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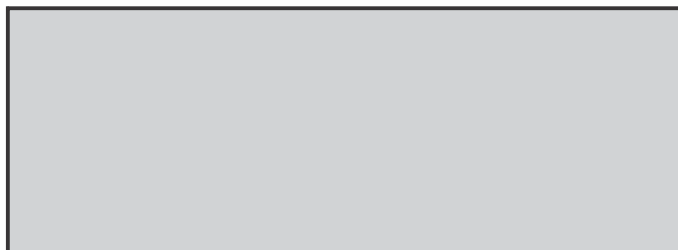
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THE HARAPPAN CULTURE: BRONZE AGE CIVILIZATION

THE INDUS or the Harappan culture is older than the chalcolithic cultures which have been treated earlier, but it is far more developed than these cultures. It arose in the north-western part of the Indian subcontinent. It is called Harappan because this civilization was discovered first in 1921 at the modern site of Harappa situated in the province of West Punjab in Pakistan. It extended from Jammu in the north to the Narmada estuary in the south, and from the Makran coast of Baluchistan in the west to Meerut in the north-east. The area formed a triangle and accounted for about 1,299,600 square kilometers.

Nearly 1500 Harappan sites are known so far in the subcontinent. Of these, the two most important cities were Harappa in Punjab and Mohenjodaro (literally the mound of the dead) in Sindh, both forming parts of Pakistan. Situated at a distance of 483 kilometres they were linked together by the Indus. A third city lay at Chanhudaro about 130 km south of Mohenjodaro in Sindh, and a fourth at Lothal in Gujarat at the head of the Gulf of Cambay. A fifth city lay at Kalibangan, which means black bangles, in northern Rajasthan. A sixth called Banawali is situated in Hissar district in Haryana. It saw two cultural phases, pre-Harappan and Harappan, similar to that of Kalibangan. The

Harappan culture is noticeable in its mature and flourishing stage at all these six places. It is also found in its mature phase in the coastal cities of Sutkagendor and Surkotada, each one of which is marked by a citadel. The later Harappan phase is found in Rangpur and Rojdi in the Kathiawar peninsula in Gujarat. In addition to these, Dholavira lying in the Kutch area of Gujarat shows Harappan fortification and all the three phases of the Harappan culture. These phases also appear in Rakhigarhi which is situated on the Ghaggar in Haryana and is much bigger than Dholavira.

Town Planning and Structures

The Harappan culture was distinguished by its system of town planning. Harappa and Mohenjodaro each had its own citadel in each city lay a lower town containing brick houses, which were inhabited by the common people. The remarkable thing about the arrangement of the houses in the cities is that they followed the grid system. According to it, roads cut across one another almost at right angles, and the city was divided into so many blocks. This is true of almost all Indus settlements.

The most important public place of Mohenjodaro seems to be the Great Bath, comprising the tank which is situated in the citadel mound. It is an example of beautiful

brickwork. It measures 11.88×7.01 metres and 2.43 metres deep. Flights of steps at either end lead to the surface. There are side rooms for changing clothes. The floor of the Bath was made of burnt bricks. It is suggested that the Great Bath served ritual bathing, which has been so vital to any religious ceremony in India.

In Mohenjodaro the largest building is a granary, which is 45.71 metres long and 15.23 metres wide. But in the citadel of Harappa we find as many as six granaries. We come across a series of brick platforms which formed the basis for two rows of six granaries. Each granary measured 15.23×6.03 metres and lay within a few metres of the river bank. The combined floor space of the twelve units would be about 838 square metres. Approximately it had the same area as the Great Granary at Mohenjo-daro. Harappa also shows two-roomed barracks, which possibly accommodated labourers.

At Kalibangan also we notice in the southern part brick platforms, which may have been used for granaries. Thus, it would appear that granaries constituted an important part of the Harappan cities.

The use of burnt bricks in the Harappan cities is remarkable, because in the contemporary buildings of Egypt mainly dried bricks were used. We find the use of baked bricks in contemporary Mesopotamia, but they were used to a much larger extent in the Harappan cities. The drainage system of Mohenjo-daro was very impressive. In almost all cities every big or small house had its own courtyard and bathroom. In Kalibangan many houses had their wells. Water flowed from the house to the streets which had drains. Sometimes these drains

were covered with bricks and sometimes with stone slabs. The street drains were equipped with manholes. Perhaps no other Bronze Age civilization gave so much attention to health and cleanliness as the Harappan did.

Agriculture

The Indus people produced wheat, barley, rai, peas, etc. They produced two types of wheat and barley. A good quantity of barley has been discovered at Banawali. In addition to this they produced sesamum and mustard. As 1800 B.C., the people of Lothal used rice whose remains have been found. Foodgrains were stored in huge granaries in both Mohenjo-daro and Harappa and possibly in Kalibangan. Probably, cereals were received as taxes from peasants and stored in granaries for the payment of wages as well as for use during emergencies. This can be said on the analogy of Mesopotamian cities where wages were paid in barley. The Indus people were the earliest people to produce cotton. Because cotton was first produced in this area Greeks called it *sindeon*, which is derived from Sindh.

Domestication of Animals

Although the Harappans practised agriculture, animals were kept on a large scale. Ox, buffaloes, goats, sheep and pigs were domesticated. The humped bulls were favoured by the Harappans. From the very beginning dogs were regarded as pets. Cats were also domesticated, and signs of the feet of both dogs and cats have been noticed. They also kept asses and camels, which were obviously used as beasts of burden. Evidence of the horse comes from a superficial level of Mohenjo-daro and from a doubtful terracotta figurine from Lothal. The remains of the horse

are reported from Sutkotada, situated in west Gujarat, and belong to around B.C. but it is doubtful. In any case the Harappan culture was not horse-centred. Neither the bones of horse nor its representations appear in early and mature Harappan culture. Elephants were well known to the Harappans, who were also acquainted with the rhinoceros.

Technology and Crafts

The Harappan culture belongs to the Bronze Age. The people of Harappa used many tools and implements of stone, but they were well acquainted with the manufacture and use of bronze. Ordinarily bronze was made by the smiths by mixing tin with copper mines of Rajasthan, although it could also be brought from Baluchistan. Tin was possibly brought with difficulty from Afghanistan. The bronze tools and weapons recovered from the Harappan sites; contain a smaller percentage of tin. However, the kit of bronze goods left by the Harappans is considerable, which suggests that the bronzesmiths constituted an important group of artisans in the Harappan society. They produced not only images and utensils but also various tools and weapons such as axes, saws, knives and spears. Several other important crafts flourished in the Harappan towns. A piece of woven cotton has been recovered from Mohenjo-daro, and textile impressions found on several objects. Spindle whorls were used for spinning. Weavers wove cloth of wool and cotton. Huge brick structures suggest that brick-laying was an important craft. They also attest the existence of a class of masons. The Harappans also practised boat-making. The goldsmiths made jewellery of silver, gold and precious stones; the first two may have been obtained from Afghanistan and the last

from south India. The Harappans were also experts in bead-making. The potter's wheel was in full use, and the Harappans produced their own characteristic pottery, which was made glossily and shining.

Trade

Trade was important in the life of the Indus people. The Harappans carried on considerable trade in stone, metal, shell, etc, within the Indus culture zone. However, their cities did not possess the necessary raw material for the commodities they produced. They did not use metal money. Most probably they carried on all exchanges through barter. In return for finished goods and possibly foodgrains, they procured metals from the neighbouring area by boats and bullock-carts. They practised navigation of the coast of the Arabian Sea. They knew the use of wheel, and carts with solid wheels were in use in Harappa. The Harappa had commercial links with one area of Rajasthan, and also with Afghanistan and Iran. They had set up a trading colony in northern Afghanistan which evidently facilitated trade with Central Asia. Their cities also carried commerce with those in the land of the Tigris and the Euphrates. Many Harappan seals have been discovered in Mesopotamia, and it seems that the Harappans imitated some cosmetics used by the urban people of Mesopotamia.

The Mesopotamia records from about 2350 B.C. onwards refer to trade relations with Meluha, which was the ancient name given to the Indus region. The Mesopotamian texts speak of two intermediate trading stations called Dilmun and Makan, which lay between Mesopotamia and Meluha. Dilmun can probably be identified with Bahrain on the Persian Gulf.

Political Organization

We have no clear idea about the political organization of the Harappans. But if we take into account the cultural homogeneity of the Indus civilization it can be said that this cultural homogeneity would not have been possible to achieve without a central authority.

If the Harappan cultural zone is considered identical with the political zone, the subcontinent did not witness such a large political unit until the rise of the Maurya empire; the remarkable stability of this unit is demonstrated by its continuity for nearly 600 years.

Religions Practices

In Harappa numerous terracotta figures of women have been found. Probably the image represents the goddess of earth. The Harappans, looked upon the earth as a fertility goddess and worshipped her.

The Male Deity in the Indus Valley

The male deity is represented on a seal. This god has three horned heads. He is represented in the sitting posture of a yogi, placing one foot on the other. This god is surrounded by an elephant, a tiger, a rhinoceros, and has a buffalo below his throne. At his feet appear two deer. The depicted god is identified as Pushupati Mahadeva.

The Harappan Script

The Harappan invented the art of writing like the people of ancient Mesopotamia. Although the earliest specimen of Harappan script was noticed in 1853 and the complete script discovered by 1923, it has not been deciphered so far.

There are nearly 4,000 specimens of

Harappan writing on stone seals and other objects. Unlike the Egyptians and Mesopotamians, the Harappans did not write long inscriptions. Most inscriptions were recorded on seals, and contain only a few words. Altogether we have about 250 to 400 pictographs, and in the form of a picture each letter stands for some sound, idea or object. The Harappan script is not alphabetical but mainly pictographic.

Weights and Measures

Numerous articles used for weights have been found. They show that in weighing mostly 16 or its multiples were used; for instance, 16, 64, 160, 320 and 640. Interestingly the tradition of 16 has continued in India till modern times and till recently 16 annas made one rupee. The harappans also knew the art of measurement. We have come across sticks inscribed with measure marks; one of these is made of bronze.

Harappan Pottery

The Harappans were great experts in the use of the potter's wheel. We come across numerous pots painted in various designs. Harappan pots were generally decorated with the designs of trees and circles. The images of men also appear on some pottery fragments.

Seals: The greatest artistic creations of the Harappan culture are the seals. About 2000 seals have been found, and of these a great majority carry short inscriptions with pictures of the one-horned bull, the buffalo, the tiger, the rhinoceros, the goat and the elephant.

Images: The Harappan artisans made beautiful images of metal. A woman dancer made of bronze is the best specimen. Except for a necklace she is naked. We get a few pieces

of Harappan stone sculptures. One steatite statue wears an ornamented robe over the left shoulder under the right arm, and its short locks at the back of the head are kept tidy by a woven fillet.

Origin, Maturity and End

The mature Harappan culture, broadly speaking, existed between 2550 B.C. and 1900 B.C. Throughout the period of its existence it seems to have retained the same kind of tools, weapons and houses. The whole style of life appears to be uniform. We notice the same town-planning, the same seals, the same terracotta works, and the same long chert blades. But the view stressing changelessness cannot be pushed too far. We do notice changelessness cannot be pushed too far. We do notice changes in the pottery of Mohenjodaro over a period of time. By the nineteenth century B.C., the two important cities of the Harappan culture, Harappa and Mohenjodaro, disappeared but the Harappan culture at other sites faded out gradually and continued in its degenerate phase in the outlying fringes in Gujarat, Rajasthan, Haryana and western Uttar Pradesh.

While the ancient cultures of Mesopotamia continued to exist even after 1900 B.C., the urban Harappan culture disappeared at about that time. Various causes have been suggested. It is held that the amount of rainfall in the Indus region slightly increased around 3000 B.C. and then decreased in the earlier part of the second millennium B.C. This may have adversely affected agriculture and stockbreeding. Some describe the decline to the decreasing fertility on account of the increasing salinity of the soil caused by the expansion of the neighbouring desert. Others attribute it to a

sudden subsidence or uplift of the land which caused floods. Earthquakes caused changes in the course of the Indus which led to the inundation of the hinterland of Mohenjodaro. And still others point out that the Harappan culture was destroyed by the Aryans, but there is very little evidence for this.

The consequences of the disintegration of the largest Bronze Age cultural entity are still to be clarified. We do not know whether the urban eclipse led to the migration of merchants and craftsmen, and the dissemination of the elements of Harappan technology and way of life in the countryside. Something is known about the post-urban situation in Sindh, Punjab and Haryana. We find agricultural settlements inside the Indus region, but their connection with the preceding culture is not clear. We need clear and adequate information.

ADVENT OF THE ARYANS AND THE AGE OF THE RIG VEDA

Original Home and Identity

It is difficult to say that all the earliest Aryans belonged to one race, but their culture was more or less of the same type. They were distinguished by their common language. They spoke the Indo-European languages, which are current in changed forms all over Europe, Iran and the greater part of the Indian subcontinent. Originally the Aryans seem to have lived somewhere in the steppes stretching from southern Russia to Central Asia. Their earliest life seems to have been mainly pastoral, agriculture being a secondary occupation. Although the Aryans used several animals, the horse played the most significant role in their life. Its swiftness enabled them and some allied people to make

successful inroads on West Asia from about 2000 B.C. onwards.

On their way to India the Aryans first appeared in Central Asia and Iran, where the Indo-Iranians lived for a long time. We know about the Aryans in India from the Rig Veda. The term Arya occurs 36 times in this text, and generally indicates a cultural community. The Rig Veda is the earliest text of the Indo-European languages. It is a collection of prayers offered to Agni, Indra, Mitra, Varun and other gods by various families of poets or sages. It consists of ten mandalas or books, of which Books II to VII form its earliest portions. Books I and X seem to have been the latest additions.

The Rig Veda has many things in common with the Avesta, which is the holiest text in the Iranian language. The two texts use the same names for several gods and even for social classes. But the earliest specimen of the Indo-European language is found in an inscription of about 2200 B.C. from Iraq. Later such specimens occur in Hittite inscriptions in Anatolia (Turkey) from the nineteenth to the seventeenth centuries B.C. Aryan names appear in Kassite inscriptions of about 1600 B.C. from Iraq and in Mitanni inscriptions of the fourteenth century B.C. from the Aryans appeared in India. The earliest Aryans lived in the geographical area covered by eastern Afghanistan, North-West Frontier Province, Punjab and fringes of western Uttar Pradesh. Some rivers of Afghanistan such as the river Kubha, and the river Indus and its five branches, are mentioned in the Rig Veda. The Sindhu, identical with the Indus, is the river par excellence of the Aryans, and it is repeatedly mentioned. Another river, the Saraswati, is

called naditama or the best of the rivers in the Rig Veda. The whole region in which the Aryans first settled in Indian subcontinent is called the Land of the Seven Rivers.

Tribal Conflicts

We hear of many defeats inflicted by Indra on the enemies of the Aryans. In the Rig Veda Indra is called Purandara which means that he was the breaker of forts. The Aryans succeeded everywhere because they possessed chariots driven by horses, and introduced them for the first time into West Asia and India. The Aryan soldiers were probably equipped also with coats of mail (vaiman) and better arms.

According to tradition, the Aryans were divided into five tribes called panchajana but there might have been other tribes also. The Bharatas and the Tritsu were the ruling Aryan clans, and they were supported by priest Vasistha. The country Bharatavarsha was eventually named after the tribe Bharata, which appears first in the Rig Veda. The Bharata ruling clan was opposed by a host of ten chiefs, five of whom were heads of Aryan tribes and the remaining five of non-Aryan people. The battle that was fought between the Bharatas on the one hand, and the host of ten chiefs on the other is known as the Battle of Ten Kings. This battle was fought on the river Parushni, identical with the river Ravi and it gave victory to Sudas and established the supremacy of the Bharatas. Of the defeated tribes, the most important was that of the Purus. Subsequently the Bharatas joined hands with the Purus and formed a new ruling tribe called the Kurus. The Kurus combined with the Panchalas, and they together established their rule in the upper Gangetic basin where they played an important part in later Vedic times.

Material Life

The Rig Vedic people possessed better knowledge of agriculture. Ploughshare is mentioned in the earliest part of the Rig Veda though some consider it an interpolation. Possibly this ploughshare was made of wood. They were acquainted with sowing, harvesting and threshing, and knew about the different seasons.

In spite of all this there are so many references to the cow and the bull in the Rig Veda that the Rig Vedic Aryans can be called predominantly a pastoral people. Most of their wars were fought for the sake of cows. The terms for war in the Rig Veda is gavishthi or search for cows. The cow seems to have been the most important form, of wealth. The Rig Veda, mentions such artisans as the carpenter, the chariot-maker, the weaver, the leather worker, the potter, etc.

This indicates that they practised all these crafts. The term arya used for copper or bronze show that metal-working was known. But we have no clear evidence of the existence of regular trade. The Aryans or the Vedic people were acquainted more with land routes because the word samudra mentioned in the Rig Veda mainly denotes a collection of water. We may, therefore, this of a pre-iron phase of the PGW which coincided with the Rig Vedic phase.

Tribal Polity

The administrative machinery of the Aryans in the Rig period worked with the tribal chief in the centre, because of his successful leadership in war. He was called rajan. It seems that in the Rig Vedic period the king's post had become hereditary. We have traces of election of the king by the tribal assembly called the samiti. The king was called the protector of his tribe.

Several tribal or the clan-based assemblies such as the sabha, samiti, vidatha, gana are mentioned in the Rig Veda. They exercised deliberative, military and religious functions. Even women attended the sabha and vidatha in Rig Vedic times. But the two most important assemblies were the sabha and the samiti. These two were so important that the chiefs or the kings showed eagerness to win their support.

In the day-to-day administration, the king was assisted by a few functionaries. The most important functionary seems to have been the purohita. The two priests who played a major part in the time of Rig Veda are Vasishtha and Vishvamitra. Vishvamitra composed the gayatri mantra to widen the Aryan world. The next important functionary seems to be the senani, who used spears, axes, swords, etc. We do not come across any officer concerned with the collection of taxes. Probably the chiefs received from the people voluntary offerings called bali. Presents and spoils of war were perhaps distributed in some Vedic assemblies. The Rig Veda does not mention any officer for administering justice. Spies were employed to keep an eye on such unsocial activities.

The officer who enjoyed authority over a large land or pasture ground is called Vrajapati. He led heads of the families called kulapas, or the heads of the fighting hordes called gramani, to battle. In the beginning, the gramani was just the head of a small tribal fighting unit. But when the unit settled, the gramani became the head of the village, and in course of time he became identical with the Vrajapati. The king did not maintain any regular or standing army, but in times of war he mustered a militia whose military functions were performed by different tribal

groups called vrata, gana, grama, sardlia. By and large it was a tribal system of government in which the military element was strong.

Tribe and Family

Kinship was the basis of social structure, and a man was identified by the clan to which he belonged. People gave their primary loyalty to the tribe, which was called jana. The term jana occurs at about 275 places in the Rig Veda, and the term janapada or territory is not used even once. The people were attached to the tribe, since the territory or the kingdom, was not yet established.

Another important term which stands for the tribe in the Rig Veda is vis; it is mentioned 170 times in that text. Probably the vis was divided into grama or smaller tribal units meant for fighting. When the gramas clashed with one another it caused samgrama. The most numerous varna of varishya arose out of the vis or the mass of the tribal people.

The term for family (kula) is mentioned rarely in the Rig Veda. It comprised not only mother, father, sons, slaves, etc., but many more people also. It seems that family in early Vedic phase was indicated by the term griha, which frequently occurs in this text. In the earliest Indo-European languages one word is used for nephew, grandson, cousin, etc. It seems that several generations of the family lived under the same roof. Because it was a patriarchal society, the birth of a son was desired again and again, and especially people prayed to the gods for brave sons to fight the wars. In the Rig Veda no desire is expressed for daughters, though the desire for children and cattle is a recurrent theme in the hymns. Women could attend

assemblies. They could offer sacrifices along with their husbands. We have an instance of five women who composed hymns although the later texts mention 20 such women.

We also notice the practice of levirate and widow remarriage in the Rig Veda. There are no examples of child-marriage, and the marriageable age in the Rig Veda seems to have been 16 to 17

Social Divisions

The Rig Veda mentions arya varna and dasa varna. The tribal chiefs and the priests acquired a larger share of the booty, and they naturally grew at the cost of their kinsmen, which created social inequalities in the tribe. Gradually the tribal society was divided into three groups - warriors, priests and the people - on the same pattern as in Iran. The fourth division called the sudras appeared towards the end of the Rig Vedic period, because it is mentioned for the first time in the tenth Book of the Rig Veda, which is the latest addition.

In the age of the Rig Veda differentiation based on occupations had started. But this division was not very sharp. We hear of a family in which a member says: "I am a poet, my father is a physician, and my mother is a grinder. Earning livelihood through different means we live together..." We hear of gifts of cattle, chariots, horses, slaves, etc. Unequal distribution of the spoils of war created social inequalities, and this helped the rise of princes and priests at the cost of the common tribal people. But since economy was mainly pastoral and not food-producing, the scope for collecting regular tributes from the people was very limited. We do not find gifts of land and even those of cereals are rare. We find domestic slaves but not the wage-earners.

Tribal elements in society were stronger and social divisions based on collection of taxes or accumulation of landed property were absent. The society was still tribal and largely egalitarian.

Rig Vedic Gods

The most important divinity in the Rig Veda is Indra, who is called Purandara or breaker of forts. Indra played the role of a warlord, leading the Aryan solidies to victory against the demons. Two hundred and fifty hymns are devoted to him. He is considered to be the rain god and thought to be responsible for causing rainfall.

The second position is held by Agni (fire god) to whom 200 hymns are devoted. Fire played a significant part in the life of primitive people because of its use in burning forests, cooking, etc.

The cult of fire occupied a central place not only in India but also in Iran, In Vedic times Agni acted as a kind of intermediary between the gods on the one hand, and the people on the other. The third important position is occupied by Varuna who personified water. Varuna was supposed to uphold the natural order, and whatever happened in the world was thought to be the reflection of his desires. Soma was considered

to be the god of plants and intoxicating drink is named after him. The maruts personify the storm.

This we have a large number of gods., who represent the different forces of nature in one form or another, but are also assigned human activities. We also find some female divinities such as Aditi, and Ushas who represented the appearance of the dawn. But they were not prominent in the time of the Rig Veda; in the set-up of the period the male gods were far more important than the female.

The dominant mode of worshipping the gods was through the recitation of prayers and offering of sacrifices. Prayers played an important part in Rig Vedic times. Both collective and individual prayers were made. Originally every tribe or clan was the votary of a special god. It seems that prayers were offered to gods in chorus by the members of a whole tribe. This also happened in the case of sacrifices. Agni and Indra were invited to partake of sacrifices made by the whole tribe (jana). Offerings of vegetables, barley, etc. were made to gods. But in Rig Vedic times the process was not accompanied by any ritual or sacrificial formulae. They asked mainly for praja (children), pashu (cattle), food, wealth, health, etc.



THE LATER VEDIC PHASE

EXPANSION IN THE LATER VEDIC PERIOD (C. 1000-500 B.C.)

THE HISTORY of the later Vedic period is based mainly on the Vedic texts which were compiled after the age of the Rig Veda. The collections of the Vedic hymns or mantras were known as the Samhitas. For purposes of recitation, the prayers of the Rig Veda were set to tune, and this modified collection was known as the Sama Veda Samhita. In addition to the Sama Veda, in post-Rig Vedic times two other collections were composed. These were - the Yajur Veda Samhita and the Atharva Veda Samhita. The Yajur Veda contains not only hymns but also rituals which have to accompany their recitation. The Atharva Veda contains charms and spells to ward off evils and diseases. The Vedic Samhitas were followed by the composition of a series of texts known as the Brahmanas. These are full of ritualistic formulae and explain the social and religious meaning of rituals.

All these later Vedic texts were compiled in the upper Gangetic basin in circa 1000-500 B.C. These are called Painted Grey Ware (PGW) sites because they were inhabited by people who used earthen bowls and dishes made of painted grey pottery. They also used iron weapons. With the combined evidence from the later Vedic texts and PGW iron-phase archaeology we can form an idea of the

life of the people in the first half of the first millennium B.C. in western Uttar Pradesh and adjoining areas of Punjab, Haryana and Rajasthan.

The texts show that the Aryans expanded from Punjab over the whole of western Uttar Pradesh covered by the Ganga-Yamuna doab. The Bharatas and Purus, the two major tribes, combined and thus formed the Kurus people. In the beginning they lived between the Sarasvati and the Drishadvati just on the fringe of the doab. Soon the Kurus occupied Delhi and the upper portion of the doab, the area called Kurukshetra or the land of the Kurus. Gradually they coalesced with a people called the Panchalas, who occupied the middle portion of the doab. The authority of the Kuru-Panchala people spread over Delhi, and the upper and middle portion of the doab. The authority of the Kuru-Panchala people spread over Delhi, and the upper and middle parts of the doab. They set up their capital at Hastinapur situated in the district of Meerut. The history of the Kuru tribe is important for the battle of Bharata, which is the main theme of the great epic called the Mahabharata. This war is supposed to have been fought around 950 B.C. between, the Kauravas and the Pandavas, although both of them belonged to the Kuru clan. As a result

practically the whole of the kuru clan was wiped out.

Towards the end of the later Vedic period, around 600 B.C. the Vedic people spread from the board further east of Koshala in eastern Uttar Pradesh and videha in north Bihar. Although Koshala is associated with the story of Rama, it is not mentioned in Vedic literature.

The UGW-Iron Phase Culture and Later Vedic Economy

Around 1000 B.C. iron appears in Dharwar district in Karnataka. Excavations show that iron weapons such as arrow-heads and spear-heads came to be commonly used in western Uttar Pradesh from about 800 B.C. onwards. With iron weapons the Vedic people may have defeated the few adversaries that may have faced them in the upper portion of the doab. Towards the end of the Vedic period knowledge of iron spread in eastern Uttar Pradesh and Videha. The earliest iron implements discovered in this area belong to the seventh Century B.C., and the metal itself is called shyama or krishna ayas in the later Vedic texts.

Although very few agricultural tools made of iron have been found, undoubtedly agriculture was the chief means of livelihood of the later Vedic people. The Shatapatha Brahmana speaks at length about the ploughing rituals. According to ancient legends, Janaka, the king of Videha and father of Sita, lent his hand to the plough. In later times ploughing came to be prohibited, for the members of the upper varnas.

The Vedic people continued to produce barley, but during this period rice and wheat became their chief crops. In subsequent times wheat became the staple food of the people

in Punjab and western Uttar Pradesh. For the first time the Vedic people came to be acquainted with rice in the doab. It is called vrihi in the Vedic texts, and its remains recovered from Hastinapur belong to the eighth century B.C. The use of rice is recommended in Vedic rituals, but that of wheat only rarely.

Agriculture and various crafts enabled the later Vedic people to lead a settled life. Excavations and explorations give us some idea about settlements in later Vedic times. Widespread Painted Grey Ware sites are found not only in western Uttar Pradesh and Delhi, which was the Kuru-Panchala area but also in the adjoining parts of Punjab and Haryana, which was the Madras area and in those of Rajasthan, which was the Matsya area. Also we can count nearly 700 sites, mostly belonging to the upper Gangetic basin.

Although the term nagara is used in later Vedic texts we can trace only the faint beginnings of towns towards the end of the later Vedic period. Hastinapur and Kaushambi (near Allahabad) can be regarded as primitive towns belonging to the end of the Vedic period. They may be called proto-urban sites.

Political Organization

In later Vedic times Rig Vedic popular assemblies lost importance, and royal power increased at their cost. The vidatha completely disappeared. The sabha and samiti continued to hold the ground, but their character changed. They came to be dominated by chiefs and rich nobles. Women were no longer permitted to sit on the sabha, and it was now dominated by nobles and brahmanas.

The formation of bigger kingdoms made the chief or the king more powerful. Tribal

authority tended to become territorial. Princes or chiefs ruled over tribes, but the dominant tribes gave their names to territories, which might be inhabited by tribes other than their own. In the beginning each area was named after the tribe which settled there first. At first Panchala was the name of a people, and then it became the name of a region. The term *rashtra*, which indicates territory, first appears in this period.

Traces of the election of the chief or the king appear in later Vedic texts. Other qualities was elected *raja*. He received voluntary presents called *bali* from his ordinary kinsmen or the common people called the *vis*. But the chief tried to perpetuate the right to receive presents and enjoy other privileges pertaining to his office by making it hereditary in his family; the post generally went to the eldest son. However, this succession was not always smooth.

The king's influence was strengthened by rituals. He performed the *rajasuya* sacrifice, which was supposed to confer supreme power on him. He performed the *ashvamedha*, which meant unquestioned control over an area in which the royal horse ran uninterrupted. He also performed the *vajapeya* or the chariot race, in which the royal chariot was made to win the race against his kinsmen. All these rituals impressed the people with the increasing power and prestige of the king.

During this period collection of taxes and tributes seems to have become common. They were probably deposited with an officer called *sangrihitri*. In the discharge of his duties the king was assisted by the priest, the commander, the chief queen and a few other high functionaries. At the lower level,

the administration was possibly carried on the village assemblies, which may have been controlled by the chiefs of the dominant clans.

Social Organization

The later Vedic society came to be divided into four *varnas* called the *brahmanas*, *rajanyas* or *kahatriyas*, *vaishyas* and *shudras*. The growing cult of sacrifice enormously added to the power of the *brahmanas*.

The *vaishyas* constituted the common people, and they were assigned to do the producing functions such as agriculture, cattle-breeding, etc. Some of them also worked as artisans. Towards the end of the Vedic period they began to engage in trade. The *vaishyas* appear to be the only tributeayers in later Vedic times, and the *brahmanas* and *kahatriyas* are represented as living on the tributes collected from the *vaishyas*. This was done with the help of the priests who also fattened at the cost of people or the *vaishyas*. All the three higher *varnas* shared one common feature: they were entitled to *upanayana* or investiture with the sacred thread according to the Vedic mantras. The fourth *varna* was deprived of the sacred thread ceremony and the recitation of the *gayatri* mantra and with this began the imposition of disabilities on the *shudra*.

Generally the later Vedic texts draw a line of demarcation between the three higher orders on the one hand, and the *shudras* on the other. There were, nevertheless several public rituals connected with the coronation of the king in which the *shudras* participated, presumably as survivors of the original Aryan people. Certain sections of artisans such as *rathakara* or chariotmaker enjoyed a high

status, and were entitled to the sacred thread ceremony. Therefore, even in later Vedic times varna distinctions had not advanced very far.

In the family we notice the increasing power of the father, who could even disinherit his son. In princely families the right of primogeniture was getting stronger. Male ancestors came to be worshipped. Women were generally given a lower position. Although some women theologians took part in philosophic discussion and some queens participated in coronation rituals, ordinarily women were thought to be inferior and subordinate to men.

The institution of gotra appeared in later Vedic times. Literally it means the cow-pen or the place where cattle belonging to the whole clan are kept, but in course of time it signified descent from a common ancestor. People began to practise gotra exogamy. No marriage could take place between persons belonging to the same gotra or having the same lineage.

Ashramas or four stages of life were not well established in Vedic times. In the post-Vedic texts we hear of four ashramas—that of Brahmachari or student, grihastha or householder, vanaprastha or hermit and sannyasin or ascetic who completely renounced the worldly life. Only the first three are mentioned in the later Vedic texts; the last or the fourth stage had not been well established in later Vedic times though ascetic life was not unknown. Even in post-Vedic times only the stage of the householder was commonly practised by all the varnas.

Good, Rituals said Philosophy

The two outstanding Rig Vedic gods, Indra and Agni, lost their former importance. On the other hand, Prajapati the

creator, came to occupy the supreme position in the later Vedic pantheon. Some of the other minor gods of the Rig Vedic period also came to the forefront. Rudra, the god of animals, became important in later Vedic times, and Vishnu came to be conceived as the preserver and protector of the people. In addition, some objects began to be worshipped as symbols of divinity; signs of idolatry appear in later Vedic times. Pushan, who was supposed to look after cattle, came to be regarded as the god of the shudras.

People worshiped gods for the same material reasons in this period as they did in earlier times. However, the mode of worship changed considerably. Prayers continued to be recited. Sacrifices became far more important, and they assumed both public and domestic character.

Sacrifices involved the killing of animals on a large scale and, especially the destruction of cattle wealth. The guest was known as goghna or one who was fed on cattle. Sacrifices were accompanied by formulae which had to be carefully pronounced by the sacrificer. The sacrificer was known as the yajamana, the performer, of yajna, and much of his success depended on the magical power of words uttered correctly in the sacrifices.

In addition to cows, which were usually given as sacrificial gifts, gold, cloth and horses were also given. Sometimes the priests claimed portions of territory as dakshina. The Shatapatha brahmana states that in the ashvamedha, north, south, east and west all should be given to the priest.

Towards the end of the Vedic period began a strong reaction against priestly domination, against cults and rituals,

especially in the land of the Panchalas and Videha where, around 600 B.C., the Upanishads were compiled. These philosophical texts criticized the rituals and laid stress on the value of right belief and knowledge. They emphasised that the knowledge of the self or atman should be acquired and the relation of atman with Brahma should be properly understood.

JAINISM AND BUDDHISM

NUMEROUS religious, sects arose in the middle Gangetic plains in the second half of the sixth century B.C. Of these sects Jainism and Buddhism were the most important, and they emerged as the most potent religious reform movements.

Causes of Origin

In post-Vedic times society was clearly divided into four varnas: brahmanas, kshatriyas, vaishyas and shudras. Each varna was assigned well-defined functions, although it was emphasised that varna was based on birth. The brahmanas, who were given the functions of priests and teachers, claimed the highest status in society. The kshatriyas ranked second in the varna hierarchy. The vaishyas were engaged in agriculture, cattle-rearing and trade.

They appear as principal taxpayers. The shudras were meant to serve the three higher varnas, and along with women were barred from taking to Vedic studies.

Naturally the varna-divided society seems to have generated tensions. We have no means to find out the reactions of the vaishyas and the shudras. But the kshatriyas, who functioned as rulers, reacted strongly against the ritualistic domination of the brahmanas, and seem to have led a kind of protest movement against the importance

attached to birth in the varna system. The kshatriya reaction against the domination of the priestly class called brahmanas, who claimed various privileges, was one of the causes of the origin of new religions. Vardhamana Mahavira, who founded Jainism, and Gautama Buddha, who founded Buddhism belonged to the kshatriya clan, and both disputed the authority of the brahmanas.

But the real cause of the rise of these new religions lay in the spread of a new agricultural economy in north-eastern India. In the middle Gangeic plains, large-scale habitations began in about 600 B.C., when iron came to be used in this area. The use of iron tools made possible clearance, agriculture and large settlements. The agricultural economy based on the iron ploughshare required the use of bullocks, and it could not flourish without animal husbandry. But the Vedic practice of killing cattle indiscriminately in sacrifices stood in the way of the progress of new agriculture. But if the new agrarian economy had to be stable, this killing had to be stopped.

The period saw the rise of a large number of cities in north-eastern India. We may refer, for example, to Kaushambi near Allahabad, Kusinagar (in Deoria district of Uttar Pradesh).

Banaras, Vaishali (in the newly created district of the same name in north Bihar), Chirand (in Saran district) and Rajgir (situated at a distance of about 100 km south-east of Patna). Besides others these cities had many artisans and traders, who began to use coins for the first time. The earliest coins belong to the fifth century B.C., and they are called punch-marked coins. They circulated

for the first time in eastern Uttar Pradesh and Bihar. The use of coins naturally facilitated trade and commerce, which added to the importance of the vaishyas. In the brahmanical society the vaishyas ranked third, the first two being brahmanas and kshatriyas. Naturally they looked for some religion which would improve their position.

Vardhamana Mahavira and Jainism

According to the Jainas, the origin of Jainism goes back to very ancient times. They believe in twenty-four tirthankaras or great teachers or leaders of their religion. The first tirthankara is believed to be Rishabhadev who was born in Ayodhya. He is said to have laid the foundations for orderly human society. The last, twenty-fourth, tirthankara, was Vardhamana Mahavira who was a contemporary of Gautama Buddha. The twenty-third tirthankara was Parshvanath who was born in Varanasi. He gave up royal life and became an ascetic. Many teachings of Jainism are attributed to him. According to Jaina tradition, he lived two hundred years before Mahavira. Mahavir is said to be the twenty-fourth.

According to one tradition, Vardhamana Mahavira was born in 540 B.C. in a village called Kundagrama near Vaishali, which is identical with Basarh in the district of Vaishali, in north Bihar. His father Siddhartha was the head of a famous kshatriya clan called Jnatika and the ruler of his own area. Mahavira's mother was named Trishala, sister of the Lichchhavi chief Chetaka, whose daughter was wedded to Bimbisara.

In the beginning, Mahavira led the life of a householder, but in the search for truth he abandoned the world at the age of 30 and

became an ascetic. In the thirteenth year, when he had reached the age of 42, he attained kaivalya.

Through kaivalya he conquered misery and happiness. Because of this conquest he is known as Mahavira or the great hero or jina, i.e. the conqueror, and his followers are known as Jainas. He propagated his religion for 30 years, and his mission took him to Koshala, Magadha, Mithila, Champa, etc. He passed away at the age of 72 in 468 B.C. at a place called Pavapuri near modern Rajgir. According to another tradition, he was born in 599 B.C. and passed away in 527 B.C.

Doctrines of Jainism

Jainism taught five doctrines: (i) do not commit violence, (ii) do not speak a lie, (iii) do not steal, (iv) do not acquire property, and (v) observe continence (brahmacharya). It is said that only the fifth doctrine was added by Mahavira: the other four were taken over by him from previous teachers. Jainism attached the utmost importance to ahimsa or non-injury to living beings in later times, Jainism was divided into two sects: shvetambaras or those who put on white dress, and digambaras or those who keep themselves naked.

Jainism mainly aims at the attainment of freedom from worldly bonds. No ritual is required for acquiring such liberation. It can be obtained through right knowledge, right faith and right action. These three are considered to be the Three Jewels or triratna of Jainism.

Jainism prohibited the practice of war and even agriculture for its followers because both involve the killing of living beings. Eventually the Jainas mainly confined themselves to trade and mercantile activities.

Spread of Jainism

In order to spread the teachings of Jainism, Mahavira organized an order of his followers which admitted both men and women. According to a late tradition, the spread of Jainism in Karnataka is attributed to Chandragupta Maurya (322-298 B.C.). The emperor became a Jaina, gave up his throne and spent the last years of his life in Karnataka as a Jaina ascetic. The second cause of the spread of Jainism in south India is said to be the great famine that took place in Magadha 200 years after the death of Mahavira. The famine lasted for twelve years, and in order to protect themselves many a Jaina went to the south under the leadership of Bhadrabahu, but the rest of them stayed back in Magadha under the leadership of Sthalabahu.

The emigrant Jainas spread Jainism in south India. At the end of the famine they came back to Magadha, where they developed differences with the local Jainas. Those who came back from the south claimed that even during the famine they had strictly observed the religious rules; on the other hand, they alleged, the Jaina ascetics living in Magadha had violated those rules and had become lax. In order to sort out these differences and to compile the main teachings of Jainism a council was convened in Pataliputra, modern Patna, but the southern Jainas boycotted the council and refused to accept its decisions. From now onwards, the southerners began to be called digambaras, and the Magadhans shvetambaras. However, epigraphic evidence for the spread of Jainism in Karnataka is not earlier than the third century A.D. In subsequent centuries, especially after the fifth century, numerous

Jaina monastic establishments called basadis sprang up in Karnataka and were granted land by the king for their support.

Jainism spread to Kalinga in Orissa in the fourth century B.C., and in the first century B.C. it enjoyed the patronage of the Kalinga king Kharavela who had defeated the princes of Andhra and Magadha.

Contribution of Jainism

Jainism made the first serious attempt to mitigate the evils of the varna order and the ritualistic Vedic religion. The early Jainas discarded Sanskrit language mainly patronized by the brahmanas. They adopted Prakrit language of the common people to preach their doctrines. Their religious literature was written in Ardhamagadhi, and texts were finally compiled in the sixth century A.D. in Gujarat at a place called Valabhi, a great centre of Education. The adoption of Prakrit by the Jainas heeded the growth of this language and its literature. Many regional languages developed out of Prakrit languages, particularly Shauraseni, out of which grew the Marathi language. They contributed to the growth of Kananads, in which they wrote extensively.

Gautam Buddha and Buddhism

Gautama Buddha or Siddhartha was a contemporary of Mahavira. According to tradition he was born in 563 B.C. in a Shakya kshatriya family in Lumbini in Nepal near Kapilvastu, which is identified with Piprahwa in Basti district and close to the foothills of Nepal. Gautama's father seems to have been the elected ruler of Kapilvastu, and headed the republican clan of the Shakyas. His mother was a princess from the Koshala dynasty. Thus, like Mahavira, Gautama also belonged to a noble family. At

the age of 29, like Mahavira again, he left home. He kept on wandering for about seven years and then attained knowledge at the age of 35 at Bodh Gaya under a pipel tree. From this time onwards he began to be called the Buddha or the enlightened, Gautam Buddha delivered his first sermons at Sarnath in Banaras, passed away at the age of 80 in 483 B.C. at a place called Kusinagar, identical with the village called Kasia in the district of Deoria in eastern Uttar Pradesh.

Doctrines of Buddhism

Gautama Buddha recommended an eight-fold path (ashtangika marga) for the elimination of human misery. This path is attributed to him in a text of about the third century B.C. It comprised right observation, right determination, right speech, right action, right livelihood, right exercise, right memory and right meditation. If a person follows this eight fold path he would not depend on the machinations of the priests, and will be able to reach his destination. Gautama taught that a person should avoid the excess of both luxury and austerity. He prescribed the middle path.

The Buddha also laid down a code of conduct for his followers on the same lines as was done by the Jaina teachers. The main items in these social conduct are: (i) do not cover the property of others, (ii) do not commit violence, (iii) do not use intoxicants, (iv) do not speak a lie, and (v) do not indulge in corrupt practices. These teachings are common to the social conduct ordained by almost all religions.

Special Features of Buddhism and the Causes of Its Spread

Buddhism does not recognize the existence of god and soul (atman). This can

be taken as a kind of revolution in the history of Indian religions. It particularly won the support of the lower orders as it attacked the varna system. People were taken into the Buddhist order without any consideration of caste. Women also were admitted to the sangha and thus brought on par with men. In comparison with Brahmanism, Buddhism was liberal and democratic.

The use of Pali, the language of the people, also contributed to the spread of Buddhism. It facilitated the spread of Buddhist doctrines among the common people. Gautama Buddha also organized the sangha or the religious order, whose doors were kept open to every body, irrespective of caste and sex. The only condition required of the monks was that they would faithfully observe the rules and regulations of the sangha. Once they were enrolled as members of the Buddhist Church they had to take the vow of continence, poverty and faith. So there are three main elements in Buddhism: Buddha, sangha and dhamma. The monarchies of Magadha, Koshala and Kaushambi and several republican states and their people adopted this religion.

Two hundred years after the death of the Buddha, the famous Maurya king Ashoka embraced Buddhism. This was an epoch-making event. Through his agents Ashoka spread Buddhism into Central Asia, West Asia and Sri Lanka, and thus transformed it into a world religion. Even today Sri Lanka, Burma (Myanmar), Tibet and parts of China and Japan, profess Buddhism. Although

Importance and Influence of Buddhism

Despite its ultimate disappearance as an organized religion, Buddhism left its abiding mark on the history of India. The Buddhist

showed a keen awareness of the problems that faced the people of north-east India in the sixth century B.C.

Undoubtedly the objective of the Buddhist teaching was to secure the salvation of the individual or nirvana.

Buddhism made an important impact on society by keeping its doors open to women and shudras. Since both women and shudras were placed in the same category by Brahmanism, they were neither given sacred thread nor allowed to read the Vedas. Their conversion to Buddhism freed them from such marks of inferiority.

With its emphasis on non-violence and the sanctity of animal life, Buddhism boosted the cattle wealth of the country. The earliest Buddhist text Suttanipata declares the cattle to be givers of food, beauty and happiness (annada, Vannada, sukhada), and thus pleads for their protection. This teaching came significantly at a time when the non-Aryans slaughtered animals for food, and the Aryans in the name of religion.

Buddhism created and developed a new awareness in the field of intellect and culture. They enormously enriched Pali by their writings. The early Pali literature can be divided into three categories. The first contains the sayings and teachings of the

Buddha, the second deals with the rules to be observed by members of the sangha, and the third presents the philosophical exposition of the dhamma. In the first three centuries of the Christian era, by mixing Pali with Sanskrit the Buddhists created a new language which is called Hybrid Sanskrit. The literary activities of the Buddhist monks continued even in the Middle Ages, and some famous Apabhramas writing in east India were composed by them. The Buddhist monasteries developed as great centres of learning, and can be called residential universities. Mention may be made of Nalanda and Vikramashila in Bihar, and Valabhi in Gujarat.

Buddhism left its mark on the art of ancient India. The first human statues worshipped in India were probably those of the Buddha. From the first century A.D. onwards the panel images of Gautama Buddha began to be made. The Greek and the Indian sculptors worked together to create a new kind of art on the north-west frontier of India, which is known as the Gandhara art. For the residence of the monks rooms were hewn out of the rocks, and thus began the cave architecture in the Barabar hills in Gaya and in western India around Nashik. Buddhist art flourished in the Krishna delta in the south and in Mathura in the north.



TERRITORIAL STATES AND THE FIRST MAGADHAN EMPIRE

The Mahajanapadas

In the age of the Buddha we find 16 large states called Mahajanapadas. They were mostly situated north of the Vindhya and extended from the north-west frontier to Bihar. Of these Magadha, Koshala, Vatsa and Avanti seem to have been considerably powerful. Beginning from the east we hear of the kingdom of Anga which covered the modern districts of Monghyr and Bhagalpur. It had its capital at Champa. Eventually the kingdom of Anga was swallowed by its powerful neighbour Magadha.

Magadha embraced the former districts of Patna, Gaya and parts of Shahbad, and grew to be the leading state of the time. North of the Ganga in the division of Tirhut was the state of the Vajjis which included eight clans. But the most powerful were the Lichchhavis with their capital at Vaishali which is identical with the village of Basarh in the district of Vaishali. The Puranas push the antiquity of Vaishali to a much earlier period, but archaeologically Basarh was not settled until the sixth century B.C.

Further west we find the kingdom of Kashi with its capital at Varanasi. In the beginning Kashi appears to be the most powerful of the states, but eventually it had to submit to the power of Koshala.

Koshala embraced the area occupied by

eastern Uttar Pradesh and had its capital at Shravasti, which is identical with Sahet-Mahet on the borders of Gonda and Bahraich districts in Uttar Pradesh. But we see the beginnings of a mud fort. Koshala contained an important city called Ayodhya, which is associated with the story in the Ramayana. Koshala also included the tribal republican territory of the Shakyas of Kapilvastu. The capital of Kapilavastu has been identified with Piprahwa in Basti district. Lumbini, which lies at a distance of 15 km from Piprahwa in Nepal served as another capital of the Shakyas. In an Ashokan inscription it is called the birthplace of Gautama Buddha and it was here that he was brought up.

In the neighbourhood of Koshala lay the republican clan of the Mallas. One of the capitals of the Mallas lay at Kushinara where Gautama Buddha passed away. Kushinara is identical with Kasia in Deoria district. Further west lay the kingdom of the Vatsas, along the bank of the Yamuna, with its capital at Kaushambi near Allahabad. The Vatsas were a Kuru clan who had shifted from Hastinapur and settled down at Kaushambi. Kaushambi was chosen because of its location near the confluence of the Ganga and the Yamuna. We also hear of the older states of the Kurus and the Panchalas which were situated in western Uttar Pradesh, but they no longer enjoyed the political importance

which they had attained in the later Vedic period.

In central Malwa and the adjoining parts of Madhya Pradesh lay the state of the Avantis. It was divided into two parts. The northern part had its capital at Uggain, and the southern part at Mahishamati.

Rise and Growth of the Magadha Empire

Magadha came into prominence under the leadership of Bimbisara, who belonged to the Haryanka dynasty. He was a contemporary of the Buddha. He started the policy of conquest and aggression which ended with the Kalinga war of Ashoka. Bimbisara acquired Anga and placed it under the viceroyalty of his son Ajatashatru at Champa. He also strengthened his position by marriage alliances. He took three wives. His first wife was the daughter of the king of Koshala and the sister of Parsenajit. His second wife Chellana was a Lichchhavi princess from Vaishali who gave birth to Ajatashatru and his third wife was the daughter of the chief of the Madra clan of Punjab.

Magadha's most serious rival was Avanti with its capital at Ujjain. Its king Chanda Pradyota Mahasena fought Bimbisara, but ultimately the two thought it wise to become friends. Later when Pradyota was attacked by jaundice, at the Avanti king's request Bimbisara sent the royal physician Jivaka to Ujjain.

The earliest capital of Magadha was at Rajgir, which was called Girivraja at that time. It was surrounded by five hills, the openings in which were closed by stone-walls on all sides. This made Rajgir impregnable. According to the Buddhist chronicles, Bimbisara ruled for 52 years. roughly from

544 B.C. to 492 B.C. He was succeeded by his son Ajatashatru (492-460 B.C.). Ajatashatru killed his father and seized the throne for himself. Throughout his reign he pursued an aggressive policy of expansion. This provoked against him a combination of Kashi and Koshala. There began a prolonged conflict between Magadha and Koshala. Ultimately Ajatashatru got the best of the war, and the Koshalan king was compelled to purchase peace by giving his daughter in marriage to Ajatashatru and leaving him in sole possession of Kashi.

Although his mother was a Lichchhavi princess, this did not prevent him from making war against Vaishali. He created dissensions in the ranks of the Lichchhavis and finally destroyed their independence by invading their territory and by defeating them in battle. It took him full 16 years to destroy Vaishali. Eventually he succeeded in doing so because of a war engine which was used to throw stones like catapults. He also possessed a chariot to which a mace was attached, and it facilitated mass killings. The Magadhan empire was thus enlarged with the addition of Kashi and Vaishali.

Ajatashatru faced a stronger rival in the ruler of Avanti. Avanti had defeated the Vatsas of Kaushambi and now threatened an invasion of Magadha. To meet this danger Ajatashatru began the fortification of Rajgir. The remains of the walls can be still seen. However, the invasion did not materialize in his lifetime.

Ajatashatru was succeeded by Udayin (460-444 B.C.) His reign is important because he built the fort upon the confluence of the Ganga and Son at Patna. This was done because Patna lay in the centre of the

Magadhan kingdom, which now extended from the Himalayas in the north to the hills of Chotanagpur in the south.

Udayin was succeeded by the dynasty of Shishunagas, who temporarily shifted the capital to Vaishali. Their greatest achievement was the destruction of the power of Avanti with its capital at Ujjain. This brought to an end the 100 year old rivalry between Magadha and Avanti. From now onwards Avanti became a part of the Magadhan empire and continued to be so till the end of the Maurya rule.

The Shishunagas were succeeded by the Nandas, who proved to be the most powerful rulers of Magadha. So great was their power that Alexander, who invaded Punjab at that time, did not dare to move towards the east. The Nandas added to the Magadhan power by conquering Kalinga from where they brought an image of the Jina as a victory trophy. All this took place in the reign of Mahapadma Nanda. He claimed to be *ekarat*, the sole sovereign who destroyed all the other ruling princes. It seems that he acquired not only Kalinga but also Koshala which had probably rebelled against him.

The later Nandas turned out to be weak and unpopular. Their rule in Magadha was supplanted by that of the Maurya dynasty under which the Magadhan empire reached the apex of glory.

THE AGE OF THE MAURYS

Chandragupta Maurya

THE MAURYA dynasty was founded by Chandragupta Maurya, who seems to have belonged to some ordinary family. According to the brahmanical tradition he was born of Mura, a shudra woman in the court of the Nandas. But an earlier Buddhist tradition

speaks of the existence of a kshatriya clan called Mauryas living in the region of Gorakhpur adjoining the Nepalese terai. In all likelihood, Chandragupta was a member of this clan. He took advantage of the growing weakness and unpopularity of the Nandas in the last days of their rule. With the help of Chanakya, who is known as Kautilya, he overthrew the Nandas and established the rule of the Maurya dynasty. The machinations of Chanakya against Chandragupta's enemies are described in detail in the *Mudrarakshasa*, a drama written by Vishakhadatta in the ninth century. Several plays have been based on it in modern times.

Justin, a Greek writer, says that Chandragupta overran the whole of India with an army of 600,000. But Chandragupta liberated north-western India from the thralldom of Selucus, Chandragupta thus built up a vast empire which included not only Bihar and good portions of Orissa and Bengal but also western and northwestern India, and the Deccan. Leaving Kerala, Tamil nadu and parts of north-eastern India the Mauryas ruled over the whole of the subcontinent. In the north-west they held sway over certain areas which were not included even in the British empire.

Imperial Organization

The Mauryas organized a very elaborate system of administration. We know about it from the account of Megasthenes and the *Arthashastra* of Kautilya. Megasthenes was a Greek ambassador sent by Seleucus to the court of Chandragupta Maurya. He lived in the Maurya capital of Pataliputra and wrote an account not only of the administration of the city of Pataliputra but also of the Maurya empire as a whole. The account of

Megasthenes have been published in the form of a book called *Indika*, which throws valuable light on the administration, society and economy of Maurya times. The account of Megasthenes can be supplemented by the *Arthashastra* of Kautilya. *Arthashastra* gives authentic information about the Maurya administration and economy. On the basis of these two sources we can draw a picture of the administrative system of Chandra-gupta Maurya. If we believe in a statement of the *Arthashastra*, the king had set a high ideal the happiness of his subjects lay his happiness and in their troubles lay his troubles. According to Megasthenes the king was assisted by a council.

The empire was divided into a number of provinces, and each province was placed under a prince who was a scion of the royal dynasty. The provinces were divided into still smaller units, and arrangements were made for both rural and urban administration. Excavations The administration Pataliputra, which was the capital of the Mauryas, was carried on by six committees, each committee consisting of five members. These committees were entrusted with sanitation, care of foreigners, registration of birth and death, regulation of weights and measures and similar other functions.

The most striking feature of Chandragupta's administration is the maintenance of a Huge army. According to the account of a Roman writer called Ptolemy, Chandragupta maintained 600,000 foot-soldiers, 30,000 cavalry and 9000 elephants the Mauryas also maintained a navy. The administration of the armed forces, according to Megasthenes, was carried on by a board of 30 officers divided into six committees, consisting of five members.

Ashoka (273-232 B.C.)

Chandragupta Maurya was succeeded by Bindusara, whose reign is important for continued links with the Greek princes. His son, Ashoka, is the greatest of the Maurya rulers. According to Buddhist tradition he was so cruel in his early life that he killed his 99 brothers to get the throne. But since the statement is based on a legend, it may well be wrong. His biography, prepared by Buddhist writers, is so full of fiction that it cannot be taken seriously.

Ashokan Inscriptions

The history of Ashoka is reconstructed on the basis of his inscriptions. These inscriptions, numbering 39, are classified into Major Rock Edicts, Minor Rock Edicts, Separate Rock Edicts, Major Pillar Edicts and Minor Pillar Edicts. The name of Ashoka occurs only in copies of Minor Rock Edict found at three places in Karnataka and at one in Madhya Pradesh.

All the other inscriptions mention only *devanampriya* piyadasi, dear to gods, and leave out the word Ashoka. The Ashokan inscriptions are found in India, Nepal, Pakistan and Afghanistan. Altogether they appear at 47 places, and their total versions number 182. They were generally placed on ancient highways. Composed in Prakrit, they were written in Brahmi script in the greater part of the subcontinent. But in its north-western part they appeared in Aramaic language and Kharoshthi script, and in the Afghanistan they were written in both Aramaic and Greek scripts and languages. He is the first Indian king to speak directly to the people through his inscriptions which carry royal orders. The inscriptions throw light on the career of Ashoka, his external

and domestic polices, and the extent of his empire.

Impact of the Kalinga War

The ideology of Buddhism guided Ashoka's state policy at home and abroad. After his accession to the throne, Ashoka fought only one major war called the Kalinga War. According to him, 100,000 people were killed in this war, several lakhs perished, and 150,000 were taken prisoners. At any rate it seems that the king was moved by the massacre in this war. So he abandoned the policy of physical occupation in favour of policy of cultural conquest. In other words, bherighosha was replaced with dhammaghosha. We quote below the words of Ashoka from his Thirteenth Major Rock Edict:

Ashoka no longer treated foreign dominions as legitimate areas for military conquest. He tried to conquer them ideologically. He took steps for the welfare of men and animals in foreign lands, which was a new thing considering the condition of those days. He sent ambassadors of peace to the Greek kingdoms in West Asia and Greece. He sent missionaries for the propagation of Buddhism to Sri Lanka and Central Asia. As an enlightened ruler Ashoka tried to enlarge his area of political influence through propaganda.

It would be wrong to think that the Kalinga war made Ashoka an extreme pacifist. On the other hand he adopted a practical policy of consolidating his empire. He retained Kalinga after its conquest and incorporated it into his empire. There is also nothing to show that he disbanded the huge army maintained from the time of Chandragupta Maurya. Within the empire he

appointed a class of officers known as the *rajukas*, who were vested with the authority of not only rewarding people but also punishing them, wherever necessary.

Internal Policy and Buddhism

Ashoka was converted to Buddhism as a result of the Kalinga war. According to tradition he became a monk, made huge gifts to the Buddhists and undertook pilgrimages to the Buddhist shrines. The fact of his visiting the Buddhist shrines is also suggested by the *dhamma yatras* mentioned in his inscriptions. According to tradition the Buddhist council (*Sangiti*) was held by Ashoka and missionaries were sent not only to south India but also to Sri Lanka, Burma and other countries to convert the people there. Brahmi inscriptions of the second and first centuries B.C. have been found in Sri Lanka.

Ashoka set a very high ideal for himself, and this was the ideal of paternal kingship. He repeatedly asked his officials to tell the subjects that the king looked upon them as his children. As agents of the king, the officials were also asked to take care of the people. Ashoka appointed *Dhammamahatras* for propagating dharma among various social groups including women. He also appointed *rajukas* for the administration of justice in his empire.

He disapproved of rituals, especially those observed by women. He forbade killing certain birds and animals, and completely prohibited the slaughter of animals in the capital. He interdicted gay social functions in which people indulged in revelries.

Ashoka's Place in History

It is said that the pacific policy of Ashoka ruined the Maurya empire, but this

is not true. On the country Ashoka has a number of achievements to his credit. He was certainly a great missionary ruler in the history of the ancient world. He worked with great zeal and devotion to his mission and achieved a lot, both at home and abroad.

Ashoka brought about the political unification of the country. He bound it further by one dharma, one language and practically one script called Brahmi which was used in most of his inscriptions. In unifying the country he respected such scripts as Brashmi, Kharoshthi, Aramaci and Greek. Evidently he also accommodated such languages as Greek, Prakrit and Sanskrit and various religious sects. Ashoka followed a tolerant religious policy. He did not try to foist his buddhist faith on his subjects. On the other hand he made gifts to non-Buddhist and even anti-Buddhist sects. Ashoka was fired with zeal for missionary activities. He deputed officials in the far-flung parts of the empire. This helped the cause of administration and also promoted cultural contacts between the developed Gangetic basin and the backward distant provinces. The material culture, typical of the heart of the empire, spread to Kalinga and the lower Deccan and northern Bengal. Above all Ashoka is important in history for his policy of peace, non-aggression and cultural conquest. He had no model in early Indian history for pursuing such a policy; nor did such an example exist in any country except Egypt where Akhnaton had pursued a pacific policy in the fourteenth century B.C. But it is obvious that Ashoka was not aware of his Egyptian predecessor.

However, Ashoka's policy did not make any lasting impression on his viceroys and vassals, who declared themselves

independent in their respective areas after the retirement of the king in 232 B.C. Similarly, the policy could not convert his neighbours, who swooped on the north-western frontier of his empire within 30 years of Ashoka's exit from power in 232 B.C.

THE RISE AND GROWTH OF THE GUPTA EMPIRE

Background

AFTER THE break-up of the Maurya empire, the Satavahanas and the Kushans emerged as two large political powers. The Satavahanas acted as a stabilizing factor in the Deccan and south to which they gave political unity and economic prosperity on the strength of their trade with the Roman empire. The Kushans performed the same role in the north. Both these empires came to an end in the middle of the third century A.D.

On the ruins of the Kushan empire arose a new empire, which established its sway over a good part of the former dominions of both the Kushans and Satavahanas. This was the empire of the Guptas, who may have been of vaishya origin. Although the Gupta empire was not as large as the Maurya empire, it kept north India politically united for more than a century from A.D. 335 to 455. The original kingdom of the Guptas comprised Uttar Pradesh and Bihar at the end of the third century A.D. Uttar Pradesh seems to have been a more important province for the Guptas than Bihar, because early Gupta coins and inscriptions have been mainly found in that state. If we leave out some feudatories and private individuals, whose inscriptions have been mostly found in Madhya Pradesh, Uttar Pradesh will stand out as the most important area in respect of the finds of the Gupta antiquities. Hence Uttar Pradesh

seems to have been the place from where the Guptas operated and fanned out in different directions. Probably with their centre of power at Prayag they spread in the neighbouring regions.

The Guptas were possibly the feudatories of the Kushans in Uttar Pradesh and seems to have succeeded them without any wide time-lag. At many places in Uttar Pradesh and Bihar the Kushan antiquities are immediately followed by the Gupta antiquities. It is likely that the Guptas learnt the use of saddle, reins, but-toned-coats, trousers and boots from the Kushans. All these gave them mobility and made them excellent horsemen. In the Kushan scheme of things, horse-chariots and elephants had ceased to be important. Horsemen played the main part. This also seems to have been the case with the Gupta on whose coins horsemen are represented. Although some Gupta kings are described as excellent and unrivaled chariot warriors, their basic strength lay in the use of horses.

The Guptas enjoyed certain material advantages. The centre of their operations lay in the fertile land of Madhyadesha covering Bihar and Uttar Pradesh. They could exploit the iron ores of central India and south Bihar. Further, they took advantage of their proximity to the areas in north India which carried on silk trade with the Eastern Roman empire, also known as the Byzantine empire. On account of these favourable factors the Guptas set up their rule over Anuganga (the middle Gangetic basin), Prayag (modern Allahabad), Saketa (modern Ayodhya) and Magadha. In course of time this kingdom became an all-India empire. The Kushan power in north India came to an

end around A.D. 230 and then a good part of central India fell under the rule of the Murundas, who were possibly the kinsmen of the Kushans. The Murundas continued to rule till A.D. 250. Twenty-five years later, in about A.D. 275, the dynasty of the Gupta came to power.

Chandragupta I (A.D. 319-334)

The first important king of the Gupta dynasty was Chandragupta I. He married a Lichchhavi princess most probably from Nepal, which strengthened his position. The Guptas were possibly vaishyas, and hence marriage in a kshtriya family gave them prestige. Chandragupta I seems to have been a ruler of considerable importance because he started the Gupta era in A.D. 319-20, which marked the date of his accession. Later many inscriptions came to be dated in the Gupta era.

Samudragupta (A.D. 335-380)

The Gupta kingdom was enlarged enormously by Chandragupta I's son and successor Samudragupta (A.D. 335-380). He was the opposite of Ashoka. Ashoka believed in a policy of peace and non-aggression, but Samudragupta delighted in violence and conquest. His court poet Harishena wrote a glowing account of the military exploits of his patron. In a long inscription the poet enumerates the peoples and countries that were conquered by Samudragupta. The inscription is engraved at Allahabad on the same pillar which carries the inscriptions of the peace-loving Ashoka. The places and the countries conquered by Samudragupta can be divided into five groups. Group one includes princes of the Ganga-Yamuna doab who were defeated and whose kingdoms were incorporated into the Gupta empire. Group

two includes the rulers of the eastern Himalayan states and some frontier states such as princes of Nepal, Assam, Bengal, etc., who were made to feel states and some frontier states such as princes of Nepal, Assam, Bengal, etc., who were made to feel the weight of Samudragupta's arms. It also covers some republics of Punjab, The republic, which flickered on the ruins of the Maurya empire, were finally destroyed by Samudragupta. Group three includes the forest kingdoms situated in the Vindhya region and known as Atavika raiyas; they were brought under the control of Samudragupta. Group four includes twelve rulers of the eastern Deccan and south India, who were conquered and liberated. Samudragupta's arms reached as far as Kanchi in Tamil Nadu, where the Pallavas were compelled to recognize his suzerainty. Group five includes the names of the Sankas and Kushans, some of them ruling in Afghanistan. It is said that Samudragupta swept them out of power and received the submission of the rulers of distant lands. The prestige and influence of Samudragupta spread even outside India. According to a Chinese source, Meghavarman, the ruler of Sri Lanka, sent a missionary to Samudragupta for permission to build a Buddhist temple at Gaya. This was granted, and the temple was developed into a huge monastic establishment. If we believe the eulogistic inscription from Allahabad, it would appear that Samudragupta never knew any defeat, and because of his bravery and generalship he is called the Napoleon of India. There is no doubt that Samudragupta forcibly unified the greater part of India under him, and his power was felt in a much larger area.

Chandragupta II (A.D. 380-412)

The reign of Chandragupta II saw the high watermark of the Gupta empire. He extended the limits of the empire by marriage alliance and conquests. Chandragupta married his daughter Prabhavati with a Vakataka prince who belonged to the brahmana caste and ruled in central India. The prince died, and was succeeded by his young son. So Prabhavati became the virtual ruler. As shown by some of her land charters, which betray the influence of the eastern Gupta writing, she promoted the interests of her father Chandragupta. Thus Chandragupta exercised indirect control over the Vakataka kingdom in central India. This afforded a great advantage to him. With this great influence in this area, Chandragupta II conquered western Malwa and Gujarat, which had been under the rule of the Shaka Kshatras for about four centuries by that time. The conquest gave Chandragupta the western sea coast, famous for trade and commerce. This contributed to the prosperity of Malwa, and its chief city Ujjain. Ujjain seems to have been made the second capital by Chandragupta II.

Chandragupta II adopted the title of Vikramaditya, which had been first used by an Ujjain ruler in 57 B.C. as a mark of victory over the Shaka Kshatras of western India. The court of Chandragupta II at Ujjain was adorned by numerous scholars including Kalidasa and Anairasimlia. It was in Chandragupta's time that the Chinese pilgrim Fahsien (399-414) visited India and wrote an elaborate account of the life of its people.

Fall of the Empire

The successors of Chandragupta II had to face an invasion by the Hunas from

Central Asia in the second half of the fifth century A.D. Although in the beginning the Gupta king Skandragupta tried effectively to stem the march of the Hunas into India, his successors proved to be weak and could not cope with the Huna invaders, who excelled in horsemanship and possibly used stirrups made of metal. They could move quickly and being excellent archers they seem to have attained considerable success not only in Iran but also in India.

By 485 the Hunas occupied eastern Malwa and a good portion of central India where their inscriptions have been found. The intermediate regions such as Punjab and Rajasthan also passed under their possession. This must have drastically reduced the extent of the Gupta empire at the beginning of the sixth century. Although the Huna power was soon overthrown by Yashodharman of Malwa who belonged to the Aulikara feudatory family, the Malwa prince successfully challenged the authority of the Gupta and set up in 532, pillars of victory commemorating his conquest of almost the whole of northern India, Yashodharman's rule was shortlived, but it meant a severe blow to the Gupta empire.

The Gupta empire was further undermined by the rise of the feudatories. The governors appointed by the Gupta kings in north Bengal and their feudatories in Samatata or south-east Bengal tended to become independent. The late Guptas of Magadha established their power in Bihar.

Alongside them the Maukharis rose to power in Bihar and Uttar Pradesh, and had their capital at Kanauj. It seems that by 550 Bihar and Uttar Pradesh had passed out of Gupta hands. By the beginning of the sixth century we find independent princes issuing land grants in their own rights in northern Madhya Pradesh, although they use the Gupta era in dating their charters. The rulers of Valabhi established their authority in Gujarat and western Malwa. After the reign of Skandagupta, i.e. A.D. 467, hardly any Gupta coin or inscription has been found in western Malwa and Saurashtra.

The Gupta state may have found it difficult to maintain a large professional army on account of the growing practice of land grants for religious and other purposes, which was bound to reduce their revenues. Their income may have further been affected by the decline of foreign trade. The migration of a guild of silk-weavers from Gujarat to Malwa in A.D. 473 and their adoption of nonproductive professions show that there was not much demand for cloth produced by them. The advantages from Gujarat trade gradually disappeared. After the middle of the fifth century the Gupta kings made desperate attempts to maintain their gold currency by reducing the content of pure gold in it. But this proved of no avail. Although the rule of the Imperial Guptas lingered till the middle of the sixth century A.D., the imperial glory had vanished a century earlier.



THE DELHI SULTANATE

Struggle for the Establishment of a Strong Monarchy

Muizzuddin (Muhammad Ghori) was succeeded (1206) by Qutbuddin Aibak, Turkish slave who had played an important part in the expansion of the Turkish Sultanat in India after the battle of Tarain. Another slave of Muizzuddin, Yalduz, succeeded at Ghazni. As the ruler of Ghazni, Yalduz claimed to rue over Delhi as well. This, however was not accepted by Aibak and from this time, the Delhi Sultanat severed its help to prevent India being drawn into central Asian politics.

Iltutmish (1210-36)

In 1210, Aibak died of injuries received in a fall from his horse while playing Chaugan (polo). He was succeeded by Iltutmish who was the son-in-law of Aibak. But before he could do so, he had to fight and defeat the son of Aibak.

Iltutmish must be regarded as the real consolidator of the Turkish conquests in North India. At the time of his accession, Ali Mardan Khan had declared himself the king of Bengal and Bihar, while Qubacha, a fellow slave of Aibak had declared himself an independent ruler of Multan and seized Lahore and parts of the Punjab. At first, even some of the fellow officers of Iltutmish near Delhi were reluctant to accept his authority. The Rajputs took advantage of the situation to assert their independence. Thus, Kalinjar,

Gwalior and the entire eastern Rajasthan, including Ajmer and Bayana, threw off the Turkish Yoke. During the early years of his reign, Iltutmish's attention was concentrated on the north-west. A new danger to his position arose with the conquest of Ghazni by Khwarizm Shah. In order to avert this danger, Iltutmish marched to Lahore and occupied it. In 1220, the Khwarizmi Empire was destroyed by the Mongols who founded one of the strongest empires in History, which at its height extended from China to the shores of the Mediterranean sea, and from the Caspian sea to the river Jaxartes. The danger it posed to India and its effects on the Delhi Sultanat will be discussed in a subsequent section. While the Mongols were busy elsewhere, Iltutmish also ousted Qubacha from Multan and Uchch.

Secure in the west, Iltutmish was able to turn his attention elsewhere. In Bengal and Bihar, a person called Iwaz who had taken the title of sultan Ghiyasuddin had assumed independence. While he made raids on the territory of his neighbours, the Sena rulers of East Bengal, and the Hindu rulers of Orissa and Kamrup (Assam) continued their sway. In 1226-27, Iwaz was defeated and killed in a battle with Iltutmish's son near Lakhnauti. Bengal and Bihar passed under the suzerainty of Delhi once again. But they were a difficult charge, and repeatedly chal-

lenged the authority of Delhi. At about the same time, Iltutmish took steps to recover Gwalior and Bayana. Ajmer and Negor remained under his control. He sent expeditions against Ranthambhor and Jalor to reassert his suzerainty. He also attacked Nagda, the capitals of Mewar (about 22 Km from Udaipur), but had to beat a retreat at the arrival of the Gujarat armies, which had come to aid the Rana. As a revenge, Iltutmish dispatched an expedition against the Chalukyas of Gujarat, but it was repulsed with losses.

Raziya (1236-39)

After anxious consideration, Iltutmish finally decided to nominate his daughter, Raziya, to the throne, and induced the nobles and the theologians (Ulama) to agree to the nomination the nomination of a woman in preference to sons was a novel step. In order to assuage brothers as well as against powerful Turkish nobles, and could rule only for three years. Though brief, her rule had a number of interesting features. It marked the monarchy and the Turkish chiefs, sometimes called "the forty" or the Chahalgani. Iltutmish had shown great deference to these Turkish chiefs. After his death, these chiefs, drunk with power and arrogance, wanted to install on the throne a puppet whom they could control. They soon discovered that though a woman, Raziya was not prepared to play their game. She discarded the female apparel and started holding court with her face unveiled. She even hunted, and led army in war. The Wazir, Nizam-ul-Mulk Junaidi, who had opposed her elevation to the throne, and backed to supported a rebellion of nobles against her, was defeated successfully established law and order in the length and breadth of her Kingdom. But the attempt to create a party of noble, Yaqut Khan. Rebellions broke

out at Lahore and Sirhind. She personally led an expedition against Lahore, and compelled the governor to submit. On the way to Sirhind, internal rebellion broke out in which Yaqut Khan was killed, an Raziya imprisoned at Tabarhinda (Bhatinda). However, Raziya won over her captor, Altunia, and after marrying him made a renewed attempt on Delhi. Raziya fought valiantly, but was defeated and killed in fight by bandits.

Era of Balban (1246-87)

The struggle between the monarchy and the Turkish chiefs continued, till one of the Turkish chiefs, Ulugh Khan, known in history by his later title of Balban, gradually arrogated all power to himself, and finally ascended the throne in 1265 during the earlier period, Balban held the position of Naib or deputy of Nasiruddin Mahmud, a younger son of Iltutmish, whom Balban had helped in securing the throne in 1246. Balban further strengthened his position by marrying one of his daughters to the young sultan. The growing authority of Balban alienated many of the Turkish chiefs who had hoped to continue their former power and influence in the affairs of government, since Nasiruddin Mahmud was young and inexperienced. They, therefore, hatched a conspiracy (1250) and ousted Balban from his position. Balban was replaced by Imadduddin Raihan who was an Indian Muslim. Balban agreed to step aside, but carefully continued to build his own group. Within one and a half years of his dismissal, he managed to win over some of his opponents. Sultan Mahmud bowed to the superior strength of Balban's group and dismissed Raihan. After some time, Raihan was defeated and killed. Balban got rid of many of his other rivals by fair or foul means. He even went so far as to assume the royal in-

signia, the Chhatr. But he did not assume the throne himself, probably due to the sentiments of the Turkish chiefs. In 1265, Sultan Mahmud died. Some historians are of the opinion that Balban poisoned the young king, and also did away to the throne.

While Claiming to act as a champion of the Turkish nobility, Balban was not prepared to share power with anyone, not even with members of his own family. His desporters. Balban was determined to finally break the power of the Chahalgani, i.e., the Turkish nobles, and to exalt the power and prestige of the monarchy. He did not hesitate even to poison his cousin, Sher Khan, to achieve this objective.

At the same time, in order to win the confidence of the public, he administered highest in the land were to be spared if they transgressed his authority. To keep himself well informed, Balban appointed strong centralized army, both to deal with internal enterenched themselves in the Punjab and posed a serious danger to the Delhi Sultanat. For the purpose, he reorganized them military department (Diwan-I-arz), and pensioned off those soldiers and troopers who were no longer fit for service. Since many of the troopers were Turks who had come to India in the time of Iltutmish, they raised a hue and cry against this decision, but Balban was not moved. The law and order situation in the area around Delhi and in the doab had deteriorated. In the Ganga-Jamuna doab and Awadh, roads were, poor and were infested with robbers and Dacoits, The Mewatis had become so bold as to plunder people upto the outskirts of Delhi. To deal with these elements, Balban adopted a policy of "Blood and Iron". Robbers were mercilessly pursued and put to Death.

THE DELHI SULTANATE-II

(Circa 1200-1400)

AFTER THE death of Balban in 1286, there was again confusion in Delhi for some time. Balban's chosen successor. Prince Muhammad, had died earlier in a battle with the Mongols. A second son, Bughra Khan, preferred to rule over Bengal and Bihar although he was invited by the nobles at Delhi to assume the throne. Hence, a grandson of Balban was installed in Delhi. But he was too young and inexperienced to cope with the situated.

The Khaljis (1290-1320)

For these reasons, a group of Khalji nobles led by Jalaluddin Khalji, who had been the warden of the marchese in the north-west and had fought many successful engagements against the Mongols, overthrew the incompetent successful engagements against the Mongols, overthrew the incompetent successors of Balban in 1290. The Khalji rebellion was welcomed by the non-Turkish sections in the nobility. Jalaluddin Khalji ruled only for a brief peiod of six years. He tried to mitigate some of the harsh aspects of Baiban's rule. He was the first ruler of the Delhi Sultanat to clearly put forward the view that the state should be based on the willing support of the governed, and that since the large majority of the people in India were Hindus, the state in India could not be truly Islamic state. Alauddin Khalji (1296-1316) came to the throne by treacherously muraenng his uncle and father-in-law, Jalaluddin Khalji. As the governor of Awadh, Alauddin had accumulated a vast treasure by invading Deogir in the Deccan. Alauddin framed a series of regulations to prevent the nobles from conspiring against him. They were forbidden to hold

banquet or festivities, or to form marriage alliances without the permission of the sultan. To discourage festive parties, he banned the use of wines and intoxicants. He also instituted a spy service to inform the sultan of all that the nobles said and did.

By these harsh methods, Alauddin Khalji cowed down the nobles, and made them completely subservient to the crown. The old nobility was destroyed, and the new nobility was taught to accept anyone who could ascend the throne of Delhi. This became apparent after Alauddin Khalji's death in 1316. His favourite, Malik Kafur, raised a minor son of Alauddin to the throne and imprisoned or blinded his other sons, without encountering any opposition from the nobles. Soon after this, Kafur was killed.

The Tughlaqs (1320-1412)

Ghiyasuddin Tughlaq established a new dynasty which ruled till 1412. The Tughlaqs provided three competent rulers: Ghiyasuddin, his son Muhammad bin Tughlaq (1324-51), and his nephew Firoz Shah Tughlaq (1351-88). The first two of these sultans ruled over an empire which comprised almost the entire country. The Turkish rulers had strong reasons for coveting Malwa and Gujarat. Not only were these areas fertile and populous, they controlled the western seaports and the trade routes connecting them with the Ganga valley. Another reason for the sultans of Delhi to establish their rule over Gujarat was that it would secure them a better control over the supply of horses to their armies. The import of Arabi, Iraqi and Turkish horses to India from the western seaports had been an important item of trade since the eighth century.

Early in 1299, an army under two of Alauddin Khalji's noted generals marched

against Gujarat by the way of Rajasthan. On their way, they raided and captured Jaisalmer also. The Gujarat ruler, Rai Karan, was taken by surprise, and fled without offering a fight. The famous temple of Somnath was plundered and sacked. It was here that Malik Kafur, who later led the invasions of south India, was captured. He was presented to Alauddin, and soon rose in his estimation.

Rajasthan

After the conquest of Gujarat, Alauddin turned his attention to the consolidation of his rule over Rajasthan. The first to invite his attention was Ranthambhor which was being ruled by the Chauhan successors of Prithviraj. Its ruler, Hamirdeva, had embarked on a series of war like expeditions against his neighbours. Alauddin despatched an army commanded by one of his reputed generals but it was repulsed with losses by Hamirdeva. Finally, Alauddin himself had to march against Ranthambhor. The famous poet, Amir Khusrau, who went along with Alauddin, has given a graphic description of the fort and its investment. After three months of close siege, the fear jauhar ceremony took place: the women mounted the funeral pyre, and all the men came out to fight to the last. This is the first description we have of the jauhar in Persian. All the Mongols, too, died fighting with the Rajputs. This event took place in 1301.

Alauddin, next, turned his attention towards Chittor which, after Ranthambhor, was the most powerful state in Rajasthan. It was, therefore necessary for Alauddin to subdue it. Apart from this, its ruler Ratan Singh had annoyed him by refusing permission to his armies to march to this, its ruler Ratan Singh had annoyed him by refusing permission to his armies to march to Gujarat through Mewar

territories. There is a popular legend that Alauddin attacked Chittor because he coveted Padmini, the beautiful queen of Ratan Singh. However, many modern historians do not accept this legend because it was mentioned for the first time more than a hundred years later. In this story, Padmini is the princess of Singhal dvipa and Ratan Singh crosses the seven seas to reach her and brings her back to Chittor after many adventures which appear improbable. The Padmini legend is a part of this account.

Alauddin closely invested Chittor. After a resistance by Mewar besieged for several months Alauddin stormed the fort (1303). The Rajputs performed jauhar and most of the warriors died fighting. Alauddin also overran Jalor which lay on the route to Gujarat.

Deccan and South India

In 1306-7, Alauddin planned two campaigns. The first was against Rai Karan who after his expulsion from Gujarat, had been holding Baglana on the border of Malwa. Rai Karan fought bravely, but he could not resist for long. The second expedition was aimed against Rai Ramachandra, the ruler of Deogir, who had been in alliance with Rai Karan. In an earlier campaign, Rai Ramchandra had agreed to pay an yearly tribute to Delhi. This had failed into arrears. The command of the second army was entrusted to Alauddin's slave, Malik Kafur. Rai Ramchandra who surrendered to Kafur, was honourably treated and carried to Delhi where, after some time, he was restored to his dominions with the title of Rai Rayan. A gift of one lakh tonkas was given to him along with a golden coloured canopy which was a symbol of rulership. He was also given a district of

Gujarat. One of his daughters was married to Alauddin. The Alliance with Rai Ramachandra was to prove to be of great value to Alauddin in his further aggrandisement in the Deccan.

Between 1309 and 1311, Malik Kafur led two campaigns in south India - the first against Warangal in the Telugu area and the other against Dwar Samudra and Mabbar (modern Karnataka) and Madurai (Tamil Nadu). The court poet, Amir Khusrau made them the subject of a book. For the first time, Muslim armies penetrated as far south as Madurai, and brought back untold wealth. The trade routes to south India were well known and when Kafur's armies reached Pattachin in Mabbar, they found a colony of Muslim merchants settled there. The ruler even had a contingent of Muslim troops in his army. These expeditions greatly raised Kafur in public estimation and Alauddin appointed him *malik-naib* or vice-governor of the empire. Following the accession of Ghiyasuddin Tughlaq in 1320, a sustained and vigorous forward policy was embarked upon. After reorganizing his armies, he attacked again and this time no quarter was given to the Rai. This was followed by the conquest of Mabbar which was also annexed. Muhammad bin Tughlaq then raided Orissa, and returned to Delhi with rich plunder. Next year, he subdued Bengal which had been independent since the death of Balban. Thus, by 1324, the territories of the Delhi Sultanate reached up to Madurai. The last Hindu principality in the area, Kampili in South Karnataka, was annexed in 1328. A cousin of Muhammad bin Tughlaq, who had rebelled, had been given shelter there, thus providing a convenient excuse for attacking it.



ARCHITECTURE

One of the first requirements of the new rulers was houses to live in, and places of worship. They at first converted temples and other existing buildings into mosques. Examples of this are the Quwwat-ul-Islam mosque near the Quatab Minar in Delhi and the building at Ajmer called Arhai Din ka Jhonpra. The only new construction in Delhi was a facade of three elaborately carved arches in front of the deity room (garbha griha) which was demolished. In their buildings, the Turks used the arch and the dome on a wide scale. Neither the arch nor the dome was a Turkish or Muslim invention. The Arabs borrowed them from Rome through the Byzantine empire, developed them and made them their own.

The use of the arch and the dome had a number of advantages. The dome rose higher. Many experiments were made in putting a round dome on a square building and in raising the dome higher and higher. In this way, many lofty and impressive buildings were constructed. The arch and the dome dispensed with the need for a large number of pillars to support the roof and enabled the construction of large halls with a clear view. Such places of assembly were useful in mosques as well as in palaces. However, the arch and the dome needed a strong cement, otherwise the stones could not be held in place. The Turks used fine quality light mor-

tar in their buildings. Thus, new architectural forms and mortar of a superior kind became widespread in north India, with the arrival of the Turks.

The arch and the dome were known to the Indians earlier, but they were not used on a large scale. The Turkish rulers used both the dome and arch method as well as the slab and beam method as well as slab and beam method in their buildings. In the sphere of decoration, the Turks eschewed representation of human and animal figures in the buildings. Instead, they used geometrical and floral designs, combining them with panels of inscriptions containing verses from the Quran. Thus, the Arabic script itself became a work of art. The combination of these decorative devices was called Arabesque. They also freely borrowed Hindu motifs such as the bell motif, the bel motif, swastika, lotus, etc.

The most magnificent building constructed by the Turks in the thirteenth century was the Qutab Minar. This tapering tower, originally 71.4 metre high, built by Iltutmish, was dedicated to the Sufi saint, Qutab-ud-Din Bakhtiyar Kaki, who was greatly venerated by all the people of Delhi. Although traditions of building towers are to be found both in India and West Asia, the Qutab Minar is unique in many ways.

The Khalji period saw a lot of building

activity. Alauddin built his capital at Siri, a few kilometres away from the site around the Qutab. But he added an entrance door to the Qutab. This door, which is called the Alai Darwaza, has arches of very pleasing proportions. It also contains a dome which, for the first time was built on correct scientific lines. Thus, the art of building the arch and the dome on scientific lines had been mastered by the Indian craftsmen by this time. Ghiyasuddin and Muhammad Tughlaq built the huge place-fortress complex called Tughlaqabad. By blocking the passage of the Jamuna, a huge artificial lake was created around it. The tomb of Ghiyasuddin marks a new trend in architecture. To have a good skyline, the building was put upon a high platform. Its beauty was heightened by a marble dome.

A striking feature of the Tughlaq architecture was the sloping, walls. This is called better and gives the effect of strength and solidity to the building. However, we do not find any better in the buildings of Firoz Tughlaq. A second feature of the Tughlaq ar-

chitecture was the deliberate attempt to combine the principles of the arch, and the lintel and beam in their buildings. This is found in a marked manner in the buildings of Firoz Tughlaq. In the Hauz Khas, which was a pleasure resort and had a huge lake around it, alternate stories have arches, and the lintel and beam. The same is and had a huge lake around it, alternate stories have arches, the lintel and beam. The same is to be found in some buildings of Firuz Shah's new fort which is now called the Kotla. The Tughlaqs did not generally use the costly red sandstone in their buildings but the cheaper and more easily available greystone. Another device used by the Lodis was placing their buildings, especially tombs, on a high platform, thus giving the Building a feeling of size as well as a better skyline. Some of the tombs were placed in the midst of gardens. The Lodi Garden in Delhi is a fine example of this. Some of the tombs were of an octagonal shape. Many of these features were adopted by the Mughlas later on and then culmination is to be found in the Taj Mahal built by Shah Jahan.



15TH & 16TH CENTURY RELIGIOUS MOVEMENT

The Sufi Movement

Mystics, who are called Sufis, had risen in Islam at a very early stage these saints wanted to have nothing to do with the state - a tradition which continued later on. Some of the early Sufis, such as the woman mystic Rabia and Mansur bin Hallj laid great emphasis on love as the bond between God and the individual soul. But their pantheistic approach led them into conflict with the orthodox elements who had Mansur executed for heresy. Despite this setback, mystic ideas continued to spread among the Muslim masses.

Al-Ghazzali (1112), who is venerated both by the orthodox elements and the Sufis, tried to reconcile mysticism with Islamic orthodoxy. This he was able to do in a large measure. He gave a further blow to the rationalist philosophy by arguing that positive knowledge of God and his qualities cannot be gained by reason, but only by revelation. Thus, the revealed book, Quran, was vital for a mystic. Around this time, the Sufis were organised in 12 orders or silsilahs. The silsilahs were generally led by a prominent mystic who lived in a khanqah or hospice along with his disciples. The like between the teacher or pir and his disciples or murids was a vital part of the Sufi system. Every pir nominated a successor or wali to carry on his work. The monastic organisation of the Sufis, and some of their practices such as

penance, fasting and holding the breath are sometimes traced to the Buddhist and Hindu yogic influence. Buddhism was widely prevalent in Central Asia before the advent of Islam, and the legend of the Buddha as a saintly man had passed into the Islamic legend. Yogis continued to visit West Asia even after the advent of Islam and the yogic book, Amrit-kund, had been translated into Persian from Sanskrit.

The Sufi orders are broadly divided into two: Ba-shara, that is, those which followed the Islamic Law (shara) and be-shara, that is, those which were not bound by it. Both types of orders prevailed in India, the latter being followed more by wandering saints. Although these saints did not establish an order, some of them became figures of popular veneration, often for the Muslims and Hindus alike.

The Chishti and Suharwardi Silsilahs

Of the bashara movements, only two acquired significant influence and following in north India during the thirteenth and fourteenth centuries. These were the Chisti and Suharwardi silsilahs. The Chisti order was established in India by Khwaja Muinuddin Chishti who came to India around 1192, shortly after the defeat and death of Prithvi Raj Chauhan. After staying for some time in Lahore and Delhi he finally shifted to Ajmer which was an important political centre and already had a sizable Muslim population.

Among the disciples of Shaikh Muinuddin were Bakhtiyar Kaki and his disciple Farid-ud-Din Ganj-i-Shakar. Farid-ud-Din confined his activities to Hansi and Ajodhan (in modern Haryana and the Punjab, respectively). He was deeply respected in Delhi, so much so that streams of people would throng around him whenever he visited Delhi. His outlook was so broad and humane that some of his verses are later found quoted in the *Adi-Granth* of the Sikhs.

The most famous of the Chisti saints, however, were Nizamuddin Auliya and Nasiruddin Chiragh-i-Delhi. These early Sufis mingled freely with people of the lower classes, including the Hindus. They led an austere, simple life, and conversed with people in their dialect, Hindawi or Hindi. Nizamuddin Auliya adopted yogic breathing exercises, so much so that the yogis called him a *sidh* or perfect. After the death of Nasiruddin Chiragh-i-Delhi in the middle of the fourteenth century, the Chishtis did not have a commanding figure in Delhi.

The Suharwardi order entered India at about the same time, as the Chistis, but its activities were confined largely to the Punjab and Multan. The most well-known saints of the order were Shaikh Shihabuddin Suharwardi and Hamid-ud-Din Nagore. Unlike the Chistis, the Suharwardi saints did not believe in leading a life of poverty. They accepted the service of the state, and some of them held important posts in the ecclesiastical department. The Chistis, on the other hand, preferred to keep aloof from state politics and shunned the company of rulers and nobles.

The Bhakti Movement

However, the real development of Bhakti took place in south Indian between

the seventh and the twelfth century. As has been noticed earlier, the Shaiva nayanars and the Vaishnavite alvarsh disregarded the austerities preached by the Jains and the Buddhists and preached personal devotion to God as a means of salvation. They disregarded the rigidities of the caste system and carried their message of love and personal devotion to God to various parts of south India by using the local languages. Although these were many points of contact between south and north India, the transmission of the ideas of the Bhakti saints from south to north India was a slow and long drawn-out process. The ideas of Bhakti were carried to the north by scholars as well as by saints. Among these, mention may be made of the Maharashtrian saint, Namadeva, who flourished in the first part of the fourteenth century, and Ramananda who is placed in the second half of the fourteenth and the first quarter of the fifteenth century.

Namadeva was a tailor who had taken to banditry before he became a saint. His poetry which was written in Marathi breathes a spirit of intense love and devotion to God. Namadeva is said to have travelled far and wide and engaged in discussions with the Sufi saints in Delhi. Ramananda, who was a follower of Ramanuja, was born at Prayag (Allahabad) and lived there and at Banaras. He substituted the worship of Rama in place of Vishnu. He enrolled disciples from all castes, including the low castes. Thus his disciples included Ravidas, who was a cobbler by caste; Kabir, who was a weaver; Sena, who was a barber; and Sadhana, who was a butcher. Namadeva was equally broad-minded in enrolling his disciples. The seeds scattered by these saints fell on fertile soil. The brahmanas had lost both in prestige and

power following the defeat of the Rajput rulers and the establishment of the Turkish Sultanat. As a result, movements, such as the Nath Panthi movement challenging the caste system and the superiority of the brahmanas, had gained great popularity.

These concided with the Islamic ideas of equality and brotherhood which had been preached by the Sufi saints. People were no longer satisfied with the old religion; they wanted a religion which could satisfy both their reason and emotions. It was due to these factors that the Bhakti movement became a popular movement in north India during the fifteenth and sixteenth centuries.

Among those who were most critical of the existing social order and made a strong plea for Hindu-Muslim unity, the names of Kabir and Nanak stand out. These is a good deal of undertainty about the dates and early life of Kabir. Legend has it that he was the son of a brahmana widow who abandoned him after his birth and that he was brought up in the house of a Muslim weaver.

He learned the profession of his adopted father, but while living at Kashi, he came in contact with both the Hindu and Muslim saints. Kabir, who is generally placed in the fifteenth century, emphasised the unity of God whom he calls by several names, such as Rama, Hari, Govinda, Allah, Sain, Sahib, etc. He strongly denounced idol-worship, pilgrimages, bathing in holy rivers or taking part in formal worship, such as namaz. Nor did he consider it necessary to abandon the life of a normal householder for the sake of a saintly life Kabirstrongly denounced the caste system, especially the practice of untouchability, and emphasized the fundamental unity of man. He was opposed to all kinds of discrimination between human be-

ings, whether on the basis of castes or religion, race, family or wealth.

Guru Nanak, from whose teachings the sikh religion was derived, was born in a Khatri household in the village of Talwandi (now called Nankana) on the bank of the river Ravi in 1469. Sometime later, he had a mystic vision and forsook the world. He composed hymns and sang them to the accompaniment of the rabab, a stringed instrument played by his faithful attendant, Mardana. It is said that Nanak undertook wide tours all over India and even beyond it, to Sri Lanka in the south and Mecca and Medina in the west. He attracted a large number of people towards him and his name and fame spread far and wide before his death in 1538. Like Kabir, Nanak laid emphasis on the one God, by repeating whose name and dwelling on it with love and devotion one could get salvation without distinction of caste, creed or sect. However, Nanak laid great emphasis on the purity on character and conduct as the first condition of approaching God, and the need of a guru for guidance. Like Kabir, he strongly denounced idol worship, pilgrimages and other formal observances of the various faiths. He advocated a middle path in which spritual life could be combned with the duties of the householder.

Nanak had no intention of founding a new religion. His catholic approach aimed at bridging distinctions between the Hindus and the Muslims, in order to create an atmosphere of peace, goodwill and mutual give and take. This was also the aim of Kabir.

The Vaishnavite Movement

Apart from the non-sectarian movement led by Kabir and Nanak, the Bhakti movement in north India developed around the worship of Rama and Krishna, two of the

incarnations of the god Vishnu. The childhood escapades of the boy Krishna and his dalliance with the milk-maids of Gokul, especially with Radha, became the themes of a remarkable series of saint-poets who lived and preached during the 15th and early 16th centuries. They used the love between Radha and Krishna in an allegoric manner to depict the relationship of love, in its aspects of the individual soul with the supreme soul. Like the early Sufis, Chaitanya popularised musical gathering or kirtan as a special form of mystic experience in which the outside world disappeared by dwelling on God's name.

The writings of Narsinha Mehta in Gujarat, of Meera in Rajasthan, of Surdas in western Uttar Pradesh and of Chaitanya in

Bengal and Orissa reached extraordinary heights of lyrical fervour and of love which transcended all boundaries, including those of caste and creed. This is seen most clearly in the life of Chaitanya. Born and schooled in Nadia which was the centre of Vedantic rationalism, Chaitanya's tenor of life was changed when he visited Gaya at the age of 22 and was initiated into the Krishna cult by a recluse. He became a god-intoxicated devotee who incessantly uttered the name of Krishna. Chaitanya is said to have travelled all over India, including Vrindavan, when he revived the Krishna cult. But the one who probably influenced the saint poets most was Vallabha, a Tailang brahmana, who lived in the last part of the fifteenth and the early part of the sixteenth century.



LITERATURE

Sanskrit Literature

Following the great Sankara, works in the field of Advaita philosophy by Ramanuja, Madhava, Vallabha, etc., continued to be written in Sanskrit. Besides philosophy, works in the field of kavya (poetical narrative), drama, fiction, medicine, astronomy, music, etc., continued to be written. A large number of commentaries and digests on the Hindu law (Dharmashastras) were prepared between the twelfth and the sixteenth century. The great Mitakshara of Vijñeshwar, which forms one of the two principal Hindu schools of law, cannot be placed earlier than the twelfth century. Most of the works were produced in the south, followed by Bengal, Mithila and western India under the patronage of Hindu rulers. The Jains too, contributed to the growth of Sanskrit. Hemachandra Suri was the most eminent of these. Little attempt was made to translate Islamic works of Persian literature into Sanskrit. Possibly, the only exception was the translation of the love story of Yusuf and Zulaikha written by the famous Persian poet, Jami. This might be taken to be an index of the insularity of outlook which had been mentioned by Albaruni earlier.

Arabic and Persian Literature

Although the greatest amount of literature produced by the Muslims was in Arabic which was the language of the Prophet and

was used as the language of literature from Spain to Baghdad, the Turks who came to India were deeply influenced by the Persian language which had become the literary and administrative language of Central Asia from the tenth century onwards. In India, the use of Arabic remained largely confined to a narrow circle of Islamic scholars and philologists, most of the original literature on the subject being written in Arabic. A few works on science and astronomy were also translated into Arabic. In course of time, digests of the Islamic law were prepared in Persian with the help of Indian scholars. The most well-known of these were prepared in the reign of Firuz Tughlaq.

With the arrival of the Turks in India during the tenth century, a new language in Iran and Central Asia from the tenth century onwards and some of the greatest poets of the Persian language, such as Firdausi and Sadi, lived and composed their works between the tenth and fourteenth centuries. From the beginning the Turks adopted Persian as the language of literature and administration in the country. Thus, Lahore emerged as the first centre for the cultivation of the Persian language. However, the most notable Persian writer of the period was Amir Khusrau. Born in 1252 at Patiali (near Badayun in western Uttar Pradesh), Amir Khusrau took pride in being an Indian. He

says: I have praised India for two reasons. First, because India is the land of my birth and our country. Love of the country is an important obligation... Hindustan is like heaven. Its climate is better than that of Khurasan... it is green and full of flowers all the year round... The brahmanas here are as learned as Aristotle and there are many scholars in various fields...

Khusrau has praised the Indian languages, including Hindi (which he calls Hindavi). He was also an accomplished musician and took part in religious musical gatherings (ama) organised by the famous Sufi saint, Nizamuddin Auliya. Khusrau it is said, gave up his life the day after he learnt of the death of his pir. Nizamuddin Auliya (1325). He was buried in the same compound.

Apart from poetry, a strong school of history writing in Persian developed in India during the period. The most famous historians of this period were Ziauddin Barani, Afif and Isami. Through the Persian language, Indian was able to develop close cultural relations with Central Asia and Iran. In course of time, Persian became not only the language of administration and diplomacy, but also the language of the upper classes and their dependents, at first in north India and later of the entire country with the expansion of the Delhi Sultanat to the south and the establishment of Muslim kingdoms in different parts of the country.

At first, there was little interchange between the two. Zia Nakhshabi was the first to translate into Persian Sanskrit stories which were related by a parrot to a woman whose husband had gone on a journey. The book Tuti Nama (Book of the Parrot), written in the time of Muhammad Tughlaq, proved very popular and was translated from

Persian into Turkish and into many European languages as well. He also translated the old Indian treatise on sexology, the Kok Shastra, into Persian. Later, in the time of Firuz Shah, Sanskrit books on medicine and music were translated into Persian. Sultan Zain-ul-Abidin of Kashmir had the famous historical work Rajatarangini and the Mahabharata translated into Persian. Sanskrit works on medicine and music.

Regional Languages

During this period, literary works of high quality were produced in many of the regional languages as well. Amir Khusrau had noted the existence of regional languages and remarked: The use of the common language by the Bhakti saints was, undoubtedly, an important factor in the rise of these languages. In fact, in many parts of the country, these early saints fashioned these languages for literary purposes. It seems that in many regional kingdoms of the pre-Turkish period, regional languages, such as Tamil, Kan-nada, Marathi, etc. were used for administrative purposes, in addition to Sanskrit. This must have been continued under the Turkish rule, for we hear of Hindi knowing revenue accountants appointed in the Delhi Sultanat. Later, when, the Delhi Sultanat broke up, local languages, in addition to Persian, continued to be used for administrative purpose in many of the regional kingdoms. Thus, literature in Telugu developed in south India under the patronage of the Vijayanagara rulers. Marathi was one of the administrative languages in the Bahmani kingdom, and later, at the court of Bijapur. Nusrat Shah of Bengal had the Mahabharata and the Ramayana translated into Bengali. Maladhar Basu also translated the Bhagavata Gita into Bengali under his patronage.



MUGHAL EMPIRE

WHEN HUMAYUN was retreating from Bikaner, he was gallantly offered shelter and help by the Rana of Amarkot. It was at Amarkot, in 1542, that Akbar, the greatest of the Mughal rulers, was born. When Humayun died, Akbar was at Kalangaur in the Punjab, commanding operations against the Afghan rebels there. He was crowned at Kalanaur in 1556 at the young age of thirteen years and four months.

Akbar succeeded to a difficult position. The Afghans were still strong beyond Agra, and were regrouping their forces under the leadership of Hemu for a final showdown. Kabul had been attacked and besieged. Sikandar Sur, the defeated Afghan ruler, was loitering in the Siwalik Hills. However, Bairam Khan, the tutor of the prince and a loyal and favourite officer of Humayun, rose to the occasion. He became the wakil of the kingdom, with the title of Khan-i-Khanan and rallied the Mughal forces. The threat from the side of Hemu was considered the most serious. Adil Shah had appointed him the wazir with the title of Vikramajit, and entrusted him with the task of expelling the Mughals. Hemu captured Agra, and with an army of 50,000 cavalry, 500 elephants and a strong park of artillery marched upon Delhi.

In a well-contested battle, Hemu defeated the Mughals near Delhi and

occupied the city. However, Bairam Khan took energetic steps to meet the situation. His bold stand put new heart into battle between the Mughals and the Afghan forces led by Hemu, took place once again at Panipat (5 November 1556). Although Hemu's artillery had been captured earlier by a Mughal detachment, the tide of battle was in favour of Hemu when an arrow hit him in the eye and he fainted, the leaderless Afghan army was defeated, Hemu was captured and executed.

Early Phase - Contest with the Nobility (1556-67)

Bairam Khan remained at the helm of affairs of the empire for almost four years. During the period, he kept the nobility fully under control. Meanwhile, Akbar was approaching the age of maturity. Bairam Khan had offended many powerful persons while he held supreme power. There was friction on small points which made Akbar realise that he could not leave the affairs of the state in someone else's hands for any length of time.

Akbar played his cards deftly. He left Agra on the pretext of hunting, and reached Delhi. From Delhi he issued a farman dismissing Bairam Khan from his office, and calling upon all the nobles to come and submit to him personally. Once Bairam Khan

realised that Akbar wanted to take power in his own hands, he was prepared to submit, but his opponents were keen to ruin him. They heaped humiliation upon him till he was goaded to rebel. Finally, Bairam Khan was forced to submit. Akbar received him cordially, and gave him the option of serving at the court or anywhere outside it or retiring to Mecca.

Bairam Khan chose to go to Mecca. However, on his way, he was assassinated at Patau near Ahmedabad by an Afghan who bore him a personal grudge. Bairam's wife and a young child were brought to Akbar at Agra. Akbar married Bairam Khan's widow who was his cousin, and brought up the child as his own son. This child later became famous as Abdur Rahim Khan-i-Khanan and held some of the most important offices and commands in the empire. During Bairam Khan's rebellion, groups and individuals in the nobility had become politically active. They included Akbar's foster-mother, Maham Anaga, and her relations.

Though Maham Anaga soon withdrew from politics, her son, Adham Khan was an impetuous young man who assumed independent airs when sent to command an expedition against Malwa. Removed from the command, he laid claim to the post of the wazir, and when this was not conceded, he stabbed the acting wazir in his office. Akbar was enraged and had him thrown down from the parapet of the fort so that he died (1561). Between 1561 and 1567 they broke out in rebellion several times, forcing Akbar to take the field against them. Each time Akbar was induced to pardon them. When they again rebelled in 1565, Akbar was so exasperated that he vowed to make Jaunpur his capital

till he had rooted them out. Meanwhile, a rebellion by the Mirzas, who were Timurids and were related to Akbar by marriage, threw the areas west of modern Uttar Pradesh into confusion. Encouraged by these rebellions, Akbar's half-brother, Mirza Hakim, who had seized control of Kabul, advanced into the Punjab, and besieged Lahore. The Uzbek rebels formally proclaimed him their ruler.

Early Expansion of the Empire (1560-76)

Following Bairam Khan's regency, the territories of the Mughal empire had been expanded rapidly. Apart from Ajmer, important conquests during this period captured earlier were that of Malwa and Gharh-Katanga. Malwa was being ruled, at that time, by a young prince, Baz Bahadur. The expedition against Malwa was led by Adham Khan, son of Akbar's foster-mother, Maham Anaga. Baz Bahadur was badly defeated (1561) and the Mughals took valuable spoils, including Rupm-ati. However, she preferred to commit suicide to being dragged to Adham Khan's camp. Due to the senseless cruelties of Adham Khan and his successor, there was a reaction against the Mughals which enabled Baz Bahadur to recover Malwa.

After dealing with Bairam Khan's rebellion, Akbar sent another expedition to Malwa. Baz Bahadur had to flee, and for some time he took shelter with the Rana of Mewar. After wandering about from one area to another, he finally repaired to Akbar's court and was enrolled as a Mughal mansabdar. The extensive country of Malwa thus came under Mughal rule. At about the same time, Mughal arms overran the kingdom of Gharh-Katanga. The kingdom of Gharh-Katanga included the Narmada valley

and the northern portions, of present Madhya Pradesh. It had been welded together by one Aman Das who flourished in the second half of the fifteenth century. Aman Das had helped Bahadur Shah of Gujarat in the conquest of Raisen and had received from him the title of Sangram Shah.

The kingdom of Ghar-Kartanga included a number of Gond and Rajput principalities. It was the most powerful kingdom set up by the Gonds. We do not know, however, to what extent these figures are dependable. Sangram Shah had further strengthened his position by marrying off his son to a princess of the famous Chandella rulers of Mahoba. This princess, who is famous as Durgavati, became a widow soon afterwards. But she installed her minor son on the throne and ruled the country with great vigour and courage. Meanwhile, the cupidity of Asaf Khan, the Mughal governor of Allahabad, was roused by the stories of the fabulous wealth and the beauty of the Rani. Asaf Khan advanced with 10,000 cavalry from the side of Bundeikhand. Some of the semi-independent rulers of Garha found it a convenient moment to throw off the Gond yoke. The Rani was thus left with a small force. Though wounded, she fought on gallantly. Finding that the battle was lost and that she was in danger of being captured, she stabbed herself to death. Asaf Khan then stormed the capital, Chauragarh, near modern Jabalpur. Out of all the plunder Asaf Khan sent only two hundred elephants to the court, and retained all the rest for himself." Kamaladevi, the younger sister of Rani, was sent to the court.

When Akbar had dealt with the rebellion of the Uzbek nobles he forced Asaf

Khan to disgorge his illegal gains. He restored the kingdom of Garh-Katanga to Chandra Shah, the younger son of Sangram Shah, after taking ten forts to round off the kingdom of Malwa.

During the next ten years, Akbar brought the major part of Rajasthan under his control and also conquered Gujarat and Bengal. A major step in his campaign against the Rajpur states was the siege of Chittor. Chittor fell (1568) after a gallant siege of six months. At the advice of his nobles, Rana Udai Singh had retired to the hills leaving the famous warriors, Jaimal and Patta, in charge of the fort. The rajput warriors died after extracting as much vengeance as possible. In honour of the gallant Jaimal and Patta, Akbar ordered that two stone statues of these warriors, seated on elephants, be erected outside the chief gate of the fort at Agra.

The fall of Chittor was followed by the conquest of Ranthambhor reputed to be the most powerful fort in Rajasthan. Jodhpur had been conquered earlier. As a result of these victories, most of the Rajpur rajas, including those of Bikaner and Jaisalmer, submitted to Akbar. Only Mewar continued to resist.

In 1572, Akbar advanced on Ahmedabad via Ajmer. Ahmedabad surrendered without a fight. Akbar then turned his attention to the Mirzas who held Broach, Baroda and Surat. At Cambay, Akbar saw the sea for the first time and rode on it in boat. A group of Portuguese merchants also came and met him for the first time. The Portuguese dominated the Indian seas by this time, and had ambition of establishing an empire in India. Akbar's conquest of Gujarat frustrated these designs.

While Akbar's armies were besieging Surat, Akbar crossed the river Mahi and assaulted the Mirzas with a small body of 200 men which included Man Singh and Bhagwan Das of Amber. For some time, Akbar's life was in danger. But the impetuosity of his charge routed the Mirzas. Thus, Gujarat came under Mughal control. However, as soon as Akbar had turned his back, rebellions broke out all over Gujarat. Hearing the news, Akbar marched out of Agra and traversed across Rajasthan in nine days by means of camels, horses and carts. On the eleventh day, he reached Ahmedabad. In this journey, which normally took six weeks, only 3000 soldiers were able to keep up with Akbar. With these he defeated an enemy force of 20,000 (1573).

After this, Akbar turned his attention to Bengal. The Afghans had continued to dominate Bengal and Bihar. Internal fights among the Afghans, and the declaration of independence by the new ruler, Daud Khan, gave Akbar the opportunity he was seeking. In a stiff battle in Bihar in 1576, Daud Khan was defeated and executed on the spot.

Thus ended the last Afghan kingdom in northern India. It also brought to an end the first phase of Akbar's expansion of the empire.

Administration

During the decade following the conquest of Gujarat, Akbar found time to look at the administrative problems of the empire.

One of the most important problems facing Akbar was the system of land revenue administration. Sher Shah had instituted a system by which the cultivated area was measured and a crop rate (ray) was drawn up, fixing the dues of the peasant crop-wise

on the basis of the productivity of land. Akbar adopted Sher Shah's system. But it was soon found that the fixing of central schedule of prices often led to considerable delays, and resulted in great hardships to the peasantry.

Akbar, therefore, reverted to a system of Annual assessment. The quangos, who were hereditary holders of land as well as local officials conversant with local conditions, were ordered to report on the actual produce, state of cultivation, local prices, etc. After returning from Gujarat (1573), Akbar paid personal attention to the land revenue system. Officials called karoris were appointed all over north India. They were responsible for the collection of a crore of dams (Rs 2,50,000), and also checked the facts and figures supplied by the quangos. On the basis of the information provided by them regarding the actual produce, local prices, productivity, etc., in 1580, Akbar instituted a new system called the dahsala. Under this system, the average produce of different crops as well as the average prices prevailing over the last ten years were calculated. One third of the average produce was the state share. The state demand was, however, stated in cash. This was done by converting the state share into money on the basis of a schedule of average prices over the past ten years. Thus, the produce of a bigha of land under share was given in manunds. But on the basis of average prices, the state demand was fixed in rupees per bigha.

There were number of advantages of this system. As soon as the area sown by the peasant had been measured by means of the bamboos linked with iron rings, the peasants as well as the state knew what the dues were.

The peasant was given remission in the land revenue if crops failed on account of drought, floods, etc. The system of measurement and the assessment based upon it is called the zabti system. Akbar introduced this system in the area from Lahore to Allahabad, and in Malwa and Gujarat. The dahsala system was a further development of the zabti system.

A number of other systems of assessment were also followed under Akbar. The most common and, perhaps, the oldest was called batai or ghalla-bakhshi. In this system, the produce was divided between the peasants and the state in fixed proportion. The crop was divided after it had been thrashed, or when it had been cut and tied in stacks, or while it was standing in the field.

A third system which was widely used in Akbar's time was nasaq. It seems that it meant a rough calculation of the amount payable by the peasant on the basis of what he had been paying in the past. It is also called kankut.

Land which remained under cultivation almost every year was called polaj. When it remained uncultivated it was called parati (fallow). Parati land paid at the full (polaj) rate when it was cultivated. Land which had been fallow for two to three years was called chachar, and if longer than that, banjar.

The dahsala was not a ten-year settlement. Nor was it a permanent one, the state retaining the right to modify it. However, with some changes, Akbar's settlement remained the basis of the land revenue system of the Mughal empire till the end of the seventeenth century. The zabti system is associated with Raja Todar Mal and is sometimes called Todar Mal's bandobast. Todar Mal was a brilliant revenue officer who

had first served under Sher Shah. But he was only one of a team of brilliant revenue officials who came to the forefront under Akbar.

Organisation of Government

Hardly any changes were made by Akbar in the organisation of local government. The pargana and the sarkar continued as before. The chief officers of the sarkar were the faujdar and the amalguzar, the former being in charge of law and order, and the latter responsible for the assessment and collection of the land revenue. The territories of the empire were divided into jagir, khalisa and inam. Income from khalisa villages went directly to the royal exchequer. The inam lands were those which were allotted to learned and religious men. The amalguzar was required to exercise a general supervision over all types of holdings so that the imperial rules and regulations for the assessment and collection of land revenue were followed uniformly. Even there, Akbar encouraged them to follow the imperial system.

Akbar paid great attention to the organisation of the central and provincial governments. His system of central government was based on the structure of government which had evolved under the Delhi Sultanat, but the functions of the various departments were carefully reorganised, and meticulous rules and regulations were laid down for the conduct of affairs. Thus, he gave a new shape to the system and breathed new life into it.

The Central Asian and Timurid tradition was of having an all-powerful wazir under whom various heads of departments functioned. He was the principal link between the ruler and the administration. In course

of time, a separate department, the military department, had come into being. The judiciary had always been separate. Thus, in practice, the concept of an all-powerful wazir had been given up. However, in his capacity as wakil, Bairam khan had exercised the power of an all-powerful wazir.

Akbar reorganised the central machinery of administration on the basis of the division of power between various departments, and of checks and balances. While the post of wakil was not abolished, it was stripped of all power and became largely decorative. The head of the revenue department continued to be the wazir. He was not generally a person who held a high position in the nobility. Many nobles held mansabs which were higher than his. / Thus, he was no longer the principal adviser to the ruler, but an expert in revenue affairs. To emphasise this point, Akbar generally used the title of diwan or divan-i-ala in preference to the word wazir. Sometimes, several persons were asked to discharge the duties of diwan jointly. The diwan was responsible for all income and expenditure, and held control over kahlisa, jagir and inam lands.

The head of the military department was called the mir bakhshi. It was the mir bakhshi and not the diwan who was considered the head of the nobility. Therefore, only the leading grandees were appointed to this post. Recommendations for appointment to mansabs or for promotions, etc. were made to the emperor through the mir bakhshi. Once the emperor had accepted a recommendation, it was sent to the diwan for confirmation and for assigning a jagir to the appointee. The same procedure was followed in case of promotions.

The mir bakhshi was also the head of the intelligence and information agencies of the empire. Intelligence officers (barids) and news reporters (waqia-navis) were posted to all parts of the empire. Their reports were presented to the emperor at the court through the mir bakhshi.

It will thus be seen that the diwan and the mir bakhshi were almost on a par with, and supported and checked, each other.

The third important officer was the mir saman. He was in charge of the imperial household, including the supply of all the provisions and articles for the use of the inmates of the harem or the female apartments. The maintenance of etiquette at the court, the control of the royal bodyguard, etc, were all under the overall supervision of this officer.

The fourth important department was the judicial department headed by the chief qazi. It fell into bad odour due to the corruption and venality of Akbar's chief qazi, Abdun Nabi.

CULTURAL AND RELIGIOUS DEVELOPMENTS

THERE WAS an outburst of many-sided cultural activity in India under the Mughal rule. The traditions in the field of architecture, painting, literature and music created during this period set a norm and deeply influenced the succeeding generations. In this sense, the Mughal period can be called a second classical age following the Gupta age in northern India. In this cultural development, Indian traditions were amalgamated with the Turko-Iranian culture brought to the country by the Mughals. The Timurid court at Samarkand had developed as the cultural centre of West and Central Asia. Babur was conscious of this cultural

heritage. He was critical of many of the cultural forms existing in India and was determined to set proper standards. The development of art and culture in various regions of India during the fourteenth and fifteenth centuries had led to a rich and varied development from which it was possible to draw upon. But for this, the cultural efflorescence of the Mughal age would hardly have been possible. Peoples from different areas of India, as well as peoples belonging to different faiths and races contributed to this cultural development in various ways. In this sense, the culture developed during the period was tending towards a truly national culture.

Architecture

The Mughals built magnificent forts, palaces, gates, public buildings, mosques, baolis (water tank or well), etc. They also laid out many formal gardens with running water. In fact, use of running water even in their palaces and pleasure resorts was a special feature of the Mughals. Babur was very fond of gardens and laid out a few in the neighbourhood of Agra and Lahore. Some of the Mughal gardens, such as the Nishat Bagh in Kashmir, the Shalimar at Lahore, the Pinjor garden in the Punjab foothills, etc. have survived to this day. A new impetus to architecture was given by Sher Shah. His famous mausoleum at Sasaram (Bihar) and his mosque in the old fort at Delhi are considered architectural marvels. They form the climax of the pre-Mughal style of architecture, and the starting point for the new.

Akbar was the first Mughal ruler who had the time and means to undertake construction on a large scale. He built a series of forts, the most famous of which is the fort

at Agra. Built in red sandstone, this massive fort had many magnificent gates. The climax of fort building was reached at Delhi where Shah Jahan built his famous Red Fort.

In 1572, Akbar commenced a palace-cum-fort complex at Fatehpur Sikri, 36 kilometers from Agra, which he completed in eight years. Built atop a hill, along with a large artificial lake, it included many buildings in the style of Gujarat and Bengal. These included deep eaves, balconies, and fanciful kiosks. In the Panch Mahal built for taking the air, all the types of pillars used in various temples were employed to support flat roofs. The Gujarat style of architecture is used most widely in the palace built probably for his Rajput wife of two wives. Buildings of a similar type were also built in the fort at Agra, though only a few of them have survived. Akbar took a close personal interest in the work of construction both at Agra and Fatehpur Sikri. Persian or Central Asian influence can be seen in the glazed blue tiles used for decoration in the walls or for tiling the roofs. But the most magnificent building was the mosque and the gateway to it called the Buland Darwaza or the Lofty Gate, built to commemorate Akbar's victory in Gujarat. The gate is in the style of what is called a half-dome portal. What was done was to slice a dome into half. The sliced portion provided the massive outward facade of the gate, while smaller doors could be made in the rear wall where the dome and the floor meet. This device, borrowed from Iran, became a feature in Mughal buildings later.

With the consolidation of the empire, the Mughal architecture reached its climax. Towards the end of Jahangir's reign began the practice of putting up buildings, entirely

of marble and decorating the walls with floral designs made of semi-precious stones. This method of decoration, called *pietradura* became even more popular under Shah Jahjan who used it on a large scale in the Taj Mahal, justly regarded as a jewel of the builder's art. The Taj Mahal brought together in a pleasing manner all the architectural forms developed by the Mughals. Humayun's tomb built at Delhi towards the beginning of Akbar's reign, and which had a massive dome of marble, may be considered a precursor of the Taj. The double dome was another feature of this building. This device enabled a bigger dome to be built with a smaller one inside. The chief glory of the Taj is the massive dome and the four slender minarets linking the platform to the main building. The decorations are kept to a minimum, delicate marble screens, *pietra dura* inlay work and kiosks (*chhatris*) adding to the effect. The building gains by being placed in the midst of a formal garden.

Mosque-building also reached its climax under Shah Jahan, the two most noteworthy ones being "the Moti Masjid in the Agra fort built like the Taj entirely in marble, and the other the Jama Masjid at Delhi built in red sandstone. A lofty gate tall, slender minarets, and a series of domes are a feature of the Jama Masjid.

Although not many buildings were built up by Aurangzeb who was economy-minded, the Mughal architectural traditions based on a combination of Hindu and Turko-Iranian forms and decorative designs, continued without a break into the eighteenth and early nineteenth centuries. Thus, Mughal traditions influenced the palaces and forts of many provincial and local kingdoms. Even the Harmandir of the Sikhs, called the

Golden Temple at Amritsar which was rebuilt several times during the period was built on the arch and dome principle and incorporated many features of the Mughal traditions of architecture.

Painting

The Mughals made distinctive contribution in the field of painting. They introduced new themes depicting the court, battle scenes and the chase, and added new colours and new forms. They created a living tradition of painting which continued to work in different parts of the country long after the glory of the Mughals had disappeared. The richness of the style, again, was due to the fact that India had an old tradition of painting. The wall-paintings of Ajanta are an eloquent indication of its vigour. After the eighth century, the tradition seems to have decayed, but palm-leaf manuscripts and illustrated Jain texts from the thirteenth century onwards show that the tradition had not died.

Apart from the Jains, some of the provincial kingdoms, such as Malwa and Gujarat extended their patronage to painting during the fifteenth century. But a vigorous revival began only under Akbar. While at the court the court of the Shah of Iran, Humayun had taken into his service two master painters who accompanied him to India. Under their leadership, during the reign of Akbar, painting was organised in one of the imperial establishments (*karkhanas*). A large number of painters from different parts of the country were invited, many of them from lowly castes. From the beginning, both Hindus and Muslims joined in the work. Thus Daswant and Basawan were two of the famous painters of Akbar's court. The school

developed rapidly, and soon became a celebrated centre of production. Apart from illustrating Persian books of fables, the painters were soon assigned the task of illustrating the Persian text of the Mahabharata, the historical work Akbar Nama, and others Indian themes and Indian scenes and landscapes, thus, came in vogue and helped to free the school from Persian influence. Indian colours, such as peacock blue, the Indian red, etc. began to be used. Above all, the somewhat flat effect of the Persian style began to be replaced by the foundedness of the Indian brush, giving the pictures a three-dimensional effect.

Mughal painting hunting, battle and court scenes, under Jahangir, special progress was made in portrait painting and painting of animals. Mansur was the great name in this field. Portrait painting also became fashionable.

Under Akbar, European painting was introduced at the court by the Portuguese priests. Under their influence, the principles of foreshortening, whereby near and distant people and things could be placed in perspective was quietly adopted.

While the tradition continued under Shah Jahan, Aurangzeb's lack of interest in painting led to a dispersal of the artists to different places of the country. This helped in the development of painting in the states of Rajasthan and the Punjab hills.

The Rajasthan style of painting combined the themes and earlier traditions of western India or Jain school of painting with Mughal forms and styles. Thus, in addition to hunting and court scenes, it had paintings on mythological themes, such as the dalliance of Krishna with Radha, or the

Barahmasa, that is, the seasons Ragas (melodies). The Pahari school continued these traditions.

Language, Literature and Music

The important role of Persian and Sanskrit as vehicles of thought and government at the all India level, and the development of regional languages, largely as a result of the growth of the Bhakti Movement, have already been mentioned. Regional languages also developed due to the patronage extended to them by local and regional rulers.

These trends continued during the sixteenth and seventeenth centuries. By the time of Akbar, knowledge of Persian had become so widespread in north India that he dispensed with the tradition of keeping revenue records in the local language (Hindawi) in addition to Persian. However, the tradition of keeping revenue records in the local language continued in the Deccani states till their extinction in the last quarter of the seventeenth century.

Persian prose and poetry reached a climax under Akbar's reign. Abul Fazl who was a great scholar and a stylist, as well as the leading historian of the age, set a style of prose-writing which was emulated for many generations. The leading poet of the age was his brother Faizi who also helped in Akbar's translation department. The translation of the Mahabharata was carried out under his supervision. Utbi and Naziri were the two other leading Persian poets. Though born in Persia, they were among the many poets and scholars who migrated from Iran to India during the period and made the Mughal court one of the cultural centres of the Islamic world. Hindus also contributed

to the growth of Persian literature. Apart from literary and historical works a number of famous dictionaries of the Persian language were also compiled during the period.

Although not much significant and original work was done in Sanskrit during the period, the number of Sanskrit works produced during the period is quite impressive. As before, most of the works were produced in south and east India under the patronage of local rulers, though a few were produced by brahmanas employed in the translation department of the emperors.

Regional languages acquired stability and maturity and some of the finest lyrical poetry was produced during this period. The dalliance of Krishna with Radha and the milkmaids, pranks of the child Krishna and stories from Bhagawat figure largely in lyrical poetry in Bengali, Oriya, Hindi, Rajasthani and Gujarat! during this period. Many devotional hymns to Rama were also composed and the Mahabharata translated into the regional languages, especially if they had not been translated earlier. A few translations and adaptations from Persian were also made. Both Hindus and Muslims contributed in this. Thus, also composed in Bengal and also translated from Persian. In Hindi, the Padmavat, the story written by the Sufi saint, Malik Muhammad Jaisi, used the attack of Alauddin Khalji on Chittor as an allegory to expound Sufi ideas on the relations of soul with God, along with Hindu ideas about maya.

Medieval Hindi in the Brij form, that is the dialect spoken in the neighbourhood of Agra, was also patronised by the Mughal emperors and Hindu rulers. From the time

of Akbar, Hindi poets began to be attached to the Mughal court. A leading Mughal noble, Abdur Rahim Khan-i-Khanan, produced a fine blend of Bhakti poetry with Persian ideas of life and human relations. Thus, the Persian and the Hindi literary traditions began to influence each other. But the most influential Hindi poet was Tulsidas whose hero was Rama and who used a dialect of Hindi spoken in the eastern parts of Uttar Pradesh. Pleading for a modified caste system based not on birth but on individual qualities, Tulsidas was essentially a humanistic poet who upheld family ideals and complete devotion to Rama as a way of salvation open to all, irrespective of caste.

In south India, Malayalam started its literary career as a separate language in its own right. Marathi reached its apogee at the hands of Eknath and Tukaram. Asserting the importance of Marathi, Eknath exclaims. "If Sanskrit was made by God, was Prakrit born of thieves and knaves? Let these errands of vanity along. God is no partisan of tongues. To Him Prakrit and Sanskrit are alike. My language Marathi is worthy of expressing the highest sentiments and is rich laden with the fruits of divine knowledge."

This undoubtedly expresses the sentiments of all those writing in local language. It also shows the confidence and the status acquired by these languages. Due to the writings of the Sikh Gurus, Punjabi received a new life.

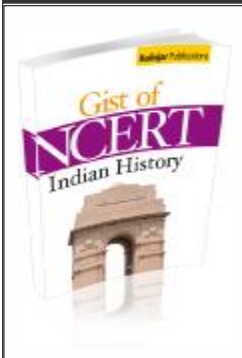
Music

Another branch of cultural life in which Hindus and Muslims cooperated was music. Akbar patronised Tansen of Gwalior who is credited with composing many new melodies (ragas). Jahangir and Shah Jahan as well as

many Mughal nobles followed this example. There are many apocryphal stories about the burial of music by the orthodox Aurangzeb. Recent research shows the Aurangzeb banished singing from his court, but not playing of musical instruments. In fact, Aurangzeb himself was an accomplished veena player. Music in all forms continued to be patronized by Aurangzeb's queens in the

harem and by the noble. That is why the large number of books on classical Indian music in Persian were written during Aurangzeb's reign. But some of the most important development in the field of music took place later on in the eighteenth century during the reign of Muhammad Shah (1719-48).

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Gist of NCERT INDIAN HISTORY



SOCIAL AND CULTURAL AWAKENING IN THE FIRST HALF OF THE 19TH CENTURY

IMMENSE intellectual and cultural stirrings characterised 19th century India. The impact of modern Western culture and consciousness of defeat by a foreign power gave birth to a new awakening. There was an awareness that a vast country like India had been colonised by a handful of foreigners because of internal weaknesses of Indian social structure and culture. Thoughtful Indians began to look for the strengths and weaknesses of their society and for ways and means of removing the weaknesses. While a large number of Indians refused to come to terms with the West and still put their faith in traditional Indian ideas and institutions, others gradually came to hold that elements of modern Western thought had to be imbibed for the regeneration of their society. They were impressed in particular by modern science and the doctrines of reason and humanism. While differing on the nature and extent of reforms, nearly all 19th century intellectuals shared the conviction that social and religious reform was urgently needed.

Rammohan Roy

The central figure in this awakening was Rammohan Roy, who is rightly regarded as the first leader of modern India. Rammohan Roy was moved by deep love for his people and country and worked hard all his life for their social, religious, intellectual and political

regeneration. He was pained by the stagnation and corruption of contemporary Indian society which was at that time dominated by caste and convention. Popular religion was full of superstitions and was exploited by ignorant and corrupt priests. The upper classes were selfish and often sacrificed social interest to their own narrow interests. Rammohan Roy possessed great love and respect for the traditional philosophic systems of the East; but, at the same time, he felt that culture alone would not regenerate Indian society. In particular, he wanted his countrymen to accept the rational and scientific approach and the principle of human dignity and social equality of all men and women. He also wanted the introduction of Modern capitalism and industry in the country.

Rammohan Roy represented a synthesis of the thought of East and West. He was a scholar who knew over a dozen languages including Sanskrit, Persian, Arabic, English, French, Latin, Greek and Hebrew. As a young man he had studied Sanskrit literature and Hindu philosophy at Varansi and the Quran and Persian and Arabic literature at Patna. He was also well-acquainted with Jainism and other religious movements and sects of India. Later he made an intensive study of Western thought and culture. To

study the Bible in the original he learnt Greek and Hebrew. In 1809 he wrote in Persian his famous work *Gift to Monotheists* in which he put forward weighty arguments against belief in many gods and for the worship of a single God.

He settled in Calcutta in 1814 and soon attracted a band of young men with whose cooperation he started the *Atmiya Sabha*. From now on he carried on a persistent struggle against the religious and social evils which were widely prevalent among the Hindus in Bengal. In particular he vigorously opposed the worship of idols, the rigidity of caste, and the prevalence of meaningless religious rituals. He condemned the priestly class for encouraging these practices. He held that all the principal ancient texts of the Hindus preached monotheism or worship of one God. He published the Bengali translation of the Vedas and of five of the principal Upanishads to prove his point. He also wrote a series of tracts and pamphlets in defence of monotheism.

While citing ancient authority for his philosophical views, Rammohan Roy relied ultimately on the power of human reason which was in his view the final touchstone of the truth of any doctrine, Eastern or Western. He believed that the philosophy of Vedanta was based on this principle of reason. In any case, one should not hesitate to depart from holy books, scriptures and inherited traditions if human reason so dictates and if such traditions are proving harmful to the society. But Rammohan Roy did not confine his application of the rational approach to Indian religions and traditions alone. In this he disappointed his many missionary friends who had hoped that his rational critique of

Hinduism would lead him to embrace Christianity. Rammohan Roy insisted on applying rationalism to Christianity too, particularly to the elements of blind faith in it. In 1820, he published his *Precepts of Jesus* in which he tried to separate the moral and philosophic message of the New Testament, which he praised, from its miracle stories. He wanted the high moral message of Christ to be incorporated in Hinduism. This earned for him the hostility of the missionaries.

Thus, as far as Rammohan was concerned there was to be no blind reliance on India's own past or blind aping of the West. On the other hand, he put forward the idea that new India, guided by few reasons should acquire and treasure all that was best in the East and the West. Thus he wanted India to learn from the West; but this learning was to be an intellectual and creative process through which India culture and thought were to be renovated; it was not to be an imposition of Western culture on India. He, therefore, stood for the reform of Hinduism and opposed its suppression by Christianity. He vigorously defended Hindu religion and philosophy from the ignorant attacks of the missionaries at the same time. He adopted an extremely friendly attitude towards other religions. He believed that basically all religions preach a common message and that their followers are all brothers under the skin.

All his life Rammohan Roy paid heavily for his daring religious outlook. The orthodox condemned him for criticizing idolatry and for his philosophic animosity towards Christianity and Islam. They organized a social boycott against him in which even his mother joined. He was branded a heretic and an outcaste.

In 1828 he founded a new religious society, the Brahma Sabha, later known as the Brahmo Samaj, whose purpose was to be based on the twin pillars of reason, and the Vedas and Upanishads. It was also to incorporate the teachings of other religions. The Brahmo Samaj laid emphasis on human dignity, opposed idolatry, and criticized such social evils as the practice of sati.

Rammohan Roy was great thinker. He was also a man of action. There was hardly any aspect of nation-building which he left untouched. In fact, just as he began the reform of Indian society. The best example of his life-long crusade against social evils was the historic agitation he organized against the inhuman custom of women becoming sati. Beginning in 1818 he set out to rouse public opinion on the question. On the one hand he showed by citing the authority of the oldest sacred books that the Hindu religion at its best was opposed to the practice; on the other, he appealed to the reason and humanity and compassion of the people. He visited the burning ghats at Calcutta to try to persuade the relatives of widows to give up their plan of self-immolation. He organized groups of like minded the relatives of widows to give up their plan of self-immolation. He organized groups of like-minded people to keep a strict check on such performances and to prevent any attempt to force the widows to become sati. When the orthodox Hindus petitioned to Parliament to withhold its approval of Bentick's action of banning the rite of sati, he organized a counter-petition of enlightened Hindus in favour of Bentick's action.

He was a stout champion of women's rights. He condemned the subjugation of

women and opposed the prevailing idea that women were inferior to men in intellect or in a moral sense. He attacked polygamy and the degraded state to which widows were often reduced. To raise the status of women he demanded that they be given the right of inheritance and property.

Rammohan Roy was one of the earliest propagators of modern education which he looked upon as a major instrument for the spread of modern ideas in the country. In 1817, David Hare, who had come out to India in 1800 as a watchmaker but who spent his entire life in the promotion of modern education in the country founded the famous Hindu College. Rammohun Roy gave most enthusiastic assistance to Hare in this and his other educational projects. In addition, he maintained at his own cost an English school in Calcutta from 1817 in which, among other subjects, mechanics and the philosophy of Voltaire were taught. In 1825 he established a Vedanta College in which courses both in India learning and in Western social and physical sciences were offered.

Rammohan Roy was equally keen on making Bengali the vehicle of intellectual intercourse in Bengal. He compiled a Bengali grammar. Through his translations, pamphlets and journals he helped evolve a modern and elegant prose style for that language. Rammohan represented the first glimmerings of the rise of national consciousness in India.

The vision of an independent and resurgent India guided his thoughts and actions. He believed that by trying to weed out corrupt elements from Indian religions and society and by preaching the Vedantic message of worship of one God he was laying

the foundations for the unity of Indian society which was divided into divergent groups. In particular he opposed the rigidities of the caste system which he declared, "has been source of want of unity among us". He believed that the caste system was doubly evil: it created inequality and it divided people and "deprived them of patriotic feeling". Thus, according to him one of the aims of religious reform was political uplift.

Rammohan Roy was a pioneer of Indian journalism. He brought out journals in Bengali, Persian, Hindi and English to spread scientific; literary and political knowledge among the people, to educate public opinion on topics of current interest, and to represent popular demands and grievances before the Government.

He was also the initiator of public agitation on political question in the country. He condemned the oppressive practices of the Bengal zamindars which had reduced the peasants to a miserable condition. He demanded that the maximum rents paid by the actual cultivators of land should be permanently fixed so that they too would enjoy the benefits of the Permanent Settlement of 1793. He also protested against the attempts to impose taxes on tax-free lands. He demanded the abolition of the Company's trading right and the removal of heavy export duties on Indian goods. He also raised the demands for the Indianization of the superior services; separation of the executive and the judiciary, trial by jury, and judicial equality between Indians and Europeans.

Rammohan was a firm believer in internationalism and in free cooperation "between nations. Feet Rabindranath Tagore

has rightly remarked: "Rammohan was the only person in his time, in the whole world of man, to realize completely the significance of the Modern Age. He knew that the ideal of human civilization does not lie in the isolation of Independence, but in the brotherhood of interdependence of individuals as well as nations in all spheres of thought and activity". Rammohan Roy took a keen interest in international events and everywhere he supported the cause of liberty democracy, and nationalism and opposed injustices oppression and tyranny in every form. The news of the failure of the Revolution in Naples in 1821 made him so sad that he cancelled all his social engagements on the other hand he celebrated the success of the Revolution in Spanish America in 1823 by giving a public dinner. He condemned the miserable condition of Ireland under the oppressive regime of absentee English landlordism. He publicly declared that he would emigrate from the British Empire if Parliament failed to pass the Reform Bill.

Rammohan was fearless as a lion. He did not hesitate to support a just cause. All his life he fought against social injustice and inequality even at great personal loss and hardship. In his life of service to society he often clashed with his family, with rich zamindars and powerful missionaries, and with high officials and foreign, authorities. Yet he never showed fear nor shrank from his chosen course.

Rammohan was the brightest star in the Indian sky during the first half of the 19th century, but he was not a lone star. He had many distinguished associates, followers and successors. In the field of education he was greatly helped by the Dutch watchmaker

David Hare and the Scottish missionary Alexander Duff. Dwarkanath Tagore was the foremost of his Indian associates. His other prominent followers were Prasanna Kumar Tagore, Chandrashekhar Deb and Tarachand Chakravarti, the first secretary of the Brahma Sabha.

Derozio and Young Bengal

A radical trend arose among the Bengali intellectuals during the late 1820s and the 1830s. This trend was more modern than even Rammohan Roy's and was known as the Young Bengal movement. Its leader and inspirer was the young Anglo-Indian, Henry Vivian Derozio who was born in 1809 and who taught at Hindu College from 1826 to 1831. Derozio possessed a dazzling intellect and followed the most radical views of the time drawing his inspiration from the great French Revolution. He was a brilliant teacher who, in spite of his youth, attracted to himself a host of bright and daring students. He inspired these students to think rationally and freely, to question all authority, to love liberty, equality and freedom, and to worship truth. Derozio and his famous followers, known as the Derozians and Young Bengal, were fiery patriots. Derozio was perhaps the first nationalist poet of modern India.

Derozio was removed from the Hindu College in 1831 because of his radicalism and died of cholera soon after at the young age of 22. The Derozians attacked old and decadent customs, rites and traditions. They were passionate advocates of women's rights and demanded education for them. They did not, however, succeed in creating a movement because social conditions were not yet ripe for their ideas to flourish. They did not take up the peasant's cause and there was

no other class or group in Indian society at the time which could support their advanced ideas. Moreover they foregot to maintain their links with the people. In fact, their radicalism was bookish; they failed to come to grips with the Indian reality. Even so, the Derozians carried forward Rammohan's tradition of educating the people in social, economic and political questions through newspapers, pamphlets and public associations. They carried on public agitation on public questions such as the revision of the Company's Charter, the freedom of the Press, better treatment for Indian labour in British colonies abroad, trial by jury, protection of the Press, better treatment for Indian labour in British colonies abroad, trial by jury, protection of the ryots from oppressive zamindars, and employment of Indians in the higher grades of government services. Surendranath Banerjee, the famous leader of the nationalist movement, described the Derozians as "the pioneers of the modern civilization of Bengal, the conscript fathers of our race whose virtues will excite veneration and whose failings will be treated with gentlest consideration".

Debendranath Tagore and Ishwar Chandra Vidyasagar

The Brahmo Samaj had in the meanwhile continued to exist but without much life till Debendranath Tagore, father of Rabindranath Tagore, revitalized it. Debendranath was a product of the best in the traditional Indian learning and the new thought of the West. In 1839 he founded the Tatvabodhini Sabha to propagate Rammohan Roy's ideas. In time it came to include most of the prominent followers of Rammohan and Derozio and other independent thinkers like

Iswar Chandra Vidyasagar and Akshay Kumar Dutt. The Tatvabodhini Sabha and its organ the Tatvabodhini Patrika promoted a systematic study of India's past in the Bengali language. It also helped spread a rational outlook among the intellectuals of Bengal. In 1843 Debendranath Tagore reorganised the Brahmo Samaj and put new life into it. The samaj actively supported the movement for widow remarriage, abolition of polygamy women's education improvement of the ryots condition and temperance.

The next towering personality to appear on the Indian scene was Pandit Ishwar Chandra Vidyasagar, the great scholar and reformer. Vidyasagar dedicated his entire life to the cause of social reform. Born in 1820 in a very poor family, he struggled through hardship to educate himself and in the end rose in 1851 to the position of the principal ship of the Sanskrit College Though he was a great Sanskrit scholar, his mind was open to the best in Western thought, and he came to represent a happy blend of Indian and Western culture. His greatness lay above all in his sterling character and shining intellect. Possessed of immense courage and a fearless mind he practised what he believed. There was no lag between his beliefs and his action, between his thought and his practice. He was simple in dress and habits and direct in his manner. He was a great humanist who possessed immense sympathy for the poor, the unfortunate and the oppressed.

In Bengal, innumerable stories regarding his high character, moral qualities and deep humanism are related till this day. He resigned from government service for he would not tolerate undue official interference. His generosity to the poor was fabulous.

He seldom possessed a warm coat for he invariably gave it to the first naked beggar he met on the street.

Vidyasagar's contribution to the making of modern India is many sided. He evolved a new methodology of teaching Sanskrit. He wrote a Bengali primer which is used till this day. By his writings he helped in the evolution of a modern prose style in Bengali. He opened the gates of the Sanskrit college to non-brahmin students for he was opposed to the monopoly of Sanskrit studies that the priestly caste was enjoy at the time. He was determined to break the priestly monopoly of scriptural knowledge. To free Sanskrit studies from the harmful effects of self-imposed isolation, he introduced the study of Western thought in the Sanskrit College. He also helped found a college which is now named after him.

Above all Vidyasagar is remembered gratefully by his countrymen for his contribution to the uplift of India's down trodden womanhood. Here he proved a worthy successor to Rammohun Roy. He waged a long struggle in favour of widow remarriage. His humanism was aroused to the full by the sufferings of the Hindu widows. To improve their lot he gave his all and virtually ruined himself. In 1855, he raised his powerful voice, backed by the weight of immense traditional learning in favour of widow remarriage. Soon a powerful movement in favour of widow remarriage was started which continues till this day. Later in the year 1855, a large number of petitions from Bengal, Madras, Bombay, Nagpur and other cities of India were presented to the Government asking it to pass an act legalising the remarriage of widows. This agitation was successful and

such a law was enacted. The first lawful Hindu widow remarriage among the upper castes in our country was celebrated in Calcutta on 7 December 1856 under the inspiration and supervision of Vidyasagar. Widows of many other castes in different parts of the country already enjoyed this right under customary law. An observer has described the ceremony in the following words:

For his advocacy of widow re-marriage, Vidyasagar had to face the bitter enmity of the orthodox Hindus. At times even his life was threatened. But he fearlessly pursued his chosen course. Through his efforts, which included the grant of monetary help to needy couples twenty-five widow-remarriages were performed between 1855 and 1880.

In 1850, Vidyasagar protested against child-marriage. All his life he campaigned against polygamy. He was also deeply interested in the education of women. As a Government Inspector of Schools, he organised thirty-five girls schools, many of which he ran at his own expense. As Secretary to the Bethune School he was one of the pioneers of higher education for women.

Some even believed that educated women would lose their husband. The first steps in giving a modern education to girls were taken by the missionaries in 1821, but these efforts were marred by the emphasis on Christian religious education. The Bethune School had great difficulty in securing students. The young students were shouted at and abused and sometimes even their parents were subjected to social boycott. Many believed that girls who had received Western education would make slave of their husbands.

Pioneers of Reform in Western India

The impact of Western ideas was felt much earlier in Bengal than in Western India which was brought under effective British control as late as 1818, Bal Shastri Jambekar was one of the first reformers in Bombay. He attacked Brahmanical orthodoxy and tried to reform popular Hinduism. In 1832, he started a weekly, the *Darpan*, with the objective of chasing away the mist of error and ignorance which clouded men's minds, and shedding over them the light of knowledge, in which the people of Europe have advanced so far before the other nations of the world". 1849, the *Praramahansa Mandali* was founded in Maharashtra. Its founders believed in one God and were primarily interested in breaking caste rules. At its meetings members took food cooked by low-caste people.

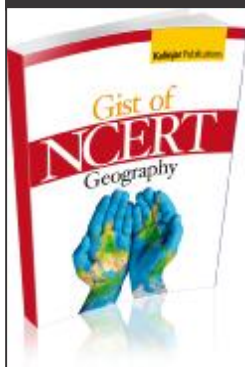
They also believed in permitting widow remarriage and in the education of women. Branches of the *Mandali's* influence on young people, R.G. Bhandarkar, the famous historian, later recalled: "When we went for long walks in the evening, we talked about the evils of caste distinctions, how much damage was done by this division between high and low, and how true progress for this country could never be achieved without removing these distinctions". In 1848, several educated young men formed the *Students Literary and Scientific Society*, which had two branches, the *Gujarat* and the *Marathi Dnyan Prasarak Mandalis*. The Society organised lectures on popular science and social questions. One of the aims of the society was to start schools at Poona and soon many other schools came up. Among the active promoters of these schools were Jagannath Shankar

Seth and Bhau Daji. Phule was also a pioneer of the widow remarriage movement in Maharashtra. Vishnu Shastri Pundit founded the Widow Remarriage Association in the 1850s. Another prominent worker in this field was Karsondas Mulji who started the *Saiya Prakash* in Gujarati in 1852 to advocate widow remarriage.

An outstanding champion of new learning and social reform in Maharashtra was Gopal Hari Deshmukh, who became famous by the pen-name 'Lokahitawadi'. He advocated the reorganisation of the Indian society on rational principles and modern humanistic and secular values. Jotiba Phule, born in a low caste Mali family, was also acutely aware of the socially degraded position of non-Brahmins and untouchables in Maharashtra. All his life he carried on a campaign against upper caste domination and Brahmanical supremacy. Dadabhai Naoroji was another leading social reformer of Bombay. He was one of the founders of an

association to reform the Zoroastrian religion and the Parsi Law Association which agitated for the grant of a legal status to women and for uniform laws of inheritance and marriage for the Parsis. From the very beginning, it was, in the main, through the Indian language press and literature that the reformers, carried on their struggle. To enable Indian languages to play this role successfully, they undertook such humdrum tasks as preparation of language primers, etc. For example, both Ishwar Chandra Vidyasagar and Rabindranath Tagore wrote Bengali primers which are being used till this day. In fact, the spread of modern and reformist ideas among the mass of people occurred primarily through Indian languages. We should also remember that the significance of the 19th century reformers lay not in their number but in the fact that they were the trendsetters—it was their thought and activity that were to have a decisive impact on the making of a new India.

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THE REVOLT OF 1857

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A MIGHTY popular revolt broke out in Northern and Central India in 1857 and nearly swept away the British rule. It began with a mutiny of the sepoys or the Indian soldiers of the Company's army but soon engulfed wide regions and involved the masses.

General Causes

The Revolt of 1857 was much more than a mere product of sepoy discontent. It was in reality a product of the character and policies of colonial rule, of the accumulated grievances of the people against the Company's administration and of their dislike for the foreign regime. For over a century, as the British had been conquering the country bit by bit, popular discontent and hatred against foreign rule had been gaining strength among the different sections of Indian society. It was this discontent that burst forth into a mighty popular revolt.

Perhaps the most important cause of the popular discontent was the economic exploitation of the country by the British and the complete destruction of its traditional economic fabric; both impoverished the vast mass of peasants, artisans and handicraftsmen as also a large number of traditional zamindars and chiefs. We have traced the disastrous economic impact of early British

rule in another chapter. Other general causes were the British land and land revenue policies and the systems of law and administration. In particular, a large number of peasant proprietors, subjected to exorbitant land revenue demand, lost their lands to traders and money lenders and found themselves hopelessly involved in debt. The new landlords, lacking ties of tradition that had linked the old zamindars to peasants, pushed up rents to ruinous heights and evicted them in case of non-payments. The economic decline of the peasantry found expression in twelve major and numerous minor-famines from 1770 to 1857. Similarly, many zamindars were harassed by demands for higher land revenue and threatened with forfeiture of their zamindari lands and rights and loss of their status in the villages. They resented their loss even more when they were replaced by rank outsiders — officials, merchants and money-lenders. In addition, common people were hard hit by the prevalence of corruption at the lower levels of administration. The police, petty officials and lower law courts were notoriously corrupt. William Edwards, a British official, wrote in 1859 while discussing the causes of the Revolt that the police were "a scourge to the people and that "their oppressions and exactions form one of the

chief grounds of dissatisfaction with our government". The petty officials lost no opportunity of enriching themselves at the cost of the ryots and the zamindars. The complex judicial system enabled the rich to oppress the poor. Flogging, torture and jailing of the cultivators for arrears of rent or land revenue or interest on debt were quite common. Thus the growing poverty of the people made them desperate and led them to join a general revolt in the hope of improving their lot.

Another basic cause of the unpopularity of British rule was its very foreignness. The British remained perpetual foreigners in the country. They had a feeling of racial superiority and treated Indians with contempt and arrogance. As Sayyid Ahmad Khan wrote later: "Even natives of the highest rank never came into the presence of officials but with an inward fear and trembling". Their main aim was to enrich themselves and then go back to Britain along with their wealth. The people of India were aware of this basically foreign character of the new rulers. They refused to recognize the British as their benefactors and looked with suspicion upon every act of theirs. They had thus a vague sort of anti-British feeling which had found expression even earlier than the Revolt in numerous popular uprisings against the British.

The annexation of Awadh by Lord Dalhousie in 1856 was widely resented in India in general and in Awadh in particular. More specifically, it created an atmosphere of rebellion in Awadh and in the Company's army. Dalhousie's action angered the Company's sepoys, 75,000 of whom came from Awadh. Lacking an all-India feeling,

these sepoys had helped the British conquer the rest of India. But they did possess regional and local patriotism and did not like that their homelands should come under the foreigner's sway. Moreover, the annexation of Awadh adversely affected the sepoy's purse. He had to pay higher taxes on the land his family held in Awadh.

The excuse Dalhousie had advanced for annexing Awadh was that he wanted to free the people from the Nawab's mismanagement and taluqdars oppression, but, in practice, the people got no relief. Indeed, the common man had now to pay higher land revenue and additional taxes on articles of food, houses, ferries, opium, and justice. The dissolution of the Nawab's administration and army threw out of jobs thousands of nobles, gentlemen and officials together with their retainers and officers and soldiers, and created unemployment in almost every peasant's home. These dispossessed taluqdars, numbering nearly 21,000, anxious to regain their lost estates and position, became the most dangerous opponents of the British rule. The annexation of Awadh, along with the other annexations of Dalhousie, created panic among rulers of the native states. This policy of annexation and subordination was, for example, directly responsible for making Nana Sahib, the Rani of Jhansi and Bahadur Shah their staunch enemies. Nana Sahib was the adopted son of Baji Rao II, the last Peshwa. The British refused to grant for Nana Sahib the pension they were paying to Baji Rao II, the last Peshwa, and forced him to live at Kanpur, far away from his family seat at Poona. Similarly, the British insistence on the annexation of Jhansi incensed the proud Rani

Lakshmibai who wanted her adopted son to succeed her deceased husband. The house of the Mughals was humbled when Dalhousie announced in 1849 that the successor to Bahadur Shah would have to abandon the historic Red Fort and move to a humbler residence at the Qutab on the outskirts in 1856, Canning announced that after Bahadur Shah's death the Mughals would lose the title of kings and would be known as mere princes.

An important factor in turning the people against British rule was their fear that it endangered their religion. This fear was largely due to the activities of the Christian missionaries who were "to be seen everywhere — in the schools, in the hospitals, in the prisons and at the market places". These missionaries tried to convert people and made violent and vulgar public attacks on Hinduism and Islam. The actual conversions made by them appeared to the people as living proofs of the threat to their religion. Popular suspicion that the alien Government supported the activities of the missionaries was strengthened by certain acts of the Government and the actions of some of its officials. In 1850, the Government enacted a law which enabled a convert to Christianity to inherit his ancestral property. Moreover, the Government maintained at its cost chaplains or Christian priests in the army. Many officials, civil as well as military, considered it their religious duty to encourage missionary propaganda and to provide instruction in Christianity in government schools and even in jails.

The conservative religious and social sentiments of many people were also hurt by some of the humanitarian measures which the

Government had undertaken on the advice of Indian reformers. They believed that an alien Christian government had no right to interfere in their religion and customs. The abolition of the custom of Sati, the legalisation of widow remarriage, and the opening of Western education to girls appeared to them as examples of such undue interference. The Revolt of 1857 started with the mutiny of the Company's sepoys. The sepoys were after all a part of Indian society and, therefore, felt and suffered to some extent what other Indians did. The hopes, -sires, and, despairs of the other sections of society, especially the peasantry, were reflected in them. An Act was passed under which every new recruit undertook to serve even overseas, if required. This hurt the sepoys' sentiments as, according to the current religious beliefs of the Hindus, travel across the sea was forbidden and led to loss of caste. The sepoys also had numerous other grievances. A wide gulf had come into existence between the officers and the sepoys who were often treated with contempt by their British officers. A more immediate cause of the sepoys' dissatisfaction was the recent order that they would not be given the foreign sendee allowance (baita) when serving in Sindh or in the Punjab. This order resulted in a big cut in the salaries of a large number of them. The annexation of Awadh, the home of many sepoys, further inflamed their feelings.

The Immediate Cause

By 1857, the material for a mass upheaval was ready, only a spark was needed to set it afire. The episode of the greased cartridges provided this spark for the sepoys and their mutiny provided the general populace the occasion to revolt. The new Enfield

rifle had been first introduced in the army. Its cartridges had a greased paper cover whose end had to be bitten off before the cartridge was loaded into the rifle. The grease was in some instances composed of beef and pig fat. The sepoy, Hindu as well as Muslim, were enraged. The use of the greased cartridges would endanger their religion. Many of them believed that the Government was deliberately trying to destroy their religion and convert them to Christianity. The time to rebel had come.

The Beginning and Course of the Revolt

The Revolt began at Meerut, 58 km from Delhi, on 10 May 1857 and then, gathering force rapidly it cut across Northern India as if like sword. It soon embraced a vast area from the Punjab in the north and the Narmada in the south to Bihar in the east and Rajputana in the west.

Even before the outbreak at Meerut, Mangal Pande had become a martyr at Barrackpore. Mangal Pande, a young soldier, was hanged on 29 March 1857 for revolting single-handed and attacking his superior officers. And then came the explosion at Meerut. On 24 April, ninety men of the 3rd Native Cavalry refused to accept the greased cartridges. On 9 May, eighty-five of them were dismissed, sentenced to 10 years imprisonment and put into fetters. This sparked off a general mutiny among the Indian soldiers, stationed at Meerut. The very next day, on 10 May, they released their imprisoned comrades, killed their officers, and unfurled the banner of revolt. As if drawn by a magnet, they set off for Delhi after sunset. When the Meerut soldiers appeared in Delhi the next morning, the local infantry joined them, killed their own

European officers, and seized the city.

The rebellious soldiers now proclaimed the aged and powerless Bahadur Shah the Emperor of India. Delhi was soon to become the centre of the Great Revolt and Bahadur Shah its great symbol. This spontaneous raising of the last Mughal king to the leadership of the country was recognition of the fact that the long reign of the Mughal dynasty had made it the traditional symbol of India's political unity. With this single act, the sepoys had transformed a mutiny of soldiers into a revolution. This is why rebellious sepoys from all over the country automatically turned their steps towards Delhi and all Indian chiefs who took part in the Revolt hastened to proclaim their loyalty to the Mughal Emperor. Bahadur Shah, in turn, under the instigation and perhaps the pressure of the sepoys, and after initial vacillation wrote letters to all the chiefs and rulers of India urging them to organize a confederacy of Indian states to fight and replace the British regime.

The entire Bengal Army soon rose in revolt which spread quickly. Awadh, Rohilkhand, the Doab, the Bundelkhand, Central India, large parts of Bihar, and the East Punjab all shook off British authority. In many of the princely states, rulers remained loyal to their British overlord but the soldiers revolted or remained on the brink of revolt. Many of Indore's troops rebelled and joined the sepoys. Similarly over 20,000 of Gwalior's troops went over to Tantia Tope and the Rant of Jhansi. Many small chiefs of Rajasthan and Maharashtra revolted with the support of the people who were quite hostile to the British. Local rebellions also occurred in Hyderabad and Bengal.

The tremendous sweep and breadth of the Revolt was matched by its depth. Everywhere in Northern and Central India, the mutiny of the sepoys triggered popular revolts of the civilian population. After the sepoys had destroyed British authority, the common people rose up in arms often fighting with spears and axes, bows and arrows, lathis and sickles, and crude muskets. They took advantage of the Revolt to destroy the money-lenders' account books and records of debts. They also attacked the British-established law courts, revenue offices (tehsils) and revenue records, and thanas. It is of some importance to note that in many of the battles commoners far surpassed the sepoys in numbers. According to one estimate, of the total number of about 150,000 men who died fighting the English in Awadh, over 100,000 were civilians.

The popular character of the Revolt of 1857 also became evident when the British ferried to crush it. They had to wage a vigorous and ruthless war not only against the rebellious sepoys but also against the people of Delhi, Awadh, North-Western Provinces and Agra, Central India and Western Bihar, burning entire villages and massacring villagers and urban people.

Much of the strength of the Revolt of 1857 lay in Hindu-Muslim unity. Among the soldiers and the people as well as among the leaders there was complete cooperation as between Hindus and Muslims. All the rebels recognized Bahadur Shah, a Muslim, as their Emperor. Also the first thoughts of the Hindu sepoys at Meerut was to march straight to Delhi. The Hindu and Muslim rebels and sepoys respected each other's sentiments. For example, wherever the Revolt was successful,

orders were immediately issued banning cow-slaughter out of respect for Hindu sentiments. Moreover, Hindus and Muslims were equally well represented at all levels of the leadership. The role of Hindu-Muslim unity in the Revolt was indirectly acknowledged later by Aitchison, a senior British official, complained: "In this instance we could not play off the Mohammedans against the Hindus". In fact the events of 1857 clearly bring out that the people and politics of India were basically not communal in medieval times and before 1858.

The storm-centres of the Revolt of 1857 were at Delhi, Kanpur, Lucknow, Bareilly, Jhansi, and Arrah in Bihar. At Delhi the nominal and symbolic leadership belonged to the Emperor Bahadur Shah, but the real command lay with a Court of Soldiers headed by General Bakht Khan who had led the revolt of the Bareilly troops and brought them to Delhi. In the British army he had been an ordinary subedar of artillery. Bakht-Khan represented the popular and plebeian element at the headquarters of the Revolt. The Emperor Bahadur Shah was perhaps the weakest link in the chain of leadership of the Revolt. His weak personality, old age and lack of qualities of leadership, created political weakness at the nerve centre of the Revolt and did incalculable damage to it.

At Kanpur the Revolt was led by Nana Sahib, the adopted son of Baji Rao II, the last Peshwa. Nana Sahib expelled the English from help of the sepoys and proclaimed himself the Peshwa. At the same time he acknowledged Bahadur Shah as the Emperor of India and declared himself to be his Governor. The chief burden of fighting on behalf of the Revolt was Nana Sahib fell on the

shoulders of Tantia Tope, one of his most loyal servants, Tantia Tope has won immortal fame by his patriotism, determined fighting, and skillful guerrilla operations. Azimullah was another loyal servant of Nana Sahib. He was an expert in political propaganda. Unfortunately, Nana Sahib tarnished his brave record by deceitfully killing the British garrison at Kanpur after he had agreed to give them safe conduct.

The revolt at Lucknow was led by Hazrat Mahal, the Begum of Awadh, who had proclaimed her young son, Birjis Kadir, as the Nawab of Awadh. Helped by the sepoys at Lucknow, and by the zamindars and peasants of Awadh, the Begum, organized an all-out attack on the British. Compelled to give up the city, the latter entrenched themselves in the Residency building. In the end, the siege of the Residency failed, as the small British garrison fought back with exemplary fortitude and valour.

One of the great leaders of the Revolt of 1857s and perhaps one of the greatest heroines of Indian history, was the young Rani Lakshmibai of Jhansi. The young Rani joined the rebels when the British refused to acknowledge right to adopt an heir to the Jhansi's gaddi, annexed her state, and threatened to treat her as an instigator of the rebellion of the sepoys at Jhansi. The Rani vacillated for some time. But once she had decided to throw in her lot with the rebels, she fought valiantly at the head of her troops. Tales of her bravery and courage and military skill have inspired her countrymen ever since. Driven out of Jhansi by the British forces after a fierce battle in which "even women were seen working the batteries and distributing ammunition", she administered

the oath to her followers that 'with our own hands we shall not our Azadshahi (independent rule) bury'. She captured Gwalior with the help of Tantia Tope and her trusted Afghan guards Maharaja Sindhia, loyal to the British, made an attempt to fight the Rani but most of his troops deserted to her. Sindhia sought refuge with the English at Agra. The brave Rani died fighting on 17 June 1858, clad in the battle dress of a soldier and mounted on a companion, a Muslim girl.

Kunwar Singh, a ruined and discontented zamindar of Jagdishpur near Arrah, was the chief organizer of the Revolt in Bihar. Though nearly 80 years old, he 'as perhaps the most Outstanding military leader and strategist of the Revolt. Maulavi Ahmudullah of Faizabad was another outstanding leader of the Revolt. He was a native of Madras where he had started preaching armed rebellion. In January 1857 he moved towards the north to Faizabad where he fought a large-scale battle against a company of British troops sent to stop him from preaching sedition. When the general revolt broke out in May, he emerged as one of its acknowledged leaders in Awadh. The greatest heroes of the Revolt were, however, the sepoys, many of whom displayed great courage in the field of battle and thousands of whom unselfishly laid down their lives. More than anything else, it was their determination and sacrifice that nearly led to the expulsion of the British from India. In this patriotic struggle, they sacrificed even their deep religious prejudices. They had revolted on the question of the greased cartridges but now to expel the hated foreigner they freely used the same cartridges in their battles.

The Weaknesses of the Revolt and its Suppression

Even though spread over a vast territory and widely popular among the people, the Revolt of 1857 could not embrace the entire country or all the groups and classes of Indian society- It did not spread to South India and most of Eastern and Western India because these regions had repeatedly rebelled earlier. Most rulers of the Indian states and the big zamindars selfish to the core and fearful of British might, refused to join in. On the contrary, the Sindhia of Gwalior, the Holkar of Indore, the Nizam of Hyderabad, the Raja of Jodhpur and other Rajput rulers, the Nawab of Bhopal, the rulers of Patiala, Nabha, Jind, and other Sikh chieftains of Punjab, the Maharaja of Kashmir, the Ranas of Nepal, and many other ruling chiefs, and a large number of big zamindars gave active help to the British in suppressing the Revolt. In fact, no more than one per cent of the chiefs of India joined the Revolt. Governor General Canning later remarked that these rulers and chiefs "acted- as the breakwaters to the storm which would have otherwise swept us in one great wave". Madras, Bombay Bengal and the Western Punjab remained undisturbed, even though the popular feeling in—these provinces favoured 'the rebels. Moreover, except for the discontented and the dispossessed zamindars, the middle and upper classes were mostly critical of the rebels; most of the propertied classes were either cool towards them or actively hostile to them. Even many of the taluqdars (big zamindars) of Awadh, who had joined the Revolt, abandoned it once the Government gave them an assurance that their estates would be returned to them, This made it very difficult for the peasants and soldiers

of Awadh to sustain a prolonged guerrilla campaign.

The money-lenders were the chief targets of the villagers attacks. They were, therefore, naturally hostile to the Revolt. The merchants, too, gradually became unfriendly. The rebels were compelled to impose heavy taxation on them in order to finance the war or to seize their stocks of foodstuffs to feed the army. The merchants often hide their wealth and goods and refused to give free supplies to the rebels. The zamindars of Bengal also remained loyal to the British. They were after all a creation of the British. Moreover, the hostility of Bihar peasants towards their zamindars frightened the Bengal zamindars. Similarly, the big merchants of Bombay, Calcutta and Madras supported the British because their main profits came from foreign trade and economic connections with the British merchants.

The modern educated Indians also did not support the Revolt. They were repelled by the rebels appeals to superstitions and their opposition to progressive social measures. As we have seen, the educated Indians wanted to end the backwardness of their country. They mistakenly believed that the British rule would help them accomplish these tasks of modernization while rebels, led by zamindars, old rulers and chieftains and other feudal elements, would take the country backward. Only later did the educated Indians learn from experience that foreign rule was incapable of modernizing the country and that it would instead impoverish it and keep it backward. The revolutionaries of 1857 proved to be more far-sighted in this respect; they had a better,

instinctive understanding of the evils of foreign rule and of the necessity to get rid of it. On the other hand, they did not realise, as did the educated intelligentsia, that the country had fallen prey to foreigners precisely because it had stuck to rotten and outmoded customs, traditions and institutions. They failed to see that national salvation lay not in going back to feudal monarchy but in going forward to a modern society, a modern economy, scientific education and modern political institutions. In any case, it cannot be said that the educated Indians were anti-national or loyal to a foreign regime. As events after 1858 were to show, they were soon to lead a powerful and modern national movement against British rule.

Whatever the reasons for the disunity of Indians, it was to prove fatal to the Revolt. But this was not the only weakness from which the cause of the rebels suffered. They were short of modern weapons and other materials of war. Most of them fought with such ancient weapons as pikes and swords. They were also poorly organised. The sepoys were brave and selfless but they were also ill-disciplined. Sometimes they behaved more like a riotous mob than a disciplined army. The rebel units did not have common plans of military action, or authoritative heads, or centralized leadership. The uprisings in different parts of the country were completely uncoordinated. The leaders were joined together by a common feeling of hatred for the alien rule but by nothing else. Once they overthrew British power from an area, they did not know what sort of political power or institutions to create in its place. They were suspicious and jealous of one another and often indulged in suicidal

quarrels. Similarly, the peasantry having destroyed revenue records and money lenders books, and overthrown the new zamindars, became passive, not knowing what to do next.

In fact, the weakness of the Revolt went deeper than the failings of individuals. The movement had little understanding of colonialism, which had overpowered India, or of the modern world. It lacked a forward-looking programme, coherent ideology, a political perspective or a vision of the future society and economy. The Revolt represented no societal alternative to be implemented after the capture of power. The diverse elements which took part in the Revolt were united only by their hatred of British rule, but each of them had different grievances and differing conceptions of the politics of free India. This absence of a modern and progressive programme enabled the reactionary princes and zamindars to seize the levers of power of the revolutionary movement. But the feudal character of the Revolt should not be stressed over much. Gradually the soldiers and the people were beginning to evolve a different type of leadership. The very effort to make the Revolt a success was compelling them to create new types of organisation. For example, at Delhi, a court of administrators, consisting of ten members, six army men and four civilians, was established. All its decisions were taken by a majority vote. The court took all military and administrative decisions in the name of the Emperor. Similar efforts to create new organisational structures were made in other centres of the rebellion. As Benjamin Disraeli warned the British Government at the time, if they did not suppress the Revolt in time, they would

“find other characters on the stage, with whom to contend, besides the princes of India.

In the end, British imperialism, with a developing capitalist economy and at the height of its power the world over, and supported by most of the Indian princes and chiefs, proved militarily too strong for the rebels. The British Government poured immense supplies of men, money and arms into the country, though Indians had later to repay the entire cost of their own suppression. The Revolt was suppressed. Sheer courage could not win against a powerful and determined enemy who planned its every step. The rebels were dealt an early blow when the British captured Delhi on 20 September 1857 after prolonged and bitter fighting. The aged Emperor Bahadur Shah was taken prisoner. The Royal Princes were captured and butchered on the spot. The Emperor was tried and exiled to Rangoon where he died in 1862, lamenting bitterly the fate which had buried him far away from the city of his birth. Thus the great House of the Mughals was finally and completely extinguished.

With the fall of Delhi the focal point of the Revolt disappeared. The other leaders of the Revolt carried on the brave but unequal struggle, with the British mounting a powerful offensive against them. John Lawrence, Outram, Havelock, Neil, Campbell, and Hugh Rose were some of the British commanders who earned military fame in the course of this campaign. One by one, all the great leaders of the Revolt fell.

Nana Sahib was defeated at Kanpur. Defiant to the very end and refusing to surrender, he escaped to Nepal early in 1859, never to be heard of again. Tantia Tope escaped into the jungles of Central India where he carried out bitter and brilliant guerrilla warfare until April 1859 when he was betrayed by a zamindar friend and captured while asleep. He was put to death after a hurried trial on 15 April 1859. The Rani of Jhansi had died on the field of battle earlier on 17 June 1858. By 1859, Kunwar Singh, Bakht Khan, Khan Bahadur Khan of Bareilly, Rao Sahib, brother of Nana Sahib, and Maulavi Ahmadullah were all dead, while the Begum of Awadh was compelled to hide in Nepal.

By the end of 1859, British authority over India was fully re-established, but the Revolt had not been in vain. It is a glorious landmark in our history. Though it was a desperate effort to save India in the old way and under traditional leadership, it was the first great struggle of the Indian people for freedom from British imperialism, it paved the way for the rise of the modern national movement. The heroic and patriotic struggle of 1857, and the series of rebellions preceding it, left an unforgettable impression on the minds of the Indian people, established valuable local traditions of resistance to British rule, and served as a perennial source of inspiration in their later struggle for freedom. The heroes of the Revolt soon became household names in the country, even though the very mention of their names was frowned upon, by the rulers.



GROWTH OF NEW INDIA - RELIGIOUS AND SOCIAL REFORM AFTER 1858

THE RISING tide of nationalism and democracy, which led to the struggle for freedom, also found expression in movements to reform and democratise the social institutions and religious outlook of the Indian people. Many Indians realised that social and religious reformation was an essential condition for the all-round development of the country on modern lines and for the growth of national unity and solidarity. The growth of nationalist sentiments, emergence of new economic forces, spread of education, impact of modern western ideas and culture, and increased awareness of the world not only heightened the consciousness of the backwardness and degeneration of Indian society but further strengthened the resolve to reform.

After 1858, the earlier reforming tendency was broadened. The work of earlier reformers, like Raja Rammohan Roy and Pandit Vidyasagar, was carried further by major movements of religious and social reforms

Religious Reform

Filled with the desire to adapt their society to the requirements of the modern world of science, democracy and nationalism, and determined to let no obstacle stand in the way, thoughtful Indians set out to reform their traditional religions, for religion was in those times a basic part of peoples life and

there could be little social reform without religious reform. While trying to remain true to the foundations of their religions, they remodeled them to suit the new needs of the Indian people.

Brahmo Samaj

The Brahmo tradition of Raja Rammohan Roy was carried forward after 1843 by Devendranath Tagore, who also repudiated the doctrine that the Vedic scriptures were infallible, and after 1866 by Keshub Chandra Sen. The Brahmo Samaj made an effort to reform Hindu religion by removing abuses and by basing it on the worship of one God and on the teachings of the Vedas and Upanishads even though it repudiated the doctrine of the infallibility of the Vedas. It also tried to incorporate the best aspects of modern western thought.

Most of all it based itself on human reason which was to be the ultimate criterion for deciding what was worthwhile and what was useless in the past or present religious principles and practices. For that reason, the Brahmo Samaj denied the need for a priestly class for interpreting religious writings. Every individual had the right and the capacity to decide with the help of his own intellect what was right and what was wrong in a religious book or principle. Thus the Brahmos were basically opposed to idolatry

and superstitious practices and rituals, in fact to the entire Brahmanical system. They could worship one God without the mediation of the priests. The Brahmos were also great social reformers. They actively opposed the caste system and child-marriage and supported the general uplift of women, including widow remarriage, and the spread of modern education to men and women.

The Brahmo Samaj was weakened by internal dimensions in the second half of the 19th century. Moreover, its influence was confined mostly to urban educated groups. Yet it had a decisive influence on the intellectual, social, cultural and political life of Bengal, and the rest of India in the 19th and 20th centuries.

Religious Reform in Maharashtra

Religious reform was begun in Bombay in 1840 by the Parmahans Mandali which aimed at fighting idolatry and the caste system. Perhaps the earliest religious reformer in western India was Gopal Hari Deshmukh, known popularly as Lokahit wadi, who wrote in Marathi, made powerful rationalist attacks on hindu orthodoxy. and preached religious anti social equality.

He also said that if religion did not sanction social reforms then religion should be changed, for after all religion was made by human beings and scriptures, written long ago. might not remain relevant to later times. Later the Prarthana Samaj was started with the aim of reforming hindu religious thought and practice in the light of modern knowledge. It preached the worship of one God and tried to free religion of caste orthodoxy and priestly domination. Two of its great leaders were R G. Bhandarkar, the famous Sanskrit scholar and historian, and

Mahadev Govind Ranade (1842-1901). It was powerfully influenced by the Brahmo Samaj. Its activities also spread to south India as a result of the efforts of the Telugu reformer, Viresalingam. One of the greatest rationalist thinkers of modern India, Gopal Ganesh Agarkar, also lived and worked in Maharashtra at this time. Agarkar was an advocate of the power of human reason. He sharply criticised any blind dependence on tradition or false glorification of India's past.

Ramakrishna and Vivekananda

Ramakrishna Parmahansa (1834-86 was a saintly person who sought religious salvation in the traditional ways of renunciation, meditation and devotion (bhakti). In his search for religious truth or the realisation of God, he lived with mystics of other faiths, Muslims and Christians. He again and again emphasised that there were many roads to God and salvation and that service of men was service of God, for man was the embodiment of God.

It was his great disciple, Swami Vivekananda (1863-1902), who popularised his religious message and who tried to put it in a form that would suit the needs of contemporary Indian society. Abode all, Vivekananda stressed social action. Knowledge unaccompanied by action in the actual world in which we live was useless, he said. He too, like his guru, proclaimed the essential oneness of all religions and condemned any narrowness in religious matters. Thus, he wrote in 1898; "For our own motherland a junction of the two great systems, Hinduism and Islam is the only hope'. At the same time, he was convinced of the superior approach of the Indian philosophical tradition. He himself

subscribed to Vedanta which he declared to be a fully rational system.

Vivekananda criticised Indians for having lost touch with the rest of the world and become stagnant and mummified. He wrote: 'The fact of our isolation from all other nations of the world is the cause of our degeneration and its only remedy is getting back into the current of the rest of the world. Motion is the sign of life.'

Vivekananda condemned the caste system and the current Hindu emphasis on rituals and superstitions, and urged the people to imbibe the spirit of liberty, equality and free-thinking.

Like his guru, Vivekananda was also a great humanist. Shocked by the poverty, misery and suffering of the common people of the country.

The only God in whom I believe, the sum total of all souls, and above all, my God the wicked, my God the afflicted, my God the poor of all races.

In 1897 Vivekanand founded the Ramakrishna Mission to carry on humanitarian relief and social work. The Mission had many branches in different parts of the country had carried on social service by opening schools, hospitals and dispensaries, orphanages, libraries, etc. It thus laid emphasis not on personal salvation but on social good or social service.

Swami Dayanand and the Arya Samaj

The Arya Samaj undertook the task of reforming Hindu religion in north India. It was founded in 1875 by Swami (1824-83). Swami Dayanand believed that selfish and ignorant priests had perverted Hindu religion with the aid of the Puranas which, he said, were full of false teachings. For his own

inspiration, Swami Dayanand went to the Vedas which he regarded as infallible, being the inspired word of God, and as the fount of all knowledge. He rejected such later religious thought as conflicted with the Vedas. This total dependence on the Vedas and their infallibility gave his teachings an orthodox colouring, for infallibility meant that human reason was not to be the final deciding factor. However, his approach had a rationalist aspects because the Vedas, though revealed were to be rationally interpreted by himself and others, who were human beings. Thus individual reason was the decisive factor.

He believed that every person had the right of direct access to God. Moreover, instead of supporting Hindu orthodoxy, he attacked it and led a revolt against it. The teachings he derived from his own interpretation of the Vedas were consequently similar to the religious and social reforms that other Indian reformers were advocating. He was opposed to idolatry, ritual and priesthood, and particularly to the prevalent caste practices and popular Hinduism as preached by brahmins. He also directed attention towards problems of men as they lived in this real world and away from the traditional belief in the other world. He also favoured the study of western sciences. Interestingly enough, Swami Dayanand had met and had discussions with Keshab Chandra Sen, Vidyasagar, Justice Ranade, Gopal Hari Deshmukh and other modern religious and social reformers. In fact, the ideas of the Arya Samaj with its Sunday meeting resembled the practices of the Brahmo Samaj and the Prarthana Samaj in this respect.

Some of Swami Dayanand's followers later started a network of schools and colleges in the country to impart education on western lines. Lala Hansraj played a leading part in this effort. On the other hand, in 1902, Swami Shradhananda started the Gurukul near Hardwar to propagate the more traditional ideals of education.

The Arya Samajists were vigorous advocates of social reform and worked actively to improve the condition of women, and to spread education among them. They fought untouchability and the rigidities of the hereditary caste system. They were thus advocates of social equality and promoted social solidarity and "consolidation. They also inculcated a spirit of self-respect and self-reliance among the people. This promoted nationalism. At the same time, one of the Arya Samaj's objectives was to prevent the conversion of Hindus to other religions.

This led it to start a crusade against other religions. This crusade became a contributory factor in the growth of communalism in India in the 20th century. While the Arya Samaj's reformist work tended to remove social ills and to unite people, its religious work tended, though perhaps unconsciously, to divide the growing national unity among Hindus, Muslims, Parsis, Sikhs and Christians. It was not seen clearly that in India national unity had to be secular and above religion so that it would embrace the people of all religions.

The Theosophical Society

The Theosophical Society was founded in the United States by Madam H.P. Blavatsky and Colonel H.S. Olcott, who later came to India and founded the headquarters of the Society at Adyar near Madras in 1886. The

Theosophist movement soon grew 'in India as a result of the leadership given to it by Mrs. Annie Besant who had come to India in 1893. The Theosophists advocated the revival and strengthening ancient religious of Hinduism Zoroastrianism and Buddhism. They recognised the doctrine of the transmigration of the soul. They also preached the universal brotherhood of man. As religious revivalists, the Theosophists were not very successful. But they made a peculiar contribution to developments in modern India. It was a movement led by westerners, who glorified Indian religious and theosophical traditions. This helped Indians recover their self-confidence, even though it tended to give them a sense of false pride in their past greatness.

One of Mrs. Besant's many achievements in India was the establishment of the Central Hindu School at Benaras which was later developed by Madan Mohan Malaviya into the Benaras Hindu University.

Syed Ahmad-Khan and the Aligarh School

Movements for religious reform were late in emerging among the Muslims. The Muslim upper classes had tended to avoid contact with western education and culture, and it was mainly after the Revolt of 1857 that modern ideas of religious reform began to appear. A beginning in this direction was made when the Muhammedan Literary Society was founded at Calcutta in 1863. This Society promoted discussion of religious, social and political questions in the light of modern ideas and encouraged upper and middle class Muslims to take to western education. The most important reformer among the Muslims was Syed Ahmad Khan (1817-98). He was tremendously impressed

by modern scientific thought and worked all his life to reconcile it with Islam. This he did, first of all, by declaring that the Quran alone was the authoritative work for Islam and all other Islamic writings were secondary. Even the Quran he interpreted in the light of contemporary rationalism and science. In his view any interpretation of the Quran that conflicted with human reason science or nature was in reality a misinterpretation. Nor were religious tenets immutable, he said. If religion tenets change with time, it would become fossilised as had happened in India. All his life he struggled against blind obedience to tradition, dependence on custom, ignorance and irrationalism. He urged the people to develop a critical approach and freedom of thought. So long as freedom of thought is not developed, there can be no civilised life," he declared. He also warned against fanaticism, narrow mindedness, and exclusiveness, and urged students and others to be broadminded and tolerant. A closed mind, he said, was the hallmark of social and intellectual backwardness.

Sayyid Ahmad Khan was a great believer in religious toleration. He believed that all religions had a certain underlying unity which could be called practical morality. Believing that a person's religion was his or her private affair, he roundly condemned any sign of religious bigotry in personal relations. He was also opposed to communal friction. Appealing to Hindus and Muslims to unite.

Moreover, Hindus, Parsis and Christians had freely contributed to the funds of his college whose doors were also open to all Indians. For example, in 1898, there were 64

Hindu and 285 Muslim students in the college. Out of the seven Indian teachers, two were Hindu, one of them being a Professor of Sanskrit. However, towards the end of his life, he began to talk of Hindu domination to prevent his followers from joining the rising national movement. This was unfortunate, though basically he was not a communalist. He only wanted the backwardness of the Muslim middle and upper classes to go. His politics were the result of his firm belief that immediate political progress was not possible because of the British.

Government could not be easily dislodged. On the other hand, any hostility by the officials might prove dangerous to the educational effort which he saw as the need of the hour. He believed that only when Indians had become as modern in their thinking and actions as the English were, could they hope to successfully challenge foreign rule. He, therefore, advised all Indians and particularly the educationally backward Muslims to remain aloof from politics for some time to come. The time for politics, he said, had not yet come. In fact, he had become so committed to his college and the cause of education that he was willing to sacrifice all other interests to them. Consequently, to prevent the orthodox Muslims from opposing his college, he virtually gave up his agitation in favour of religious reform. For the same reason, he would not do anything to offend the government and, on the other hand, encouraged communalism and separatism. This was, of course, a serious political error, which was to have harmful consequences in later years. Moreover, some of his followers deviated from his broad-mindedness and

tended later to glorify Islam and its past while criticizing other religions.

Sayyid Ahmads reformist zeal also embraced the social sphere. He urged Muslims to give up medieval customs ways of thought and behaviour. In particular he wrote in favour of raising women's status in society and advocated removal of purdah and spread of education among women. He also condemned the customs of polygamy and easy divorce.

Sayyid Ahmad Khan was helped by a band of Joyal followers who are collectively describe as the Aligarh School. Chiragh Au, the Urdu poet Altaf Husain Hali, Nazir Ahmad and Maulana Shibli Nomani were some of the other distinguished leaders of the Aligarh School.

Muhammad Iqbal

One of the greatest poets of modern India, Muhammad Iqbal (1876-1938) also profoundly influenced through his poetry the philosophical and religious outlook of the younger generation of Muslims as well as of Hindus. Like Swami Vivekananda, he emphasised the need for constant change and ceaseless activity and condemned resignation contemplation, and quiet contentment. He urged the adoption of a dynamic outlook that would help change the world. He was basically a humanist. In fact, he raised human action to the status of a prime virtue. Man should not submit to nature or powers that be, he said, but should control this world through constant activity. Nothing was more sinful in his eyes than the passive acceptance of things as they were. Condemning ritualism and other-worldly attitude, he urged men to work for and achieve happiness in this world of the living. In his earlier poetry, he extolled

patriotism, though later he encouraged Muslim separatism.

Religious Reform among the Parsis

Religious reform was begun among the Parsis in Bombay in the middle of the 19th century. In 1851, the Rehnumai Mazdayasan Sabha or Religious Reform Association was started by Naoroji Furdonji, Dadabhai Naoroji, S.S. Bengalee, and others. It campaigned against the entrenched orthodoxy in the religious field and initiated the modernization of Parsi social customs regarding the education of women, marriage and the social position of women in general. In course of time, the Parsis became socially the most westernized section of Indian society.

Religious Reform among the Sikhs

Religious reform among the Sikhs was begun at the end of the 19th century when the Khalsa College was started at Amritsar. But the reform effort gained momentum after 1920 when the Akali Movement rose in the Punjab. The main aim of the Akalis was to purify the management of the gurudwaras or Sikh shrines. These gurudwara had been heavily endowed with land and money by devout Sikhs But they had come to be managed autocratically by Corrupt and selfish mahants. The Sikh masses led by the Akalis started in 1921 a powerful satyagraha against the mahants and the Government which aided them.

The Akalis soon forced the Government to pass a new Gurudwara Act in 1922 which was later amended in 1925. Sometimes with to aid of the Act, but often through direct action, the Sikhs gradually turned out of the gurudwaras the corrupt mahants, even though hundreds of lives had to be sacrificed in the process.

Apart from the reform movements and individual reformers discussed above, there were numerous other similar movements and individuals during the 19th and 20th centuries.

The religious reform movements of modern times had an underlying unity -most of them were based on the twin doctrines of Reason (Rationalism) and Humanism, though they also sometimes tended to appeal to faith and ancient authority to bolster their appeal. Moreover, it was to the rising middle classes and the modern educated intellectuals that they appealed most. They tried to free from anti-intellectual religious dogmas and blind faith the human intellect's capacity to think and reason. They opposed the ritualistic, superstitious, irrational and obscurantist elements in Indian religions. Many of them abandoned, though to varying degrees, the principle of authority in religion and evaluated truth in any religion and its holy books by its conformity to logic reasons, are science.

Some of these religious reformers appealed to tradition and claimed that they were merely reviving the pure doctrines, beliefs and practices of the past. But, in fact, the past could not be revived. Often there was no agreed picture of the past. The problems that an appeal to the past often created were posed by Justice Ranade, who has himself often asked the people to revive the best tradition of the past, in the following: What shall we revive? Shall we revive the old habits of our people when the most sacred of our castes indulged in all the abominations, as we now understand them, of animal food and intoxicating drink? Shall we revive the twelve forms of sons, or eight forms of marriage, which included capture, and recognised mixed and illegitimate

intercourse?... Shall we revive the hacatombs of animals sacrificed from year's end to year's end, in which even human beings were not spared as propitiatory offering to God? ... Shall we revive the sati, and infanticide customs?

And he came to the conclusion that the society as a living organism is constantly changing and can never go back to the past. The dead and-the buried or burnt are dead, buried, and burnt once for all, and the dead past cannot, therefore, be revived." he wrote. Every reformer, who appealed to the past, so interpreted it as to make it appear to agree with the reforms he was suggesting. Often the reforms and the outlook were new, only their justification was based on an appeal to the past. Many of the ideas which conflicted with, modern scientific knowledge were usually declared to be a later accretion or misinterpretation. And since the orthodox could not accept this view, the religious reformers came into conflict with the orthodox sections and became, at least in the beginning, religious and social rebels.

Similarly, Sayyid Ahmed Khan aroused the anger of the traditionalists. They abused him, issued fatwas (religious decrees) against him and even threatened his life.

The humanist aspect of the religious reform movements was expressed in the general attack on priesthood and rituals, and the emphasis on the individual's right to interpret religious scriptures in the light of human reason and human welfare. A significant feature of humanism was expressed in a new humanitarian morality which include the notion that humanity can progress and has progressed and that moral values are, ultimately, those which favour

human progress. The social reform movements were an embodiment of this new humanitarian morality.

Though the reformers tried to reform their religions, their general outlook was universalistic. Rammohan Roy saw different religions as particular expression of a universal God and religious truth. Sayyid Ahmad Khan said that prophets had the same faith or *din* and every people had been sent prophets by God. Keshab Chandra Sen expressed the same idea as follows: "Our position is not that truths are to be found in all religions, but all established religions are true.

Apart from purely religious considerations, these religious reform movements fostered among Indians greater self-respect, self-confidence, and pride in their country. By interpreting their religious past in modern rational terms and by weeding out many of the corrupting and irrational elements from the 19th century religious beliefs and practices, the reformers enabled their followers to meet the official taunt that their religions and society were decadent and inferior.

The religious reform movements helped many Indians to come to terms with the modern world. In fact they arose to recast the old religions into a new modern mould to suit the needs of new social groups of society. Thus pride in the past did not prevent Indians from accepting the essential - superiority of the modern world in general and modern science in particular. Of course, some people insisted that they were merely going back to the original, most ancient scriptures which were suitably interpreted. As a result of the reformed outlook, many

Indians began to acquire a modern, this-worldly, secular and national outlook in place of a narrow outlook dominated by considerations of caste and religion, though the latter tendency by no means came to an end. Moreover, more and more people began to think in terms of promoting their physical and cultural welfare in this world in place of passively accepting their lot and waiting for improvement in life after death. These movements also to some extent ended India's cultural and intellectual isolation from the rest of the world and enabled Indians to share in the stream of world ideas. At the same time, they were no longer bewitched by everything in the West; those who copied the West blindly were increasingly looked down upon. In fact, while adopting a critical attitude towards backward elements of traditional religions and culture and welcoming positive elements of modern Culture, most of the religious reformers—opposed blind imitation of the West and waged an ideological struggle against the colonisation of Indian culture and thought. The problem here was to maintain a balance between the two aspects. Some went too far in modernisation and tended to encourage colonisation of culture; others defended traditional thought, culture and institutions to the extent of glorifying them and opposing any introduction of modern ideas and culture. The best of reformers argued that modern ideas and culture could be best imbibed by integrating them into Indian cultural streams.

Two negative aspects of the religious reform movements may also be noted. Firstly, all of them catered to the needs of a small percentage of the population -the urban middle and upper classes. None of them could

reach the vast masses of the peasantry and the urban poor, who continued by and large to lead their lives in the traditional, custom-ridden ways. This was because they basically gave voice to the urges of the educated and urban strata of Indian society.

The second limitation, which later became a major negative factor, was the tendency to look backward, appeal to past greatness, and to rely on scriptural authority, these tended to go against the positive teachings of the reform movements themselves. They undermined to some extent the supremacy of human reason and scientific outlook.

They encouraged mysticism in new garbs, and fostered pseudo-scientific thinking. Appeals to past greatness created false pride and smugness, while the habit of finding a Golden Age in the past acted as a check on the full acceptance of modern science and hampered the effort to improve the present. But, most of all, these tendencies tended to divide Hindus, Muslims, Sikhs, and Parsis as also high caste Hindus from low caste Hindus. Any over-emphasis on religion in a country containing many religions was bound to have a divisive effect. Moreover, the reformers put a one-sided emphasis on the religious and philosophical aspects of the cultural heritage. These aspects were, moreover, not a common heritage of all people. On the other hand, art and architecture, literature, music, science and technology, etc., in which all sections of people had played an equal role, were not sufficiently emphasised.

In addition, the Hindu reformers invariably confined their praise of the Indian past to its ancient period. Even a broad-

minded man like Swami Vivekananda talked of the Indian spirit or India's past achievements in this sense alone. These reformers looked upon the medieval period of Indian history as essentially an era of decadence. This was not only unhistorical but also socially and politically harmful. It tended to create the notion of two separate peoples. Similarly an uncritical praise of the ancient period and religions could not be fully acceptable to the persons coming from lower castes who had for centuries suffered under the most destructive caste oppression which had developed precisely during the ancient period. The result of all these factors was that instead of all Indians taking an equal pride in their past material and cultural achievements and deriving inspiration from them, the past became a heritage of the few. Moreover the past itself tended to be torn into compartments on a partisan basis. Man in the Muslim middle classes went to the extent of turning to the history of West Asia for their traditions and moments of pride. Increasingly, Hindus, Muslims, Sikhs and Parsis, and later on lower-caste Hindus who had been influenced by the reform movements tended to be different from one another. On the other hand, the Hindu and Muslim masses who followed traditional ways untouched by the reform movements still lived in harmony, practising their different religious rituals. To some extent the process of the evolution of a composite culture that had been going on for centuries was arrested; though in other spheres national unification of the Indian people was accelerated. The evil aspects of this phenomenon became apparent when it was found that, along with a rapid rise of national consciousness, another consciousness

communal consciousness - had begun to rise among the middle classes. Many other factors were certainly responsible for the birth of communalism in modern times; but, undoubtedly, the nature of the religious reform movements also contributed to it.

Social Reform

The major effect of national awakening in the 19th century was seen in the field of social reform. The newly educated persons increasingly revolted against rigid social conventions and outdated customs. They could no longer tolerate irrational and dehumanizing social practices. In their revolt they were inspired by the humanistic ideals of social equality and the equal worth of all individuals.

Nearly all the religious reformers contributed to the social reform movement. This was because the backward features of Indian society, such as the caste system or inequality of the sexes, had religious sanctions in the past. In addition, certain other organisations like the Social Conference, Servants of India Society, and the Christian missionaries worked actively for social reform. Many prominent persons Jotiba Govind Phule, Gopal Han Deshmukh, Justice Ranade, K.T. Telang, B.M. Malabari, O.K. Karve, Sasipada Banerjee, B.C. Pal, Viresalingam, Sri Narayn Guru, E.V. Ramaswami Naiker and B.R. Ambedkar, and many others - also played an important role. In the 20th century, and especially after 1919, the national movement became the main propagator of social reform. Increasingly, the reformers took recourse to propaganda in the Indian language to reach the masses. They also used novels, dramas, poetry, short stories, the Press and, in the thirties, the cinema to spread their views.

While social reform was linked with religious reform in some cases during the 19th century, in later years it was increasingly secular in approach. Moreover, many people who were orthodox in their religious approach participated in it. Similarly, in the beginning social reform had largely been the effort of newly educated Indians belonging to higher castes to adjust their social behaviour to the requirements of modern western culture and values. But gradually it penetrated down to the lower strata of society and began to revolutionize and reconstruct the social sphere. In time the ideas and ideals of the reformers won almost universal acceptance and are today enshrined in the Indian Constitution.

The social reform movements tried in the main to achieve two objectives: (a) emancipation of women and extension of equal rights to them; and (b) removal of caste rigidities and in particular the abolition of untouchability.

Emancipation of Women

For countless centuries women in India had been subordinated to men and socially oppressed. The various religions practised in India as well as the personal laws based on them consigned women to a status inferior to that of men. The condition of upper class women was in this respect worse than that of peasant women. Since the latter worked actively in the fields alongside men, they enjoyed relatively greater freedom of movement and in some respects a better status in the family than the upper class women. For example, they seldom observed purdah and many of them had the right to remarry. The traditional view often praised

the role of women as wives and mothers but as individuals, they were assigned a very lowly social position. They were supposed to have no personality of their own apart from their ties to their husbands. They could not find any other expression to their inborn talents or desires except as housewives. In fact, they were seen as just adjuncts to men. For example, a woman could only marry once among Hindus, a man was permitted to have more than one wife. Among Muslims too this custom of polygamy prevailed. In large parts of the country women had to live behind the purdah.

The custom of early marriage prevailed, and even children of eight or nine were married. Widows could not remarry and had to lead an ascetic and new life. In many parts of the country, the horrifying custom of Bati or self-immolation of widows prevailed. Hindu women had no right to inherit property, nor did they enjoy the right to terminate an undesirable marriage. Muslim women could inherit property but only half as much as a man could; and in the matter of divorce even theoretically there was no equality between husband and wife. In fact, Muslim women dreaded divorce.

The social position of Hindu and Muslim women as well as their values were similar. Moreover, in both cases they were economically and socially totally dependent on men. Lastly, the benefit of education was denied to most of them. In addition, women were taught to accept their subjection and even to welcome it as a badge of honour. It is true that occasionally women of the character and personality of Razia Sultana, Chand Bibi or Ahilya Bai Holkar arose in India. But they were exceptions to the general

pattern, and do not in any way change the picture.

Moved by the humanitarian and egalitarian impulses of the 19th century, the social reformers started a powerful movement to improve the position of women. While some reformers appealed to doctrines of individualism and equality, others declared that true Hinduism or Islam or Zoroastrianism did not sanction the inferior status of women and that true religion assigned them a high social position.

Numerous individuals, reform societies; and religious organizations worked hard to spread education among women, to encourage widow remarriage, to improve the living conditions of widows, to prevent marriage of young children, to bring women out of the purdah, to enforce girl They were bound to assert their monogamy, and to enable middle class rights as human beings women to take up professions or public.

Another Important development was employment. After the 1880s, when the birth of a women's movement in the Dufferin hospitals (named after Lady country. Up to the 1920s enlightened men Dufferin the wife of the Viceroy) were started, efforts were made to make modern medicine and child delivery techniques available to Indian women.

The movement for the liberation of the most outstanding of women received a great stimulus from the rise of the militant national movement in the 20th century. Women played an active and important role in the struggle for freedom. They participated in large numbers in the agitation against the partition of Bengal and in the Home Rule movement. After 1918, they marched in political

processions, picketed shops selling foreign cloth and liquor, spun and propagated khadi, went to jail in the non-cooperation movements, faced lathis, tear gas and bullets during public demonstrations, participated actively in the evolutionary terrorist movement, and voted in elections to legislatures and even stood as candidates. Sarojini Naidu, the famous poetess, became the president of the National Congress. Several women became ministers or parliamentary secretaries in the popular ministries of 1937. Hundreds of them became members of municipalities and other organs of local government. When the trade union and kisan movements arose in the 1920s, women were often found in their forefront. More than any other factor, participation in the national movement contributed to the awakening of Indian women and their emancipation. For how could those who had braved British jails and bullets be declared inferior. And how could they any longer be confined to the home and be satisfied with the life of a doll or a slave girl? They were bound to assert their rights as human beings.

Another important development was the birth of a women's movement in the country. Up to the 1920s enlightened men had worked for the uplift of women. Now aware and self-confident women under-took the task. They started many organisations and institutions for the purpose, the most outstanding of which was the All India Women's Conference founded in 1927.

Women's struggle for equality took a big step forward with the coming of independence. "Articles 14 and 15 of the Indian Constitution (1950) guaranteed the complete equality of men and women. The

Hindu Succession Act of 1956 made the daughter an equal co-heir with the son. The Hindu Marriage Act of 1955 permitted dissolution of marriage on specific grounds. Monogamy was also made mandatory on men as well as women. But the evil custom of dowry still continues even though the demanding of dowry has been banned. The Constitution gives women equal right to work and to get employment in state agencies. The Directive Principles of the Constitution lay down the principle of equal pay for equal work for both men and women. Of course many visible and invisible obstacles still remain in putting the principle of the equality of sexes into practice. A proper social climate has still to be created. But the social reform movements, the freedom struggle, women's own movement, and the Constitution of free India have made a big contribution in this direction.

Struggle Against Caste

The caste system was another major target of attack for the social reform movement. The Hindus were at this time divided into numerous castes (jatis). The caste into which a man was born determined large areas of his life. It determined whom he would marry and with whom he would dine. It largely determined his profession as also his social loyalties. Moreover, the castes were carefully graded into a hierarchy of status. At the bottom of the ladder came the untouchables or scheduled castes as they came to be called later, who formed about 20 per cent of the Hindu population. The untouchables suffered from numerous and severe disabilities and restrictions, which of course varied from place to place. Their touch was considered impure and was a source of

pollution. In some parts of the country, particularly in the south, their very shadow was to be avoided, so that they had to move away if a brahmin was seen or heard coming. An untouchable's dress, food, place of residence, all were carefully regulated. He could not draw water from wells and tanks used by the higher castes; he could do so only from wells and tanks specially reserved for untouchables. Where no such well or tank existed, he had to drink dirty water from ponds and irrigation canals. He could not enter the Hindu temples or study the shastras. Often his children could not attend a school in which the children of caste Hindus studied. Public services such as the police and the army were closed to him. The untouchables were forced to take up menial and other such jobs which were considered 'unclean', for example, scavenging, shoe-making, removing dead bodies, skinning dead animals, tanning hides and skins. Usually denied ownership of land, many of them worked even as tenants-at-will and field labourers.

The caste system was an evil in another respect. Not only was it humiliating and inhuman and based on the anti-democratic principle of inequality by birth, it was a cause of social disintegration. It splintered people into numerous groups. In modern times it became a major obstacle in the growth of a united national feeling and the spread of democracy. It may also be noted that caste consciousness particularly with regard to marriage prevailed also among Muslims, Christians, and Sikhs, who practised untouchability though in a less virulent form. British rule released many forces which gradually undermined the caste system. The introduction of modern industries and

railways and buses and growing urbanisation made it difficult to prevent mass contact among persons of different castes, especially in the cities. Modern commerce and industry opened new fields of economic activity to all. For example, a brahmin or upper caste merchant could hardly miss the opportunity of trading in skins or shoes nor would he agree to deny himself the opportunity of becoming a doctor or a soldier. Free sale of land upset the caste balance in many villages. The close connection between caste and vocation could hardly continue, in a modern industrial society in which the profit motive was increasingly becoming dominant.

In administration, the British introduced equality before law, took away the judicial functions of caste panchayats, and gradually opened the doors of administrative services to all castes. Moreover, the new educational system was wholly secular and, therefore, basically opposed to caste distinctions and caste outlook. As modern democratic and rationalist ideas spread among Indians, they began to raise their voice against the caste system. The Brahmo Samaj, the Prarthana Samaj, Arya Samaj, the Ramakrishna Mission, the Theosophists, the Social Conference, and nearly all the great reformers of the 19th century, attacked it. Even though many of them defended the system of four varnas, they were critical of the caste (Jan) system. In particular they condemned the inhuman practice of untouchability. They also realised that national unity and national progress in political, social and economic fields could not be achieved so long as millions were deprived of their right to live with dignity and honour.

The growth of the national movement played a significant role in weakening the caste system. The national movement was opposed to all those institutions which tended to divide Indian people. Common participation in public demonstrations, giant public meetings, and satyagraha struggles weakened caste consciousness. In any case those who were fighting for freedom from foreign rule in the name of liberty and equality could hardly support the caste system which was totally opposed to these principles. Thus, from the beginning, the Indian National Congress and in fact the entire national movement opposed caste privileges and fought for equal civic rights and equal freedom for the development of the individual without distinctions of caste, sex or religion.

All his life Gandhiji kept the abolition of untouchability in the forefront of his public activities. In 1932, he founded the All India Harijan Sangh for the purpose. His campaign for the root and removal of untouchability was on the grounds of humanism and reason. He argued that there was no sanction for untouchability in Hindu shastras. But, if any shastra approved of untouchability, it should be ignored for it would then be going against human dignity. Truth, he said, could not be confined within the covers of a book.

Since the middle of the 19th century, numerous individuals and organizations worked to spread education among the untouchables (or depressed classes and scheduled castes as they came to be called later), to open the doors of schools and temples to them, to enable them to use public wells and tanks, and to remove other social disabilities and distinctions from which they suffered.

As education and awakening spread, the lower castes themselves began to stir. They became conscious of their basic human rights and began to rise in defence of these rights. They gradually built up a powerful movement against the traditional oppression by the higher castes. In Maharashtra, in the second half of the 19th century, Jyotiba Phule, born in a lower caste family, led a lifelong movement against Brahmanical religious authority as part of his struggle against upper caste domination. He regarded modern education as the most important weapon for the liberation of the lower castes. He was the first to open several schools for girls of the lower castes. Dr. B.R. Ambedkar, who belonged to one of the scheduled castes, devoted his entire life to fighting against caste tyranny. He organised the All India Scheduled Castes Federation for the purpose. Several other scheduled caste leaders founded the All India Depressed Classes Association. In Kerala, Sri Narayan Guru organised a life long struggle against the caste system. He coined the famous slogan: "One religion, one caste and one God for mankind. In south India, the nonbrahmins organised during the 1920s the Self-Respect Movement to fight the disabilities which brahmins had imposed upon them. Numerous satyagraha movements were organised all over India jointly by the upper and depressed castes against the ban on the latter's entry into temples and other such restrictions.

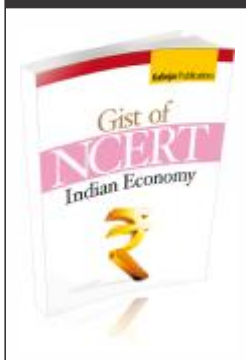
The struggle against untouchability could not, however, be fully successful under alien rule. The foreign government was afraid of arousing the hostility of the orthodox sections of society. Only the government of a free India could under-take a radical reform of society. Moreover, the problem of social

uplift was closely related to the problem of political and economic uplift. For example, economic progress was essential for raising the social status of the depressed castes; so also were the spread of education and political rights. This was fully recognised by Indian leaders.

The Constitution of 1950 has provided the legal framework for the final abolition of untouchability. It has declared that “‘untouchability’ is abolished and its practice in any form is forbidden. The endorsement of any disability arising out of ‘untouchability’ shall be an offence punishable in accordance with law”. The Constitution

further forbids any restriction the use of wells, tanks, and bathing ghats, or on the access to shops, restaurants, hotels and cinemas. Furthermore, one of the Directive Principles it has laid down for the guidance of the government says: “The State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political, shall inform all the institutions of the national life’. The struggle against the evils of the caste system, however, still remains an urgent task before the Indian people, especially in the rural areas.

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NATIONALIST MOVEMENT

The Partition of Bengal

The conditions for the emergence of militant nationalism had thus developed when in 1905 the partition of Bengal was announced and the Indian national movement entered its second stage. On Curzon issued an order dividing the province of Bengal into two parts: Eastern Bengal and Assam with a population of 31 million and the rest of Bengal with a population of 54 million, of whom 18 million were Bengalis and 36 million Biharis and Oriyas. It was said that the existing province of Bengal was too big to be efficiently administered by a single provincial government. However, the officials who worked out the plan had also other political ends in view. They hoped to stem the rising tide of nationalism in Bengal, considered at the time to be the nerve centre of Indian nationalism.

The nationalists saw the act of partition as a challenge to Indian nationalism and not merely an administrative measure. They saw that it was a deliberate attempt to divide the Bengalis territorially and on religious grounds for in the Eastern part Muslims would be in a big majority and in the Western part Hindus and thus to disrupt and weaken nationalism in Bengal.

It would also be a big blow to the growth of Bengali language and culture. They

pointed out that administrative efficiency could have been better secured by separating the Hindi speaking Bihar and the Oriya speaking Orissa from the Bengali speaking part of the province. Moreover the official step had been taken in utter disregard of public opinion. Thus the vehemence of Bengal's protest against the partition is explained by the fact that it was a blow to the sentiments of a very sensitive and courageous people.

The Anti-Partition Movement

The Anti-Partition Movement was the work of the entire national leadership of Bengal and not of any one section of the movement. Its most prominent leaders at the initial stage were moderate leaders like Surendranath Banerjee and Krishna Kumar Mitra; militant and revolutionary nationalists took over in the later stages. In fact both the moderate and militant The Anti-Partition Movement was initiated on 7 August 1905. On that day a massive demonstration against the partition was organised in the Town Hall in Calcutta. From this meeting delegates dispersed to spread the movement to the rest of the province.

The partition took effect on 16 October 1905. The leaders of the protest movement declared it to be a day of national mourning throughout Bengal. It was observed as a day

of fasting. There was a hartal in Calcutta. People walked barefooted and bathed in the Ganga in the early morning hours. Rabindranath Tagore composed the national song, Amar Sonar Bangla, for the occasion which was sung by huge crowds parading the streets. This song was adopted as its national anthem by Bangladesh in 1971 after liberation. The streets of Calcutta were full of the cries of 'Bande Mataram which overnight became the national song of Bengal and which was soon to become the theme song of the national movement. The ceremony of Raksha Bandhan was utilised in a new way. Hindu and Muslims tied the rakhi on one another's wrists as a symbol of the unbreakable unity of the Bengalis and of the two halves of Bengal.

In the afternoon, there was a great demonstration when the veteran leader Ananda Mohan Bose laid the foundation of a Federation Hall to mark the indestructible unity of Bengal. He addressed a crowd of over 50,000.

The Swadeshi and Boycott

The Bengal leaders felt that mere demonstrations, public meetings and resolutions were not likely to have much effect on the rulers. More positive action that would reveal the intensity of popular feelings and exhibit them at their best was needed. The answer was Swadeshi and Boycott. Mass meetings were held all over Bengal where Swadeshi or the use of Indian goods and the boycott of British goods were proclaimed and pledged. In many places public burning of foreign cloth were organised and shops selling foreign cloth were picketed.

An important aspect of the Swadeshi Movement was the emphasis placed on self

reliance or Atmasakti'. Self-reliance meant assertion of national dignity, honour and self confidence. In the economic field, it meant fostering indigenous industrial and other enterprises. Many textile mills, soap and match factories, handloom weaving concerns, national banks, and insurance companies were opened. Acharya P.C. Ray organised his famous Bengal Chemical Swadeshi Stores. Even the great poet Rabindranath Tagore helped to open a Swadeshi store.

The Swadeshi Movement had several consequences in the realm of culture. There was a flowering of nationalist poetry, prose and journalism. The patriotic songs written at the time by poets like Rabindranath Tagore, Rajani Kant Sen. Syed Abu Mohammed and Mukunda Das are sung in Bengal to this day. Another self-reliant, constructive activity undertaken at the time was that of National Education. National educational institutions where literary, technical, or physical education' was imparted were opened by nationalists who regarded the existing system of education as denationalising and, in any case, inadequate. On 15 August 1906, a National Council of Education was set up. A National College with Aurobindo Ghose as Principal was started in Calcutta.

The Role of Students, Women, Muslims and the Masses

A prominent part in the Swadeshi agitation was played by the students of Bengal. They practised and propagated Swadeshi and took the lead in organising picketing of shops selling foreign cloth. The government made every attempt to suppress the students. Orders were issued to penalise those schools and colleges whose students took an active part in the Swadeshi agitation; their grants-in-aid and other privileges were

to be with-drawn, they were to be disaffiliated, their students were not to be permitted to compete for scholarships and were to be barred from all service under the government.

Disciplinary action was taken against students found guilty of anticipating in the nationalist agitation. Many of them were fined, expelled from schools and colleges, arrested, and sometimes beaten by the police with lathis.

The students, however, refused to be cowed down. A remarkable aspect of the Swadeshi agitation was the active participation of women in the movement. The traditionally home-centred women of the urban middle classes joined processions and picketing. From then on they were to take an active part in the nationalist movement.

Many prominent Muslims joined the Swadeshi Movement including Abdul Rasul, the famous barrister, Liaquat Hussain, the popular agitator, and Guznavi, the businessman. Maulana Abul Kalam Azad joined one of the revolutionary terrorist groups. Many other middle and upper class Muslims, however, remained neutral or, led by the Nawab of Dhaka, (who was given a loan of Rs. 14 lakh by the Government of India), even supported Partition on the plea that East Bengal would have a Muslim majority. In this communal attitude, the Nawab of Dhaka and others were encouraged by the officials. In a speech at Dhaka, Lord Curzon declared that one of the reasons for the partition was "to invest the Mohammedans in Eastern Bengal with a unity which they have not enjoyed since the days of the old Mussalman Viceroys and Kings".

All India Aspect of the Movement

The cry of Swadeshi and Swaraj was soon taken up by other provinces of India. Movements in support of Bengal's unity and boycott of foreign goods were organized in Bombay, Madras and northern India. The leading role in spreading the Swadeshi Movement to the rest of the country was played by Tilak. Tilak quickly saw that with the inauguration of this movement in Bengal, a new chapter in the history of Indian nationalism had opened. Here was a challenge and an opportunity to lead a popular struggle against the British Raj and to unite the entire country in one bond of common sympathy.

Growth of Militancy

The leadership of the Anti-Partition Movement soon passed to militant nationalists like Tilak, Bipin Chandra Pal and Aurobindo Ghose. This was due to many factors.

Firstly, the early movement of protest led by the Moderates failed to yield results. Even the Liberal Secretary of State, John Morley, from whom much was expected by the moderate nationalists, declared the Partition to be a settled fact which would not be changed. Secondly, the Governments of the two Bengals, particularly of East Bengal, made active efforts to divide Hindus and Muslims. Seeds of Hindu-Muslim disunity in Bengal politics were perhaps sown at this time. This embittered the nationalists. But, most of all, it was the repressive policy of the government which led people to militant and revolutionary politics. The Government of East Bengal, in particular, tried to crush the nationalist movement. Official attempts at preventing student participation in the Swadeshi agitation have already been

mentioned above. The singing of *Bande Mataram* in public streets in East Bengal was banned. Public meetings were restricted and sometimes forbidden. Laws controlling the Press were enacted. Swadeshi workers were prosecuted and imprisoned for long periods. Many students were awarded even corporal punishment. From 1906 to 1909, more than 550 political cases came up before Bengal courts. Prosecutions against a large number of nationalist newspapers were launched and freedom of the Press was completely suppressed. Military police was stationed in many towns where it clashed with the people. One of the most notorious examples of repression was the police assault on the peaceful delegates of the Bengal Provincial Conference at Barisal in April 1906. Many of the young volunteers were severely beaten up and the Conference itself was forcibly dispersed. In December 1908, nine Bengal leaders, including the venerable Krishna Kumar Mitra and Ashwini Kumar Dutt, were deported. Earlier, in 1907, Lala Lajpat Rai and Ajit Singh had been deported following riots in the canal colonies of the Punjab. In 1908, the great Tilak was again arrested and given the savage sentence of 6 years imprisonment. Chidambaram Pillai in Madras and Harisarvottam Rao and others in Andhra were put behind bars.

As the militant nationalists came to the fore, they gave the call for passive resistance in addition to Swadeshi and Boycott. They asked the people to refuse to cooperate with the Government and to boycott government service, the courts, government school and colleges and municipalities and legislative councils, and thus, as Aurobindo Ghose put it, to make the administration under present

condition impossible. The militant nationalist tried to transform the Swadeshi and Anti Partition agitation into a mass movement and gave the slogan of independence from foreign rule. Aurobindo Ghose openly declared: 'Political freedom is the life breath of a nation. Thus, the question of partition of Bengal became a secondary one and the question of India's freedom became the central question of Indian politics. The militant nationalists also gave the call for self-sacrifice without which no great aim could be achieved.

It should be remembered, however, that the militant nationalists also failed in giving a positive lead to the people. They were not able to give effective leadership or to create an effective organisation to guide their movement. They aroused the people but did not know how to harness or utilise the newly released energies of the people or to find new forms of political struggle. Passive resistance and non-cooperation - remained mere ideas. They also failed to reach the real masses of the country, the peasants. Their movement remained confined to the urban lower and middle classes and zamindars. They had come to a political dead end by the beginning of 1908. Consequently, the government succeeded to a large extent in suppressing them.

Their movement could not survive the arrest of their main leader, Tilak and the retirement from active politics of Bipin Chandra Pal and Aurobind Ghose.

But the upsurge of nationalist sentiments could not die. People had been aroused from their slumber of centuries; they had learned to take a bold and fearless attitude in politics. They had acquired self-confidence and self-reliance and learnt to participate in new

forms of mass mobilization and political action. They now waited for a new movement to arise. Moreover, they were able to learn valuable lessons from their experience. Gandhiji wrote later that “after the Partition, people saw that petitions must be backed up by force and that they must be capable of suffering”. The Anti-Partition agitation in fact marked a great revolutionary leap forward for Indian nationalism. The later national movement was to draw heavily on its legacy.

Growth of Revolutionary Nationalism

Government repression and frustration caused by the failure of the leadership to provide a positive lead to the people ultimately resulted in revolutionary terrorism. The youth of Bengal found all avenues of peaceful protest and political action blocked and out of desperation they fell back upon individual heroic action and the cult of the bomb. They no longer believed that passive resistance could achieve nationalist aims. The British must, therefore, be physically expelled. As the *Yugantar* wrote on 22 April 1906 after the Barisal Conference: ‘The remedy lies with the people themselves. The 30 crores of people inhabiting India must raise their 60 crores of hands to stop this curse of oppression. Force must be stopped by force. But the revolutionary young men did not try to generate a mass revolution. Instead, they decided to copy the methods of the Irish terrorists and the Russian Nihilists, that is, to assassinate unpopular officials. A beginning had been made in this direction when, in 1897, the Chapekar brothers assassinated two unpopular British officials at Poona. In 1904, V.D. Savarkar had organized the *Abhinava Bharat* a secret

society of revolutionaries. After 1905, several newspapers had begun to advocate revolutionary terrorism. The *Sandhya* the *Yugantar* in Bengal and the *Kal* in Maharashtra were the most prominent among them.

In December 1907 an attempt was made to the life of the Lieutenant Governor of Bengal, and in April 1908 Khudiram Bose and Prafulla Chaki threw a bomb at a carriage which they believed was occupied by Kingsford, the unpopular Judge at Muzaffarpur. Prafulla Chaki shot himself dead while Khudi Boss tried and hanged. The era of revolutionary terrorism had begun. Many secret societies of terrorist youth came into existence. The most famous of these were the Anushilan Samiti whose Dhaka Section alone had 500 branches, and soon revolutionary terrorist societies became I active in the rest of the country also. They became so bold as to throw a bomb at the Viceroy Lord Hardinge, while he was riding on an elephant in a state procession at Delhi. The Viceroy was wounded.

The revolutionaries also established centres of activity abroad. In London, the lead was taken by Shri Krisnavarma, V.D. Savarkar, and Har Dayal, while in Europe Madame Cama and Ajit Singh were the prominent leaders. Terrorism too gradually petered out. In fact, terrorism as a political weapon was bound to fail. It could not mobilize the masses; in fact it had no base among the people. But the terrorists did make a valuable contribution to the growth of nationalism in India. As historian has put it, “they gave us back the pride of our manhood. Because of their heroism, the terrorists became immensely popular among their compatriots even though most of the politically conscious

people did not agree with their political approach.

The Indian National Congress 1905-1914

The agitation against the partition of Bengal made a deep impact on the Indian National Congress. All sections of the National Congress united in opposing the Partition. its session of 1905, Gokhale the President of the Congress, roundly condemned the Partition as well as the National Congress also supported the Swadeshi and Boycott Movement of Bengal.

There was much public debate and disagreement between the moderate and the militant nationalists. The latter wanted to extend the Swadeshi and Boycott movement from Bengal to the rest of the country and to extend the Boycott to every form of association with the colonial government. The Moderates wanted to confine the Boycott movement to Bengal and even there to limit it to the boycott of foreign goods. There was a tussle between the two groups for the president ship of the National Congress for that year (1906). In the end, Dadabhai Naoroji, respected by all nationalists as a great patriot, was chosen as a compromise. Dadabhai electrified the nationalist ranks by openly declaring in his presidential address that the goal of the Indian national movement was " 'self-government' or Swaraj like that of the United Kingdom or the Colonies".

But the differences dividing the two wings of the nationalist movement could not be kept in check for long. Many of the moderate nationalists did not keep pace with events. They were not able to see that their outlook and methods, which had served a real purpose in the past, were no longer adequate. They had failed to advance to the

pew stage of the national movement. The militant nationalists, on the other hand, were not willing to be held back. The split between the two came at the Surat accession of the National Congress in December 1907. The moderate leaders having captured the machinery of the Congress 'excluded the militant elements from it.

But, in the long run, the split did not prove useful to either party. The moderate leaders lost touch with the younger generation of nationalists. The British Government played the game of 'Divide and Rule'. While suppressing the militant nationalists, it tried to win over moderate nationalist opinion so that the militant nationalists could be isolated and suppressed. To placate the moderate nationalists: it announced constitutional concessions through the Indian Councils Act of 1909 which are known as the Morle Minto Reforms of 1909. In 1911, the Government also announced the annulment of the Partition of Bengal. Western and Eastern Bengals were to be reunited while a new province consisting of Bihar and Orissa was to be created at the same time the seat of the Central Government was shifted from Calcutta to Delhi.

The Morley-Minto Reforms increased the number of elected members in the Imperial' Legislative Council and the provincial councils. But most of the elected members were elected indirectly, by the provincial councils in the case of the Imperial Council and by municipal committees and district boards in the case of provincial councils. Some of the elected seats were reserved for landlords and British capitalists in India. For instance, of the 68 members of

the Imperial Legislative Council, 36 were officials and 5 were nominated non officials. Of the 27 elected members, 6 were to represent the big landlords and 2 the British capitalists. Moreover, the reformed councils still enjoyed no real power, being merely advisory bodies. The reforms in no way changed the undemocratic and foreign character of British rule or the fact of foreign economic exploitation of the country. They were, in fact, not designed to democratize Indian administration. Morley openly declared at the time: "If it could be said that this chapter of reforms led directly or necessarily to the establishment of a parliamentary system in India, I for one would have nothing at all to do with it". His successor as the Secretary of State, Lord Crewe, further clarified the position in 1912. "There is a certain section in India which looks forward to a measure of self-government approaching that which has been granted in the dominions. I see no future for India on those lines". The real purpose of the Reforms of 1909 was to confuse the moderate nationalists to divide the nationalist ranks, and to check the growth of unity among Indians.

The Reforms also introduced the system of separate electorates under which all Muslims were grouped in separate constituencies from which Muslims alone could be elected. This was done in the name of protecting the Muslim minority. But in reality this was a part of the policy of dividing Hindus and Muslims and thus maintaining British supremacy in India. The system of separate electorates was based on the notion that the political and economic interests of Hindus and Muslims were separate. This notion was—unscientific because religions

cannot be the basis of political and economic interests or of political groupings. What is even more important, this system proved extremely harmful in practice. It checked the progress of India's unification which had been a continuous historical process. It became a potent factor in the growth of communalism -both Muslim and Hindu- in the country. Instead of removing the educational and economic backwardness of the middle class Muslims and thus integrating them into the mainstream of Indian nationalism, the system of separate electorates ended to perpetuate their isolation from the developing nationalist movement. It encouraged separatist tendencies. It prevented people from concentrating on economic and political problems which were common to all Indians, Hindu or Muslim.

The moderate nationalists did not fully support the Morley-Minto Reforms. They soon realised that the Reforms had not really granted much. But they decided to cooperate with the government in working the reforms. This cooperation with the government and their opposition to the programme of the militant nationalists proved very costly to them. They gradually lost the respect and support of the public and were reduced to a small political group.

The Nationalist and the First World War

In June 1914, the First World War broke out between Great Britain, France, Russia and Japan on one side (joined later by Italy and USA), and Germany, Austria-Hungary, and Turkey on the other. In India the years of the War marked the maturing of nationalism.

In the beginning, the Indian nationalist leaders, including Lokamanya Tilak, who had

been released in June 1914, decided to support the way effort of the government in the mistaken belief that grateful Britain would repay India's loyalty with gratitude and enable India to take a long step forward on the road to self-government. They did not realise fully that the different powers were fighting the First World War precisely to safeguard their existing colonies.

The Home Rule Leagues

At the same time, many Indian leaders saw clearly that the Government was not likely to give any real concessions unless popular pressure was brought to bear upon it. Hence, a real mass political movement was necessary. Some other factors were leading the nationalist movement in the same direction. The World War, involving mutual struggle between the imperialist powers of Europe, destroyed the myth of the racial superiority of western nations over the Asian peoples. Moreover the War led to increased misery among the poorer classes of Indians. For them the War had meant heavy taxation and soaring prices of the daily necessities of life. They were getting ready to join any militant movement of protest. Consequently, the war years were years of intense nationalist political agitation.

But this mass agitation could not be carried out under the leadership of the Indian National Congress, which had become, under Moderate leadership, a passive and inert political organisation with no political work among the people to its credit. Therefore, two Home Rule Leagues were started in 1915-16, one under the leadership of Lokamanya Tilak and the other under the leadership of Annie Besant, an English admirer of Indian culture and the

Indian people, and S. Subramaniya Iyer. The two Home Rule Leagues worked in cooperation and carried out intense propaganda all over the country in favour of the demand for the grant of Home Rule or self-government to India after the War. It was during this agitation that Tilak gave the popular slogan: "Home Rule is my birthright and I will have it". The two Leagues made rapid progress and the cry of Home Rule resounded throughout the length and breadth of India. Many moderate nationalists, who were dissatisfied with the Congress inactivity, joined the Home Rule agitation. The Home Rule Leagues soon attracted the government's anger. In June 1917, Annie Besant was arrested. Popular protest forced the government to release her in September 1917.

The war period also witnessed the growth of the revolutionary movement. The terrorist groups spread from Bengal and Maharashtra to the whole of northern India. Moreover, many Indians began to plan a violent rebellion to overthrow British rule. Indian revolutionaries in the United States of America and Canada had established the Ghadar (Rebellion) Party in 1913. Most of the members of the party were Punjabi Sikh peasants and ex-soldiers, who had migrated there in search of livelihood, and who faced the full brunt of racial and economic discrimination. Lala Har Dayal, Mohammed Barkatullah, Bhagwan Singh, Ram Chandra and Sohan, Singh Bhakna were some of the prominent leaders of the Ghadar Party. The party was built around the weekly paper the Ghadar which, carried the caption on the masthead: Angrezi Ka Dushman (An Enemy of British Rule). "Wanted brave soldiers", the Ghadar declared, "to Stir up Rebellion in

India. Pay death; Price -martyrdom Pension liberty; Field of Battle India'. The ideology of the party was strongly secular. In the words of Sohan Singh Bhakna, who later became a major peasant leader of Punjab: "We were not Sikhs or Punjabis. Our religion was patriotism'. 'The party had active members in other countries such as Mexico, Japan, China, Philippines, Malaya, Singapore, Thailand, Indo-China and East and South Africa."

The Ghadar Party was pledged to wage revolutionary war against the British in India. As soon as the First World War broke out in 1914, the Ghadarites decided to send arms and men to India to start an uprising with the help of soldiers and local revolutionaries. Several thousand men volunteered to go back to India. Millions of dollars were contributed to pay for their expenses. Many gave their life-long savings and sold lands and other property. The Ghadarites also contacted Indian soldiers in the Far East, South-East Asia and all over India and per-suaded several regiments to rebel. Finally, 21 February 1915 was fixed as the date for an armed revolt in the Punjab. Unfortunately, the authorities came to know of these plans and took immediate action. The rebellious regiments were disbanded and their leaders were either imprisoned or hanged. For example, 12 men of the 23rd Cavalry were executed. The leaders and members of the Ghadar Party in the Punjab were arrested on a mass scale and tried. Forty-two of them were hanged, 114 were transported for life, and 93 were sentenced to long terms of imprisonment. Many of them after their release founded the Kirti and Communist movements in the Punjab. Some of the prominent Ghadar leaders were: Baba

Gurmukh Singh, Kartar Singh Saraba, Sohan Singh Bhakna, Rahmat Ali Shah, Bhai Parmanand, and Mohammad Barkatullah.

Inspired by the Ghadar Party, 700 men of the 5th Light Infantry at Singapore revolted under the leadership of Jamadar Chisti Khan and Subedar Dundey Khan. They were crushed after a bitter battle in which many died. Thirty-seven other were publicly executed, while 41 were transported for life.

Other revolutionaries were active in India and abroad. In 191 during an unsuccessful revolutionary attempt Jatin Mukherjee popularly known as 'Bagha Jatin' gave his life fighting a battle with the police at Balasore. Rash Bihari Bose, Raja Mahendra Pratap, Lala Hardayal, Abdu1 Rahim, Maulana Obaidullah Sindhi, Champa-karaman Pillai, Sardar Singh Rana, and Madame Cama were some of the prominent Indians who carried on revolution-ary activities and propaganda outside India where they gathered the support of socialists and other anti-imperialists.

Lucknow Session of the Congress (1916).

The nationalists soon saw that disunity in their ranks was injuring their cause and that they must put up a united front before the Government. The growing nationalist feeling in the country and the urge for national unity produced two historic developments at the Lucknow session of the Indian National Congress in 1916. Firstly, the two wings of the Congress were reunited. The old contro-versies had lost their meaning and the split in the Congress had led to political inactivity. Tilak, released from jail in 1914, immediately saw the change in the situation and set out to unify the two streams of Congressmen. To conciliate the moderate nationalists, he declared:

I may state once for all that we are trying in India, as the Irish Home rulers have been all along doing in Ireland, for a reform of the system of administration and not for the Over throw of Government; and I have no hesitation in saying that the acts of violence which have been committed in the different parts of India are not only repugnant to me, but have, in my opinion, only unfortunately retarded to a great extent, the pace of our political progress.

On the other hand, the rising tide of nationalism compelled the old leaders to welcome back into the Congress Lokamanya Tilak and other militant nationalists. The Lucknow Congress was the first united Congress since 1907. It demanded further constitutional reforms as a step towards self-government.

Secondly, at Lucknow, the Congress and the All India Muslim League sank their old differences and put up common political demands before the Government. While the War and the two Home Rule Leagues were creating a new sentiment in the country and changing the character of the Congress, the Muslim League had also been undergoing gradual changes. We have already noted earlier that the younger section of the educated Muslims was turning to bolder nationalist politics. The War period witnessed further developments in that direction. Consequently, in 1914, the government suppressed the publication of the *Al-Hilal* of Abul Kalam Azad and the *Comrade* of Maulana Mohamed Ali. It also interned the Ali Brothers Maulanas Mohamed Ali and Shaukat Ali and Hasrat Mohani and Abul Kalam Azad. The League reflected, at least partially, the political militancy of its younger

members. It gradually began to outgrow the limited political outlook of the Aligarh school of thought and moved nearer to the policies of the Congress.

The Unity between the Congress and the League was brought about by the signing of the Congress-League pact, known popularly as the Lucknow pact. An important role in bringing the two together was played by Lokamanya Tilak and Mohammed Ali Jinnah because the two believed that India could win self-government only through Hindu-Muslim unity. Tilak declared at the time it has been said, gentlemen, by some that we Hindus have yielded too much to our Mohammedan brethren. I am sure 'I represent the sense of the Hindu community all over India when I say that we could not have yielded too much'. I would not care if the rights of self-government are granted to the Mohammedan community only- ... I would not care if they are granted to the lower and the lowest classes of the Hindu population. ... When we have to fight, against a third party, it is a very important thing that we stand on this platform united, united in race, united in religion, as regard all different shades of political creed.

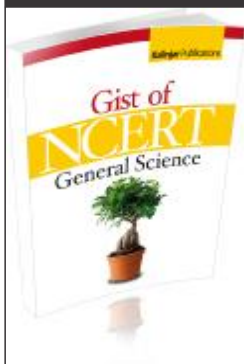
The two organisations passed the same resolutions at their sessions, put forward a joint scheme of political reforms based on separate electorates, and demanded that the British Government should make a declaration that it would confer self-government on India at an early date. The Lucknow Pact marked an important step forward in Hindu-Muslim unity. Unfortunately, it did not involve the Hindu and Muslim masses and it accepted the pernicious principle of separate electorates.

It was based on the notion of bringing together the educated Hindus and Muslims as separate political entities; in other words, without secularization of their political outlook which would make them realize that in politics they had no separate interests as Hindus or Muslims. The Lucknow Pact, therefore, left the way open to future resurgence of communalism in India politics.

But the immediate effect of the developments at Lucknow was tremendous. The unity between the moderate nationalist and between the National Congress and the Muslim League aroused great political enthusiasm in the country. Even the British Government felt it necessary to placate the nationalists. Hitherto it had relied heavily on repression to quieten the nationalist agitation.

Large number of radical nationalist and revolutionaries had been jailed or interned under the notorious Defence of India Act and other similar regulations. The government now decided to appease nationalist opinion and announced on 20 August 1917 that its policy in India was the gradual development of self-governing institutions with a view to the progressive realization of Responsible Government of India as an integral part of the British Empire". And in July 1918 the Montague Chelmsford Reforms were announced. But Indian nationalism was not appeased. Infact, the Indian national movement was soon to enter its third and last phase- the era of mass struggle or the Gandhian Era.

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MULTIPLE CHOICE QUESTION

- Consider the following statements and mark the option which is correct.
 - The last 11 hymns are known as Balakhilya which are considered as the oldest part of Rigveda.
 - Mandalas are further divided into Astakas and upanishadas.
 - Rigveda comprises of 1028 hymns.
 - Third Mandala of Rigveda is composed by Manu.
 - (a) i, ii & iii (b) ii, iii & iv
 - (c) i & iii (d) all of the above.
- Consider the following statements and mark the option which is correct.
 - The third Mandala of Rigveda comprises of Gayatri Mantra, composed by Viswamitra.
 - Fourth Mandala depicts the word Haryupia which has been related with Harappa.
 - Ninth Mandal is dedicated to Soma.
 - Tenth Mandala describes about the four varnas.
 - (a) i, iii & iv
 - (b) i, ii & iv
 - (c) i, ii, iii & iv (d) i only
- Consider the following statements and mark the option which is correct.
 - First type Krishna's description has been found in Mundaka Upanishada.
 - Gaytri Mantra is dedicated to Soma, who was deity of Sun family.
 - Veda means knowledge.
 - Rigveda is divided into 10 Mandalas.
 - (a) i, ii, iii & iv (b) iii only
 - (c) i, iv (d) iii & iv
- Consider the following statements and mark the option which is correct.
 - Atharvaveda is related to some Non-Aryan traditions like magical charm & spell.
 - Somaveda is an elaborate elucidation of Rituals.
 - Aitreya and Kausilaki Brahmanas are related with Rigveda.
 - Satpath Brahamana, related with Yajurveda, describes about Aryan's extention in Gangeticvalley.
 - (a) ii & iv (b) ii only
 - (c) i, iii & iv (d) all of the above.
- Consider the following statements and mark the option which is correct.
 - Aryankas are philosophical in content.
 - Rituals related to agriculture have also been described in Satpath Brahman related with Yajurveda.

- (iii) Upanishadas are called Vedanta.
 (iv) Total number of Upanishadas are 108, but according to Shankracharya number of Upanishadas is 15.
 (a) i & iii
 (b) all of the above.
 (c) none of the above
 (d) i, ii & iii
6. Which of the following is not correct regarding the Upanishadas?
 (i) Upanishadas mainly revolves around South and Brahma.
 (ii) Chandogya Upanishad depicts Satyamev Jayte.
 (iii) Upanishadas are called Vedanta.
 (iv) Katha Upanishad give reference to first type Krishna.
 (a) i & iii
 (b) i, ii & iv
 (c) all of the above
 (d) ii & iv
7. Which of the following is not correct.
 (i) Tenth Mandala describes about the four varnas known as Brahman, Kshtriya, Vaishya & Sudra.
 (ii) Mundaka Upanishad describes the story of Yama & Nachiketa.
 (iii) Atharva veda, Samveda and Yajurveda are collectively known as Trayee.
 (iv) Krishna-Yajurveda comprises the description in prose.
 (a) ii & iii (b) i & iv
 (c) i & iii (d) iii & iv
8. Which of the following is correct.
 (i) Rig means Hymns.
 (ii) Third Mandal of Rigveda is composed by Viswamitra.
 (iii) Tenth Mandal is dedicated to Soma.
 (iv) Philosophy about unity of Atma & Parmatma has been described in Upanishadas.
 (a) all of the above
 (b) iii only (c) i, ii & iv
 (d) none of the above.
9. Consider the following statements and mark the option which is correct.
 (i) The second to seventh Mandala of Rigveda are known as family text.
 (ii) Except 78 hymns all other hymns of Samveda have been taken from Rigveda.
 (iii) Tenth Mandala is also known as Purusha Sukta.
 (iv) Fourth Mandala consists of references of Agricultural work.
 (a) ii & iii (b) i only
 (c) all of the above
 (d) i & iv
10. The last 11 hymns, which are considered as the oldest part of Rig Veda are known as
 (a) Purusha Sukta
 (b) Trayee
 (c) Aryankas (d) Balakhilya
11. Who was the greatest author on Chhanda Shastra
 (a) Panini (b) Valmiki
 (c) Pingal (d) Yaska
12. Consider the following statements and mark the option which is correct.
 (i) Yaska is the first known writers on Sikha.
 (ii) There are three Sutra related to rituals namely Dharma, Sraut and Grihya.

- (iii) Valmiki wrote Katyayan Vartika and Astadhyayi.
 (iv) Nirukta refers to the Etymology.
 (a) i, ii & iv
 (b) ii only
 (c) none of the above
 (d) i & iii
13. Consider the following statements and mark the option which is not correct.
 (i) Panini was a greatest Grammarian and he wrote Astadhyayi, Patanjali Mahabhasya & Katyayan Vartika.
 (ii) Panini for the first time used the word 'Sanskrit' as nomenclature of the literacy language.
 (iii) Harivanshapuran of Mahabharat comprises genealogy of the rulers.
 (iv) manu is called Adikavi.
 (a) i & iii (b) ii & iv
 (c) ii & iii (d) i, ii & iv
14. Which is known as Sat Saharsi Samhita?
 (a) Manu Smriti
 (b) Yajñalkya Smriti
 (c) Parasar Smriti
 (d) Mahabharat
15. Which is the earliest Smriti?
 (a) Yajñalkya Smriti
 (b) Manu Smriti
 (c) Narad Smriti
 (d) Parasar Smriti.
16. Consider the following statements and mark the option which is true.
 (i) Geeta is a part of Bhisma Parva.
 (ii) Harivanshapuran of Mahabharat comprises of genealogy of the rulers.
 (iii) Mahabharata is also known as Panchasu veda.
 (iv) Yajñalkya Smriti first described the origin of Kayasthas.
 (a) i, ii & iv (b) i & ii
 (c) iii only (d) all of the above.
17. Which Smriti describes the classes of Brahmanas who were against accepting alms.
 (a) Narad Smriti
 (b) Yajñalkya Smriti
 (c) Parasar Smriti
 (d) Manu Smriti.
18. Which is not the feature of Puranas
 (a) Sarg (b) Vansa
 (c) Chhanda (d) Manvantar
19. Consider the following statements and mark the option which is not correct.
 (i) Vayu Puran mentions about Geography of Indian Culture and about prominent Indian Dynasties.
 (ii) Sulva Sutra means genealogy.
 (iii) Vishnu dharmottara Puran depicts about wall paintings and iconometry.
 (iv) Manu-Smriti describes about rituals related with Manu Mission of Seth.
 (a) i & iii (b) ii & iii
 (c) none of the above
 (d) ii & iv
20. Match the following
- | | |
|-------------------|---|
| 1. Ashvini Kumars | A. belonged to Kushava period & wrote charak Samhita |
| 2. Vagbhata | B. wrote Astang thidya which mentions about eight Major Organs of Human Body. |
| 3. Dhanvantri | C. were physicians of Celestial world who got Knowledge of |

4. Charaka Ayurveda from
Brahma.
D. is considered as
father of Ayurveda.
- | | A | B | C | D |
|-----|----------|----------|----------|----------|
| (a) | 1 | 2 | 3 | 4 |
| (b) | 4 | 2 | 1 | 3 |
| (c) | 3 | 4 | 2 | 1 |
| (d) | 2 | 3 | 1 | 4 |
21. Who wrote Asva Chikitsa
- Palkappya
 - Charka
 - Dhanvantri
 - Salihanna
22. Consider the following statements and mark the option which is correct.
- Atharva Veda gives first hand information about Ayurveda System.
 - Shshurut wrote Shrshrut Samhita which also refers to surgical operation.
 - Palkappya wrote on Gaja Chikitsa.
 - Srimad Bhagvat Purana is the greatest puran in respect to Bhakti cult.
- i & ii
 - i & iii
 - none of the above
 - all of the above.
23. Match the following
- | | |
|--------------------|--|
| 1. Vriksha Parasa | A. is considered as earliest text on astrology as well as astronomy. |
| 2. Aryabhatta | B. describes about numerous. Medicinal herbs and plants. |
| 3. Vedang Jyotisha | C. wrote Brahmsphuta Sidhanta. |
| 4. Brahm Gupta | D. wrote Surya Sidhantika. |
- | | A | B | C | D |
|-----|----------|----------|----------|----------|
| (a) | (i) | (ii) | (iii) | (iv) |
| (b) | (iv) | (ii) | (i) | (iii) |
| (c) | (iii) | (i) | (ii) | (iv) |
| (d) | (iii) | (i) | (iv) | (ii) |
24. Match the following
- | | |
|-----------------------|---|
| (i) Sulva Sutra | A. described Decimal system and about zero. |
| (ii) Bhas Kara charya | B. describes about vedic Alters. |
| (iii) Aryabhatta | C. wrote Lilavati. |
| (iv) Shilpa Sutra | D. Manual of Architecture. |
- | | A | B | C | D |
|-----|----------|----------|----------|----------|
| (a) | (iii) | (ii) | (i) | (iv) |
| (b) | (iii) | (i) | (ii) | (iv) |
| (c) | (ii) | (iv) | (i) | (iii) |
| (d) | (i) | (ii) | (iii) | (iv) |
25. Consider the following statements and mark the option which is correct.
- Earliest information about painting and iconometry is given in Vishnudharmottara Purana.
 - Sulva Sutra is the earliest text which comprises information on Geometry.
 - Bhasa wrote 8 palys (Sivapanvashaduttam and Pratisna Yangandhanaiyan are his most famous plays).
 - Buddha charitam was written by Asvagosh.
- i, ii & iii
 - iii
 - i, ii & iv
 - ii, iii & iv
26. Match the following
- | | |
|-------------------|------------------------|
| (i) Sudraka | A. Swapan Vashaduttam |
| (ii) Visakhadutta | B. Sutra Lankar |
| (iii) Asvagosh | C. Devi Chandra Guptam |
| (iv) Bhasa | D. Mricheha Katikam |

- A B C D**
 (a) (iv) (iii) (ii) (i)
 (b) (iii) (iv) (ii) (i)
 (c) (iv) (iii) (ii) (i)
 (d) (i) (ii) (iii) (iv)
27. Consider the following statements and mark the option which is correct.
- (i) Kamandaka's - Nitisar describes about Saptang theory of State and enlightened despolism of Maurya period.
 (ii) Arthashastra was written during Gupta period.
 (iii) Sutta pitak provides teachings and preachings of Lord Buddha.
 (iv) Vinay pitak provides Monastical rules and discipline & order.
- (a) i & ii (b) ii & iii
 (c) all of the above (d) iii & iv
28. Match the following
- | | |
|---------------------------|-------------------------------|
| (i) Milindpanho | A. Monastical discipline |
| (ii) Nayadhani Kathasutra | B. Bhavat Geeta of Buddhims |
| (iii) Acharang Sutra | C. Written in Pali by Nagsena |
| (iv) Dhanind Pad | D. Gospel of Mahavira. |
- A B C D**
 (a) (iii) (iv) (i) (ii)
 (b) (iii) (i) (iv) (ii)
 (c) (ii) (i) (iv) (iii)
 (d) (i) (ii) (iii) (iv)
29. Consider the following statements and mark the option which is incorrect.
- (i) Only two of Ashoka's inscription were written in Kharosthi script which were found in Mansehsa and Sahbajgarhi.
 (ii) Dhandeva's inscription of Pushyamitra describe about the Asvamegha Yajur performed by him.
- (iii) Helioderus pillar inscription also called as Besnagar Garudadhivaj which describes about the cult of Panchvrishti Veera.
 (iv) Girnar inscription was first inscription of Sanskrit Language about saka ruler Rudradaman I
- (a) i & ii (b) i & iv
 (c) all of the above
 (d) none of the above.
30. Match the following
- | | |
|---------------------------|---|
| (i) Allahabad inscription | A. depicts Sakanda Gupta's victory over hunas |
| (ii) Aihole inscription | B. Belongs to the period of Chandra Gupta Vikramditya |
| (iii) Bhitari inscription | C. describes about Samudra Gupta's conquests |
| (iv) Udaigiri inscription | D. Depicts the name of Kalidasa |
- A B C D**
 (a) (iii) (i) (iv) (ii)
 (b) (iii) (iv) (i) (ii)
 (c) (i) (ii) (iii) (iv)
 (d) (ii) (iv) (i) (iii)
31. Match the following
- | | |
|---------------------|---|
| (i) Indo Bacterians | A. coins have trident symbol of Lord Shiva |
| (ii) Kushavas | B. coins depicts Buddah's figure. |
| (iii) Vim Kedphises | C. introduced gold cins in India with the figure of King, Queen & Date mentioned on them. |
| (iv) Kanishka | D. issued purest gold coins in India which were called Dinaras. |
- A B C D**
 (a) (iv) (i) (ii) (iii)
 (b) (iv) (iii) (i) (ii)
 (c) (iii) (iv) (i) (ii)
 (d) (iii) (iv) (ii) (i)

32. Consider the following statements and mark the option which is correct.
- Kushavas & Kunindas never issued silver coins.
 - Chandragupta Vikramaditya was the first to issue silver coin.
 - Paper Rupees were first issued by Lord Canning.
 - Our earliest coin was made of Gold.
- i, ii & iii
 - ii & iv
 - all of the above
 - none of the above.
33. Which was the most frequently depicted animal.
- Elephant
 - Unicorn
 - Rhino
 - Tiger.
34. Consider the following statements and mark the option which is correct.
- Pashupati Seal has been found from Lothal.
 - The Harappan bricks were made in ratio of 1:2:4.
 - For small measurement binary system and for big measurement decimal system were used in Harappa.
 - Persian Gulf seals have been found in Lothal.
- i, ii & iii
 - ii & iv
 - ii, iii & iv
 - all of the above.
35. Match the following
- | | |
|------------------------------|----------------|
| (i) Cemetery 'H' & R 37' | A. Daimabad |
| (ii) Dockyard | B. Mohanjodaro |
| (iii) Pashupati Mahadev Seal | C. Harappa |
| (iv) Copper Chariot | D. Lothal |
- | | A | B | C | D |
|-----|------|-------|-------|------|
| (a) | (iv) | (iii) | (i) | (ii) |
| (b) | (iv) | (iii) | (ii) | (i) |
| (c) | (i) | (ii) | (iii) | (iv) |
| (d) | (i) | (iii) | (ii) | (iv) |
36. Remains of Horse bones have been found from.
- Lothal
 - Surkotada
 - Kalibangan
 - Dholavira
37. A Seal depicting Mother Goddess with a plant growing from her womb has been found from:—
- Harappa
 - Kalibangan
 - Daimabad
 - Mohanjodaro
38. There has been an absence of seal in
- Alamgirpur
 - Mohanjodaro
 - Harappa
 - Lothal
39. A stone cut water Reservoir has been discovered from
- Surkotada
 - Kalibangan
 - Dholavira
 - Harappa.
40. Consider the following statements and mark the option which is correct.
- The predominance of Mother Goddess denotes people's faith in fertility cult.
 - Mainly offensive weapons were found in Harappa.
 - Six types of pottery have been discovered from Kalibangan.
 - Painting on a jar resembling the story of the cunning for the Panchtantra has been found from Lothal.
- i, & iv
 - all of the above.
 - none of the above
 - iii only.

41. Match the following

- | | |
|-------------------|----------------------------|
| (i) Harappa | A. copper elephant |
| (ii) Daimabad | B. Bronze Dancing girl |
| (iii) Mohanjodaro | C. Granary outside citadel |
| (iv) Furrow Marks | D. Kalibangan |

- | | | | | |
|-----|----------|----------|----------|----------|
| | A | B | C | D |
| (a) | (ii) | (i) | (iii) | (iv) |
| (b) | (i) | (ii) | (iii) | (iv) |
| (c) | (iv) | (iii) | (ii) | (i) |
| (d) | (ii) | (iii) | (i) | (iv) |

42. Consider the following statements and mark the option which is correct.

- The first man made port was found in Harappa.
 - The main crops of Indus Valley civilization were wheat & Barley.
 - The Largest Harappan Settlement in India is Rakhigarhi in Haryana.
 - The Largest number of settlements are in Ghaggar-Hakar Valleys.
- i & ii
 - all of the above
 - ii, iii & iv
 - none of the above.

43. Match the following

- | | |
|-----------------|-------------------|
| (i) Mohanjodaro | A. Daya Ram Sahni |
| (ii) Chanhudaro | B. S.R. Rao |
| (iii) Harappa | C. R.D. Banerjee |
| (iv) Lothal | D. M.G. Majumdar |

- | | | | | |
|-----|----------|----------|----------|----------|
| | A | B | C | D |
| (a) | (iii) | (i) | (ii) | (iv) |
| (b) | (iii) | (iv) | (i) | (ii) |
| (c) | (i) | (ii) | (iii) | (iv) |
| (d) | (i) | (ii) | (iv) | (iii) |

44. Match the following

- | | |
|--------------|----------------|
| (i) Ghaggar | A. Mohanjodaro |
| (ii) Ravi | B. Kalibangan |
| (iii) Indus | C. Lothal |
| (iv) Bhogava | D. Harappa |

- | | | | | |
|-----|----------|----------|----------|----------|
| | A | B | C | D |
| (a) | (i) | (ii) | (iii) | (iv) |

- | | | | | |
|-----|-------|-------|------|------|
| (b) | (iii) | (iv) | (i) | (ii) |
| (c) | (iii) | (i) | (iv) | (ii) |
| (d) | (ii) | (iii) | (iv) | (i) |

45. Consider the following statements and mark the option which is correct.

- Rice Husk has been found from Lothal & Rangpur.
 - Evidence of signage on wall has been discovered from Dholavira.
 - A thirteen roomed house from the overlap period has been discovered from Bhagvanpura.
 - The steatite figure of a bearded man has been recovered from Mohanjodaro.
- All of the above
 - ii & iii
 - none of the above
 - i & iv

46. Match the following

- | | |
|-----------------|--|
| (i) Mohanjodaro | A. Absence of Mother Goddess figurines |
| (ii) Chanhudaro | B. Assembly Hall & Collegiate Building |
| (iii) Rangpur | C. Bead Making factory |
| (iv) Harappa | D. Sandstone Make Dancer |

- | | | | | |
|-----|----------|----------|----------|----------|
| | A | B | C | D |
| (a) | (i) | (iii) | (ii) | (iv) |
| (b) | (iii) | (i) | (ii) | (iv) |
| (c) | (ii) | (iii) | (iv) | (i) |
| (d) | (ii) | (iv) | (i) | (iii) |

47. Consider the following statements and mark the option which is correct.

- Broken Ivory were used as a scale in Chanhudaro.
- During Burial bodies were extended in North-South Direction.
- Ganerinkla site is situated in Bahwalpur, Pakistan.
- The 'Great Bath' of Mohanjodaro Measures $12 \times 7 \times 3$ mts.

- (a) i, ii & iii
(b) ii & iii
(c) ii & iv
(d) all of the above
48. Which was the most frequently depicted animal.
(a) Elephant
(b) Unicorn
(c) Rhino (d) Tiger.
49. Consider the following statements and mark the option which is correct.
(i) Pashupati Seal has been found from Lothal.
(ii) The Harappan bricks were made in ratio of 1:2:4.
(iii) For small measurement binary system and for big measurement decimal system were used in Harappa.
(iv) Persian Gulf seals have been found in Lothal.
(a) i, ii & iii (b) ii & iv
(c) ii, iii & iv (d) all of the above.
50. Match the following
- | | |
|------------------------------|----------------|
| (i) Cemeteries 'H' & R 37' | A. Daimabad |
| (ii) Dockyard | B. Mohanjodaro |
| (iii) Pashupati Mahadev Seal | C. Harappa |
| (iv) Copper Chariot | D. Lothal |
- | | A | B | C | D |
|-----|------|-------|-------|------|
| (a) | (iv) | (iii) | (i) | (ii) |
| (b) | (iv) | (iii) | (ii) | (i) |
| (c) | (i) | (ii) | (iii) | (iv) |
| (d) | (i) | (iii) | (ii) | (iv) |
51. Remains of Horse bones have been found from.
(a) Lothal (b) Surkotada
(c) Kalibangan
(d) Dholavira
52. A Seal depicting Mother Goddess with a plant growing from her womb has been found from:—
(a) Harappa (b) Kalibangan
(c) Daimabad (d) Mohanjodaro
53. There has been an absence of seal in
(a) Alamgirpur (b) Mohanjodaro
(c) Harappa (d) Lothal
54. A stone cut water Reservoir has been discovered from
(a) Surkotada (b) Kalibangan
(c) Dholavira
(d) Harappa.
55. Consider the following statements and mark the option which is correct.
(i) The predominance of Mother Goddess denotes people's faith in fertility cult.
(ii) Mainly offensive weapons were found in Harappa.
(iii) Six types of pottery have been discovered from Kalibangan.
(iv) Painting on a jar resembling the story of the cunning for the Panchtantra has been found from Lothal.
(a) i, & iv (b) all of the above.
(c) none of the above
(d) iii only.
56. Match the following
- | | |
|-------------------|----------------------------|
| (i) Harappa | A. copper elephant |
| (ii) Daimabad | B. Bronze Dancing girl |
| (iii) Mohanjodaro | C. Granary outside citadel |
| (iv) Furrow Marks | D. Kalibangan |
- | | A | B | C | D |
|-----|------|-------|-------|------|
| (a) | (ii) | (i) | (iii) | (iv) |
| (b) | (i) | (ii) | (iii) | (iv) |
| (c) | (iv) | (iii) | (ii) | (i) |
| (d) | (ii) | (iii) | (i) | (iv) |

57. Consider the following statements and mark the option which is correct.
- The first man made port was found in Harappa.
 - The main crops of Indus Valley civilization were wheat & Barley.
 - The Largest Harappan Settlement in India is Rakhigarhi in Haryana.
 - The Largest number of settlements are in Ghaggar-Hakar Valleys.
- i & ii
 - all of the above
 - ii, iii & iv
 - none of the above.
58. Match the following
- | | |
|-----------------|-------------------|
| (i) Mohanjodaro | A. Daya Ram Sahni |
| (ii) Chanhudaro | B. S.R. Rao |
| (iii) Harappa | C. R.D. Banerjee |
| (iv) Lothal | D. M.G. Majumdar |
- | | A | B | C | D |
|-----|-------|------|-------|-------|
| (a) | (iii) | (i) | (ii) | (iv) |
| (b) | (iii) | (iv) | (i) | (ii) |
| (c) | (i) | (ii) | (iii) | (iv) |
| (d) | (i) | (ii) | (iv) | (iii) |
59. Match the following
- | | |
|--------------|----------------|
| (i) Ghaggar | A. Mohanjodaro |
| (ii) Ravi | B. Kalibangan |
| (iii) Indus | C. Lothal |
| (iv) Bhogava | D. Harappa |
- | | A | B | C | D |
|-----|-------|-------|-------|------|
| (a) | (i) | (ii) | (iii) | (iv) |
| (b) | (iii) | (iv) | (i) | (ii) |
| (c) | (iii) | (i) | (iv) | (ii) |
| (d) | (ii) | (iii) | (iv) | (i) |
60. Consider the following statements and mark the option which is correct.
- Rice Husk has been found from Lothal & Rangpur.
 - Evidence of signage on wall has been discovered from Dholavira.
 - A thirteen roomed house from the overlap period has been discovered from Bhagvanpura.
 - The steatite figure of a bearded man has been recovered from Mohanjodaro.
- All of the above
 - ii & iii
 - none of the above
 - i & iv
61. Match the following
- | | |
|-----------------|--|
| (i) Mohanjodaro | A. Absence of Mother Goddess figurines |
| (ii) Chanhudaro | B. Assembly Hall & Collegiate Building |
| (iii) Rangpur | C. Bead Making factory |
| (iv) Harappa | D. Sandstone Make Dancer |
- | | A | B | C | D |
|-----|-------|-------|------|-------|
| (a) | (i) | (iii) | (ii) | (iv) |
| (b) | (iii) | (i) | (ii) | (iv) |
| (c) | (ii) | (iii) | (iv) | (i) |
| (d) | (ii) | (iv) | (i) | (iii) |
62. Consider the following statements and mark the option which is correct.
- Broken Ivory were used as a scale in Chanhudaro.
 - During Burial bodies were extended in North-South Direction.
 - Ganerinkla site is situated in Bahwalpur, Pakistan.
 - The 'Great Bath' of Mohanjodaro Measures $12 \times 7 \times 3$ mts.
- i, ii & iii
 - ii & iii
 - ii & iv
 - all of the above.
63. **Assertion :** Vedas are also known as Shrutt
- Reason :** Vedas have been passed on from one generation to another through verbal transmission.
- Assertion is correct, Reason is incorrect

- (b) Assertion is incorrect, Reason is correct
- (c) Assertion is correct, Reason is correct
- (d) Assertion is incorrect, Reason is incorrect
64. Consider the following statements and mark the option which is correct.
- (i) Origin of Indian Music has been depicted from Sam Veda.
- (ii) Sabha & Samiti are mentioned as twin daughters of Prajapati in Rig Veda.
- (iii) Kshatriyas precedence over Brahmanas is depicted from Ait.
- (a) i, & iii (b) i & ii
- (c) all of the above
- (d) none of the above.
65. Which one of the following is the Upanishad of Rigveda.
- (a) Katha Upanishad
- (b) Chandogya Upanishad
- (c) Mundaka Upanishad
- (d) Aitareya Upanishad
66. Which of the following Mandala is completely devoted to the Vedic God Soma.
- (a) I (b) VIII
- (c) IX (d) X
67. Consider the following statements and mark the option which is correct.
- (i) The Upveda of Rigveda is Ajurveda.
- (ii) Satpatha Brahmana related to Yajurveda is lengthiest of all the Brahmanas.
- (iii) Sam Veda contains Hymns sung by particular type of priests known as udgatori.
- (iv) The Upveda of Samveda is Adhvaryu.
- (a) i, iii & iv (b) i, ii & iii
- (c) all of the above
- (d) none of the above.
68. Match the following
- | | |
|-------------------|----------------|
| (i) Rigveda | A. Dhanurveda |
| (ii) Yajurveda | B. Gandharveda |
| (iii) Samveda | C. Shilpveda |
| (iv) Atharva veda | D. Ajurveda |
- | | | | |
|----------|----------|----------|----------|
| A | B | C | D |
| (a) (ii) | (iii) | (iv) | (i) |
| (b) (ii) | (iii) | (i) | (iv) |
| (c) (i) | (iv) | (iii) | (ii) |
| (d) (ii) | (iii) | (iv) | (i) |
69. In which Upanishad is mentioned 'Satyameva Jayate'?
- (a) Chandogya Upanishad
- (b) Prasana Upanishad
- (c) Isa Upanishad
- (d) Mundaka Upanishad
70. Match the following
- | | |
|---------------------|--|
| (i) Satpath Brahman | A. deals with philosophy, Meta-physics |
| (ii) Aryankas | B. called Apauru-sheya Meaning not created by Humans but divine. |
| (iii) Upanishads | C. describes the story of Videh Madhu and agricultural rituals. |
| (iv) Vedas | D. deals with mysticism, Moral values and philosophical doctrines. |

- | | | | | | | | | | | | | | | | | | | | | | | | |
|---|-------------------|-----------|--------------|--------------|-------------|----------|-----------|------------|--|-------------|------------|----------------|----------------|-----------|--|-----------|----------|-------------------|-------------------|---------------|------------------|-------------------|---------------|
| <p style="text-align: center;">A B C D</p> <p>(a) (ii) (iv) (i) (iii)</p> <p>(b) (iii) (iv) (i) (ii)</p> <p>(c) (i) (ii) (iii) (iv)</p> <p>(d) (iv) (iii) (ii) (i)</p> <p>71. Consider the following statements and mark the whichever is correct.</p> <p>(i) Garbadharna is the ceremony to casue onception.</p> <p>(ii) Niskramana is the ceremony of taking the child out of house and showing the sun.</p> <p>(iii) Diuksharaman ceremony refers to learning of Alphabet.</p> <p>(iv) Jatakarman ceremony is performed for the new born child.</p> <p>(a) i, ii & iv</p> <p>(b) none of the above</p> <p>(c) all of the above</p> <p>(d) iii only</p> <p>72. Match the following schools of Philosophy with their chief expounders.</p> <table border="0" style="width: 100%;"> <tr> <td style="width: 50%;">(i) Sankhya</td> <td style="width: 50%;">A. Gautam</td> </tr> <tr> <td>(ii) Mimansa</td> <td>B. Patanjali</td> </tr> <tr> <td>(iii) Nyaya</td> <td>C. Kapil</td> </tr> <tr> <td>(iv) Yoga</td> <td>D. Jaimini</td> </tr> </table> <p style="text-align: center;">A B C D</p> <p>(a) (i) (ii) (iii) (iv)</p> <p>(b) (iii) (iv) (i) (ii)</p> <p>(c) (ii) (i) (iv) (iii)</p> <p>(d) (iv) (i) (ii) (iii)</p> <p>73. Which school of philosophy is also known as Lokayat</p> <p>(a) Jaimini</p> <p>(b) Buddhism</p> <p>(c) Charvak</p> <p>(d) Bhagvatism</p> <p>74. Match the following opponents of Lord Buddha with their school of Philosophy / Beliefs.</p> | (i) Sankhya | A. Gautam | (ii) Mimansa | B. Patanjali | (iii) Nyaya | C. Kapil | (iv) Yoga | D. Jaimini | <p>(i) Ajit Kesh Kamblin</p> <p>(ii) Sanjay Vethali-putta</p> <p>(iii) Pakudh Katya-yam</p> <p>(iv) Puran Kashyap</p> <table border="0" style="width: 100%;"> <tr> <td style="width: 50%;">A. Fatalism</td> <td style="width: 50%;">B. Atomist</td> </tr> <tr> <td>C. Materialism</td> <td>D. Materialism</td> </tr> <tr> <td colspan="2">Synicism.</td> </tr> </table> <p style="text-align: center;">A B C D</p> <p>(a) (iii) (iv) (i) (ii)</p> <p>(b) (i) (ii) (iii) (iv)</p> <p>(c) (ii) (i) (iii) (iv)</p> <p>75. Match the following symbols with their events in Lord Buddha's Life.</p> <table border="0" style="width: 100%;"> <tr> <td style="width: 50%;">(i) Birth</td> <td style="width: 50%;">A. Stupa</td> </tr> <tr> <td>(ii) First Sermon</td> <td>B. Lotus and Bull</td> </tr> <tr> <td>(iii) Nirvana</td> <td>C. Dharam Chakra</td> </tr> <tr> <td>(iv) Paralnirvana</td> <td>D. Bodhi Tree</td> </tr> </table> <p style="text-align: center;">A B C D</p> <p>(a) (i) (ii) (iii) (iv)</p> <p>(b) (ii) (iii) (iv) (i)</p> <p>(c) (iv) (i) (ii) (iii)</p> <p>(d) (iii) (ii) (i) (iv)</p> <p>76. Who was the founder Mahayan sect of Buddhism.</p> <p>(a) Vasumitra</p> <p>(b) Nagarjuna</p> <p>(c) Rahul Bhadra</p> <p>(d) Asang</p> <p>77. Consider the following statements and mark the option which is true.</p> <p>(i) Lord Mahavira got Kaivalya at Jrimbhakgram and his disciples were called Ganadhara.</p> <p>(ii) Gautami was the first woman who joined the Sangha of Buddha.</p> <p>(iii) Dhammapad is known as the Bhagvatgita of Buddhism.</p> <p>(a) all of the above</p> <p>(b) ii & iii</p> <p>(c) none of the above</p> <p>(d) only i</p> | A. Fatalism | B. Atomist | C. Materialism | D. Materialism | Synicism. | | (i) Birth | A. Stupa | (ii) First Sermon | B. Lotus and Bull | (iii) Nirvana | C. Dharam Chakra | (iv) Paralnirvana | D. Bodhi Tree |
| (i) Sankhya | A. Gautam | | | | | | | | | | | | | | | | | | | | | | |
| (ii) Mimansa | B. Patanjali | | | | | | | | | | | | | | | | | | | | | | |
| (iii) Nyaya | C. Kapil | | | | | | | | | | | | | | | | | | | | | | |
| (iv) Yoga | D. Jaimini | | | | | | | | | | | | | | | | | | | | | | |
| A. Fatalism | B. Atomist | | | | | | | | | | | | | | | | | | | | | | |
| C. Materialism | D. Materialism | | | | | | | | | | | | | | | | | | | | | | |
| Synicism. | | | | | | | | | | | | | | | | | | | | | | | |
| (i) Birth | A. Stupa | | | | | | | | | | | | | | | | | | | | | | |
| (ii) First Sermon | B. Lotus and Bull | | | | | | | | | | | | | | | | | | | | | | |
| (iii) Nirvana | C. Dharam Chakra | | | | | | | | | | | | | | | | | | | | | | |
| (iv) Paralnirvana | D. Bodhi Tree | | | | | | | | | | | | | | | | | | | | | | |

78. Consider the following statements and mark the option which is correct.
- The Sacred literature of Saivas is known as Saivagama.
 - The collection of the Songs of 63 Nayanars is known as Sangam.
 - Wema Kadphises, the Kushava King adopted Saivism.
- all of the above
 - none of the above
 - 1 & iii
 - ii & iii
79. Consider the following statements and mark the option which is correct.
- Ashoka the great founded the Mauryana Empire with help of his Brahmin Minister Chankya.
 - Asthashastras is contains 15 chapters.
 - Magasthenes in his book Indika gives reference to absence of usury.
- i, & iii
 - ii & iii
 - i & ii
 - none of the above.
80. Match the following
- | | |
|---|--|
| (i) Junagarh Rock inscription of Rudradaman I | A. Jaluka was the successor of Ashoka in Kashmir |
| (ii) Rajatarigini | B. Construction of Sudarsana Lake |
| (iii) Jatakas | C. Social & Economic conditions |
- | | A | B | C |
|-----|-------|------|-------|
| (a) | (ii) | (i) | (iii) |
| (b) | (i) | (ii) | (iii) |
| (c) | (i) | (ii) | (iii) |
| (d) | (iii) | (i) | (ii) |
81. Match the following
- | | |
|-------------|--|
| (i) Amatyas | A. concerned with economic functions & some military duties. |
|-------------|--|
- | | |
|------------------|--|
| (ii) Tirthas | B. Highest category of officials & were Eighteen in numbers. |
| (iii) Adhyakshya | C. functioned in administrative and judicial capacity. |
| (iv) Mahamattas | D. The Arthashastra uses this term in the sense of a Minister. |
- | | A | B | C | D |
|-----|-------|-------|-------|-------|
| (a) | (i) | (ii) | (iii) | (iv) |
| (b) | (ii) | (iii) | (iv) | (i) |
| (c) | (iii) | (ii) | (i) | (iv) |
| (d) | (iv) | (i) | (ii) | (iii) |
82. Match the following
- | | |
|-----------------------|--------------------------|
| (i) Lakshanandhyoksha | A. Mint |
| (ii) Sansthadhyasksha | B. commerce/ fixed price |
| (iii) Panyadhayaksha | C. Market |
- | | A | B | C |
|-----|-------|-------|-------|
| (a) | (ii) | (i) | (iii) |
| (b) | (i) | (iii) | (ii) |
| (c) | (iii) | (ii) | (i) |
83. Consider the following statements and mark the option which is correct.
- Pulisanj were the public relation officers who reported public opinion to the King.
 - Vyavharika Mahamatta were the judicial officers.
 - Gudha - Purusha were the secret agents mentioned in Arthashastra.
- all of the above
 - only ii
 - none of the above
 - i & iii
84. Which committee was entrusted with the work related to Manufactured goods?
- Fifth committee
 - First committee
 - Third committee
 - Sixth committee.

85. Which among the following was a voluntary offering?
 (a) Sita (b) Kora
 (c) Bali (d) Vivit
86. Consider the following statements and mark the option which is correct.
 (i) The Kaushambi Pillar was brought to Allahabad by Jehangir.
 (ii) The Topra & Merrut Pillars were brought to Delhi by Firoz Shah Tughlaq.
 (iii) The Bairat Inscription was brought to Calcutta by Cunningham.
 (a) ii (b) i & iii
 (c) all of the above
 (d) none of the above.
87. Consider the following statements and mark the option which is correct.
 (i) The Major Rock edicts at Mansheva & Shahbazgarhi are in Kharoshthi script.
 (ii) Major rock edicts are fourteen in number.
 (iii) The Queen's edict is on Allahbad pillar.
 (a) only i
 (b) only iii
 (c) all of the above
 (d) none of the above.
88. In which of the Edicts is found the mention of Ashoka's conversion to Buddhism and his reverence for his religion.
 (a) Kalinga Edicts
 (b) Bhabru Edicts
 (c) Major Pillar Edicts
 (d) Minor Rock Edicts
89. Consider the following statements and mark the option which is correct.
 (i) Chandragupta defeated Menander.
 (ii) Wima Kadiphis assumed the title Deva _____ which was inspired by the title Swargpulra of the Chinese emperor.
 (iii) Shake Rule was founded by Maso or Moga.
 (a) ii
 (b) i & iii
 (c) all of the above
 (d) ii & iii
90. Which Greek King issued bilingual coins?
 (a) Allexander (b) Demetrivs
 (c) Manander (d) Antaaliokus
91. Match the following
- | | |
|---------------------|---|
| (i) Shakas | A. Parmbhagvat |
| (ii) Heliodorus | B. coins bear the image of Buddha & Shiva |
| (iii) Wima Kadiphis | C. was defeated by Pushyamitra Shunga |
| (iv) Demetrivs | D. Capital was Purushpur (Peshwar) |
- | | A | B | C | D |
|-----|------|-------|-------|-------|
| (a) | (i) | (ii) | (iii) | (iv) |
| (b) | (ii) | (iv) | (i) | (iii) |
| (c) | (ii) | (i) | (iv) | (iii) |
| (d) | (iv) | (iii) | (ii) | (i) |
92. Consider the following statements and mark the option which is correct.
 (i) Kanishka introduced the Saka era.
 (ii) St. Thomas reached India during the time of Pahalava King Gondophernes.
 (iii) The Junagarh / Girnar Inscription of Rudraaman is the first inscription in chaste Sanskrit.

- (a) i & ii (b) all of the above
(c) iii
(d) none of the above
93. Who patronised Mathura Art & built a stupa at Purushpur?
(a) Kijula Kadiphises
(b) Rudradaman
(c) Wima Kadiphises
(d) Moga
94. Consider the following statements and mark the option which is true.
(i) Hathigumpha Inscription of Kharvela of Kalinga is also sources of Sangam Age.
(ii) Wima Kadiplises, inspired by his teacher Parva convened a buddhist convict at Kandavana in Kashmir.
(iii) Greeks introduced Hellenistic Art into India, the impact of which can be seen in the Gandhara Art.
(a) ii
(b) none of the above
(c) i & iii (d) all of the above
95. Match the following
- | | |
|--------------------|-----------------|
| (i) First Sangam | A. Madurai |
| (ii) Second Sangam | B. Tenmadurai |
| (iii) Vird Sangam | C. Kavatuparani |
- | | | |
|-----------|----------|----------|
| A | B | C |
| (a) (i) | (ii) | (iii) |
| (b) (iii) | (i) | (ii) |
| (c) (iv) | (iii) | (i) |
96. Match the following
- | | |
|--------------------|-------------------------|
| (i) First Sangam | A. August & Tolkappiyar |
| (ii) Second Sangam | B. Nakkirar |
| (iii) Vird Sangam | C. August |
- | | | |
|-----------|----------|----------|
| A | B | C |
| (a) (ii) | (iii) | (i) |
| (b) (i) | (ii) | (iii) |
| (c) (iii) | (ii) | (i) |
97. Which of the following term was used for Supreme Court in the Sangam Age?
(a) Puhar (b) Sangam
(c) Maharum (d) Korai
98. Match the following term of Sangam Age?
- | | |
|----------------|------------------------|
| (i) Panchvaram | A. Spies |
| (ii) Enadi | B. Ministerial Council |
| (iii) Orar | C. Senapati |
- | | | |
|-----------|----------|----------|
| A | B | C |
| (a) (i) | (ii) | (iii) |
| (b) (iii) | (i) | (ii) |
| (c) (ii) | (iii) | (iv) |
99. Consider the following statements and mark the option which is true.
(i) Devdana is a single plot of land of village to an individual Brahmin or group of Brahmins.
(ii) Apad Dharma implies what a man may legitimately do when he cannot earn a living by the normal deeds performed by his class.
(iii) Niyoga was the practice of allowing a widow to cohabit with her husbands younger brother till the birth of a male child.
(a) ii
(b) i & iii
(c) all of the above
(d) ii & iii
100. Match the following
- | | |
|------------------|---|
| (i) Ghatyantra | A. An imporant guild in Kerala. |
| (ii) Manigraman | B. Irrigation Device |
| (iii) Shrotriyas | C. Learned Brahmins who had the knowledge of Vedas. |
- | | | |
|-----------|----------|----------|
| A | B | C |
| (a) (i) | (ii) | (iii) |
| (b) (ii) | (i) | (iii) |
| (c) (iii) | (ii) | (i) |

101. Match the following

- | | |
|--------------|--|
| (i) Sadbhaga | A. Customs & Tolls |
| (ii) Bali | B. Land Revenue |
| (iii) Shulka | C. A petty cess besides King's normal share. |

- | | A | B | C |
|-----|-------|------|-------|
| (a) | (iii) | (i) | (ii) |
| (b) | (i) | (ii) | (iii) |
| (c) | (ii) | (i) | (iii) |

102. Consider the following statements and mark the option which is true.

- (i) Nandeshi was a guild of teachers having membership from different regions and castes.
 - (ii) Dvija refers to three upper classes. Brahmans, Kshatriyas and Vaishyas.
 - (iii) Uparika came into vogue during the Guptas.
- (a) none of the above
(b) iii
(c) i & ii
(d) all of the above

103. Consider the following statements and mark the option which is true.

- (i) Vishwarup wrote a commentary known as Balasera on Yavjnavalkyas Smriti.
 - (ii) Pratipada Panchika a commentary on Kautilya's Arthashastra was written by Bhattaswami.
 - (iii) Vijananeshwar wrote a commentary on Manu Smriti.
- (a) i & iii (b) all of the above
(c) i & ii
(d) none of the above.

104. Consider the following statements and mark the option which is true.

- (i) Manu : Brahmin can lend to wicked people at low interests.

(ii) Apasthamba: Sudras and women have right to study the Puranas.

(iii) Yajnavalkya : Women has a right to inheritance.

- (a) i & ii
(b) ii & iii
(c) all of the above
(d) none of the above.

105. Match the following

- | | |
|-------------------|--|
| (i) Fahien | A. Indians had no sense of History. |
| (ii) Alberuni | B. There was no provision of death sentence. |
| (iii) Hieun Tsang | C. India yield more than fairness requires. |

- | | A | B | C |
|-----|-------|------|-------|
| (a) | (ii) | (i) | (iii) |
| (b) | (i) | (ii) | (iii) |
| (c) | (iii) | (ii) | (i) |

106. Consider the following statements and mark the option which is correct.

- (i) Patanjali wrote Mahabhashya on the grammar of Panini.
 - (ii) Panchtantra is the earliest story collection book of Gupta period.
 - (iii) Hitopadesh, the second famous collection of Indian stories was written by Vishnu Sharma.
- (a) i & iii (b) ii
(c) i & ii (d) all of the above.

107. Which of the following contains the description of the King Dushyant of Hastinapur?

- (a) Mudra Rakshas
- (b) Mrichchkatika
- (c) Abhijanashakuntlam
- (d) Hitopadesh

108. Consider the following statements and mark the option which is true.
- The two famous plays of Vishakhandutta are Mudrarakshas and Devichandra Guptam
 - Mrichchhatika contains the love story Brahman charudatta & the famous courtesan Vasantsena.
 - The First text of Sanskrit Grammar is Ashtadhyayi written by Panini.
- i & ii
 - all of the above
 - iii
 - none of the above.
109. Arrange the following in their chronological order.
- Bhoja of Gujar-Pratibara Dynasty
 - Hindushahis of Punjab & Kabul
 - Rashtra Kutas of Deccan.
 - Chalukya Dynasty of Kalyani
- (i) (ii) (iii) (iv)
 - (iv) (i) (ii) (iii)
 - (ii) (iii) (i) (iv)
 - (iii) (i) (ii) (iv)
110. Arrange the following in their chronological order.
- Capture of Tanjore by Vijayalaya
 - Shankracharya & his philosophy of Advaitavada
 - Construction of Khajuraho Temples
 - Establishment of Monastery at Nalanda by King Balaputra of Sumatra.
- (i) (ii) (iv) (iii)
 - (ii) (i) (iv) (iii)
 - (iv) (iii) (ii) (i)
 - (i) (ii) (iii) (iv)
111. Arrange the following in their chronological order.
- Chahamanas (Chauhans) of Sakambhari (Ajmer)
 - Reign of Rajaraja chola.
 - Reign of Rajendra chola.
 - Gahadvalas of Kannauj.
- (i) (ii) (iii) (iv)
 - (iv) (i) (ii) (iii)
 - (ii) (iii) (i) (iv)
 - (iii) (iv) (i) (ii)
112. Arrange the following in their chronological order.
- Paramaras (Pamars) of Dhar (Malwa)
 - Kakatiyas of Warangal.
 - Senas of Bengal.
 - Solankis of Kathiawar.
- (i) (ii) (iii) (iv)
 - (iv) (iii) (i) (ii)
 - (i) (iv) (ii) (iii)
 - (ii) (iv) (iii) (i)
113. Arrange the following according to their chronological order.
- Construction of Lingaraja Temple and Jagannath Temple.
 - Construction of Khajuraho Temples.
 - Construction of Sun Temple at Konark.
- (i) (ii) (iii)
 - (iii) (i) (ii)
 - (ii) (i) (iii)
114. Arrange the following according to their chronological order.
- Mohammad Bin Tughlaq's expedition to karachi.
 - First Battle of Panipat & defeat of Ibrahim Lodhi.
 - Second Battle of Tarain & defeat of Prithviraj.
 - Reign of Rana Kumbha in Mewar.

- (a) (iii) (i) (iv) (ii)
 (b) (i) (ii) (iii) (iv)
 (c) (iv) (i) (ii) (iii)
 (d) (ii) (iii) (iv) (i)
115. Arrange the following according to their chronological order.
1. Battle of Bilgram and Second & final defeat of Humayun by Sher Shah.
 2. Battle of Ghagra and Babur's defeat of Afghans under Mohd. Lodhi.
 3. Battle of Dharmat in which Dara was defeated by Aurangzeb.
 4. Battle of Chausa & first defeat of Humayun by Sher Shah.
- (a) (1) (2) (3) (4)
 (b) (3) (4) (1) (2)
 (c) (2) (4) (1) (3)
 (d) (3) (2) (1) (4)
116. Arrange the following according to their chronological order.
1. Rebellion of Prince Khullan
 2. Revolt of Jats under Gokla
 3. Rebellion of Prince Khusrau
 4. Revolt of Chatrasal Bundela.
- (a) (1) (3) (4) (2)
 (b) (3) (1) (2) (4)
 (c) (4) (3) (2) (1)
 (d) (3) (1) (2) (4)
117. Arrange the following according to their chronological order.
1. Peshwaship of Balaji Baji Rao.
 2. Death of Aurangzeb at Aurangzeb.
 3. Third Battle of Panipat between Marathas & Afghans.
 4. Peshwaship of Balaji Vishvanath.
- (a) (2) (4) (1) (3)
 (b) (1) (2) (3) (4)
 (c) (3) (4) (2) (1)
 (d) (2) (3) (4) (1)
118. Match the following
- | | |
|-------------|-------------|
| 1. Pala | A. Ajay Raj |
| 2. Chandela | B. Rao Siha |
| 3. Chauhan | C. Gopal |
| 4. Rathore | D. Nanunka |
- (a) 2 - A 3 - D 1 - C 4 - B
 (b) 1 - C 2 - D 3 - A 4 - B
 (c) 4 - A 3 - B 2 - C 1 - D
119. Match the following
- | | |
|-------------------|----------------|
| (i) Kachhavaha | A. Rana Kumbha |
| (ii) Rashtra Kuta | B. Bhoja |
| (iii) Parmar | C. Man Singh |
| (iv) Sisodia | D. Krishna I |
- | | | | |
|-----------|----------|----------|----------|
| A | B | C | D |
| (a) (i) | (ii) | (iii) | (iv) |
| (b) (ii) | (i) | (iii) | (iv) |
| (c) (iii) | (iv) | (i) | (ii) |
| (d) (iv) | (iii) | (i) | (ii) |
120. Consider the following statements and mark the option which is correct.
- (i) The four class dominated by early Rajputs arose from the ruins of older Pratihara Kingdom.
 - (ii) The Solankis established their control in Malwa with their capital at Dhar near Indore.
 - (iii) All the four classes of early Rajputs claimed their descent from Mythical figure who arose out of vast sacrificial fire pit near Mt. Abu.
- (a) i & iii (b) ii
 (c) all of the above
 (d) none of the above.
121. Consider the following statements and mark the option which is correct.
- (i) The Temple Architecture or South Indian style of Architecture reached the pinnacle of glory during the cholas reign.

- (ii) Brihadeshwar temple at Gangaikonda Cholapuram was built by Rajendra.
- (iii) The system of canals in South is a contribution of the cholas.
- (a) i & iii
(b) all of the above
(c) none of the above
(d) ii
122. Match the following
- | | |
|-----------------|---|
| (i) Devdeya | A. were famous for Bronze statue of Nataraja. |
| (ii) Vijayalaya | B. the village granted to God. |
| (iii) Cholas | C. built the Vijayalaya choleswa temple at Naritamalai. |
- | | A | B | C |
|-----|-------|------|-------|
| (a) | (iii) | (i) | (ii) |
| (b) | (i) | (ii) | (iii) |
| (c) | (iii) | (ii) | (i) |
123. Match the following
- | | |
|---------------|--|
| (i) Ur. | A. its membership was restricted to Brahman of the village. |
| (ii) Nagarani | B. a general assembly of village consisting of tax paying residents. |
| (iii) Sabha | C. was found more commonly in trade centres such as cities & towns. |
- | | A | B | C |
|-----|-------|------|-------|
| (a) | (i) | (ii) | (iii) |
| (b) | (iii) | (i) | (ii) |
| (c) | (ii) | (i) | (iii) |
124. Match the following
- | | |
|-----------------|-----------------------------------|
| (i) Varium | (a) Tank committee |
| (ii) Eri Varium | (b) Executive Committee of Sabha. |
| (iii) Nayattar | (c) Judicial committee. |
- | | A | B | C |
|-----|-------|------|-------|
| (a) | (ii) | (i) | (iii) |
| (b) | (i) | (ii) | (iii) |
| (c) | (iii) | (i) | (ii) |
125. Who built the Rajarajeshwar Temple at Tanjore?
- (a) Parantaka I (b) Rajaraja
(c) Rajendra Chola
(d) Vijayalaya
126. Consider the following statements and mark the option which is correct.
- (i) Tiruvasakam was the Master piece of Tamil Literature produced during chola period.
(ii) The Tanjore temples has Murals on Puranas and Scutplunes of Rajaraja and his Queen Lok Mahadevi.
(iii) The cholas continued the Pratihara architectural style.
- (a) ii (b) ii & iii
(c) i & ii
(d) none of the above.
127. Who built the Korangnath Temple at Srinivasnattur?
- (a) Parantaka I (b) Vijayalaya
(c) Rajendra (d) Rajaraja
128. Consider the following statements and mark the option which is correct.
- (i) Qutubaddin Aibek was the founder of Delhi Sultanate & was the first independent ruler.
(ii) Qutubuddin Aibek built two Mosques. Quwan-ul-Islam Mosque at Delhi and Dhair Din Ka Jonpara at Amer.
(iii) Qutubuddin Aibek laid foundation of Qutub Minar after the name of a Sufi Saint Khwaja Qutubuddin Bakhtiyar Kaki.

- (a) i & iii (b) ii
(c) all of the above
(d) none of the above.
129. Who introduced the Silver Tankk & Jital two principal coins.
(a) Ghaisuddin Balban
(b) Qutubuddin Aibek
(c) Shamsuddin Iltutmish
(d) Alauddin Khilji
130. Match the following
- | | |
|---------------------------|---|
| (i) Ghaisuddin Balban | A. created Tukan-i-chanhalgani a selected body of Turkish Nobles. |
| (ii) Shamsuddin Iltutmish | B. inscribed-zillah or coins |
| (iii) Qutubuddin Aibek | C. was founder of the slave Dynasty. |
- | | | |
|-----------|----------|----------|
| A | B | C |
| (a) (i) | (ii) | (iii) |
| (b) (iii) | (ii) | (i) |
| (c) (ii) | (i) | (iii) |
131. Who built the 'Alai Darwaja' and Siri Fort?
(a) Ghiasuddin Tughlaq
(b) Firoz Shah Tughlaq
(c) Alauddin Khilji
(d) Mohd. Bin Tughlaq
132. Consider the following statements and mark the option which is true.
(i) Mohd. bin Tughlaq formulated the famine code to provide relief to famine affected people.
(ii) Firoz Shah Tughlaq made 'Iqta System' Hereditary.
(iii) Mohd. bin Tughlaq was on bad terms with the famous Sufi saint Nizamuddin Auliya.
(a) i & iii
(b) all of the above
- (c) none of the above
(d) iii
133. Consider the following statements and mark the option which is correct.
(i) Firoz Shah Tughlaq created Diwan-i-khairat for helping poor Muslim parents in the Marriage of their daughter.
(ii) Mohd. bin Tughlaq was known as a 'Prince of Moneyers'.
(iii) Firoz Shah Tughlaq wrote in verses in persian under the name of Ghirlakhi
(a) i & iii (b) ii & iii
(c) i & ii
(d) none of the above
134. Match the following
- | | |
|----------------------|--------------------|
| (i) Wazir | A. Diwan-I-Arz |
| (ii) Azia-i-Mumalik | B. Diwan-i-Wazirat |
| (iii) Sarr-ur-sudur | C. Diwan-i-Insha |
| (iv) Dabir-i-Mumalik | D. Diwan-i-Risalat |
- | | | | |
|-----------|----------|----------|----------|
| A | B | C | D |
| (a) (ii) | (i) | (iv) | (iii) |
| (b) (i) | (ii) | (iii) | (iv) |
| (c) (iv) | (i) | (ii) | (iii) |
| (d) (iii) | (iv) | (i) | (ii) |
135. Consider the following statements and mark the option which is correct.
(i) Sikandar Bahlol Ibrahim Lodhi was founder of city of Agra.
(ii) Alauddin Khilji started the practice of old-age pension.
(iii) Mohd. bin Tughlaq was the first Sultan to advance Loans known as sondhar to peasants for digging wells to extend cultivation.

- (a) ii (b) i & iii
(c) none of the above
(d) all of the above.
136. Match the following
- | | |
|--------------------|--------------------------------|
| (i) Muftis | A. Intelligence Agents |
| (ii) Barid | B. Exponder of Law |
| (iii) Kotwal | C. Minister incharge of Army. |
| (iv) Arz-i-Mamalik | D. Head of city administration |
- | | | | |
|----------|----------|----------|----------|
| A | B | C | D |
| (a) (ii) | (iv) | (i) | (ii) |
| (b) (i) | (ii) | (iii) | (iv) |
| (c) (iv) | (iii) | (ii) | (i) |
| (d) (ii) | (i) | (iv) | (iii) |
137. Consider the following statements and mark the option which is correct.
- (i) Dhair-din Ka Jhopsa was originally a sanskrit college and temple built by the great chauhhan emperor Vigrahaja Visaldeva.
(ii) Zakat was a religious tax, paid by Muslims as a charity for the Welfare of their co-religioners.
(iii) Amir Khusro's real name was Abdul Hasan.
- (a) All of the above
(b) i & ii (c) iii
(d) none of the above
138. Consider the following statements and mark the option which is correct.
- (i) Amir Khusro created a new literary style in Persian which came to be known as Sabaq-i-Hind.
(ii) Amir Khusro was disciple of Nizammudin Auliya.
(iii) He introduced the perso-arabic ragas etc.
- (a) iii (b) i & ii
(c) none of the above
(d) all of the above.
139. Match the following
- | | |
|----------------------|---|
| (i) Urdu | A. composed verses in Hindavi using persian |
| (ii) Amir Khusro | B. Literal meaning of the word is Army or camp. |
| (iii) Sher Shah Suri | C. Built old Fort. |
- | | | |
|-----------|----------|----------|
| A | B | C |
| (a) (ii) | (i) | (iii) |
| (b) (i) | (ii) | (iii) |
| (c) (iii) | (i) | (ii) |
140. Consider the following statements and mark the option which is correct.
- (i) Babur founded a new capital city of Fatehpur Sikri.
(ii) Babur was a skilled Musicians played Naqqara.
(iii) The mode of calligraphy favourite to Akbar was 'Nastaliq'.
- (a) i & iii (b) all of the above
(c) ii & iii
(d) none of the above.
141. Match the following
- | | |
|-----------------|--|
| (i) Jehangir | A. established royal Karkhana for painting. |
| (ii) Akbar | B. was antagonistic towards miniature paintings. |
| (iii) Aurangzeb | C. sent Bikaner Dara to russia. |
- | | | |
|-----------|----------|----------|
| A | B | C |
| (a) (ii) | (iii) | (i) |
| (b) (i) | (ii) | (iii) |
| (c) (iii) | (i) | (ii) |
142. Match the following
- | | |
|---------------------------|----------------|
| (i) Zil-i-ilahi | A. Dara Shikoh |
| (ii) Alamgir | B. Akbar |
| (iii) Shah-i-Buland Iqbal | C. Aurangzeb |
- | | | |
|-----------|----------|----------|
| A | B | C |
| (a) (i) | (ii) | (iii) |
| (b) (iii) | (i) | (ii) |
| (c) (ii) | (iii) | (i) |

143. Who introduced 'Du-Aspah' & 'Site-Aspah' system?
- Shahjahan
 - Aurangzeb
 - Jehangir
 - Akbar
144. Consider the following statements and mark the option which is correct.
- Aurangzeb confronted a number of rebellions including Jats under Rajaram & Chauraman; Sikhs and Rajputs.
 - Dara Shikoh was a devotee of Qadiri order of Sufis.
 - Shahjahan executed Guru Arjun Dev with charge of giving help of the prince Khusrav after his Revolt in 1606.
- i & iii
 - i & ii
 - all of the above
 - none of the above.
145. Match the following:
- | | |
|-----------------|---|
| (i) Aurangzeb | A. built Magnificent edifices like Red Fort, Jama Masjid. |
| (ii) Babar | B. was regarded as 'Zind Pir' |
| (iii) Shahjahan | C. introduced Gaz-i-ilahi of 41 digits a new yard for land Measurement. |
- | | A | B | C |
|-----|-------|-------|-------|
| (a) | (i) | (ii) | (iii) |
| (b) | (iii) | (i) | (ii) |
| (c) | (ii) | (iii) | (i) |
146. Who among the following is the Head of Royal Household?
- Sarkar
 - Subah
 - Mir Bakshi
 - Khan-i-Saman.
147. Consider the following statements and mark the option which is true.
- The Revenue official at the level of Pargana was Amil.
 - The village affairs were looked after by the Panchayat whose head was called Lambardar.
 - Atharva Veda was translated into Persian by Haji Ibrahim Sirhindi.
- i & ii
 - none of the above
 - all of the above
 - iii
148. Match the following:
- | | |
|--------------------|---|
| (i) Nal Damyanti | A. translated into Persian by Mulla Shah Mohd. |
| (ii) Ramayana | B. translated into Persian by Faizi. |
| (iii) Rajtarangini | C. translated into Persian by Abdul Qadir Badayuni. |
- | | A | B | C |
|-----|-------|-------|-------|
| (a) | (iii) | (i) | (ii) |
| (b) | (i) | (ii) | (iii) |
| (c) | (ii) | (iii) | (i) |
149. Consider the following statements and mark the option which is correct.
- Akbar established Royal Karkhana for painting.
 - Shalimar garden was laid out by Shahjahan.
 - Jehangir was a painter himself and loved paintings on animal & Birds.
- i & iii
 - none of the above
 - all of the above
 - ii
150. Which one of the following is the actual collection from Land?
- Hasil
 - Jama
 - Khalisa
 - Dasturs

151. Match the following:

- | | |
|---------------|---|
| (i) Al-Tamgha | A. efficient troops not under the control of Emperor. |
| (ii) Amir | B. Jagirs given to Muslim Nobles. |
| (iii) Ahadis | C. Commander of Hundred. |

- | | | | |
|-----|----------|----------|----------|
| | A | B | C |
| (a) | (i) | (ii) | (iii) |
| (b) | (ii) | (iii) | (i) |
| (c) | (iii) | (i) | (ii) |

152. Consider the following statements and mark the option which is correct.

- (i) Sawar was a Mughal rank that determined the number of cavalry men.
 - (ii) Watan Jagirs was an area where there was objection made by the Zamindars.
 - (iii) Waqf was the grants for religious and educational institutions.
- (a) i & iii (b) ii
(c) all of the above
(d) none of the above

153. During whose tenure the practice Revenue farming of 'Ijara' was started.

- (a) Bahadur Shah
- (b) Farruk Siyar
- (c) Jahandar Shah
- (d) Mohd. Shah

154. Consider the following statements and mark the option which is correct.

- (i) Banda Bahadur, the sikh leader was defeated and captured by Farrukh Siyar.
- (ii) Muhammad Shahs original name was Raushan Akhtar.
- (iii) Bahadur Shah II was deposed and

tried for waging war against the British.

- (a) ii & iii
- (b) all of the above
- (c) none of the above
- (d) i only

155. Consider the following statements and mark the option which is correct.

- (i) Guru Ramdas was the political guru of Shivaji.
 - (ii) Shivaji adopted the title of Chattarpati and Kshtriya Kulavatamsa.
 - (iii) Sivaji belonged to Bhonsle Clan.
- (a) all of the above
(b) ii
(c) none of the above
(d) ii & iii

156. Match the following

- | | |
|---------------|-----------|
| (i) Peshwa | A. Baroda |
| (ii) Bhonsle | B. Indore |
| (iii) Gackwad | C. Poona |
| (iv) Holkar | D. Nagpur |

- | | | | | |
|-----|----------|----------|----------|----------|
| | A | B | C | D |
| (a) | (i) | (ii) | (iii) | (iv) |
| (b) | (iv) | (i) | (ii) | (iii) |
| (c) | (iii) | (iv) | (i) | (ii) |

157. Match the following

- | | |
|-------------------|--------------------------|
| (i) Peshwa | A. Prime Minister |
| (ii) Sar-i-Naubat | B. Royal Correspondence |
| (iii) Sachiv | C. Chief of Armed forces |

- | | | | |
|-----|----------|----------|----------|
| | A | B | C |
| (a) | (i) | (iii) | (ii) |
| (b) | (iii) | (ii) | (i) |
| (c) | (ii) | (i) | (iii) |

158. Consider the following statements and mark the option which is true.

- (i) Shivaji's Biography by Sabhasad is known as Bakhar.

- (ii) Watandars were the local Inaded elements in Maratha Kingdom.
- (iii) The lowest unit of the country was termed as Prants in the Maratha Kingdom.
- (a) i & ii (b) iii
(c) all of the above
(d) none of the above.
159. Consider the following statements and mark the option which is true.
- (i) Balaji Vishwanath introduced Saranjami System.
- (ii) Baji Rao I campaigned against the Sidis of Janjira.
- (iii) Deshmukhs were equivalent to Chandharib of North and Desais of Gujarat.
- (a) none of the above
(b) ii & iii (c) all of the above
(d) only i
160. Match the following:
- | | |
|-------------|-------------------|
| (i) Barbosa | A. Achyutdevaraya |
| (ii) Nicolo | B. Krishnadeva |
| | Saya |
| (iii) Nuniz | C. Devaraya I |
- | | A | B | C |
|-----|-------|-------|-------|
| (a) | (i) | (ii) | (iii) |
| (b) | (iii) | (i) | (ii) |
| (c) | (ii) | (iii) | (i) |
161. Match the following
- | | |
|----------------------|---|
| (i) Balaji Visvanath | A. Greatest exponent of Guerilla tactics after Shivaji. |
| (ii) Madhav Rao | B. Introduced Saran-jami system. |
| (iii) Baji Rao I | C. defeated Haider Ali. |
- | | A | B | C |
|-----|-------|-------|-------|
| (a) | (iii) | (i) | (ii) |
| (b) | (i) | (ii) | (iii) |
| (c) | (ii) | (iii) | (i) |
162. Consider the following statements and mark the option which is true.
- (i) The first Anglo Maratha war fought due to conflict for power between narayan Rao and Raghunath Rao.
- (ii) Mamlatdar was the subedar of bigger provinces under the Peshwas.
- (iii) During the invasion of Ahmad Shah Addali nominal Head of the Maratha Army was Viswas Rao.
- (a) i & ii
(b) i & iii
(c) all of the above
(d) none of the above.
163. Consider the following statements and mark the option which is true.
- (i) Baji Rao I propounded concept of Hindu Pad Padshahi and was also the real architect of Marath Empire.
- (ii) Moksha Mahal were the Land grants given during the time of Marathas.
- (iii) During the reign of Baji Rao I the Maratha Capital shifted from Satara to Poona.
- (a) all of the above
(b) i & ii
(c) ii & iii
(d) none of the above.
164. Arrange the following according to their charonological order.
- (i) Baji Rao I
(ii) Narayan Rao
(iii) Madhav Rao
(iv) Balaji Vishwanath
- (a) (i) (iii) (ii) (iv)
(b) (iv) (ii) (i) (iii)
(c) (iv) (i) (ii) (iii)

165. Match the following

- | | |
|-------------------------|---|
| (i) Harihar II | A. won Orissa for Vijay Nagar |
| (ii) Devraya II | B. was defeated by Firoz Shah Bahmani also built dam on Tunga-bhadra. |
| (iii) Krishna Deva Raya | C. inducted a large number of Mus-lims in his Army. |
| (iv) Dev Ray I | D. sent an expedition to Sri Lanka. |

- | | A | B | C | D |
|-----|-------|-------|-------|------|
| (a) | (iii) | (iv) | (ii) | (i) |
| (b) | (iii) | (ii) | (iv) | (i) |
| (c) | (i) | (ii) | (iii) | (iv) |
| (d) | (iv) | (iii) | (ii) | (i) |

166. Who among the following assumed the title of Abhinav Bhoj.

- (a) Harihar II (b) Rama Raja
(c) Devraya II
(d) Krishna deva Singh

3. Who was responsible for the defeat of Vijaynagar in the Battle of Talikota in 1565?

- (a) Krishna deva Singh
(b) Rama Raja
(c) Harihar II
(d) Devraya I

167. Which was the most common animal found in the pillars of the architecture of Vijaynagar Empire?

- (a) Bull (b) Unicorn
(c) Horse (d) Elephant

168. Which of the following temples is an example of Wall inscriptions on which stories of Ramayana & the Mahabharata are inscribed?

- (a) Tadapatri (b) Varadraja
(c) Parvati (d) Vithalswami

169. The Political Treatise of Amuktamalyamada in Telugu was written by:—

- (a) Harihar II
(b) Dev Raja II
(c) Krishna Devraya
(d) Rama Raja

170. Who entered into a treaty with the Portuguese to obtain the Monopoly of Horses?

- (a) Rama Raja
(b) Krishna Devaraya
(c) Harihar II (d) Devraya I

171. Who allied with the Reddy Kingdom to defeat Firoz Shah Bahmani?

- (a) Devraya II (b) Harihar II
(c) Krishna Devaraya
(d) Devraya I

172. Match the following

- | | |
|-------------------|--|
| (i) Shanksacharya | A. His commentary on Vedanta is com-piled in Sribhashya and Gita bhashya. |
| (ii) Kabir | B. admitted to his sect disciples from all castes, _____ and even among the Muslims. |
| (iii) Ramanuja | C. gave birth to the philosophy of Ektavad of Vedanta. |
| (iv) Ramananda | D. Representative poet-saint of Nirguna Bhakti sect. |

- | | A | B | C | D |
|-----|-------|-------|------|------|
| (a) | (ii) | (iii) | (iv) | (i) |
| (b) | (iii) | (iv) | (i) | (ii) |
| (c) | (iv) | (iii) | (i) | (ii) |
| (d) | (iii) | (i) | (ii) | (iv) |

173. Consider the following statements and mark the option which is correct.

- (i) Dadu Dayal was a devotee of Nirankar Brahma & Staumeh supporter of Nirguna school of Bhakti cult.
(ii) Guru Nanak started Langar & has

- work was compiled in the Adi Granth.
- (iii) Chaitanya was the most radical disciple of Ramananda.
- (a) ii & iii (b) all
(c) 1 & 2 (d) none
174. Who among the following said, "God is the breath of all Breaths"
- (a) Shankracharya
(b) Kabir (c) Guru Nanak
(d) Chaitanya
175. Who among the following is also known as crypto - Buddhist?
- (a) Ramanuja
(b) Ramananda
(c) Shankracharya
(d) Chaitanya
176. Match the following
- | | |
|---------------------|---|
| (i) Dadu Dayal | A. declared that Allah & Ram were names of the same God. |
| (ii) Shankaracharya | B. devotee of Nirankar Brahma & _____ supported of Nirguna School of Bhakti cult. |
| (iii) Kabir | C. emphasized True Education |
- | | A | B | C |
|-----|-------|-------|-------|
| (a) | (i) | (ii) | (iii) |
| (b) | (iii) | (i) | (ii) |
| (c) | (ii) | (iii) | (i) |
177. Consider the following statements and mark the option which is correct.
- (i) Shankar dev is also famous as Chaitanya of Assam.
- (ii) Tulsidas depicted Rama as the incarnaton of Vishnu.
- (iii) Nimbarkacharya published the Theory of Dwaith Advaitvad (Dualism - non dualism).
- (a) ii & iii (b) i & ii
(c) all of the above
(d) none of the above
178. Who among the following is also known as "Kabir of the Deccan"
- (a) Basava
(b) Nimbarkacharya
(c) Madhvacharya
(d) Tukaram
179. Consider the following statements and mark the option which is correct.
- (i) Narsi Mehta was expounder of Lingayat Sect and wrote Vachanas.
- (ii) Madhvacharya expounded the theory of Dwaitvad (Dualism) & was a devotee of Vishnu.
- (iii) Eknath was the saint of Maharashtra Dharma.
- (a) none of the above
(b) i & ii only (c) all of the above
(d) ii & iii
180. Match the following
- | | |
|----------------|---|
| (i) Mirabai | A. author of Ramcharit Manas |
| (ii) Tulsidas | B. follower of Krishna cult of Vaishnavism. |
| (iii) Basava | C. composed Marathi commentary of Bhagvat Gita. |
| (iv) Jnanadeva | D. expounder of Liagayat Sect. |
- | | A | B | C | D |
|-----|-------|-------|------|-------|
| (a) | (iii) | (iv) | (ii) | (i) |
| (b) | (i) | (iii) | (ii) | (iv) |
| (c) | (ii) | (i) | (iv) | (iii) |
| (d) | (ii) | (iii) | (i) | (iv) |
181. Consider the following statements and mark the option which is true.
- (i) Mimbaracharya identified Brahmana with Krishna. He was a Telugu Brahmin of Andhra

- Pradesh who spent most of his time in Vrindavan.
- (ii) The first great theme of the poetry of Surdas constitutes Krishna's Bal Lila.
- (iii) Namdev Said, "Hindu is Blind, then Muslim squint who knows it, is wiser than both, he is the servant of that name".
- (a) all of the above
(b) i & iii
(c) none of the above
(d) ii & iii
182. Consider the following statements and mark the option which is correct.
- (i) Guru Nanak believed in the doctrine of Karma and the theory of transmigration of souls.
- (ii) Ramanand was representative of Sagun Bhakti sect.
- (iii) Kabir defeated Buddhist scholastic Teachers.
- (a) i & iii
(b) all of the above
(c) i & ii
(d) none of the above
183. Match the following
- | | |
|-------------------------------|-----------------------|
| (i) Nizamuddin Auliya | A. Firdausi Order |
| (ii) Sheikh Bahauddin Zakaria | B. Chisti Order |
| (iii) Sheikh Abdulla | C. Sushra Wardi order |
| (iv) Badruddin Samarqandi | D. Shattariya order |
- | | | | |
|-----------|----------|----------|----------|
| A | B | C | D |
| (a) (ii) | (i) | (iv) | (iii) |
| (b) (iv) | (i) | (ii) | (iii) |
| (c) (iii) | (iv) | (i) | (ii) |
| (d) (ii) | (iii) | (i) | (iv) |
184. Match the following
- | | |
|---|-------------------|
| (i) Sheikh Nuruddin | A. Qadiriya order |
| (ii) Sheikh Abdul Qadir | B. Rishi Movement |
| (iii) Sajid Mohd. bin Yusuf-al Hussaini | C. Chisti order |
| (iv) Baba Farid | D. Gesu Daraz |
- | | | | |
|-----------|----------|----------|----------|
| A | B | C | D |
| (a) (ii) | (iv) | (i) | (iii) |
| (b) (iii) | (ii) | (iv) | (i) |
| (c) (ii) | (i) | (iv) | (iii) |
| (d) (iv) | (ii) | (iii) | (i) |
185. Who among the following was also known as 'Sidh' or perfect for his Mastery over jogic practices.
- (a) Nizammuddin Auliya
(b) Khwaja Moinuddin Chisti
(c) Baba Farid
(d) Qutubuddin Bakhtiyar Kaki
186. Which of the following, literally means 'Wondering Dervishes'?
- (a) Kubrawiyya order
(b) Qalandariya order
(c) Chisti order
(d) Shattariya order
187. Consider the following statements and mark the option which is true.
- (i) Sheikh Nuruddin started Rishi Movement and incorporated teachings of Yogi Lalla also called Lal Ded in Kashmir.
- (ii) The founder of Shattariya order in India & his disciples marched wearing soldiers uniform beating drums.
- (iii) Iltutmish was a devotee of Qutubuddin Bakhtiyar Kak and dedicated the Qutub Minar to him.
- (a) i & ii

- (b) none of the above
(c) all of the above
(d) ii & iii
188. Match the following
- | | |
|-------------------|---|
| (i) Kanqah | A. those who followed sharia. |
| (ii) Be-shara | B. Monastic organisation of the sufi. |
| (iii) Ba-shara | C. those who did not strictly follow Sharia |
| (iv) Furrow Marks | D. Kalibangan |
- | | | | |
|-----------|----------|----------|----------|
| A | B | C | D |
| (a) (ii) | (i) | (iii) | (iv) |
| (b) (i) | (ii) | (iii) | (iv) |
| (c) (iv) | (iii) | (ii) | (iv) |
| (d) (iii) | (i) | (ii) | (iv) |
189. Consider the following statements.
- (1) Haider Ali was the founder of Mysore.
 - (2) In the first Anglo Mysore war British defeated Haider Ali.
- Which of the above statements is / are true.
- (a) Both 1 & 2 (b) 1 only
(c) 2 only (d) Neither 1 nor 2
190. Consider the following statements.
- (1) Srirangapatnam treaty signed after the Second-Anglo Mysore War.
 - (2) Tipu Sultan died in 1799.
- Which of the above statements is / are true.
- (a) Both 1 & 2 (b) 2 only
(c) 1 only (d) Neither 1 nor 2
191. Consider the following statements.
- (1) Wallesely was the Governor at the time of the fourth Anglo-Mysore.
 - (2) Tipu assumed the title of Sultan in 1786.
 - (3) Devaraja & Nanaraja was related to Hyderabad.
- Which of the above statements is / are true.
- (a) 1 & 2 (b) 2 & 3
(c) 1 & 3
(d) All of the above
192. Consider the following statements.
- (1) Martanda Verma was the founder of Travancore.
 - (2) During Mysorean invasions on Travancore Rama Varma was the Ruler.
- Which of the above statements is / are true.
- (a) Both 1 & 2 (b) 1 only
(c) 2 only
(d) Neither 1 nor 2
193. Consider the following statements.
- (1) Treaty of Salabai was the outcome of Second Anglo-Maratha War.
 - (2) Arthur Wellesley was the main Architect of Second Anglo-Maratha War.
- Which of the above statements is / are true.
- (a) All of the above
(b) 1 only
(c) Neither 1 nor 2 (d) 2 only
194. Match the following
- | Place | Ruler |
|-------------|-------------|
| (1) Nagpur | (a) Bhosle |
| (2) Baroda | (b) Sindia |
| (3) Indore | (c) Gaikwad |
| (4) Gwalior | (d) Holkar |
- (a) 1 - a 2 - b 3 - c 4 - d
(b) 1 - a 2 - c 3 - d 4 - a
(c) 1 - b 2 - d 3 - a 4 - c
(d) 1 - c 2 - a 3 - b 4 - d
195. Consider the following statements.
- (1) Treaty of Rajpurghat with Lord Lake (British) signed with Bhosle.

- (2) Dalhousie was the Architect of Third Anglo-Maratha War.
Which of the above statements is / are true.
(a) Neither 1 nor 2
(b) 1 only
(c) 2 only (d) Both 1 & 2
196. Consider the following statements.
(1) Guru Gobind Singh was the contemporary to Bahadur Shah I.
(2) Banda Bahadur's revolt was suppressed by Aurangzeb.
Which of the above statements is / are true.
(a) Both 1 & 2 (b) 2 only
(c) 1 only
(d) Neither 1 nor 2
197. Consider the following statements.
(1) Jats Revolt against the Mughal authority started from the time of Aurengzeb.
(2) Churaman & Bodan Singh founded the Jat State of Bharatpur.
Which of the above statements is / are true.
(a) Both 1 & 2 (b) 1 only
(c) Neither 1 nor 2 (d) 2 only
198. In the Later Mughal period there are some states were established by the Mughal provincial governors, which state is not in that list.
(a) Awadh (b) Bengal
(c) Hyderabad
(d) None of these
199. Consider the following statements.
(1) Ahmad Shah to grant the title of Burhan-ul-mulk to Saadat Khan.
(2) Chin Qulich Khan took the title of Nizam-ul-mulk Asaf Khan.
(3) Chin Qulich Khan was the leader of the Turani Party.
Which of the above statements is / are true.
(a) 2 & 3 (b) 1 & 3
(c) All of the above (d) 1 & 2
200. Consider the following statements.
(1) British supported Nasir Jung in a war of succession against Muzaffar Jung.
(2) Nizam of Hyderabad was neutral in the second Anglo-Mysore War.
Which of the above statements is / are true.
(a) 1 & 2 (b) 2 & 3
(c) All of the above (d) 1 & 3
201. Consider the following statements.
(1) Murshid Kuli Khan was contemporary to Jahadar Shah.
(2) Anwar-ud-din as the Nawab of Carnatic murdered by Chanda Sahib with the help of French.
Which of the above statements is / are true.
(a) Both 1 & 2 (b) 2 only
(c) Neither 1 nor 2 (d) 1 only
202. According to their Ruling period Arrange the following Bengal Success.
(1) Shuja-ud-din
(2) Murshid Kuli Khan
(3) Alivardi Khan
(4) Siraj-ud-daula.
(a) 1, 2, 3, 4
(b) 2, 1, 4, 3
(c) 2, 1, 3, 4 (d) 4, 3, 1, 2
203. Under the tenure of Siraj-ul-daula a alliance made by some people to dethrone him who was not in that alliance.

- (a) Jagat Seth (b) Raja Janki Ram
(c) Manik Chand
(d) None of these
204. Consider the following statements about Black hole tragedy.
- (1) During Black hole tragedy Murshid Kuli Khan was the Nawab of Bengal.
(2) Holwell was one of the Survivor of this tragedy.
Which of the above statements is / are true.
- (a) 1 2only (b) 1 only
(c) Neither 1 nor 2 (d) Both 1 & 2
205. Consider the following statements about Battle of Plassey.
- (1) The English continued fortification of Fort William disregarding the orders of Nawab was one of the main reasons of Battle.
(2) Mir Jafar dethroned Sir-ud-daula with the help of Clive.
Which of the above statements is / are true.
- (a) 1 only (b) Both 1 & 2
(c) 2 only (d) Neither 1 nor 2
206. Consider the following statements.
- (1) British were granted the Zamindari of Burdwan, Midnapore & Chittagon by Mir Jafar.
(2) As an Nawab of Bengal Mir Kasim was the replacement of Mir Jafar.
Which of the above statements is / are true.
- (a) 2 only
(b) 1 only
(c) Both 1 & 2
(d) Neither 1 nor 2
207. Consider the following statements about Battle of Buxar.
- (1) Mir Kasim formed in alliance with Shah Alam II & Shuja-ud-daula of Awadh.
(2) The combined forces defeated Britishers.
Which of the above statements is / are true.
- (a) Both 1 & 2
(b) 2 only
(c) 1 only
(d) Neither 1 nor 2
208. Consider the following statements about Treaty of Allahabad.
- (1) Treaty of Allahabad was signed in 1765.
(2) Mir Kasim granted the diwani of Bengal, Bihar & Orissa to the company.
(3) Treaty of Allahabad gave the diwani rights from Nawab to the company.
Which of the above statements is / are true.
- (a) All of the above
(b) 1 & 2
(c) 1 & 2
(d) 2 & 3 only
209. Consider the following statements about the Regulating Act of 1773.
- (1) Act established the office of Governor-General at Fort William.
(2) Warren Hastings was appointed as the Governor of Bengal in 1773.
Which of the above statements is / are true.
- (a) 1 only (b) 2 only
(c) Neither 1 nor 2 (d) Both 1 & 2

210. Match the following

Year	Incidents
(1) 1698	(a) Farrukhsiyar granted duty free trading rights to East India Company
(2) 1665	(b) Dutch Company received exemption from paying tolls
(3) 1717	(c) Britishers got Zamindari rights in Kolikata, Sultanutia & Gobindapur.
(4) 1652	(d) East India Company granted exemption for paying toll tax.
(a) 1 - c 2 - b 3 - a 4 - d	
(b) 1 - c 2 - a 3 - b 4 - d	
(c) 1 - c 2 - d 3 - b 4 - a	
(d) 1 - d 2 - c 3 - a 4 - b	

211. Consider the following statements.

- (1) Till the first half of the eighteenth century in terms of trade. India was superior to any European Country.
 - (2) The Economic History of India written by Dadabhai Naoroji.
- Which of the above statements is / are true.
- (a) Both 1 & 2 (b) 1 only
(c) 2 only (d) Neither 1 nor 2

212. Consider the following statements.

- (1) The two most important forms of drain of wealth were Home Charges & Council Bills.
 - (2) Council Bills were the actual means through which money was transferred.
- Which of the above statements is / are true.
- (a) 1 only (b) 2 only
(c) Both 1 & 2 (d) Neither 1 nor 2

213. Consider the following statements about permanent settlement.

- (1) Warren Hastings known as the father of permanent settlement.
 - (2) The land revenue under permanent settlement was to be fixed.
 - (3) The Zamindars were to pay a fixed amount of revenue by the sun-set of a particular day.
- Which of the above statements is / are true.

- (a) All of the above (b) 1 & 2
(c) 1 & 3 (d) 2 & 3

214. Consider the following statements about Ryotwari Settlement.

- (1) Thomas Munro give the shape to Ryotwari settlement.
- (2) The Ryotwari Settlement technically created individual proprietary rights in land which were vested in peasants.

Which of the above statements is / are true.

- (a) Both 1 & 2 (b) 1 only
(c) 2 only (d) Neither 1 nor 2

215. Consider the following statements about Mahalwari.

- (1) Holt Mackenzie devised the Mahalwari system.
- (2) The settlement was to be made village by village & estate (Mahal) by estate.
- (3) The state reserved to itself the right of direct management of the agricultural economy.

Which of the above statements is / are true.

- (a) 1 & 2 (b) All of the above
(c) 2 & 3 (d) 1 & 3

216. Consider the following statements.

- (1) Ramakrishna Mission was established by Swami Paramhansa in 1896.
- (2) Sir Sayaid Ahmed Khan founded the Aligarh Scientific Society.
- (3) M.G. Ranade started Vidhawa Vivaha uttejaka Mandal Society for Widow remarriage.

Which of the above statements is / are true.

- (a) 1 & 2 (b) 2 & 3
- (c) 1 & 3 (d) All of the above

217. Consider the following statements.

- (1) Arya Samaj was founded by Dayanand Saraswati in 1885.
- (2) Dayanand Saraswati established Gaurakshini Sabhas.

Which of the above statements is / are true.

- (a) 2 only (b) 1 only
- (c) Both 1 & 2 (d) Neither 1 nor 2

218. Consider the following statements.

- (1) 'A nation in making' written by Dadabhai Naoroji.
- (2) Hindu College was founded in Calcutta with encouragement from David Hare & Rammohan Roy.
- (3) Asiatic Society of Bengal founded by David Hare.

Which of the above statements is / are true.

- (a) 1 & 3 (b) 2 & 3
- (c) 1 & 2 (d) All of the above

219. Consider the following statements about Raja Ram Mohan Roy.

- (1) Raja Saheb viewed British Rule as beneficial.
- (2) The three main influences in the

Raja's thought were Vedantic, Islamic & Christianity.

- (3) He was the founder of Brahma Samaj.

Which of the above statements is / are true.

- (a) 1 & 2 (b) 2 & 3
- (c) 1 & 3 (d) All of the above

220. Consider the following statements about Brahmo Samaj.

- (1) Tattvabodhini Patrika was the mouth piece of Brahmo Samaj.
- (2) In 1865 there was a split when Keshav Chand Sen & his followers broke away.
- (3) The role of the Brahmo Samaj as the first intellectual movement.

Which spread the ideas of rational & enlightenment in Modern India.

- (a) All of the above (b) 1 & 2 only
- (c) 2 & 3 only (d) 1 & 3

221. Consider the following statements about Arya Samaj.

- (1) Arya Samaj was founded by Dayanand Saraswati at Rajkot.
- (2) The Samaj does not believe in caste based on birth.

Which of the above statements is / are true.

- (a) 1 only (b) Both 1 & 2
- (c) 2 only
- (d) Neither 1 nor 2

222. Consider the following statements about Swami Vivekanand.

- (1) Vivekanand represented Hinduism to the parliament of Religious convened at Chicago in 1893.
- (2) He was the founder of Ramakrishna Mission.

- Which of the above statements is / are true.
- (a) 2 only (b) Both 1 & 2
(c) 1 only
(d) Neither 1 nor 2
223. Consider the following statements about Theosophical society.
- (1) Society was founded by Madame Blavatsky & Colonel Olcott.
(2) Society's headquarter was in Adyar (Madras).
- Which of the above statements is / are true.
- (a) 1 only
(b) 2 only
(c) Neither 1 nor 2
(d) Both 1 & 2
224. Consider the following statements.
- (1) M.G. Ranade widely accepted as the 'father of renaissance' in western India.
(2) Prarthana Samaj was founded in 1867.
- Which of the above statements is / are true.
- (a) Both 1 & 2 (b) 1 only
(c) 2 only (d) Neither 1 nor 2
225. Consider the following statements.
- (1) Mahima movement was founded in Orissa.
(2) Dev Samaj founded by Keshav Chand Sen.
- Which of the above statements is / are true.
- (a) 2 only (b) 1 only
(c) Both 1 & 2 (d) Neither 1 nor 2
226. Consider the following statements.
- (1) Bharat Dharma Mahamandala was an orthodox organization of educated Hindus.
- (2) Madras Hindu Social reforms Association was founded by Viresalingam Pantulu.
- Which of the above statements is / are true.
- (a) 1 only (b) 2 only
(c) Both 1 & 2 (d) Neither 1 nor 2
227. Consider the following statements.
- (1) Dharma Sabha was founded by Radhakant Deb.
(2) Gopal Hari Deshmukh was popularly known as Lokahi tawadi.
(3) Radhswami movement was founded by Shiv Dayal Saheb.
- Which of the above statements is / are true.
- (a) 1 & 2 (b) 2 & 3
(c) 1 & 3
(d) All of the above
228. Consider the following statements.
- (1) The Seva Sadan was founded by Behram J. Malabari.
(2) The Servants of India Society was founded by Tilak.
- Which of the above statements is / are true.
- (a) 1 only (b) 2 only
(c) Both 1 & 2 (d) Neither 1 nor 2
229. Consider the following statements.
- (1) Indian National Social conference was founded by M.G. Ranade.
(2) The Social Service league was founded by Narayan Malhar Joshi.
- Which of the above statements is / are true.
- (a) 1 only (b) Both 1 & 2
(c) 2 only (d) Neither 1 nor 2

230. Consider the following statements.

- (1) Rahanumai Mazdayan Sabha was a social religious reform of the Muslim in India.
- (2) Syed Ahmed Khan was the first Muslim President of congress.

Which of the above statements is / are true.

- (a) 1 only (b) 2 only
(c) Neither 1 nor 2 (d) Both 1 & 2

231. Consider the following statements about Sir Syed Ahmad Khan.

- (1) At the time of the Rebellion of 1857 Syed Ahmad was the Amin of Bijnor.
- (2) He founded Muhammandan Anglo-Oriental College at Aligarh.
- (3) He was the founding member of India National Congress.

Which of the above statements is / are true.

- (a) All of the above (b) 2 & 3
(c) 1 & 2 (d) 1 & 2

232. Consider the following statements.

- (1) Faraidi Movement spread in East Bengal.
- (2) Syed Ahmad Barelwi was the founder of Wahabi movement.

Which of the above statements is / are true.

- (a) 1 & 2 only (b) 1 only
(c) 2 only (d) Neither 1 nor 2

233. Consider the following statements.

- (1) Mirza Ghulam Ahmad known as the father of Ahamadiya movement.
- (2) This movement was based on the principles of a universal religion of all humanity.

Which of the above statements is / are true.

- (a) 1 only (b) Both 1 & 2
(c) 2 only (d) Neither 1 nor 2

234. Consider the following statements about movement.

- (1) The movement was founded by Qasim Nahautavi & Rashid Ahmad Gangohi.
- (2) To coperated with the congress in its activites was the main objective of this movement.

Which of the above statements is / are true.

- (a) 1 only (b) 2 only
(c) Both 1 & 2
(d) Neither 1 nor 2

235. Consider the following statements.

- (1) Jyotiba Phule was the founder of Satya Shodhak Samaj.
- (2) Aravippuram movement launched by Ramaswami Naikar.
- (3) Self Respect movement launched by Narain Guru.

Which of the above statements is / are true.

- (a) All of the above (b) 2 & 3
(c) 1 only (d) 1 & 3

236. Consider the following statements.

- (1) Widow Marriage Act passed in 1856.
- (2) D.K. Karve founded India's first Women's University in Bombay.
- (3) The Child Marriage restraint Act popularly known as Sarda Act.

Which of the above statements is / are true.

- (a) 1 & 2 (b) 2 & 3
(c) 1 & 3 (d) All of the above

237. Consider the following statements about Illbert Bill.

- (1) Illbert Bill was introduced in Legislative Council during the era of Lord Ripon.
- (2) Bill arrested that the Indian Judges were not fit to administer Justice of a white offender.
- (3) The Anglo Indian Community was in favour to this Bill.

Which of the above statements is / are true.

- (a) All of the above (b) 1 & 3
(c) 1 & 2 (d) 2 & 3

238. Which Governor General once said that Indians are cheats.

- (a) Lord Curzon
- (b) Lyutton
- (c) Dalhousie
- (d) Minto

239. Consider the following statements.

- (1) British Indian Association Founded in 1851.
- (2) The Indian League was founded by Surendranath Banerjee.

Which of the above statements is / are true.

- (a) 1 only
(b) Both 1 & 2
(c) Neither 1 nor 2 (d) 2 only

240. Consider the following statements.

- (1) Prarthna Samaj founded in 1867 by Ranade.
- (2) Madras Mahajan Sabha was founded in 1884.

Which of the above statements is / are true.

- (a) 1 only (b) 2 only
(c) Both 1 & 2 (d) Neither 1 nor 2

241. Consider the following statements.

- (1) Saligram idol eare is related to Lokmanya Tilak.
- (2) Vernacular Press Act passed during Lord Lytton's tenure.
- (3) W.C. Banerjee was the first president of Indian National Congress.

Which of the above statements is / are true.

- (a) All of the above (b) 1 & 2 only
(c) 1 & 3 only (d) 2 & 3

242. Consider the following statements.

- (1) Lord Curzon known as the father of Indian Nationalism.
- (2) Muslim League came into existence in 1906.

Which of the above statements is / are true.

- (a) Both 1 & 2 (b) 1 only
(c) 2 only
(d) Neither 1 nor 2

243. Consider the following statements about the provisions of Indian council Act of 1861.

- (1) Indians could be nominated to the Supreme Legislative Council.
- (2) The members were to be nominated by Governor-General.
- (3) Local Legislations to be set up in Mumbai.

Which of the above statements is / are true.

- (a) All of the above (b) 1 & 2 only
(c) 2 & 3 only (d) 1 & 3

244. Consider the following statements about Indian Council Act of 1892.

- (1) The number of members of councils of Bengal & North-Western

- provinces was to be raised to 20 & 15 respectively.
- (2) The Act allowed the members to discuss the budget & offer suggestions for its improvement. Which of the above statements is / are true.
- (a) 1 only (b) 2 only
(c) Both 1 & 2 (d) Neither 1 nor 2
245. Consider the following statements.
- (1) New Lamps for old (Book) written by Aurbindo Ghosh.
(2) Tilak used the Ganpati Festival to raise awareness Nationalism.
(3) Gaorakshini Sabha founded by Tilak.
Which of the above statements is / are true.
- (a) All of the above (b) 1 & 2
(c) 2 & 3 (d) 1 & 3
246. Consider the following statements.
- (1) Hindu mela or National Mela founded by Nabagopal Mitra.
(2) The extremists made the demand for Swaraj or Home Rule.
Which of the above statements is / are true.
- (a) Both 1 & 2 (b) 1 only
(c) 2 only
(d) Neither 1 nor 2
247. Consider the following statements.
- (1) The Swadeshi-cum Boy cott movement was launched on August 7, 1905 at a meeting in Calcutta Town Hall.
(2) National College was formed by Surendranath Banerjee in 1906.
Which of the above statements is / are true.
- (a) Both 1 & 2 (b) 2 only
(c) 1 only (d) Neither 1 nor 2
248. Consider the following statements.
- (1) During partition of Bengal (1905) Gokhale was the congress president.
(2) In 1907 Surat Congress session the extremist suggest Lajpat Rai's name for the presidentship.
(3) British government council partition of Bengal in 1911.
Which of the above statements is / are true.
- (a) 1 & 2 (b) 2 & 3
(c) 1 & 3 (d) All of the above
249. Which Vice-Roy's tenure in India known as the full of missions, omissions & commissions.
- (a) Lord Lytton (b) Lord Curzon
(c) Lord Irwin (d) Lord Ripon
250. Consider the following statements.
- (1) Bhupendra Datta edited Yugantar during National movement.
(2) Aurbindo Ghosh was related to Yugantar.
(3) Collector of Nasik Mr. Jackson was assassinated in 1915.
Which of the above statements is / are true.
- (a) 1 & 2 (b) 2 & 3
(c) 1 & 3 (d) All of the above
251. Consider the following statements.
- (1) Savarkar brothers started an association which was called Mitra Mela in 1904.
(2) India House founded by Shyam Ji Krishna Verma.
(3) 'Indian War of Independence' was originally written in English.

- Which of the above statements is / are true.
- (a) All of the above (b) 2 & 3
(c) 1 & 2 only (d) 1 & 3
252. Consider the following statements.
- (1) Curzon Willie was shot dead by Madan Lal Dhingra.
(2) Ghadar Party was established in USA.
- Which of the above statements is / are true.
- (a) 1 only (b) 2 only
(c) Neither 1 nor 2
(d) Both 1 & 2
253. Consider the following statements about Kamagata Maru incident.
- (1) Kamagata Maru incident hapen in 1916.
(2) Baba Gurdit Singh was related to this incident.
- Which of the above statements is / are true.
- (a) Both 1 & 2 (b) 2 only
(c) Neither 1 nor 2 (d) 1 only
254. Consider the following statements about Ghadar Party.
- (1) Lala Har Dayal along with others founded Ghadar party.
(2) The party established its branches in Hong Kong, Manila, Bangkok, Shanghai & Panama.
- Which of the above statements is / are true.
- (a) Both 1 & 2
(b) 1 only
(c) 2 only
(d) Neither 1 nor 2
255. Consider the following statements about Morley-Minto reform.
- (1) It increased the membership of non officials in the imperial & provincial legislative councils.
(2) The Act provided for the appointment of an Indian to the Viceroy's executive council.
(3) The members could introduce legislative proposals but could not enact laws.
- Which of the above statements is / are true.
- (a) 1 & 2 (b) 2 & 3
(c) All of the above (d) 1 & 3
256. Consider the following statements.
- (1) Delhi Darbar was held in 1911 during the viceroyalty of Lord Hardinge.
(2) Amir Chand, Avadh Bihari, Balmukund & Basanta Kumar Biswas received capital punishment in Lahore Bomb case.
- Which of the above statements is / are true.
- (a) 1 only
(b) 2 only
(c) Neither 1 nor 2
(d) Both 1 & 2
257. Consider the following statements about Lucknow pact (1916).
- (1) In the Central Legislature one third of the elected Indian members should be muslims.
(2) Ras Bihari Bose the congress president in 1916.
- Which of the above statements is / are true.
- (a) 2 only (b) 1 only
(c) Both 1 & 2
(d) Neither 1 nor 2

258. Consider the following statements about montague - Chelmsford reform.
- (1) Set up dyarchy in provinces.
 - (2) The transferred department were given to Indian Ministers.
 - (3) The Governor was to preside over both wings of the executive.
 - (4) A Second Indian was to be added to the Governor - General's executive council.
- Which of the above statements is / are true.
- (a) All of the above (b) 1 & 2
(c) 2 & 3 (d) 3 & 4
259. Consider the following statements.
- (1) Lord Irwin appointed the sedition committee or Rowlatt commission.
 - (2) Sir Sankaran Nair resigned his membership of the Viceroy's executive council in the protest of Jallianwala Massacre.
 - (3) Udham Singh shot dead Michael O' Dwyer.
- Which of the above statements is / are true.
- (a) All of the above (b) 1 & 2 only
(c) 2 & 3 (d) 1 & 3
260. Consider the following statements.
- (1) October 17, 1919 was observed as the Khilafat day at an all India scale.
 - (2) At a special session of the Indian national congress at Calcutta (September 1920) passed the resolution to launch the non-cooperation movement.
- Which of the above statements is / are true.
- (a) Both 1 & 2 (b) 1 only
- (c) 2 only
(d) Neither 1 nor 2
261. Consider the following statements about the programme of Non cooperation movement.
- (1) Surrender of titles & honorary offices.
 - (2) Withdrawal of children from schools & colleges
 - (3) Boycott of foreign goods.
- Which of the above statements is / are true.
- (a) 1 & 2 (b) All of the above
(c) 2 & 3 (d) 1 & 3
262. Consider the following statements.
- (1) The non cooperation movement were suspended after the Chauri Chaura Incident.
 - (2) Gandhi Ji faced trial (March 1922) in Mumbai.
 - (3) Gandhi took full responsibility of Chauri Chaura.
- Which of the above statements is / are true.
- (a) All of the above (b) 1 & 2
(c) 2 & 3 (d) 1 & 3
263. Consider the following statements.
- (1) The founder of the Indian Communism was M.N. Roy.
 - (2) M.N. Roy founded communist party of India in Kanpur.
- Which of the above statements is / are true.
- (a) 1 only (b) 2 only
(c) Both 1 & 2 (d) Neither 1 nor 2
264. Match the following
- | Party | State |
|----------------------------|--------|
| (1) Labur Swaraj party (A) | Madras |
| (2) Kirti Kishan party (B) | Bengal |

- (3) Congress Labour (C) Punjab Party
- (4) Labour Kisan Party(D) Mumbai
- (a) 1 - a 2 - b 3 - c 4 - d
- (b) 1 - b 2 - c 3 - d 4 - a
- (c) 1 - c 2 - d 3 - b 4 - a
- (d) 1 - d 2 - a 3 - c 4 - b
265. Consider the following statements.
- (1) All India trade Union Congress held its first session in Kanpur.
- (2) Meerut conspiracy case's accused were defended by J.L. Nehru, M.A. Ansari & M.C. Chagla.
- Which of the above statements is / are true.
- (a) 1 only (b) Both 1 & 2
- (c) 2 only (d) Neither 1 nor 2
266. Consider the following statements about CSP.
- (1) Congress socialist party was formed in 1934.
- (2) J.L.Nehru & base did not support CSP.
- (3) The Cabinet Mission plan was rejected by CSP.
- Which of the above statements is / are true.
- (a) All of the above (b) 1 & 2
- (c) 2 & 3 (d) 1 & 3
267. Consider the following statements.
- (1) Under the presidentship of C.R. Das, Swaraj party formed in 1922.
- (2) Swaraj party win 42 out of 101 elective seats in the central legislative assembly.
- Which of the above statements is / are true.
- (a) Both 1 & 2 (b) 1 only
- (c) 2 only
- (d) Neither 1 nor 2
268. Consider the following statements.
- (1) Hindu Mahasabha founded in 1918 under the presidentship of Madan Mohan Malviya.
- (2) Fazl-i-Husain was related to unionist party of Punjab.
- Which of the above statements is / are true.
- (a) 1 only (b) 2 only
- (c) Both 1 & 2 (d) Neither 1 nor 2
269. Consider the following statements.
- (1) The Nagpur Flag satyagraha was started in mid-1923.
- (2) Vaikom Satyagraha was fought for temple entry.
- Which of the above statements is / are true.
- (a) 1 only (b) Both 1 & 2
- (c) 2 only (d) Neither 1 nor 2
270. Consider the following statements.
- (1) Simon Commission enumerated two features of Indian states, British territory & not British subjects.
- (2) The Government of India Act of 1935 proposed a system of federation.
- Which of the above statements is / are true.
- (a) 1 only (b) 2 only
- (c) Neither 1 nor 2 (d) Both 1 & 2
271. Consider the following statements.
- (1) The Butler Committees report (1929) rankly said that the princes had no sovereign authority.
- (2) Gandhi start Salt Satyagraha in August 1929.
- Which of the above statements is / are true.

- (a) 1 only (b) 2 only
(c) Both 1 & 2 (d) Neither 1 nor 2
272. Consider the following statements about All India states people's conference.
- (1) It took shape in 1927.
(2) Balwant Rai Mehta, Manilal Kothari & G.R. Abhayankar was the leader.
(3) Its headquarter was based in Delhi.
Which of the above statements is / are true.
- (a) All of the above
(b) 1 & 3 only
(c) 1 & 2 only (d) 2 & 3
273. Consider the following statements about Simon Commission.
- (1) Indian statutory commission known as Simon Commission.
(2) Commission consisted 9 members.
(3) Sir John-Simon was the Chief of Simon Commission.
Which of the above statements is / are true.
- (a) 1 & 2 (b) 1 & 3
(c) All of the above (d) 2 & 3
274. Consider the following statements.
- (1) Indian National Congress meet in Calcutta to boycott Simon Commission.
(2) Muslim League supported Simon Commission.
Which of the above statements is / are true.
- (a) 1 only (b) 2 only
(c) Both 1 & 2 (d) Neither 1 nor 2
275. Of the 29, four revolutionaries were sentenced to death in Kakori case. Which is not in the list.
- (a) Chandra Shekhar Azad.
(b) Roshan Lal
(c) Rajender Lahiri
(d) Asfaqullah Khan
276. Consider the following statements.
- (1) Bhagat Singh & Batu Keshwar Dutt threw two crude bombs in central legislative Assembly.
(2) Bhagat Singh, Sukhdev & Rajguru were hanged on March 23, 1931.
Which of the above statements is / are true.
- (a) 1 only (b) 2 only
(c) Both 1 & 2 (d) Neither 1 nor 2
277. Consider the following statements.
- (1) Subhas Chandra Bose was related to the Anushilan group.
(2) Indian Republican Army was founded by Surya Sen.
Which of the above statements is / are true.
- (a) 1 only
(b) 2 only
(c) Neither 1 nor 2
(d) Both 1 & 2
278. Consider the following statements about Nehru report.
- (1) Nehru report was headed by Motilal Nehru.
(2) The list of central & provincial subjects shall be provided in the schedule.
(3) Universal adult franchise for all those who have attained the age of 18.
Which of the above statements is / are true.
- (a) All of the above (b) 1 & 3
(c) 2 & 3 (d) 1 & 2

279. Consider the following statements about the main points of Jinnah's 14 points Charter.
- (1) In the central legislature muslim representation shall be 1/3rd of the total seats.
 - (2) The residuary powers should vest in the provinces.
 - (3) Separation of Sindh should be postponed.
- Which of the above statements is / are true.
- (a) 1 & 2 (b) 1 & 3
 - (c) 2 & 3 (d) All of the above
280. Consider the following statements about the Lahore session of congress (1929).
- (1) Lahore session held under the presidency of J.L. Nehru.
 - (2) The congress issues a call to the countrymen to celebrate 26 January 1930 as Poorna Swarajya day.
- Which of the above statements is / are true.
- (a) 1 only (b) 2 only
 - (c) Both 1 & 2 (d) Neither 1 nor 2
281. Consider the following statements about the programmes of civil disobedience movement.
- (1) Picketing of shops dealing in liquor.
 - (2) Ban on foreign cloth.
 - (3) Boycott of law courts.
- Which of the above statements is / are true.
- (a) 1 & 2 (b) All of the above
 - (c) 1 only (d) 2 only
282. Consider the following statements.
- (1) Abdul Ghaffar Khan formed Khudai Khidmatgar.
 - (2) The Hindu Muslim Unity was totally missing in Civil disobedience movement.
- Which of the above statements is / are true.
- (a) 1 only (b) 2 only
 - (c) Neither 1 nor 2
 - (d) Both 1 & 2
283. Consider the following statements.
- (1) Muslim League did not participate in the First Round Table Conference.
 - (2) Ambedkar participated in all the round table conferences.
- Which of the above statements is / are true.
- (a) 2 only (b) 1 only
 - (c) Both 1 & 2
 - (d) Neither 1 nor 2
284. Consider the following statements about Gandhi-Irwin pact features.
- (1) Return of confiscated lands not yet sold to third parties.
 - (2) Immediate release of all political prisoners.
 - (3) Pact was concluded on 5 March 1931.
- Which of the above statements is / are true.
- (a) 1 & 2 only (b) 2 & 3
 - (c) All of the above (d) 1 & 3
285. Consider the following statements.
- (1) Gandhi attended the Second Round Table Conference.
 - (2) The 2nd Round table conference was meeting in the context of world economic crisis.
- Which of the above statements is / are true.

- (a) 1 only (b) Both 1 & 2
(c) Neither 1 nor 2 (d) 2 only
286. Consider the following statements.
- (1) Communal award announced on 10 August 1932.
 - (2) The Award gave recognition to the Harijans as a minority.
 - (3) Award accepted the demand of Muslims, Sikhs, Indian for separate electorate.
- Which of the above statements is / are true.
- (a) All of the above
(b) 1 & 2 only
(c) 2 & 3 (d) 1 & 3
287. Consider the following statements about pund pact.
- (1) Agreement was sign on 26 September 1932.
 - (2) 148 seats were reserved against 71 in the award.
- Which of the above statements is / are true.
- (a) 1 only (b) 2 only
(c) Both 1 & 2 (d) Neither 1 nor 2
288. Consider the following statements about 3rd round table conference.
- (1) The invitation for the conference was sent only to those perons who were loyal to the government.
 - (2) The Biggest outcome of this conference was Government of India Act 1935.
- Which of the above statements is / are true.
- (a) 1 only (b) 2 only
(c) Neither 1 nor 2 (d) Both 1 & 2
289. Consider the following statements about the provincial elections of 1937.
- (1) In the Punjab, the Unionist party & the Muslim League formed a coalition government int he provincial election of 1937.
 - (2) H.S. Suhrawardy became premier of Sindh.
- Which of the above statements is / are true.
- (a) 1 only (b) 2 only
(c) Neither 1 nor 2 (d) Both 1 & 2
290. "I would like to see the Punjab, NWFP, Sindh & Baluchistan" amalgamated into a single state".
- Who had given this statement during national movement.
- (a) Jinnah (b) Mohammad Ali
(c) Md. Iqbal (d) Khali Kujamma
291. Consider the following statements.
- (1) Muslim League appointed a committee headed by Raja of Pirpur to investigate Muslim complaints against the congress governments & submit a report.
 - (2) Asbab-e-Bagawat written by Md. Ali Jinnah.
- Which of the above statements is / are true.
- (a) Both 1 & 2 (b) 1 only
(c) Neither 1 nor 2 (d) 2 only
292. Consider the following statements.
- (1) Muslim League celebrated the day December 22, 1939 as the deliverance day.
 - (2) Muslim League at Karachi Session (1940) passed the in famous Pakistan Resolution.
- Which of the above statements is / are true.
- (a) 1 only (b) 2 only
(c) Both 1 & 2
(d) Neither 1 nor 2

293. Consider the following statements.
- (1) Muslim League supported the August Offer (1940).
 - (2) August offer came in the form of a statement by the Viceroy on 8 August 1940.
- Which of the above statements is / are true.
- (a) 1 only (b) 2 only
 - (c) Neither 1 nor 2 (d) Both 1 & 2
294. Consider the following statements.
- (1) Gandhi termed Cripps proposal as a post-dated cheque on a crashing bank.
 - (2) In Satara a parallel government was set up during Quit India movement.
- Which of the above statements is / are true.
- (a) 1 only (b) 2 only
 - (c) Both 1 & 2 (d) Neither 1 nor 2
295. Consider the following statements.
- (1) Rash Behari Bose was the chairman of Indian Independence league.
 - (2) Subhash Chandra Bose founded Azad Hind Fauz.
- Which of the above statements is / are true.
- (a) 2 only (b) Both 1 & 2
 - (c) Neither 1 nor 2
 - (d) 1 only
296. Consider the following statements.
- (1) Subhash Chandra Bose established a provisional Government of Free India at Germany.
 - (2) Bose acclaimed as Netaja by German Women.
- Which of the above statements is / are true.
- (a) 2 only (b) 1 only
 - (c) Neither 1 nor 2 (d) Both 1 & 2
297. Consider the following statements about Raja Gopalachari Formula.
- (1) Any transfer of population shall only be an absolutely voluntary basis.
 - (2) In the event of separation mutual agreement shall be entered.
 - (3) Jinnah Supported Formula.
- Which of the above statements is / are true.
- (a) All of the above
 - (b) 1 & 2 only
 - (c) 2 & 3 (d) 1 & 3
298. Consider the following statements about Wavell plan.
- (1) The executive council would work under the Government of India Act 1935.
 - (2) Hindus & Muslims would have equal representation in the executive council.
 - (3) New Government would work like a provisional national government.
- Which of the above statements is / are true.
- (a) 1 & 2 only (b) 2 & 3
 - (c) All of the above (d) 1 only
299. Consider the following statements about Simla Conference.
- (1) Assembled at Simla on 25th June 1945.
 - (2) Abul Kalam Azad participate as Congress President.
 - (3) Gandhi did not attend the conference.
- Which of the above statements is / are true.

- (a) 1 & 2 only (b) 2 & 3 only
(c) 1 & 3
(d) All of the above
300. Consider the following statements about Royal Indian Navy Mutiny.
- (1) Royal Indian navy rose in rebellion on 18 February 1946.
 - (2) Talwar (Ship) went on hunger strike.
 - (3) B.C. Dutt was the leader of this mutiny.
- Which of the above statements is / are true.
- (a) All of the above
(b) 1 & 2 only
(c) 2 & 3
(d) 1 & 3
301. There were three members in the Cabinet Mission. Which is not in the list.
- (a) Pethick Lawrence
 - (b) Sir John Simon
 - (c) A.V. Alexander
 - (d) Stafford Cripps.
302. Consider the following statements.
- (1) Appointment of the cabinet mission was a virtual declaration of India's independence.
 - (2) Cabinet Mission plan consisted of a federal government with a limited number of subjects
- Which of the above statements is / are true.
- (a) 1 only (b) 2 only
(c) Both 1 & 2 (d) Neither 1 nor 2
303. Consider the following statements about recommendations of Cabinet Mission Plan.
- (1) The Unity of India had to be retained.
 - (2) The princely states would retain all subjects.
 - (3) The constituent assembly was to consist of 209.
- Which of the above statements is / are true.
- (a) 1 & 3 (b) 2 & 3
(c) All of the above (d) 1 & 2
304. Consider the following statements about the elections to the constituent Assembly.
- (1) Congress Captured 199 seats.
 - (2) Out of 78 Muslim seats League got 73.
 - (3) 210 general seats allotted to the British Indian provision.
- Which of the above statements is / are true.
- (a) All of the above (b) 1 & 2
(c) 2 & 3 (d) 1 & 3
305. Consider the following statements.
- (1) Direct Action day (Muslim league) fixed for August 16, 1946.
 - (2) Initially League supported the Cabinet Mission Plan.
- Which of the above statements is / are true.
- (a) 1 only
(b) Both 1 & 2
(c) 2 only (d) Neither 1 nor 2
306. Consider the following statements about the Interim Government.
- (1) The Interim Government was sworn in on September 2, 1946.
 - (2) It was composed of 14 members.
 - (3) Jawahar Lal nehru was nominated as its Vice President.
- Which of the above statements is / are true.

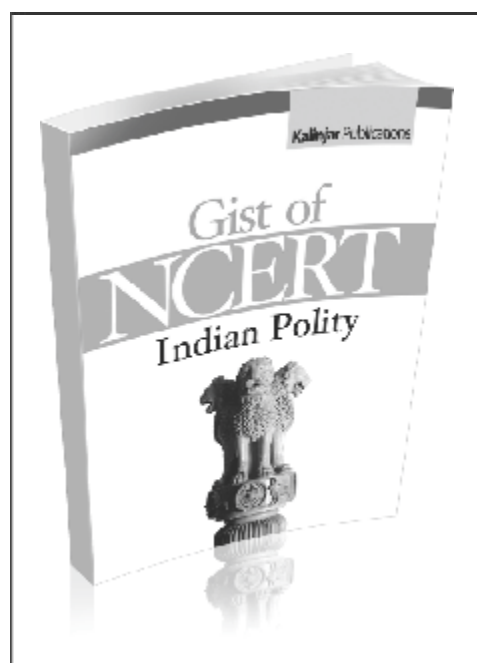
- (a) 1 & 2
(b) 2 & 3
(c) 1 & 3
(d) All of the above
307. Consider the following statements.
(1) Constituent assembly met for the first time on December 6, 1946.
(2) Muslim League refused to Join Constituent Assembly.
Which of the above statements is / are true.
(a) 1 only (b) 2 only
(c) Neither 1 nor 2 (d) Both 1 & 2
308. Consider the following statements about Mountbatten plan.
(1) Punjab & Bengal Legislative assembly would be divided into two sections.
(2) The work of the existing constituent assembly was not to be interrupted.
(3) The district of Sylhet in Assam would decide its choice by means of a referendum.
Which of the above statements is / are true.
(a) All of the above (b) 1 & 2
(c) 2 & 3 (d) 1 & 3
309. Consider the following statements about partition council.
(1) Partititon committee consisting of Vallabhai Patel & Rajendra Prasad as congress representative.
(2) Md. Ali Jinnah represented Muslim League.
(3) The council functioned through a steering committee of two senior officials H.M. Patel for India & Chaudhri Md. Ali for Pakistan.
Which of the above statements is / are true.
(a) 1 & 2 (b) 2 & 3
(c) All of the above (d) 1 & 3
310. Consider the following statements about Indian Independence Act 1947.
(1) Passed by British Parliament in July 1947.
(2) Congress refused this proposal.
Which of the above statements is / are true.
(a) 1 & 2 (b) 1 only
(c) 2 only (d) Neither 1 nor 2
311. Consider the following statements.
(1) The states reorganisation commission came into effect in November 1953.
(2) Dar Committee was appointed to examine the demands for the creation of linguistic states.
Which of the above statements is / are true.
(a) Both 1 & 2 (b) 1 only
(c) 2 only (d) Neither 1 nor 2
312. Consider the following statements.
(1) A Shuddi campaign in the Punjab & United province started by Arya Samaj.
(2) The Lahore session of the League in 1940 proclaimed muslims as a nation & talked about independent states.
Which of the above statements is / are true.
(a) 1 only (b) Both 1 & 2
(c) 2 only (d) Neither 1 nor 2

313. (1) Annexation of Awadh
(2) Role of Christian Missionaries
(3) Military Grievances
(4) Administrative Cause
Which of the above causes are the reason for revolt of 1857.
(a) All of the above (b) 1 & 2
(c) 2 & 3 (d) 2, 3 & 4
314. Consider the following statements.
(1) Lord Canning was the Governor - General during Revolt of 1857.
(2) The British adopted the policy of no prisoners in revolt of 1857.
(3) Maulvi Ahmad-ullah was the leader of Lucknow during 1857 revolt.
(a) All of the above (b) 1 & 2 only
(c) 2 & 3 only (d) 1 & 3
315. Consider the following statements about changes of post 1857 revolt.
(1) English East India Company rule came to end by the Act of 1858.
(2) The Board of Directors & the Board of Control were abolished.
(3) Lord Canning held a Darbar at New Delhi.
Which of the above statements is / are true.
(a) All of the above (b) 1 & 3
(c) 1 & 2 (d) 2 & 3
316. Consider the following statements.
(1) Book the Indian Musalmans written by Sir Benjamin Disraeli.
(2) Indian Councils Act passed in 1861.
Which of the above statements is / are true.
(a) Both 1 & 2 (b) 1 only
(c) Neither 1 nor 2 (d) 2 only
317. "The whole insurrection is a great Mohomedan conspiracy & the sepoys are merely the tools of the Musalmans."
Who had given this statement (in the context of 1857).
(a) Alfred Lyall
(b) G.B. Malleson
(c) Disraeli
(d) All of the above

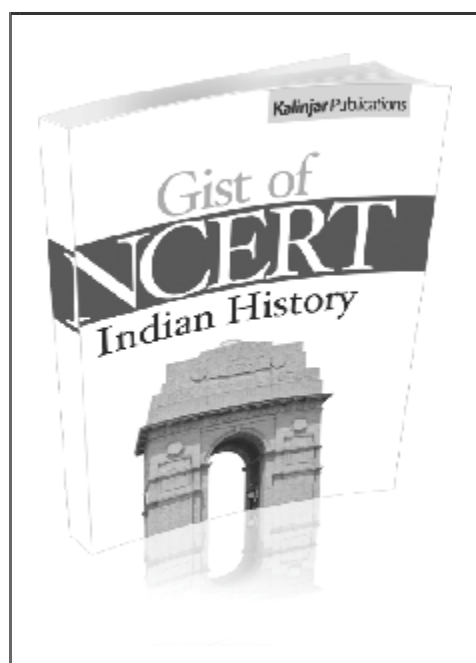
Answers

1. (c) 2. (a) 3. (d) 4. (c) 5. (d) 6. (d) 7. (a) 8. (c) 9. (c) 10. (d)
11. (c) 12. (a) 13. (d) 14. (d) 15. (b) 16. (d) 17. (c) 18. (c) 19. (d) 20. (b)
21. (d) 22. (d) 23. (d) 24. (b) 25. (c) 26. (c) 27. (d) 28. (a) 29. (d) 30. (b)
31. (c) 32. (a) 33. (b) 34. (c) 35. (a) 36. (b) 37. (d) 38. (a) 39. (c) 40. (b)
41. (d) 42. (c) 43. (b) 44. (c) 45. (a) 46. (b) 47. (d) 48. (b) 49. (c) 50. (a)
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91. (c) 92. (b) 93. (c) 94. (d) 95. (b) 96. (a) 97. (c) 98. (b) 99. (d) 100. (b)
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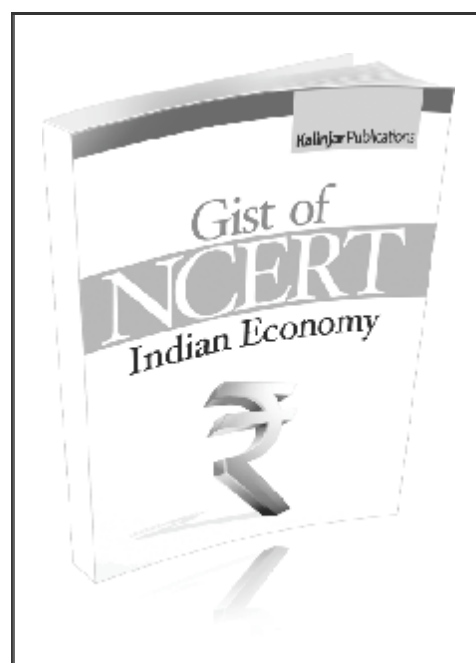
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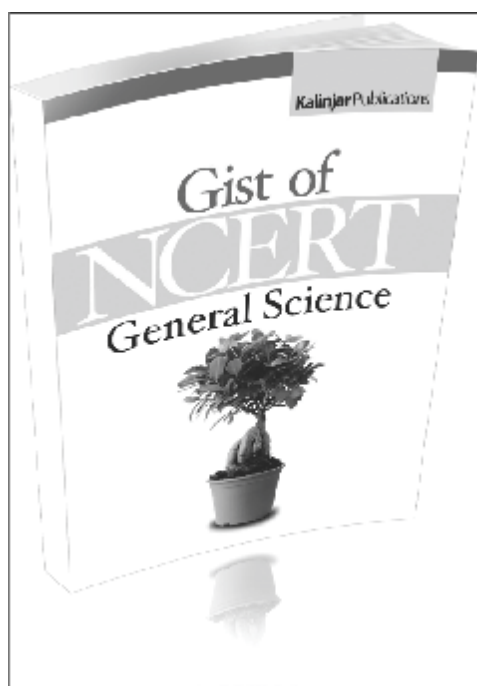
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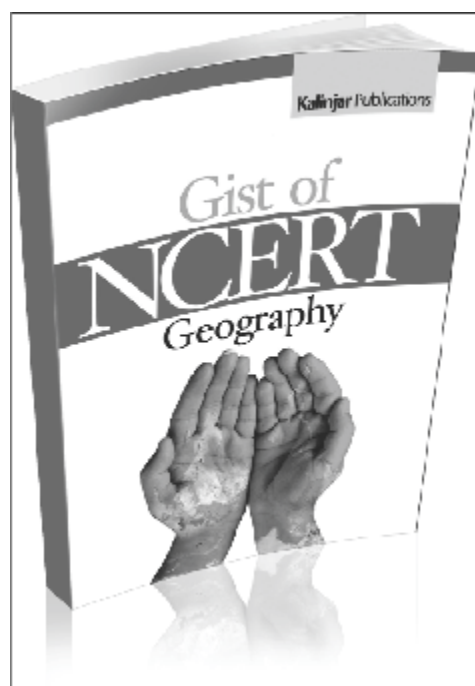
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