatic actions, he failed to make any preparations during the next two years. Instead of taking a firm military stand on the Jaxartes (as suggested by his son Jalaluddin Mangbarni), he ordered his troops to withdraw into the forts that were located in the different parts of his kingdom. One after the other, Chingiz Khan overran the prominent cities of Transoxiana and Khurasan - Utrar, Bukhara, Samarqand, Merv, Nishapur and Herat. These urban centres were devastated, inhabitants were massacred, artisans were captured and Mongol superintendents (shahnas) were imposed. Relentlessly pursued across west Asia, Sultan Alauddin took shelter in an island of the Caspian Sea, where he died in utter frustration. The Mongols followed up their success by overrunning Azerbaijan and Georgia, even reaching as far as Caucasus. On the eastern front, the Mongols chased Jalaluddin Mangbarni (the Khwarazmian prince) beyond the Indus and occupied several Ghorid forts viz. Kalim, Fiwar, Firozkoh, Tulak and Saifrud. Returning to Mongolia after seven years of ceaseless warfare, Chingiz Khan chastised the ruler of Tangut for refusing to join the operations against Khwarazm.

Haqqi takes considerable pains to demonstrate that Chingiz Khan was not only a gifted military leader, but he was also a creative genius. This significant aspect of the conqueror was reflected in the organization of his army and civil administration. The army was structured on the decimal-cum-appanage system which ensured simplicity and efficiency. Every officer was accountable to his immediate superior, while none could desert the ranks. During the march, the army was segmented into seven divisions. It covered long distances at tremendous speed (200 miles in a single day) and bore great physical hardship. During an offensive, it relied on the elements of surprise, deception and terror. It often took recourse to flight and suddenly turned back to deliver the final assault. Its most decisive tactic lay in flanking cavalry units (tulughma) that penetrated the rear of the enemy. In contrast to other medieval armies, the Mongol army could separate itself from the person of the monarch and

attacked different targets at the same time. An elite guard, which comprised ten thousand (tuman) soldiers, performed multifarious duties and virtually constituted the household of Chingiz Khan.

Our author explores the multiple dimensions of the Mongol polity, which served the needs of a vast empire (extending from the Chinese Wall to the Caspian Sea) as well culturally diverse social groups, both nomadic and settled. The sovereign ruler, who was addressed as Khaqan, was elected by a general assembly (quriltai) of subject tribes. Besides the core areas administered by the Khaqan, his sons governed appanages as autonomous kingdoms. Neither military nor feudal, the Mongol Empire closely resembled a 'family corporation'. The ruling elite was bound to follow the supreme law of the land (yassa) which, to begin with, drew largely from the Mongol customs, but later acquired interpolations from Christianity and Islam. Laying down regulations varying from the conduct of war to the mode of cow slaughter, it immortalized the figure of Chingiz Khan and conferred legitimacy on his descendants. With a view to consolidate his authority and hold together his followers, Chingiz Khan claimed a semi-divine status. In the process, he engineered a merger of state and religion by institutionalizing the post of the chief Shaman (beki). A hereditary nobility was absent, though a favoured elite (tarkhans) enjoyed special privileges for nine generations. The horse post system (yam) linked the far flung parts of the Mongol Empire, besides contributing to a slow and silent process of cultural fusion. Absolute religious toleration was practiced and theologians of all creeds were exempted from taxes.

Haqqi rightly feels that the emergence of the Mongol Empire could not be grasped without a fair understanding of the Mongol society. Therefore, he delves into the social structure and social mores, paying adequate attention to the role of women. We learn that the Mongol society was constituted by several tribes and clans. The descendants of a common ancestor - along with their families, dependants and slaves - formed a tribe or clan. Since polygamy was not sufficient to replenish the fighting strength, a clan resorted to adoption (blood brotherhood) or incorporation of other clans. Sometimes the tribes converged to form a confederation, while these unions were sealed by oaths and rituals. Since the Mongols always moved in search of fresh pastures, they lived in movable dwellings (yurts) that were carried in large wagons and pulled by several pairs of oxen. Their favourite beverage was fermented mare's milk (kumiz). They consumed the meat of all animals and, during the winter months, ate dried flesh. Their apparel was made of leather and fur. The dead were buried along with the goods loved by them. Religion was free from dogma and

priesthood, but reverence was shown towards natural objects.

Haqqi asserts that the women enjoyed a respectable status in the Mongol society. Hard working and laborious, they performed a wide range of tasks from tending cattle to driving carts. They were devoted and loyal to their husbands. The direct relation between the need for a large progeny and the prevailing polygamous practices inevitably caused hierarchy among women and concubines. Women were inherited by successors like other forms of property. Women, who were abducted in war, were distributed among the victorious and, soon after, could be remarried or pushed into concubinage. Marriage ceremony did not include any prayer or sacrifice. The union, which was sealed by purchase or bargain, often acquired the semblance of force and violence. Conjugal rights were determined on the basis of possession and not mere claims. Political conflicts among the tribes were often resolved by strategic marriages. In spite of these customs, sexual morality among the Mongols was higher as compared to the Persians and Chinese. It is interesting to note that two women, mother (Oyelun) and wife (Bortei), played a crucial role in promoting the political career of Chingiz Khan. However, it is not clear as to why he bestowed one of his wives (Ibaha) on a leading commander (Jurchidai) as a reward for 'inestimable service.'

Haqqi does not confine himself to describing the military and administrative achievements of Chingiz Khan. Instead, he also examines the long-term consequences of the formation of the Mongol Empire on the history of Eurasia. At the same time, he seeks to wash the stains of cruelty that have been repeatedly affixed on the personality of Chingiz Khan. Haqqi endeavours to achieve these objectives by highlighting the personal virtues of Chingiz Khan, by placing his actions in the appropriate historical context and by comparing him with great generals who had earned abiding fame for their conquests. Haqqi asserts that Chingiz Khan possessed several qualities of head and heart. The Mongol empire-builder was a respectable family man, who was deeply attached to his kith and kin. He took a keen interest in the welfare of his followers, who were often loaded with lavish awards. Being an excellent judge of men, he did not hesitate to appreciate the bravery among his enemies. It is true that his military outlook was combined with the instinct of acquisition. He was thoughtful in planning and methodical in approach, but never capricious or heartless. For him, cruelty on the battlefield was a military necessity, as it was calculated to strike terror in the enemy and to make him surrender. After all, he represented the customs of the nomadic tribes of the steppes. As a military commander, he was quite different from Alexander and

Timur, but bore similarities with Napoleon. Starting from a scratch, he transformed the warring Mongol tribes first into a standing army and then into an empire. He not only invited Chang Chun (the famous Taoist philosopher of China) to his court, but also sought his advice on governmental matters.

Our author believes that an objective assessment of Chingiz Khan's achievements can be made by examining the long term impact of his policies and actions. For example, the demise of Chingiz Khan did not have an adverse impact on the areas under his rule. It was true that the unity of the Mongol Empire was undermined by vastness of territorial expanse, cultural diversity of the subject peoples and weakening ties of blood relationships. As a result of the inevitable fragmentation, the appanages emerged as independent and sovereign states. Though the development seemed to dilute the imperial principle, yet it proved a blessing as the alien Mongol rulers were absorbed in the mainstream of local culture. The regions, which had earlier been the victims of Mongol ferocity, began to experience economic growth. Thus, Chingiz Khan is understood to have left a legacy which, while forming the basis of the Mongol rule, consisted of five principles (Mongol Panchsheel) - abolition of the hereditary system of monarchy and aristocracy, enforcement of justice, rule of law, religious tolerance and opening of public offices for men of ability. Taking a long term view, it is possible to suggest that the formation of the Mongol Empire contributed to perceptible progress in material and cultural life. The Mongols patronized the development of art, science and literature. Though they had conquered Persia, yet they were themselves won over by the Persian culture. They opened up China to the outer world and carried the technological devices of the Islamic lands to Europe. In the political realm, they paved the way for three major historical developments - establishment of the Ottoman Empire, the rise of Timur and the foundation of the Mughal Empire under Babur.

The book under review is quite relevant to the students of medieval Indian history, because the emergence of the Delhi Sultanate cannot be understood without taking into account the Mongol presence in north-western India. Let us recall that Chingiz Khan pursued the Khwarazmian prince Jalaluddin Mangbarni across the Indus. The fear of the Mongols prevented the ruler of Delhi Sultanate, Shamsuddin Iltutmish, from offering shelter to Mangbarni, who was forced to fight hard for a precarious existence in Multan and Sindh. Throughout the thirteenth century, the Mongols constituted a serious threat to the fledgling Delhi Sultanate. On the one hand, the Mongols occupied parts of Punjab up to the Beas and patronized several disgruntled nobles of the Delhi Sultanate. On the other hand, they led frequent predatory raids across the

Punjab plains and even penetrated as far as Delhi. They also exercised their control over the Qarluqs, who had carved out their own kingdom that extended across both sides of the Indus. In view of these developments, the Delhi Sultanate was constrained to divert its resources to defend the north-western frontier against the Mongol onslaught. What is more significant, the widespread Mongol depredations in different parts of Asia forced a large number of Muslim refugees to migrate and settle in the towns of north-western India. This migration, largely slow and silent, contributed to the cultural fusion that marked the history of the Delhi Sultanate. The present volume promises to provide insights into the nature of Mongol intervention in north-western India.

While concluding this review, we may look at some distinctive features of the book. In a detailed appendix, the author analyses the major primary sources on which the book is based. This portion encompasses the writings of Minhaj-i-Siraj Juzjani, Alauddin Ata Malik Juwaini, Rashiduddin Fazlullah, Hamdullah Mustaufi, Abdullah bin Fazlullah, Ibnul Asir and Ibn Khaldun. It also includes a discussion on the merits of a significant Sino-Mongol chronicle entitled *The Secret History of the Mongol Dynasty*. However, it does not include a critique on the observations of travellers - Plano Carpini, Marco Polo, Ibn Battuta and Meng Hung - who have provide valuable evidence on our subject. The book contains seven historical maps, which complement the text in several meaningful ways. Last but not least, the publisher (Primus Books) has done a tremendous job in producing a beautiful volume, which is sure to benefit the students of medieval history.

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Meera Nanda, *The God Market: How globalization is making India more Hindu*, Noida: Random House, 2009, pp.241, Rs 395

In recent years there has been resurgence of different kinds of literature about globalization and its impact on Indian society. Globalization as multifaceted phenomenon creates a world of uneven development on the one hand and constructs certain kinds of ideological commitments to sharpen the tendencies of religious and fundamentalist beliefs on the other. It also creates the political religiosity, coupled with Hindu majoritarianism. In this connection, Meera Nanda, a well known researcher in the domains of secularism, philosophy of science and social and political history of contemporary practices of religious institutions in India, has contributed more than

six monographs in the intensely debated and contested areas of inter-disciplinary research. Her latest book on *The God Market: How globalization is making India more Hindu* is a welcome addition to the research on secularism and generates a debate on globalization and its internal ideological connections with religiosity and its overall impact on the very fabric of Indian society. She has critical capacity to articulate her perspective and arguments lucidly. The theoretical issues and philosophical debates, she is trying to engage with in this book under review, is one of the most contentious terrains within contemporary scholarship, where she is trying to critically examine the ideology of globalization and its political and social consequences for Indian public institutions, and how, over the years these institutions of collective democratic responsibility have witnessed radical changes and became more globalised in terms of Hindutva ideology. However, these rationalist and secularist concerns over globalization and its linkages with fundamentalism and political religiosity have been the subject matter of curious debate between modernist and post-modernist scholarship. They articulate and problematise these aspirations from different canons. of rationality and efficacy of scientific temperament in the making of Indian society a more dynamic and egalitarian one. But they hardly reach out for any consensus on these issues in their quest for meanings and roots of religiosity in understanding the meaning and role of globalization in India.

In this book the author has deconstructed the narrative of 'us' and 'them' and tried to show; how India is not free from politicized religiosity which manifests itself in a growing sense of Hindu majoritarianism. Indeed, globalization is making the entire world more religious- and all religions more political and though they are drawing closer economically, people all over the world are becoming more self-conscious of their religious and civilizational heritage. She reiterates that globalization has been good for gods-and often, sadly for gods' warriors as well who incite conflicts and violence in the name of their faith. And India is no exception to this global trend.

In exploring the dimensions of religiosity in the times of globalization, the author intends to capture the trends and changing texture of everyday expressions of Hinduism analyzing the larger political, economic and institutional shifts, which India is experiencing as it emerges as a 'major' player in global economy and world politics. In order to substantiate her arguments, she refers to the patterns of migration from India, how people migrate with their religiosity and god to the host culture and assert their identity in a more vigorous manner simultaneously making use of new opportunities opened