

CBSE Class 7 Social Science History Notes Chapter 5: In Chapter 5 of CBSE Class 7 Social Science History, titled "Rulers and Buildings," students learn about the big buildings rulers made in ancient times. These buildings were important because they showed the power and beliefs of the rulers. The chapter talks about different kinds of buildings like forts, palaces, temples, mosques, and tombs.

It also explains how different rulers from different dynasties built these buildings in their own style. By studying these buildings, students can understand how society was back then and what was important to people. Overall, this chapter teaches students about the importance of these old buildings and how they tell us about history.

CBSE Class 7 Social Science History Notes Chapter 5 Rulers and Buildings Overview

The notes for Chapter 5 "Rulers and Buildings" in CBSE Class 7 Social Science History have been created by subject experts from Physics Wallah. This chapter talks about the big buildings rulers made in ancient times. These buildings, like forts, palaces, temples, mosques, and tombs, were important because they showed how powerful the rulers were and what they believed in.

The notes help students understand how different rulers from dynasties like the Cholas, Chalukyas, Pallavas, and the Mughals built these buildings in their own styles. By studying these notes, students can learn about the history of India and how these buildings reflect the times they were built in.

CBSE Class 7 Social Science History Notes Chapter 5 PDF

You can access the PDF for CBSE Class 7 Social Science History Notes Chapter 5 Rulers and Buildings through the provided link.

It is a valuable resource for students looking to deepen their understanding of this important period in Indian history.

CBSE Class 7 Social Science History Notes Chapter 5 PDF

CBSE Class 7 Social Science History Notes Chapter 5 Rulers and Buildings

Rulers and Buildings

Between the 8th and 18th centuries, rulers and officials constructed two main types of structures. Firstly, they built forts, palaces, luxurious garden residences, and grand tombs. These were secure, impressive places for the rulers to rest and live in.

Secondly, they constructed buildings for public use, like temples, mosques, tanks, wells, caravanserais (resting places for travelers), and bazaars. Rulers aimed to earn the admiration of their subjects by providing for their needs and comfort through these structures. Most of the construction work was carried out by others, often by merchants. While temples, mosques, and wells still exist today, the large mansions (Havelis) of merchants from this period are mainly found from the 18th century onwards.

Engineering Skills and Construction

Monuments provide valuable insights into the engineering skills and construction techniques of their time. For instance, a basic roof is typically created by placing wooden beams or a slab of stone across four walls. However, constructing larger rooms with intricate superstructures demands more advanced techniques.

From the 7th to the 10th centuries, architects began incorporating additional rooms, doors, and windows into buildings. Roofs, doors, and windows were crafted by positioning a horizontal beam between two vertical columns, a style known as "trabeate" or "corbelled" architecture. This method was commonly used in the construction of temples, mosques, tombs, and buildings associated with stepped wells (Baolis) from the 8th to the 13th centuries.

Temple Construction in the Early Eleventh Century

In the early eleventh century, King Dhangadeva of the Chandela dynasty built the Kandariya Mahadeva temple dedicated to Lord Shiva in 999. This temple featured an ornate gateway leading to an entrance and the main hall (mahamandapa) where dances were performed. The main shrine (garbhagriha), where the chief deity was placed for ritual worship, was accessible only to the king, his immediate family, and priests. The Khajuraho complex housed royal temples that were off-limits to commoners but adorned with intricately carved sculptures.

The Rajarajeshvara temple at Thanjavur boasted the tallest shikhara (tower) among temples of its time. Constructing it posed challenges as there were no cranes back then, and lifting the 90-tonne stone for the shikhara's top manually was impractical.

To overcome this, architects devised an inclined path, starting over 4km away and not too steep, to facilitate the stone's transportation. They placed the boulder on rollers and rolled it to the top. Once the temple was completed, the path was dismantled, but the locals remembered the construction experience for a long time. Even today, a village near the temple is named Charupallam, meaning the "Village of the Incline".

Two significant technological and stylistic advancements emerged in the twelfth century. Firstly, the introduction of the architectural form called "arcuate" saw arches bearing the weight of the superstructure above doors and windows.

Secondly, the use of high-quality limestone cement, mixed with stone chips and hardened into concrete, became increasingly prevalent in construction. This innovation facilitated the construction of large structures, making the process easier and faster.

Building Temples, Mosques and Tanks

The construction of temples and mosques was a reflection of the devotion, power, and wealth of the patrons. These places of worship were meticulously crafted to showcase the patron's reverence and status. For instance, the Rajarajeshvara temple, built by King Rajarajadeva, was dedicated to his god, Rajarajeshvaram.

By naming the temple after his god, the king aimed to embody divine qualities and demonstrate his devotion. The largest temples were typically commissioned by kings, and the lesser deities within these temples represented the gods and goddesses of the ruler's allies and subordinates, symbolizing the unity of the kingdom under the king's rule.

On the other hand, Muslim rulers like Sultans and Padshahs did not claim divine status. Instead, they were often described as the "Shadow of God" in Persian court chronicles. For example, an inscription in the Quwwat al-Islam mosque highlighted Sultan Alauddin's qualities akin to those of revered historical figures like Moses and Solomon.

As new dynasties rose to power, rulers sought to assert their moral authority. Constructing places of worship allowed them to establish a close connection with God, especially during times of political upheaval. Rulers also patronized scholars and religious leaders, transforming their capitals and cities into cultural hubs that brought renown to their rule.

Rulers facilitated access to precious resources like water by constructing tanks and reservoirs. For instance, Sultan Iltutmish built the Hauz-i-Sultani, a large reservoir near Delhi, to provide water for the people.

Furthermore, rulers often built tanks and reservoirs for the common folk's use. These water sources were sometimes integrated into religious sites like temples, mosques, or gurdwaras, serving both practical and spiritual purposes for the community.

Why were Temples Targeted?

Temples became targets during conflicts between kingdoms because they were symbols of a king's devotion to God and their wealth and power. When one kingdom invaded another, attacking temples was a way to weaken the enemy's morale and demonstrate superiority.

For example, in the early 19th century, when Pandyan King Shrimara Shrivallabha invaded Sri Lanka and defeated King Sena I, he seized valuable items from Buddhist temples, including a golden Buddha statue. In retaliation, the next Sinhalese ruler, Sena II, ordered an invasion of Madurai, the capital of the Pandyas, to reclaim the stolen statue.

Similarly, in the early 11th century, Chola king Rajendra I built a Shiva temple in his capital and filled it with prized statues taken from defeated rulers. These statues included items like a Sun-pedestal from the Chalukyas, a Ganesha statue, several statues of Durga, a Nandi statue, and more from various kingdoms.

Sultan Mahmud of Ghazni, a contemporary of Rajendra I, attacked temples of defeated kings and looted their wealth and idols. By destroying temples, especially the one at Somnath, Mahmud gained recognition as a hero of Islam.

Attacking temples served political and religious purposes, as it not only weakened the enemy but also bolstered the attacker's reputation and authority.

Gardens, Tombs and Forts

Mughal architecture was renowned for its complexity and beauty, with rulers like Babur, Humayun, Akbar, Jahangir, and Shah Jahan personally invested in literature, art, and architecture. Babur introduced the concept of formal gardens called Chahar bagh, or "four gardens," with symmetrical layouts divided by artificial channels. Akbar, Jahangir, and Shah Jahan built stunning Chahar baghs in places like Kashmir, Agra, and Delhi.

During Akbar's reign, architects drew inspiration from the tombs of Central Asian ancestor Timur, incorporating towering domes and tall gateways. Humayun's tomb exemplifies Mughal architecture, featuring a central hall surrounded by eight rooms made of red sandstone and white marble.

Shah Jahan's era witnessed a fusion of various architectural elements into a grand synthesis. A significant feature was the ceremonial halls of public and private audience, meticulously planned within large courtyards known as chihil sutun, or 40-pillared halls. Shah Jahan's audience hall resembled a mosque, with his throne placed on a pedestal symbolizing the qibla, the direction of prayer.

Shah Jahan emphasized the king's role as a representative of God on earth and the connection between royal justice and the imperial court. This was depicted in the Red Fort at Delhi, where pietra dura panels portraying the Greek god Orpheus conveyed the idea of harmony and equality under the king's justice.

In Agra, Shah Jahan implemented the Riverfront garden format, seen in the Taj Mahal's placement on a terrace by the river, surrounded by gardens. This architectural design allowed the ruler to control access to the river, with only select nobles given riverfront homes. In the new

city of Shahjahanabad in Delhi, the imperial palace dominated the riverfront, while other nobles were situated away from the river.

Region and Empire

Between the 8th and 18th centuries, there was a notable increase in construction activity across regions, accompanied by a rise in the exchange of ideas. This led to the adoption of architectural traditions from one region by another. For instance, in Vijayanagara, the rulers' elephant stables were influenced by the architectural style of the neighboring Sultanates of Bijapur and Golconda. Similarly, in Vrindavan near Mathura, temples were built in styles resembling Mughal palaces found in Fatehpur Sikri.

In Bengal, local rulers developed a unique roof design known as the "Bangla dome," which resembled a thatched hut. The Mughals were impressed by this style and incorporated it into their architecture. Many buildings in Akbar's capital, Fatehpur Sikri, reflected architectural influences from Gujarat and Malwa.

Although the authority of the Mughal rulers declined in the 18th century, the architectural styles they patronized continued to be used and adapted by other rulers seeking to establish their kingdoms. This exchange and adaptation of architectural traditions contributed to the rich and diverse heritage of Indian architecture.

Benefits of CBSE Class 7 Social Science History Notes Chapter 5 Rulers and Buildings

- **Simplified Understanding:** The notes are written in a simple language, making complex historical concepts easier to understand for Class 7 students.
- **Structured Information:** Information is organized systematically, facilitating better retention and understanding of key concepts related to rulers, buildings, and architectural styles.
- **Historical Context:** Students gain insight into the socio-political and cultural context of the medieval period through the discussion of architectural marvels built by rulers.
- **Enhanced Learning:** By studying these notes, students not only learn about historical facts but also develop critical thinking skills by analyzing the significance of architectural achievements in the context of rulership and society.