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## The Political Condition Of The Bengal As Reveled In The Book Sekhsubhodaya

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Basically the book dealt with the contents relating to the adventures of the sheikh Jalal Uddin Tabriz before and after this coming to the court of king Lakshmana Sena of Bengal and also the adventure of the people with some animal fables folk fables in which harmony of historical, political and Cultural elements is tuned, if we share a minute and analytical observation therein. Apart from those inportant elements woven in the body of the story, the establishment of communal harmony between the Hindus and the Muslims tendered the work a separate status and also created a valuable instance or model to be followed by the people for years to come on the other hand the books historical elements cover the persons as well as some events also, in which most of them played important political role in the regen of Lakshmana Sena.

Although 'Seksubhodaya' apprising of historical inpastunce cannot take or separate stand as keeps silent about political condition as both of them on never keep a part but sing on the same string learning the equal interest. Hence the subject matter rounds about the sheikh, yet the reign of king Caksmana Sena cannot stand asite. The monarchy of the sena rulers , though silently comes in disorder during the last part of the reign of Lakshmana Sena due to his old age yet it deserves omalylical froecss as regards to the determination of political condition of the Bengal. regarding due honor and rehabilitation of the people was another success to the administration of king Caksmana Sena which was suppasted lay the author in the book in chapter XVII there was in no controversy about the efficiency and popularity of the the king Caksmana Sena which was proved by the ofher historical sources. The king accompanied by the seikh rushed to the spot to move away the difficulties and after the function was over the seikh found rewarded so apart from this the political condition of Bengal as reflected in the taxt in farnished and the reign of king Laksmana Sena is depicted here also.

A text apprising of historical importance cannot take a separate stand or keeps silent about political condition, as both of them can never keep apart but sing on the same string bearing the equal interest. In a word ic is to be admitted that historical and political parts never betray themselves, but step forward with hand in hand. On such a condition political condition of Bengal is to be pointed out carefully so that a picture of the-then society can be revealed.

Here the text, Selasubhodayā, is a romance-cum-collection of Folktales, not restraining its own greed for - - . an utter forgery to authorship and literary side which will be a matter of discussion in the coming chapter. Some purpose is playing behind such dishonest attempt if we glance at the scope of the work, to establish antiquity and authenticity of this work relating to the shrine of a Mohammedan saint and rights of the shrine to some connected landed property, the work is simply manufactured. To make this work more promia nent, attractive and dignified a few pseudo-historical verses, some anecdotes, historical persons are enshrouded. Though the subject-matter rounds about the seikh. yet the reign of king.

Lakshmanasena cannot stand aside. The monarchy of the sena rulers, though slightly comes in disorder during the last part of the reign of Laksmanasena due to his old age yet it deserves analytical process as

regards to the determination of political condition of Bengal. Prior to the determination of political condition, we glance at the reign of Laksmanasena, the last great king of his family. Lakṣmanasena who succeeded his father vallala to the throne had a good many titles and epithets coupled with his name. These are aśvapati, gajapati, narapati, rājatrayādhipati, paramesvara, paramabh attāraka, paramasaura, mahārājādhirāja, arirāja and Madanas ankara. Though the exact date of coronation ceremony of Lakṣmana Sena has not yet been precisely determined, he came to the throne in 1170 A.D, His reign was marked both for the glorious career of his early life and for the serious reverses of his old age. As revealed in Madhāinagar and Madan apāṇā grant his early career was known. From the former grant we know that he led an expedition to Kalinga while quite a youth, subdued the king of Kāmarūpa and defeated the king of Kāsi. The latter grant records that he erected sacrificial posts in Puri, Benares and Prayāga to celebrate the victory. The above two statements signify that his expedition to Kalinga happened twice. His first Kalinga war was probably made in connection with the expedition of his grandfather Vijayasena which led to the defeat of Rāghava, Vijayasena ruled for an exceptionally long period and it has become just possible as his grandson Lakṣmanasena attained sufficient maturity at the time of his Kalinga war. The second Kalinga war of Lakṣmanasena might have been fought against either Rājarāja II, son of coḍaganga or Anargabhima II, the successor of rājarāja II and another son of codaganga. Vallabhadeva of Assām was most probably the king of Kāmarūpa defeated by Lakṣmanasena and spoken of in the Madhāinagar grant.

The glorious and magnificent career of Lakṣmanasena suffered a set back in his old age. The celebrated Tabakat-i. Nāsiri of Minhāj tells us that between 1193 and 1205 A.D. he was totally defeated by Bakht-yār-Khalji and his capital Nudia was sacked. According to R. D. Banerjee and s, Koomar the defeat of Lakṣmana Sena at the hand Bakht-yār was a pure myth as Lakṣmanasena had been dead long before the Nudiah raid of Bakht-yār happened.<sup>5</sup> However, the period of Lakṣmana Sena was highly praised for his strong and absolute authority to his subjects who were very hopeful and faithful to his loyalty. Mutual faith happiness love affection prosperity peace and justice were the outcome of the glorious administration of Lakṣmana Sena.

The present text Sekasubhodayā tells about the reign of Lakṣmana Sena and the political condition is to be determined just after the historical importance of the said text has been met out. The king Lakṣmana Sena, a strong advocate of Hinduism, trying to establish Hindu monarchy as a whole in his kingdom barely tolerates any association with the foreigners specially with the Muslims. Such an intolerance is resisted at the advent of the seikh in the beginning of this book. This adverse scene is marked by the King's minister Umāpatidhare and he becomes astonished as he knows that his lord is a born Muslim-hater and Muslim killer." The minister cannot realise a proper meeting of two ends. The minister was not in capacity to hold himself and showed his valour to place his grievance before his master.

The king Lakṣmana Sena in his old age did not slip away from Orthodox path, but had a mind to honour supremacy dignity and holiness of other even belonging to other community. viz. Muslim with an intention of bearing tolerance in the Hindu king's mind. To maintain peace and solidarity in open mind is necessary and it was maintained by the supreme authority of a country as that person stands as an example. Tolerance can never be explained as feebleness or disability, but can be regarded as a venture to bring prosperity in future. Tolerance, therefore, in one side shows broadness and expansion of mind, on the other side relates to amity and honesty with an intention to attract others. So far it is a seed of all success. By tolerance all sorts of anxieties Sorrows griefs are never assembled Come or become diluted. This instance is strongly felt by benign behaviour of his subjects to an unknown Mohammedan monk whose unassuming constructive personality has charmed every body. People of all communities never feel loneliness, but a strong feeling of equality and solidarity remains. The Brahmans, the Mohammedan ascetics and the yogis have not only been well fed but also honoured as revealed in chapter XXII. No discomfort or dissatisfaction comes from any corner of the text in common interest. All sects of people were in practice of religious function, viz, bathing in the Ganges, attending of religious rites, utterance of holy verses, wearing colourful dresses in the religious ceremonies etc. No difference among caste, creed is seen. But if any sort of indelcent and obnoxious behaviour happens is severely taken. Rule of law always favours honest people but dishonest persons are sometime driven out from his territory considering rank and file of him. Due honour was shown to the respectable persons. Knowledge, deliberation, judgement and sagacity were considered first and these made persons to put into counsel, Proper justice from the court of the king was acceptable to the parties in

litigation or dispute. All the councillors in the court of Laksmana Sena were persons of well repute and possessed dignified positions in the society.

All beneficiary works were highly praised and due return in cash or kind was presented. The king wanted to make his subjects happy and prosperous. Whenever any report of any danger or discomfort is presented the king with his councillors went to the spot to mitigate the problem. Here the king accompanied by the seikh rushed to the spot to move away the difficulties and after the function was over the seikh found rewarded.

Valuable materials were considered to be the property of the king. If any one possessed that material, he must have to conceal it. If that material had been revealed to anybody he or she should be punished.”

Rehabilitation of the people was another success to the administration of King Laksmanasena. It was furnished in chapter XVII.33

Thus, in short, the political condition of Bengal as reflected in the text is furnished and the reign of King Laksmanasena is depicted here also. The flavour and grandeur of the Sena dynasty had been displayed precisely but prominently.

Key word: - Adventure, Folk Fable, Historical elements, Separate Stand, String bearing, Controversy, Accompanied.

Asmin samaye ekopi detach samayato Bhumans nipatya rajanam jhapayamasa .nandi nama kselrpalah pratyaha manusyam vidhrtya khadyanasa .

Raja Srutam asrutam krtvavativasthate Sako vadat rayanam . Katthametad rajye aristam srutvativasthase? Uttisha , maya saha gamyatam amatyena saha dvaveva gatavantah . sekapi sakrodhastam pasyamanena nandi danavapatir bhasma dhavat .Sustho desobhavatb tada taddesam raja sekaya pradapayamasa, svayameva sekopi nama sthapayamasa nqndauvetipouram karayamasa .

SSD. Ch. XVIII, lines 10-16,18,20-22 , Page-97

sekah amulayani Dhanani katham naniyase bhadram na karosi ,punar api vanik bhumaunipatya padayor grahanam krtvavadat cirasevakoham pradiyatmiti dattva punaraha easekahe. He vanik rayadhano sau kadacit vyaktikarosen.

SSD. Ch.XV, line 3-6,p Page-78

#### Notes our references

1. Efigrafia indica – vol-5, page-184

2. “tatra yo yavano yati tam ghatayati”

SD.Ch- I, lines-18, page-48

3. Tadulitam mantra nabhinsandati . Srun gajan durjanena sahalapyitum na yuklayale. Sarvam mayam krtva samayatah . yathestam gacchatu.

SSD.Ch-XXII, lines 26-28, page-3

4. Nilapralharajye vasamane tatoham vaibrahmanaih saha purnamasi tatra .samaayale sati vahuni bhaksyadravyani cayitva brahmanams cadau bhajayamssuh tato durvesanapi tato yoginah .

SSD./Ch-XXII, lines 1-4 , page- 113

5.punarmam raja vanadatesrnu seka tvam dusayate caura it punar asmakam gira vrtha kriyate . raja haram napitaya pradapay of funah sekavaraktanm desad vahiskarayamasa . punar mamavadid raja yafra maya niyamopi seko vidyale tatra tvam gaccha gatva sukhenavalstha.

SSD.Ch-XXI, lines-24-28, page-110

6. Lakshmana asena's court was adorned by scholars like Halayudha misra, Govardhanacarya, jayadeva etc.

SSD.Chs-III,V,XIV,XIX

7. tato raja sekam avadit . he mahatma tvaya putharistam adhodesam prathame tubhyam pradadadattam. Paramva kim samajnapayase tatah samajnapayase. Idam desam aranyam yusmakam pradattam .desristamadhastalam gatah tatah svayameva sekopi dev atalan ama frathame sthapayamasa. Punar janapadam samaniya tatra dese nivasayamasa.

SSD.Ch-XVII, lines- 24-27, page- 93 and lines- 1-3, page- 94

