National Security And Ancient India: An Analysis From Historical Perspective

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Abstract

It is largely believed that the idea of national security has been developed with the emergence of the nation-state in the 17th Century and it became popular during the period of Second World War. It is also true that the contemporary issues create a great stress and challenge upon the nation towards maintenance of the territorial integrity of a country. However, if we look back to India's past, we can see the extremely rich practices of national security existed there in the history. There have been documents, guiding principles related to perseverance of peace and which worked as guiding philosophies for years are rarely acknowledged at international arena. To understand the Indian strategic culture, protective measures against threats and perseverance of peace within the territory, one must understand the principles embodied in the Vedas, Ramayana and Mahabharata and particularly the Arthashastra. India, as a nation has witnessed several phases of development in the history. Amongst all, the Mughal and the Maratha phases are marked for their excellent performances in real power politics and the securing of a state's security interests.

Keywords: Ancient India, National Security policies, Vedas, Arthashastra, Mughals, Marathas.

1. Introduction

Maintenance of peace and security has been one of the most important concerns of human civilization since time immemorial. National security is though a lately developed concept but it is important to note that the idea of security had been there as a

primary aspect of state mechanism in ancient times too. The concern as to the security has assumed significance and urgency in the contemporary thermo-nuclear age. However, if we look back at ancient Indian state administration, we can find some profound importance of real power politics and securing of state's national interest. The issue of national security has attracted profound attention of International Relations theorists, who have produced vast of literatures in this regard. Surprisingly, the contemporary thinkers have hardly cared to take into consideration of accounts of ancient thinkers and security strategies followed during ancient times in India.[1] It is therefore pertinent to mention that Indian thinkers have delved much deeper into this problem and their thinking has a great relevance in addressing contemporary issues concerning both national and international peace and security.

The term national security has been in use prominently since 20th century only. It is indeed a revolutionary concept in the west with the emergence of ethnic, linguistic, religious and communal tensions in the post 2nd World War period. The transformation of the concept of national security may be a revolutionary in the West but as to India, there have been policies and frameworks as to security issues quite back in the history. The spirit of protection from external threats and maintenance of peace and security within the territory has its roots in ancient political tradition, where the ruler's primary duty was maintain Raj-dharma (duty of rulers). The idea of Raj-dharma was perceived to be the prosperity and happiness of his people. It has been pointed out by many experts on Indian culture that kings were expected to nourish their subjects as a father nourishes his offspring. They were expected to protect their kingdoms from external threats as well as internal disorder. Therefore, it can be said that the concept was embedded with the principles of Raj-dharma. The policy of Raj-dharma includes military strategies, alliances and crucial elements like fortifications for safeguarding the realm. Concepts like Dhamrayuddha underscored the ethical conduct of wars, promoted just and proportionate responses to external challenges. The framework of Raj-dharma also provided a moral

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[1] Pradeep Kumar Tripathi, Varalika Nigam, "Revisiting National Security Laws in India and Reconciling the Differences with Civil Liberty"*International Journal of Law, Management and Humanities*, 4/1 (2021).

and ethical foundation for governance, influencing decisions related to national defense.[2]

In this paper, the authors intended to cover the idea of national security in ancient times and the practices followed. In this discussion the primary objective of the paper is to re-discover the significance of the policies undertook as to maintenance of internal security. Though the relevance of ancient Indian administration is hardly acknowledged by at global level by the scholars of 20th Century, but by reviewing papers and documents as to the issue, the authors found many of the policies that existed during ancient period are quite relevant in present day situation. There have been instances and events which could be way forwarding in today's context. In this regard, to highlight the issue and discuss the relevance, the authors would give due consideration to the idea of security in the Vedas, epics like Ramayana and Mahabharata, famous political treaties Arthashastra by Chanakya. Apart from the above, the paper would also cover briefly about the policies and framework undertaken by the Gupta Empire of Magadha, administration under the Mughals and the administration of Shivaji as to the strive of safeguarding the territory from external attack and preservation of peace within the territory. As a limitation to the study, it is necessary to mention that though our present legal frameworks are rooted with the colonial legal system largely and so as with the security issues too. But our paper does not cover the issues of security threats and policies undertook by Britishers to tackle them in this study.

2.   The Vedic Scriptures and Internal Security

Law and order administration is the fundamental requisite of a society for the development of its culture and achievement of its all round welfare. Without an administration of law and order, no society can survive. A sound law and order situation establishes a socio-economic and politically stable state. India has a great legacy of sound law and order. The Vedic scriptures of ancient India have some references on maintenance of law and order. There have been references as to protect people from threats as well. Provisions as to the role of a king have also got importance in the Vedas.

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[2] V.R. Ramachandra Dikshitar, *War in Ancient India*, MacMilan & Co Ltd., Madras, 1948.

During the days of Vedic civilization, the cities and towns were built in accordance with the Vastu Shastra. It was thus believed that the super natural forces join the ranks of the king's resources and thereby to protect the kingdom. The protection was both from the attacks by other kings and damage by natural calamities.[3]

Panchatantra, which is a literature from Vedic period, is a collection of five volumes of stories written to instruct the different aspects of kinghood. The five volumes of the book together serve as a manual for a prospective king or decision maker. Though basically the book is a collection of animal stories, however it is to help the new kings in deciding how to rule, how to choose his fellow friends, fellow ministers and how to conduct his affairs in daily life etc. The five tantras or the principles as portrayed by the Pancharatna are the Mitra Bheda (loss of friends), Mitra Labha (gaining friends), Suhrud Bheda (causing discord between friends), Vigraha (separation) and Sandhi (mutually agreed). The Pancharatna also professes to deploy four key strategies namely Sama, Dana, Bheda and Danda judiciously. Sama is to make friends with the enemy through accords and treaties. Dana is to buy out the enemy. Bheda is to create differences amongst the ranks of the enemy and Danda is the actual war that is the final resort. There are also suggestions as to the right timing for deploying the relevant strategies.

The Vedic scriptures mention about a wide range of astras or weapons. Different types of battle formations are also discussed in them. The system of appointing secret spies for collection of information for the safety and well being of the state has been mentioned in some scriptures. The kings were expected to build deterrents and immunization shields as a measure to prevent the enemies from attacking the state. The Yajurveda advises to human beings to pay respect and look each other with a friendly outlook.

Apart from the above, in the epic Mahabharata and Ramayana, there are also mentions about strategies and formulas with regard to maintenance of internal security by ensuring peace and prosperity in the society. The Srimadbhagvatam describes the rule of king Rama as "Jugop pitravad Ramo manire pitra ch tam"

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[3] Dr. A Kalanidhi and Dr. T V Gopal, *Vedic Scriptures and National Security,* 2002 (Paper presented at Vijnana Vyjayanthi, Bangalore, July 2002).

which means king Ram used to protect his subjects like a father and they too treated him as their father. According to the Valmiki Ramayan, common people were so happy with the policies of Ram-rajya that they declared that the territory beyond Ram's kingdom will be a forest, but if the king Rama would reside in a forest that too would be converted into a sovereign nation.[4] The idea of Ramrajya (the rule of Lord Ram) as described the scriptures was full of happiness, where no women became widow; no one got incurable disease or snake bite. There was no question of any theft, robbery or untimely death. Everyone followed the principles of dharma (righteousness) and lived happily.[5]

The above-mentioned description of ancient Indian kingdoms may be exaggerated or many may regard this merely an imagination of poets. However, the descriptions suggest that the foundation of a politically ordered state lie in them very well. Many Indian theorists believed that people's consent to ensure their welfare in modern system has been rooted in ancient scriptures. The philosophy and practice of human welfare mentioned in these scriptures highly influenced modern Indian political thinkers like Mahatma Gandhi, Nehru and others. The Directive Principles of State Policy enshrined in Part IV of the Indian Constitution that prescribes people's welfare as primary duty of the state also reflect the ideas and practices of traditional Indian thoughts.

2. Arthashastra, Gupta Administration and National Security

"The various kinds of dangers are: that which is of external origins and internal abetment ; that which is of internal origins and external abetment ; that which is of external origins and external abetment ; that which is of internal origins and internal abetment ; Of these four kinds of dangers, internal dangers should be got rid of first; for it is the internal troubles, like the fear from a lurking snake, that are more serious than external trouble."
---Chanakya, (321-296 BC)

Talking about sovereignty and state policy in ancient India, a remarkable contribution has been made by the great Chanakya. Chanakya who was also known as Kautilya or Vishnugupta was the main advisor and the mastermind behind the strategies undertaken by the King Chandragupta Maurya during 322BC to

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[4] *Ibid.*

[5] *Ibid.*

298BC. Chandragupta Maurya by preventing the advance of Alexander established the Mauryan kingdom which is known as the golden era of Indian history. The Mauryan kingdom under the efficient leadership of duo Chandragupta Maurya and Chanakya united and merged the Indian sub-continent into a single entity. The credit for creating a nation-hood in India for the first time goes with this ruler and his advisor.

Arthashastra is the most comprehensive political treatises of ancient India written by Chanakya. Though, in literal sense, Arthashastra stands for a book on wealth or economics, but it has much wider implications than that it appears by name. According to Chanakya, both the physical terrains as well as the people of the state are the wealth of the nation. The healthy economy and the trusty people in a state can be achieved by balancing between the assets of the state and the welfare of the people. To ensure this, a sound law and order and adequate organizational machinery is to be maintained.[6]

As mentioned earlier, Arthashastra was not merely a book on economic affairs of the state; it contains the rules for enforcements of laws known as Dandaniti. It contains various tactics of the governance and strategies for the king. The writer has covered variety of subjects in depth and gave his insights into various subjects like administration, war and diplomacy. His doctrines of assassinations, idea of sowing friction amongst the enemy, use of spies are considered as mesmerizing and unchallenging.[7]

According to Chanakya, ruler's duty includes protection of the state and its borders from external aggression and maintenance of the law and order within the state and welfare of the people. As per his policy, ruler may acquire new territory by coalition or invasion for the prosperity of the state. Commenting on the political paradox of that time, Chanakya said that anyone

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[6] Mithun Howladar, "Political thoughts of Kautilya: An overview", 4/3 *International Journal of Multidisciplinary Research and Development,* 78-80 (2017).

[7] K.S. Prabhu Vishnu and Laxmi Dhar Dwivedi, "A Brief Comparison on 'Espionage' and the Importance of 'Spies' between Kautilya's The Arthashastra & Sun Tzu's The Art of War", 06 06 *Mediterranean Journal of Social Sciences* (2015).

not satisfied with his own territory was likely to fall prey to hedge-monistic ambitions of the other.[8]

In Arthashastra, Chanakya argued that a nation could never achieve prosperity under a foreign ruler. Ruling from inside and an independent state are the pre-requisites for prosperity and economic progress of a state. Emphasizing on national security, he insisted that all threat to national security must be eliminated immediately at any cost and no enemy must be familiar to the inner mechanism and processes of one's own state.[9] To maintain internal and external security, Chanakya proposed a huge network of spies and agents to operate within the state and also in surrounding and enemy states. The primary strategic principles mentioned in Arthashastra as to state affairs are as under:

3.1. Military Strategy
The most important principle in Arthashastra as discussed by Chanakya was about planning a campaign. He laid down various aspects of planning a campaign. The book articulated eight factors which are to be considered for determining whether campaign would be end in successes prior to making preparation for that. The factors that he considered for a successful campaign includes power (military, intellectual and moral) place and time, revolts and the rebellion in the rear, the calculation of losses, expenses and gains and the likely danger of treachery.[10]

3.2. Maintenance of internal security
Arthashastra has given due importance to the maintenance of internal security. According to Chanakya, security does not imply physical security from enemy states only; security is also the capability to prevent sedition, revolts and rebellion within the state. Chanakya suggested for carrying out demobilization of troops in times of peace to save money and thereafter they are to

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[8] Charles Wardur, William J. Zaka and Surendra Pal *"Kautilya's Arthashastra: A neglected precursor to classical economics"*, (Paper Presented at School of management, Widnear University, 1901, USA).

[9] Divya Malhotra, "Kautilya: The True Founder of Economics by Balbir Singh Sihag", 38/5 *Strategic Analysis* (2014).

[10] *Ibid.*

be mobilized again for conquests.[11] However, as per his policy, the forces guarding the forts, royal places to be given utmost importance. Besides, Chanakya was extremely cautious of revolts, rebellion and the spies trying to influence the people by wrong news treachery.

3.3. Strategies for weak king

Chanakya in his Arthashastra has comprehensively discussed the issue of a weak king being assaulted by a stronger one. In such case, he suggested the weak king to find a way to continue his existence. He did not however expect the weak King to give up to the subjugator without a fight. He recommended various actions including use of diplomatic or concealed warfare and even instigating a revolt in the enemy camp. As a desperate measure Chanakya even advocated for an influential speech offering a mixture of moral refrain and arguments to be given to the superior king. Moreover, he advised when two kings are at war, the weak one is to sue for peace.[12]

3.4. People and popular support

According to Chanakya, people are much more important than the forts and armies. He urged the king to be popular amongst the people and to make an effort to secure the welfare of people. The Arthasastra gives emphasis not to cause harm even to the people of the enemy king. Extraordinary measures are suggested to follow to win over the people of the enemy land. The customs, rituals had to be appreciated and their gods has to be respected by the new king.[13]

Relevance of Chanakya in present-day scenario

The national and international interests in present day scenario have become susceptible, with no clear sign of how they can be best protected. The concept of national security itself is a constantly changing one with the passage of time. The infamous

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[11] Shrabana Barua, "How India Sees the World: Kautilya to the 21st Century", *Journal of Defence Studies* 12/4 (2018).

[12] Suchitra Majumdar, "Arthashastra as a source of history", *International Journal of Advanced Research and Development*, 3/1 (2018).

[13] Jivanta Schottli, "How India sees the world today. Kautilya to the 21st Century", *Journal of Indian Ocean Region* 15/1 (November 2018).

26/11Mumbai-attacks exposed the porous coastline and the loopholes in security system in India. The event of 9/11 in the USA, attack on Indian Parliament in 2001 and other major terrorist attacks in last few years have revealed that no one is safe from such attacks.[14]

Analyzing Chanakya's Arthashastra, it has been found as one of the outstanding guiding treaties of the world in administering a state. Most of the methods as proposed by Chanakya are followed in today's world by different state mechanisms. Chanakya proposed the use of four instruments of state power; Conciliation (Diplomatic), opposition (informational), force (Military) and gifts (Economic) which are the strategies used by states even today. The anti-insurgency movements carried out in India by believing that there is no military solution to it and there should be resolution on political dialogue.

It is believed that Chanakya constituted world's first welfare state of history. The state managed and contributed to all spheres of daily life, guaranteeing equality and transparency in distribution of resources, benefits and wealth during the regime of Chandragupta Maurya and the next king Bindusara. His believed that the king's interest to include showing kindness towards the people. Providing employment, building roads and resolve grievances of people quickly etc. to be given due respect. The principles laid down by him are mirror imaged in present day counter-insurgency drives which lay great stress on social equality and some measures of distributive justice.[15]

Shivshankar Menon, former National Security Advisor of India while speaking in a seminar said that, 'Study of Chanakya's Arthashastra, an ancient Indian treatise on statecraft and military strategy is one of the significant ways to understand Indian strategic culture'. He further added, 'The study of Arthashastra is one of the significant ways in which India can become more self conscious about the strategic culture that exists in India and to which Indian intelligentsia can contribute to its evolution'. Today, with the rise of comparative political theory, Indian political philosophy has become an emergent to the world. Arthashastra is

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[14] *Ibid.*

[15] Aseem Prakash, *State and State Craft in Kautilya's Arthasastra*, (Paper Presented in a Mini Conference organized by the workshop in Political Theory and Policy analysis, Indiana University, 2010).

the best-known source of ancient Indian political wisdom which is contextual to the Indian politicians and military establishment. [16] According to Shyam Saran, in his book "From Kautilya to Modi", 'even today's Indian national security policy and Indian international politics are still highly influenced by the ancient political philosophies of Arthashastra'. [17] Although new concepts are rapidly emerging in the field of politics and international relations, the significance of Arthashastra remains as an useful guide when it comes to India's security issues and foreign affairs.[18]

4.   National Security and Mughal Administration

The Mughal emperors ruled India for around 200 years. They were at the height of their power in late 17th and early 18th century. The Mughals controlled most of the Indian continents; from Bengal in the east to Balochistan in the west, Kashmir in the north to Kaveri Basin in the south. They believed in both expansion and consolidation of their empire. The Mughals brought with them techniques, tactics and instruments of warfare that were till then unheard in our country. They provided complete shield of armor from head to foot for protection to the soldiers. Their weapons were made up of superior alloys, and they also introduced idea of use of gunfire in warfare. That is why despite having courageous armies of the native rulers as well as the Delhi Sultanate kings, the Mughals were able to overtake them and to lay the foundation with victory in the Battle of Panipat in 1526.

The Mughal emperors, specifically Akbar gave importance on the reorganization of administrative institutions. According to Abul Fazal in his book "Ain-i-Akbari" Akbar had divided institutions in theme-wise for proper functioning of them. The rulers of the empire reorganized the institutions of intelligence and information. However, the institutions of intelligence and information were not new one for the Mughals as it was also there

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[16] Muhammad Saad and Prof. Liu Wenxiang, "National Security in Kautilya's *Arthashastra:* A Content Analysis" 2/2 *Journal of Humanities and Education Development* (2020).

[17] Shyam Saran, *How India Sees The World: From Kautilya to Modi: Kautilya to the 21st Century*, Juggernaut, Mumbai (2017).

[18]*Ibid.*

in Sultanate period. But the Mughal kings had redefined many things by equipping with latest techniques. The different aspects of security system of Mughal administration are as follows:

4.1. Recruitment in Army

High ranking officials of the Mughal administration were known as Subedars who used to look after recruitment process of the Army. Initially there were only Muslims in the Army, however with the expansion gradually many Hindu warriors from the Kshatriya and other military castes were recruited. The Rajputs from Rajasthan had some special contribution in the Mughal army.[19]

The Mughal Army was divided into infantry, artillery and cavalry. They had an all on all sides of outfit for war that would secure maximum protection against attack. They introduced the system of gunfire shot from big guns which was a very effective strategy. Apart from the damage, the explosion helped to disorient and frighten the horses and elephants.

4.2. The cavalry

The men who used to provide their own horse during recruitment process in the Mughal Army were recruited as cavalrymen. The cavalrymen were in charge of preventing the enemies from forming strategies and countering the attack. The cavalrymen were designated with the post of Sawar which means one who rides horses.[20] The term Sawar is also used more specifically of a mounted orderly escort or guard. It was also the rank held by ordinary cavalry troopers, equivalent to Sepoy in the infantry of the army.

4.3. The Ahadees

The Ahadees were the household troops of the Mughal Army. Normally, the Mansubedars recruited a large number of general soldiers to the Army. In addition to that, the Emperor depended on his personal troops. The troops recruited by the Emperor are called as Ahadees. They were higher paid troops than that of the normal cavalry soldiers. They were dependable soldiers and more trusted than the others. The Ahadees had their own separate duty

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[19] Satish Chandra, *Medieval India, Mughal Empire,* Vol. 2, (1526-1748), Har-Anand Publications New Delhi, 2009.

[20] *Ibid.*

structure. Each Ahadees were required to maintain five horses under them.

4.4. The Zamburak

In Mughal Army, the Zamburak was a specialized form of camel cavalry and mobile weaponry. This unique form of force started in the middle-eastern world in 16th century. The Zamburak consisted of a soldier on a camel with a mounted swivel gun (a small falconet), which was hinged on a metal fork-rest protruding from the saddle of the animal. In order to fire the cannon, the camel would be put on its knees to fire it on. The mobility of the camel combined with the flexibility and heavy firepower of the swivel gun to make an intimidating military unit.[21]

4.5. The institution of intelligence and information

The institution of intelligence and information under the Mughals was carried out through different agencies both at central and provincial levels. The chief agencies are discussed as under.

4.5.1.   The Waqai Nawis:

The institution of Waqai Nawis was introduced during the reign of Emperor Akbar. According to the Ain-i-Akbari, Akbar had appointed fourteen numbers of Waqai Nawis to record in their diaries whatever the emperor said or did and whatever was brought to his notice by the Heads of different Departments.

The Waqai Nawis used to record the appointments of Mansubedars, inspection of contingents of troops, grants of rent free lands, holding of general and private assemblies, the increase and decrease of taxes, contracts, sales, money transfers, peshkash, the arrival and departure of courtiers, details of battles, victories and peace, the harvest of the year etc.[22] Moreover, during the period of Jahangir, as mentioned in his work called Tuzuk-i-Jahangiri, utmost importance was given to the work of Waqai Nawis.[23] The practice of Waqis Nawis was in practice during the regime of other emperors of Mughal period too.

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[21] Dr. Kranti Deshmukh, *Maintenance of Internal Security in India: Contemporary Challenges and Legal Perspectives* (Unpublished Ph.D Thesis, Savitribai Phule Pune University, 2016).

[22] *Supra* note 19.

[23] *Supra* note 21

4.5.2.   The Swanih Nigar

The institution of Swanih Nigar seems to have been established during the reign of emperor Shahjahan. It was to counteract the baneful effect of the false and fictitious reports of the Waqai Nawis who sometimes ignored to record events or minimized the instances or exaggerated facts. The Swanih Nigar was a secret agent who did not disclose his identity and reports confidentially to the emperor.[24]

4.5.3.   The Khufia Nawis

The institution of Khufia Nawis was established by Aurangzeb and was regarded as a confidential agent. Sir Jadu Nath Sarkar has quoted 'Alamgir-nama' that Khufia Nawis reported secretly on events without any communication with the local authorities, who often did not know about him or his name. The Khufia Nawis performed his duties out of the contact with the people and people remained unaware about these secret intelligencers. Such agents were also maintained in some of the feudatory states to keep emperor informed about them.[25]

4.5.6.   The Harkaras

The Harkaras were also called as secret class of reporters. They were appointed throughout the empire by the kings. The office of Chief Superintendent of the Harkaras was called as 'Darog-i-Harkara-i-Kul'.[26] The Harkaras were stationed at the court of Nazim and they used to acquire information through their agents and then report the same to Nazim. The Harkaras also used to prepare a list of papers and sent it with mail bag to the emperor. They used to submit their reports normally once in a week. The reports by Harkarars were considered as the most trustworthy of all the information agents.

4.5.7.   The Spies (Jasus or Munihyan)

The Jasus (spies) were the intelligence officials, who used to report confidentially about the movement of the imperial armies and

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[24] *Supra* note 19.

[25] Dr. Waseem Rashid, "The institutions of Intelligence and Information under Mughals (1526-1707)" 10/6 *Journal of Research in Humanities and Social Science* 57-69 (2022).

[26] *Ibid.*

rebellious activities. Besides, the the Jasus or Munihyan were regarded as the underground news reporters. This system was introduced during the regime of Allauddin Khilji of Delhi sultanate. Allauddin Khilji remained well informed about the state through this intelligence system. This system of Munhiyan continued during the Mughal period.

Nicollao Manucci, commenting on institution of secret information commented that the policy of the Mughals was so fine and so delicate and they used to work hard with resources and technicalities to maintain them on the throne.[27] Jasus system of Mughal administration is regarded that one of the best means that they possessed for the good regulation of their empire.

Relevance of Mughal institutions in present day scenario
The working of the institution of intelligence and information under the Mughals was regarded as pillars of their military administration. They used to maintain institutions both at central and provincial level. The Mughals made their presence visible through these institutions in every part of their empire. They also became successful in receiving regular flow of news and information of every part of the empire. They are said to be in extensive authority over the whole empire due to this information network. In present day scenario, most of the states do keep such institutions to protect the state and its people from security perspectives. In modern day states, where territory is big in size and demography is vast, in such cases, to keep the state safe and secured, the governments use policies of intelligence and information similar to that of Mughals used to take. The Mughals established such institutions not only to control the information and news but also keep vigil on rebellious activities and maintain internal security.

5.   National Security and administration of Shivaji
Shivaji, the great Maratha emperor from 16th century exhibited great skills in creating his military organization, which lasted till the end of the Maratha Empire. The Maratha rule formally began in 1674 with the coronation of great Shivaji. The empire under Shivaji also created a powerful navy. Maynak Bhandari was one of the first

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[27] *Ibid.*

chiefs of the Maratha navy who helped in both building the navy and safeguarding the coastline of the kingdom.[28]

Forts like Sindhudurg, Vijaydurg on the west coast brought revolutionary changes in the art of warfare and tactics in India. The policies, strategies and tactics taken by Shivaji were different altogether from the past. Shivaji believed in the idea of 'total war' and he never followed the policy of giving up. He was first Indian ruler who rejected use of elephants in wars; rather he relied on swift movement and mobile defense. He used to place army in advantageous position during warfare. According to him, forts are safe places to launch counter-offensive plans. The Maratha navy gave fight back against the British, Portuguese and Dutch invasion in the territory. Apart from the above, Shivaji fought battles with others including the Mughals. He was one of the pioneers of Guerrilla War which was at that time known as Ganimi Kava.[29]

Shivaji brought many significant changes in his Army Organization. He maintained a standing Army belonging to the state, called as paga. The Army administration of Shivaji was very strong and efficient. He also appointed some part-time armed forces by peasants who used to work in agriculture field for eight months and four months in Army for which they were paid. Shivaji introduced highly mobile and light infantry and cavalry excelling in commandos tactics. He had an intelligence department and appointed Bahirjee Naik as spy who used to provide secret information as to external attack. Shivaji also introduced various tactics like guerrilla warfare, commando actions and swift contiguous attacks. Innovations of weapons and firepower, innovative use of traditional weapons like the tiger claw and vita etc. were frequently used during warfare.

Shivaji was very concerned about secured coastline. He wanted to build a cord navy to protect and strengthen his kingdom. He was worried about the growing dominance of British Indian naval forces in regional waters and he opposed the presence of

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[28] Ravindra Mahajan (ed.), *National Policies Studies in the Light of Ekatmata Manav Darsan*, Centre for Integral Studies and Research, (2013).

[29] Siddiqui, Kalim, "A Critical Study of 'Hindu Nationalism' in India", *Journal of Business and Economic Policy* 3/2 (June 2016).

such guards. For his contribution in protecting the lands guarding the coastline, he is regarded as the "Father of Indian Navy".[30]

6.   Conclusion

The historical analysis of India's national security perspective has proven that it is neither possible for Indian political thought to absent out the ideology embedded in the Vedas and in the epics like Ramayana, Mahabharata nor it can deny their relevancy. The eventuality of war, coping with the aftermath situation, roles of king in both pre and post phase of war have been elucidated and this has been significantly acknowledged and appreciated by Indian political thinkers. The ancient Indian sages promote positive attitudes like feeling of oneness, non-enmity, love and friendship among individuals belonging to different communities, creeds and nations. This can generate a sense of security in their mind, which in turn can contribute to peace. The sages used by people to pray the God for developing a feeling of fearlessness in every individual mind to promote peace and harmony. Application of Vedic messages in every walk of life may create a sense of equanimity; balanced peaceful and blissful surroundings in individual minds. Thereby it can promote security and peace by realizing the close relationships between peace and security. The sages pray for peaceful environment everywhere in the universe so that all living beings can lead a happy, healthy, secure and peaceful life. The Arthshastra talked about the political realism and set down principles as how an efficient government is formed and utilized by diligent and successful leader. Chanakya believed in unity, faith and discipline. According to him, the goal of politics was the ability to control power by bringing all elements of power i.e. economic strength, military powers, diplomacy, espionage, law, culture, public morale and opinion to strengthen and enhance the territory. Undoubtedly, economics, public policy, administration and law are parts of Arthashastra, but in a deeper note it is seen that they all revolve around the idea of national security. The main theme of the book is the seven elements of Saptanga or Saptanga theory which is said to be one of the founders of political realism. Commenting on Arthshastra it is said that Kautilya's strategic thought is still superior to that of Machiavelli. Max Weber was the

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[30] *Ibid.*

first to point out the importance of Arthashastra, otherwise, it was unrepresented in the world of political science.

The system of security strategies was largely centralized until the Mughals arrived in India. The working of security policies, persons entrusted with different responsibilities started in a decentralized manner with the Mughals in India. The Mughals established institutions not only for controlling the information and news but also keep vigil on rebellious activities and maintain internal security and law and order through them. Besides, they make their presence visible through institutions in every part of the empire. The successful running of the institutions are said to be the life-line which made the Mughals to rule India for such a long period. Chhatrapati Shivaji is one of the greatest warrior and ruler who marked his tenure with fairness and justice. The legacy of Shivaji continues to resonate in modern India, inspiring reverence and admiration across the nation. His administration and achievements symbolize the indomitable spirit of courage, resilience, and perseverance against adversity. The strategies as to protection of territory from powerful Mughals and the able governance of this great leader remain relevant even today and serve as guiding principles for leaders and citizens in today's India.

Thus, the study on historical aspect of India's national security through a detailed analysis proves that perseverance of national security has been one of major themes of administration in different phases of Indian history. It is also evident from the study that it cannot be taken aback from the discourse of Indian political culture since it had been given paramount importance by the rulers. Therefore, to understand the Indian political thought, parameters of national security in today's context, along with the theories developed on national security at global arena in 20th century, it is also is very important to understand policies and frameworks undertaken by ancient rulers. It is also highly recommended for the future researches go for summative content analysis of Kautilya's Arthashastra, Vedas, Ramayana and Mahabharata should be conducted by more than one coder to prove national security's existence in them. The practices and policies as to national security issues of the Mughals and the Maratha empire should also be analyzed to revive their significance in present day context.