NAME :- MOHAN SAI KOTHAPALLI **EMP ID :- 2112951** COHORT CODE: - GN22CDBDS001 ASSIGNMENT ON REGEX Design a python program to accept a file name through command line arguments. Parse this file to perform the following: 1. Print all currencies in text, Accepted-\$, ₹, £ 2. Print all date times in the text- dd/mm/yyyy, dd/mm/yy, mm/dd/yyyy, mm/dd/yy 3. Print all cardinilities and orders- 4th, fifth, sixth, 1st, 2nd, nineteenth, fifth 4. Print all 4 letter words that begin with vowels STEP 0:- IMPORTING LIBRARIES In [162]: import re import sys DATA 1 STEP 1 :- Opening File DATA 1 This file contains some random text with currency's and dates and some orders. In [163]: f=open('data1.txt') In [164]: with open('data1.txt','r',encoding='utf-8') as f: data=f.readline() data Out[164]: 'Indian currency symbol is ₹. USA currency symbol is \$. UK currency symbol is £. 1₹ is 0.013\$ and 1\$ is 75.95₹ as of 02/04/2022. 1₹ is 0.010£ and 1£ is 99.61£ as of 04/02/2022. 1\$ is 76.048₹ as of 28/03/22. 1\$ is 75.998₹ as of 03/20/22. ISO 8601 allows for date representations without the hyphens sepa rating the parts of the date. For example 14th June 2021 can be written as 2021-06-14 in the extended human-readable format but also as 20210614 in the basic format. If agreed upon by both the sender and receiver, we can modify the year representation to include additional year characters. For example, i f we'd like to include a 5th year-character and fourteenth hundreeth fifth ours Ours first 1st.\n' The above 'readline()' will read a single line from the file. Line means when you press "enter" in the keyboard will typing your data that is considered as new line. Without pressing you keep on typing then it is considered as single line. i.e '\n' with open('data1.txt','r',encoding='utf-8') as f: In [165]: data=f.readlines() data Out[165]: ['Indian currency symbol is ₹. USA currency symbol is \$. UK currency symbol is £. 1₹ is 0.013\$ and 1\$ is 75.95₹ as of 02/04/2022. 1₹ is 0.010£ and 1£ is 99.61£ as of 04/02/2022. 1\$ is 76.048₹ as of 28/0 3/22. 1\$ is 75.998₹ as of 03/20/22. ISO 8601 allows for date representations without the hyphens sepa rating the parts of the date. For example 14th June 2021 can be written as 2021-06-14 in the extended human-readable format but also as 20210614 in the basic format. If agreed upon by both the sender and receiver, we can modify the year representation to include additional year characters. For example, i f we'd like to include a 5th year-character and fourteenth hundreeth fifth ours Ours first 1st.\n', 'In addition, this does not rule out invalid leap days. For example, it will match 02/29/2021 althou qh 2021 is not a leap year. To do this check will require checking if the year is divisible by 4. Thi s is not possible with regular expressions and it is recommended that you use the date tools in your programming language of choice to check for validity.\n', 'The column Independent Filing Deadline shows the date for the filing of petitions by independent or third/minor party candidates. This is a general reference\n', 'date for use by the public and voters. Candidates and others seeking specific information should co ntact the states for other deadlines that may need\n', 'to be met. For example, the petitions may have to be checked by officials prior to this date. A dec laration of candidacy may be due before the petitions are\n', 'due. New parties may have different deadlines.\n', '2. In Connecticut, conventions are held by the Democratic and Republican Parties prior to the prima ry. Convention dates are pending. \n' , '3. In Delaware, the Conservative, Green, Independent, Liberal and Libertarian Parties may nominate by convention. Convention dates are pending.\n', '4. In Indiana, the Libertarian Party convention date is 03/05/20.\n', '5. In Kansas, the Libertarian Party convention date is 04/23/2022.\n', '6. In Kentucky, the Libertarian Party convention date is 03/06/2022.\n', '7. In Louisiana, a Congressional primary election is not held. The election for candidates seeking Federal office is the General election scheduled for\n', '11/08/2022. If necessary, a Runoff Election will be held on 12/10/2022. The filing deadline for bal lot access is 07/22/2022.\n', '8. In Maryland, the Green, Libertarian and Working Class Parties may nominate by convention. Conven tion dates are pending.\n', '9. In Michigan, the Green Party convention date is 04/23/2022. The convention dates for the Liberta rian, Natural Law, U.S. Taxpayers and Working Class Parties\n', 'are pending.\n', '10. In Oregon, the Constitution, Libertarian, Pacific Green, Progressive and Working Families Parti es may nominate by convention. Convention dates are pending.\n', '11. In Puerto Rico, the general election for Resident Commissioner to the U.S. House of Representat ives is held every four years, coinciding with the U.S.\n', 'Presidential election.\n', '12. In South Carolina, the Alliance, Constitution, Green, Independence, Labor, Libertarian, United Citizens and Working Families Parties may nominate by\n', 'convention. Convention dates are pending.\n', '13. In South Dakota, the Libertarian Party convention date is 04/23/2022.\n', '14. In Texas, the Libertarian and Green Parties may nominate by convention. The convention dates ar e 03/12/2022 for single county U.S. House Districts\n', '16, 18, 20, 29 and 38, and 03/19/22 for multi-county U.S. House Districts 1-15, 17, 19, 21-28, 30-3 7.\n', '15. In Utah, conventions are held by the political parties prior to the primary. The convention dat e for the Democratic, Republican, and Constitution Parties is\n', '4/23/2022. The convention dates for the Independent American, Green, Libertarian and United Utah Pa rties are pending.\n', '16. In Virginia, the Democratic and Republican Parties may choose to nominate by convention rather than by primary election, and the deadline to notify the State\n', 'Board of Elections of the adoption of the primary election is 03/08/22. Convention dates are pendin g.\n', '17. In West Virginia, the Libertarian Party convention date is 03/12/2022. The Mountain Party conve ntion date is pending.\n', '18. In Wyoming, the Constitution and Libertarian political parties may nominate by convention. Conv ention dates are pending'] The above 'readlines()' will read all lines from the file as list. Each line as an element in list. In [166]: with open('datal.txt','r',encoding='utf-8') as f: data=f.read() data Out[166]: 'Indian currency symbol is ₹. USA currency symbol is \$. UK currency symbol is £. 1₹ is 0.013\$ and 1\$ is $75.95 \neq \text{ as of } 02/04/2022$. $1 \neq \text{ is } 0.010 \pm \text{ and } 1 \pm \text{ is } 99.61 \pm \text{ as of } 04/02/2022$. $1 \Rightarrow \text{ is } 76.048 \neq \text{ as of } 28/04/2022$ 3/22. 1\$ is 75.998₹ as of 03/20/22. ISO 8601 allows for date representations without the hyphens sepa rating the parts of the date. For example 14th June 2021 can be written as 2021-06-14 in the extended human-readable format but also as 20210614 in the basic format. If agreed upon by both the sender and receiver, we can modify the year representation to include additional year characters. For example, i f we'd like to include a 5th year-character and fourteenth hundreeth fifth ours Ours first 1st.\nIn a ddition, this does not rule out invalid leap days. For example, it will match 02/29/2021 although 202 1 is not a leap year. To do this check will require checking if the year is divisible by 4. This is n ot possible with regular expressions and it is recommended that you use the date tools in your progra mming language of choice to check for validity.\nThe column Independent Filing Deadline shows the dat e for the filing of petitions by independent or third/minor party candidates. This is a general refer ence\ndate for use by the public and voters. Candidates and others seeking specific information shoul d contact the states for other deadlines that may need\nto be met. For example, the petitions may hav e to be checked by officials prior to this date. A declaration of candidacy may be due before the pet itions are \ndue. New parties may have different deadlines.\n2. In Connecticut, conventions are held b y the Democratic and Republican Parties prior to the primary. Convention dates are pending.\n3. In De laware, the Conservative, Green, Independent, Liberal and Libertarian Parties may nominate by convent ion. Convention dates are pending.\n4. In Indiana, the Libertarian Party convention date is 03/05/2 0.\n5. In Kansas, the Libertarian Party convention date is 04/23/2022.\n6. In Kentucky, the Libertari an Party convention date is 03/06/2022.\n7. In Louisiana, a Congressional primary election is not hel d. The election for candidates seeking Federal office is the General election scheduled for\n11/08/20 22. If necessary, a Runoff Election will be held on 12/10/2022. The filing deadline for ballot access is 07/22/2022.\n8. In Maryland, the Green, Libertarian and Working Class Parties may nominate by conv ention. Convention dates are pending.\n9. In Michigan, the Green Party convention date is 04/23/2022. The convention dates for the Libertarian, Natural Law, U.S. Taxpayers and Working Class Parties\nare pending.\n10. In Oregon, the Constitution, Libertarian, Pacific Green, Progressive and Working Famili es Parties may nominate by convention. Convention dates are pending.\n11. In Puerto Rico, the general election for Resident Commissioner to the U.S. House of Representatives is held every four years, coi nciding with the U.S.\nPresidential election.\n12. In South Carolina, the Alliance, Constitution, Gre en, Independence, Labor, Libertarian, United Citizens and Working Families Parties may nominate by\nc onvention. Convention dates are pending.\n13. In South Dakota, the Libertarian Party convention date is 04/23/2022.\n14. In Texas, the Libertarian and Green Parties may nominate by convention. The conve ntion dates are 03/12/2022 for single county U.S. House Districts\n16, 18, 20, 29 and 38, and 03/19/2 2 for multi-county U.S. House Districts 1-15, 17, 19, 21-28, 30-37.\n15. In Utah, conventions are hel d by the political parties prior to the primary. The convention date for the Democratic, Republican, and Constitution Parties is\n4/23/2022. The convention dates for the Independent American, Green, Lib ertarian and United Utah Parties are pending.\n16. In Virginia, the Democratic and Republican Parties may choose to nominate by convention rather than by primary election, and the deadline to notify the State\nBoard of Elections of the adoption of the primary election is 03/08/22. Convention dates are p ending.\n17. In West Virginia, the Libertarian Party convention date is 03/12/2022. The Mountain Part y convention date is pending.\n18. In Wyoming, the Constitution and Libertarian political parties may nominate by convention. Convention dates are pending' The above 'read()' will read all lines from the file as single para. STEP 2:- FINDING CURRENCY'S INCLUDING THE AMOUNT IN TEXT In [167]: $x=re.findall(r"(\d^*?\.?\d+ ?[\$£])", data)$ In [168]: | print(x) ['1₹', '0.013\$', '1\$', '75.95₹', '1₹', '0.010£', '1£', '99.61£', '1\$', '76.048₹', '1\$', '75.998₹'] FINDING ONLY THE SYMBOLS OF CURRENCY IN TEXT In [169]: | curr=re.findall("([\$₹£])", data) In [170]: print("Total Number Of Currency Symbols In the TEXT DATA are: ",len(curr)) print(f"Types Of Currency Symbols In the TEXT DATA are : ",len(set(curr))," ",set(curr)) print(curr) Total Number Of Currency Symbols In the TEXT DATA are : 15Types Of Currency Symbols In the TEXT DATA are : 3 {'₹', '£', '\$'} ['₹', '\$', '£', '₹', '\$', '₹', '₹', '£', '£', '£', '\$', '₹', '₹'] STEP 3 :-PRINTING ALL THE FORMATES OF DATES IN THE TEXT In [171]: $dates=re.findall(r"((0[1-9]|1[0-2])/(0[1-9]|[12][0-9]|3[01])/(<math>d{4}$)\b)", data) print("The Number of dates in the format of 'mm/dd/yyyy' are : ",len(dates)) for i in range(len(dates)): print(dates[i][0],end=' ') print() $dates=re.findall(r"((0[1-9]|[12][0-9]|3[01])/(0[1-9]|1[0-2])/(\d{4})\b)",data)$ print("The Number of dates in the format of 'dd/mm/yyyy' are : ",len(dates)) for i in range(len(dates)): print(dates[i][0],end=' ') print() $dates=re.findall(r"((0[1-9]|[12][0-9]|3[01])/(0[1-9]|1[0-2])/(\d\{2\})\b)", data)$ print("The Number of dates in the format of 'dd/mm/yy' are : ",len(dates)) for i in range(len(dates)): print(dates[i][0],end=' print() $dates=re.findall(r"((0[1-9]|1[0-2])/(0[1-9]|[12][0-9]|3[01])/(\d{2})\b)",data)$ print("The Number of dates in the format of 'mm/dd/yy' are : ",len(dates)) for i in range(len(dates)): print(dates[i][0],end=' ') print() The Number of dates in the format of 'mm/dd/yyyy' are : 12 02/04/2022 04/02/2022 02/29/2021 04/23/2022 03/06/2022 11/08/2022 12/10/2022 07/22/2022 04/2 3/2022 04/23/2022 03/12/2022 03/12/2022 The Number of dates in the format of 'dd/mm/yyyy' are: 7 02/04/2022 04/02/2022 03/06/2022 11/08/2022 12/10/2022 03/12/2022 03/12/2022 The Number of dates in the format of 'dd/mm/yy' are : 3 28/03/22 03/05/20 03/08/22 The Number of dates in the format of 'mm/dd/yy' are: 4 03/20/22 03/05/20 03/19/22 03/08/22 STEP 4:- PRINTING ALL CARDINILITIES AND ORDERS FROM THE TEXT In [172]: order=[] (th|st|nd|rd))|(fi[a-z]+th)|(six[a-z]+(th|st|nd|rd))|(sev[a-z]+(th|st|nd|rd))|(eig[a-z]+(th|st|nd|rd))||(nine[a-z]+(th|st|nd|rd))|(ten[a-z]+?(th|st|nd|rd))|(ele[a-z]+th)|(twe[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(h(th|st|rd)))", data) for i in range(len(x)): if(x[i][0] not in order):order.append(x[i][0]) #print (order) orders=[] x1=re.findall(r"([0-9]+(th|st|nd|rd))", data)for i in range(len(x1)): **if**(x1[i][0] **not in** orders): orders.append(x1[i][0]) #print(orders) if order or orders: print(order+orders) else: print ("No CARDINILITIES AND ORDERS FOUND IN THE TEXT") ['fourteenth', 'hundreeth', 'fifth', 'first', 'third', '14th', '5th', '1st'] STEP 5:- PRINTING ALL 4 LETTER WORDS STARTING WITH VOWELS FROM THE TEXT In [173]: | four=re.findall(r"(\b(a|e|i|o|u|A|E|I|O|U)[a-zA-Z]{3}\b)", data) fours=[] for i in range(len(four)): fours.append(four[i][0]) print(fours) ['also', 'upon', 'ours', 'Ours', 'Utah', 'Utah'] WE WILL REPEAT THE ABOVE STEPS FOR THE REMAINING DATASETS DATA 2 STEP 1:- Opening File DATA 2 This TEXT file contains a story and some values of currency's. In [174]: f=open('data2.txt') In [175]: with open('data2.txt','r',encoding='utf-8') as f: data=f.readline() data Out[175]: "'Well, Mr Smith, first if you prefer a different type of nose, we have a large selection availabl In [176]: with open('data2.txt','r',encoding='utf-8') as f: data=f.readlines() Out[176]: ["'Well, Mr Smith, first if you prefer a different type of nose, we have a large selection availabl e.'\n", "'I think this nose is a bit too small.'\n", "'Small noses are very fashionable this year, Mr Smith, very fashionable.'\n", "'Do you think it suits me?' asked Mr Smith. \n ", "'I think it second and third looks very nice,' said the shop assistant. \n ", '\n', "'OK, I'll take it!'\n", '\n', 'On the airbus home, Mr Smith called his wife on his wristphone.\n', "'Hello dear! Do you like my new nose?'\n", "Mrs Smith looked at her husband's new nose on the videophone monitor on the wall in the kitchen. 'I think it's a bit too small, dear,' she said.\n", "'Small noses are very fashionable this year,' replied Mr Smith, 'very fashionable.' It's all so eas y now, thought Mr Smith. A hundred years ago, it was impossible to change your body. Or almost imposs ible - there was the old-fashioned 'plastic surgery', but it was expensive, painful and dangerous. Ug h! Now, thanks to our 22nd-century genetic engineering, we can change our bodies when we want!\n", '\n', 'He looked at his new small nose in the mirror and thought about how fashionable he was. He was very happy with his new nose. The only problem now, he thought, was that he needed some new hair to go wit h his new nose.\n', '\n', 'He looked on the internet for some new hair, but the internet was so slow. Eventually he decided to go to Bodyco in person.\n', '\n', "'Good morning, Mr Smith,' said the Bodyco shop assistant. 'How can I help you today?' \n ", 'Mr Smith remembered the robot shop assistant in the Bodyco shop a few years ago. The robot was frie ndlier and more efficient, but too many robots made too much unemployment and the robot was replaced by a human.\n', '\n', "'I'd like some new hair, please.'\n", "'Certainly, Mr Smith. What type of hair would you like? Short, blond hair goes well with a small no se. How about short, blond hair?'\n", '\n', 'Mr Smith looked at his hair. It was old and grey. Yes, he thought, short and blond. When he was you ng he had short, blond hair. He wanted to look young again. \n', '\n', "'Yes, I'll have short blond hair, please. Could it be a bit curly as well?'\n", "'Curly?' asked the shop assistant. \n ", "'Yes, you know, curly - not straight!'\n", '\'Yes, Mr Smith, I know what "curly" means, but curly hair isn\'t very fashionable this year.\'\n', "'Isn't it?'\n", '\n', "'No, it isn't.' \n ", '\n', "'But I like curly hair!'\n", '\n', "'Very well, Mr Smith - short, blond, curly hair. Would you like anything else? We have a special of fer on ears this week.'\n", '\n', "'Ears?'\n", '\n', "'Yes, Mr Smith. The things you hear with.' \n ", "'I know what ears are! What type of ears are on offer?'\n", 'Mr Smith went out of the shop with new short, blond, curly hair and two new ears.\n', '\n', "After this, his interest in his new body started to grow. In the next few weeks he bought new eyes (green - unusual, but fashionable), new hands, new arms, new knees and new feet. Mrs Smith was happy because Mr Smith's new feet didn't smell as bad as his old feet.\n", '\n', 'His body was now completely different.\n', '\n', "'Am I the same man I was a few weeks ago?' thought Mr Smith. 'I have a new nose, new hair, new ear s, new eyes, hands, arms, knees and feet. But I have the same brain - so I think I'm the same man.' H e thought he was the same man but he wasn't sure.\n", "One morning, he woke up and his new nose didn't work. \n ", "'What's the matter?' asked Mrs Smith.\n", '\n', "'My new nose doesn't work - it's blocked.'\n", "'Maybe you've got a cold,' suggested Mrs Smith.\n", "'That's impossible! This is a genetically engineered Bodyco nose! It doesn't get colds!'\n", "But it was true - the new nose did not work. It was blocked and Mr Smith couldn't smell anythin $g.\n",$ 'He went back to the Bodyco shop.\n', "'Good morning, Mr Smith,' said the assistant. 'What would you like today?'\n", "'I want a new nose,' said Mr Smith.\n", "'You already want a new nose?' said the surprised shop assistant. 'But you've only had this one for a month! Don't worry, small noses are still fashionable!'\n", '\n', "'No, you don't understand,' said Mr Smith. 'I want a new nose because this one doesn't work!'\n", "'That's impossible,' said the shop assistant. 'You have a genetically engineered Bodyco nose. It ca n't go wrong!'\n", '\n', "'But it has gone wrong,' replied Mr Smith. 'It's blocked and I can't smell anything.' \n ", "'What have you used your nose to do, Mr Smith?' asked the shop assistant.\n", "'What have I done with my nose? That's a stupid question! I haven't done anything unusual with my n ose. I've used it to breathe and to smell, as usual!'\n", '\n', "'If you have not used your nose correctly, Mr Smith, it is possible that it will not work correctl y.'\n", '\n', "'That's absurd!' shouted Mr Smith. 'I want my money back! I want a refund!'\n", "'I'm afraid that we do not give refunds, Mr Smith. There was no guarantee with this nose.' \n ", "Mr Smith was so angry that he didn't know what to say. He walked out of the shop and didn't say any thing. \n'' , '\n', 'But now he had a big problem: a useless nose. Fashionable, yes. Useful, no.\n', "Unfortunately, his problems started to grow. The next morning he woke up and found he couldn't hear anything. Then his new blond hair went grey. Then his new knees didn't move. Then he couldn't see a t hing with his unusual green eyes. His fingers fell off, one by one.\n", "Eventually, Mrs Smith put him in their aircar and flew to the Bodyco shop. She carried her husband into the shop, because now he couldn't walk.\n", '\n', "'Good morning, Mr Smith,' said the shop assistant. 'What can I do for you today?'\n", '\n', "'Mr Smith wouldn't like anything new at all today, thank you, replied Mrs Smith. 'But he would lik e his old body back!'\n", '\n', "'I'm afraid we don't give refunds, Mrs Smith.'\n", "'I don't want a refund,' explained Mrs Smith. 'I want my husband's original body again! I liked it more than this new one!'\n", '\n', "'I'm afraid that's very difficult, Mrs Smith,' said the shop assistant. 'We are an environmentally friendly company. All our old bodies are recycled.'\n", "'But the new body parts that you sold him don't work! What can he do now?'\n", '\n', "'He could buy a reconditioned body.'\n", '\'What\'s a "reconditioned" body?\'\n', '\n', "'It's an old body that has been modified.' \n ", '\n', "'Can I have a look at one?'\n", "'Certainly.' The shop assistant spoke to his computer and a reconditioned body appeared. It was a v ery familiar body. Mrs Smith recognised the big nose and the grey hair.\n", "'But that's my husband!' shouted Mrs Smith. 'That's the original Mr Smith!'\n", "'Yes, that's right,' said the shop assistant. 'We reconditioned Mr Smith's old body.'\n", "'Can he have his old body back then, please?'\n", "'Certainly, Mrs Smith. That'll be 100000\$, please.'\n", "'100000\$!' shouted Mrs Smith. 'That's very expensive, isn't it?'\n", "'Mr Smith has been reconditioned!'\n", 'Mr Smith got his own body back, and Mrs Smith flew him back home in the aircar.\n', "'I'm myself again!' he shouted.\n", "'Not exactly,' said Mrs Smith. 'You have been reconditioned.'\n", '\'What does "reconditioned" mean?\'\n', '\n', "'Well,' said Mrs Smith, 'I think it means that you have a new brain!' \n ", "'I think that will be very useful,' said Mr Smith.\n", "'I think so too, dear,' said Mrs Smith."] In [177]: with open('data2.txt','r',encoding='utf-8') as f: data=f.read() Out[177]: '\'Well, Mr Smith, first if you prefer a different type of nose, we have a large selection availabl e.\'\n\n\'I think this nose is a bit too small.\'\n\n\'Small noses are very fashionable this year, Mr Smith, very fashionable.\'\n\n\'Do you think it suits me?\' asked Mr Smith.\n\n\'I think it second an d third looks very nice, \' said the shop assistant.\n\n\'OK, I\'ll take it!\'\n\nOn the airbus home, Mr Smith called his wife on his wristphone.\n\n\'Hello dear! Do you like my new nose?\'\n\nMrs Smith looked at her husband\'s new nose on the videophone monitor on the wall in the kitchen. \'I think it \'s a bit too small, dear,\' she said.\n\n\'Small noses are very fashionable this year,\' replied Mr Smith, \'very fashionable.\' It\'s all so easy now, thought Mr Smith. A hundred years ago, it was imp ossible to change your body. Or almost impossible - there was the old-fashioned \'plastic surgery\', but it was expensive, painful and dangerous. Ugh! Now, thanks to our 22nd-century genetic engineerin g, we can change our bodies when we want!\n\nHe looked at his new small nose in the mirror and though t about how fashionable he was. He was very happy with his new nose. The only problem now, he though t, was that he needed some new hair to go with his new nose. \n\nHe looked on the internet for some ne w hair, but the internet was so slow. Eventually he decided to go to Bodyco in person. $\n\$ ing, Mr Smith, \' said the Bodyco shop assistant. \'How can I help you today?\'\n\nMr Smith remembered the robot shop assistant in the Bodyco shop a few years ago. The robot was friendlier and more effici ent, but too many robots made too much unemployment and the robot was replaced by a human. $\n\i'$ I\'d like some new hair, please.\'\n\n\'Certainly, Mr Smith. What type of hair would you like? Short, blon d hair goes well with a small nose. How about short, blond hair?\'\n\nMr Smith looked at his hair. It was old and grey. Yes, he thought, short and blond. When he was young he had short, blond hair. He wa nted to look young again.\n\n\'Yes, I\'ll have short blond hair, please. Could it be a bit curly as w ell?\'\n\n\'Curly?\' asked the shop assistant.\n\n\'Yes, you know, curly - not straight!\'\n\n\'Yes, Mr Smith, I know what "curly" means, but curly hair isn\'t very fashionable this year.\'\n\n\'Isn\'t it?\'\n\n\'No, it isn\'t.\'\n\n\'But I like curly hair!\'\n\n\'Very well, Mr Smith - short, blond, cu rly hair. Would you like anything else? We have a special offer on ears this week.\'\n\n\'Ears?\'\n\n \'Yes, Mr Smith. The things you hear with.\' $\n\$ 'I know what ears are! What type of ears are on offe r?\'\n\nMr Smith went out of the shop with new short, blond, curly hair and two new ears.\n\nAfter th is, his interest in his new body started to grow. In the next few weeks he bought new eyes (green - u nusual, but fashionable), new hands, new arms, new knees and new feet. Mrs Smith was happy because Mr \'Am I the same man I was a few weeks ago?\' thought Mr Smith. \'I have a new nose, new hair, new ear s, new eyes, hands, arms, knees and feet. But I have the same brain - so I think I\'m the same man.\' He thought he was the same man but he wasn't sure.\n\nOne morning, he woke up and his new nose didn \t work. $\n\n'\$ the matter? $\$ asked Mrs Smith. $\n'\$ new nose doesn $\$ work - it $\$ blocke d.\'\n\n\'Maybe you\'ve got a cold,\' suggested Mrs Smith.\n\n\\'That's impossible! This is a genetica lly engineered Bodyco nose! It doesn't get colds!\'\n\nBut it was true - the new nose did not work. It was blocked and Mr Smith couldn't smell anything.\n\nHe went back to the Bodyco shop.\n\n'Good m orning, Mr Smith, \' said the assistant. \'What would you like today?\'\n\n\'I want a new nose, \' said Mr Smith.\n\n\'You already want a new nose?\' said the surprised shop assistant. \'But you've only ha d this one for a month! Don\'t worry, small noses are still fashionable!\'\n\n\'No, you don\'t unders tand, \' said Mr Smith. \'I want a new nose because this one doesn\'t work!\'\n\n\'That\'s impossibl e,\' said the shop assistant. \'You have a genetically engineered Bodyco nose. It can\'t go wrong! \'\n\n\'But it has gone wrong,\' replied Mr Smith. \'It\'s blocked and I can\'t smell anything.\'\n\n \'What have you used your nose to do, Mr Smith?\' asked the shop assistant.\n\n\'What have I done wit h my nose? That\'s a stupid question! I haven\'t done anything unusual with my nose. I\'ve used it to breathe and to smell, as usual!\'\n\n\'If you have not used your nose correctly, Mr Smith, it is poss ible that it will not work correctly.\'\n\n\'That\'s absurd!\' shouted Mr Smith. \'I want my money ba ck! I want a refund!\'\n\n\'I\'m afraid that we do not give refunds, Mr Smith. There was no guarantee with this nose.\'\n\nMr Smith was so angry that he didn\'t know what to say. He walked out of the sho p and didn\'t say anything.\n\nBut now he had a big problem: a useless nose. Fashionable, yes. Usefu 1, no.\n\nUnfortunately, his problems started to grow. The next morning he woke up and found he could n\'t hear anything. Then his new blond hair went grey. Then his new knees didn\'t move. Then he could n\'t see a thing with his unusual green eyes. His fingers fell off, one by one.\nEventually, Mrs Smit h put him in their aircar and flew to the Bodyco shop. She carried her husband into the shop, because now he couldn't walk. $\n\n'$ Good morning, Mr Smith,' said the shop assistant. \'What can I do for yo u today?\'\n\n\'Mr Smith wouldn't like anything new at all today, thank you,\' replied Mrs Smith. \'B ut he would like his old body back!\'\n\n\'I\'m afraid we don\'t give refunds, Mrs Smith.\'\n\n\'I do n\'t want a refund,\' explained Mrs Smith. \'I want my husband\'s original body again! I liked it mor e than this new one!\'\n\n\'I\'m afraid that\'s very difficult, Mrs Smith,\' said the shop assistant. \'We are an environmentally friendly company. All our old bodies are recycled.\'\n\n\'But the new bod y parts that you sold him don't work! What can he do now?''\n'n'He could buy a reconditioned bod $y.\'\n\'\$ a "reconditioned" body?\'\n\n\'It\'s an old body that has been modified.\'\n\n\'Can I have a look at one?\'\n\n\'Certainly.\' The shop assistant spoke to his computer and a reconditione d body appeared. It was a very familiar body. Mrs Smith recognised the big nose and the grey hair.\n $\n\$ But that\'s my husband!\' shouted Mrs Smith. \'That\'s the original Mr Smith!\'\n\n\'Yes, that\'s right, \' said the shop assistant. \'We reconditioned Mr Smith\'s old body.\'\n\n\'Can he have his old body back then, please?\'\n\n\'Certainly, Mrs Smith. That\'ll be 100000\$, please.\'\n\n\'100000\$!\' s houted Mrs Smith. \'That\'s very expensive, isn\'t it?\'\n\n\'Mr Smith has been reconditioned!\'\n\nM r Smith got his own body back, and Mrs Smith flew him back home in the aircar.\n\n\'I\'m myself agai n!\' he shouted.\n\n\'Not exactly,\' said Mrs Smith. \'You have been reconditioned.\'\n\n\'What does "reconditioned" mean?\'\n\n\'Well,\' said Mrs Smith, \'I think it means that you have a new brain! \'\n\n\'I think that will be very useful,\' said Mr Smith.\n\n\'I think so too, dear,\' said Mrs Smit STEP 2:- FINDING CURRENCY'S INCLUDING THE AMOUNT IN TEXT In [178]: $x=re.findall(r''(\d^*?\.?\d^+?[\$?])'', data)$ In [179]: x Out[179]: ['100000\$', '100000\$'] FINDING ONLY THE SYMBOLS OF CURRENCY IN TEXT In [180]: curr=re.findall("([\$₹£])", data) In [181]: print("Total Number Of Currency Symbols In the TEXT DATA are: ",len(curr)) print(f"Types Of Currency Symbols In the TEXT DATA are : ",len(set(curr))," ",set(curr)) print(curr) Total Number Of Currency Symbols In the TEXT DATA are : 2 Types Of Currency Symbols In the TEXT DATA are : 1 ['\$', '\$'] STEP 3:-PRINTING ALL THE FORMATES OF DATES IN THE TEXT In [182]: dates=re.findall(r"((0[1-9]|1[0-2])/(0[1-9]|[12][0-9]|3[01])/(d(4))b)", data)print("The Number of dates in the format of 'mm/dd/yyyy' are : ",len(dates)) for i in range(len(dates)): print(dates[i][0],end=' ') print() $dates=re.findall(r"((0[1-9]|[12][0-9]|3[01])/(0[1-9]|1[0-2])/(d{4}))b)",data)$ print("The Number of dates in the format of 'dd/mm/yyyy' are : ",len(dates)) for i in range(len(dates)): print(dates[i][0],end=' ') print() $dates=re.findall(r"((0[1-9]|[12][0-9]|3[01])/(0[1-9]|1[0-2])/(\d{2})\b)",data)$ print("The Number of dates in the format of 'dd/mm/yy' are : ",len(dates)) for i in range(len(dates)): print(dates[i][0],end=' print() print("The Number of dates in the format of 'mm/dd/yy' are : ",len(dates)) for i in range(len(dates)): print(dates[i][0],end=' ') print() The Number of dates in the format of 'mm/dd/yyyy' are: 0 The Number of dates in the format of 'dd/mm/yyyy' are: 0 The Number of dates in the format of 'dd/mm/yy' are: 0 The Number of dates in the format of 'mm/dd/yy' are : 0 STEP 4:- PRINTING ALL CARDINILITIES AND ORDERS FROM THE TEXT In [183]: order=[] x=re.findall(r"((first|second|third|sixth)|(thir[a-z]+(th|st|nd))|(fou[a-z]+(th|rd|st|nd))|(fif[a-z]+(th|st|nd))|(th|st|nd|rd)) + (fi[a-z]+th) + (six[a-z]+(th|st|nd|rd)) + (sev[a-z]+(th|st|nd|rd)) + (eig[a-z]+(th|st|nd|rd))|(nine[a-z]+(th|st|nd|rd))|(ten[a-z]+?(th|st|nd|rd))|(ele[a-z]+th)|(twe[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(h(th|st|rd)))", data) for i in range(len(x)): if(x[i][0] not in order):order.append(x[i][0]) #print (order) orders=[] x1=re.findall(r"([0-9]+(th|st|nd|rd))", data)for i in range(len(x1)): **if**(x1[i][0] **not in** orders): orders.append(x1[i][0]) #print (orders) if order or orders: print(order+orders) print ("No CARDINILITIES AND ORDERS FOUND IN THE TEXT") ['first', 'second', 'third', '22nd'] STEP 5:- PRINTING ALL 4 LETTER WORDS STARTING WITH VOWELS FROM THE TEXT In [184]: $four=re.findall(r"(\b(a|e|i|o|u|A|E|I|O|U)[a-zA-Z]{3}\b)", data)$ fours=[] for i in range(len(four)): fours.append(four[i][0]) print(fours) ['easy', 'only', 'else', 'ears', 'Ears', 'ears', 'ears', 'ears', 'eyes', 'arms', 'ears', 'eyes', 'arm s', 'only', 'used', 'used', 'eyes', 'into'] DATA 3 STEP 1 :- Opening File DATA 3 This TEXT file contains INDIAN CONSTUITIONAL AMENDAMENTS with dates and order of the AMENDEMETS. As there are no currencys in this file i have included some random currency symbols with and without amounts (4) In [185]: f=open('data3.txt') In [186]: with open('data3.txt','r',encoding='utf-8') as f: data=f.readline() data Out[186]: '1st\t15, 19, 85, 87, 174, 176, 341, 342, 372 and 376. Insert articles 31A and 31B. Insert schedule 9.\t18/06/1951 \tAdded special provision for the advancement of any socially and educationally [7] ba ckward classes or for the Scheduled Castes and Scheduled Tribes (SCs and STs). To fully secure the co nstitutional validity of zamindari abolition laws and to place reasonable restriction on freedom of s peech. A new constitutional device, called Schedule 9 introduced to protect against laws that are con trary to the Constitutionally guaranteed fundamental rights. These laws encroach upon property right s, freedom of speech and equality before law.\tJawaharlal Nehru\tRajendra Prasad\n'

In [187]: with open('data3.txt','r',encoding='utf-8') as f: data=f.readlines() data Out[187]: ['1st\t15, 19, 85, 87, 174, 176, 341, 342, 372 and 376.Insert articles 31A and 31B.Insert schedule 9.\t18/06/1951 \tAdded special provision for the advancement of any socially and educationally [7] ba ckward classes or for the Scheduled Castes and Scheduled Tribes (SCs and STs). To fully secure the co nstitutional validity of zamindari abolition laws and to place reasonable restriction on freedom of s peech. A new constitutional device, called Schedule 9 introduced to protect against laws that are con trary to the Constitutionally guaranteed fundamental rights. These laws encroach upon property right s, freedom of speech and equality before law.\tJawaharlal Nehru\tRajendra Prasad\n', $'2nd\tAmend$ article $81(1)(b).[8]\t01/05/1953\tRemoved$ the upper population limit for a parliamentary constituency by amending Article 81(1)(b).\n', $"3rd\tAmend schedule 7.[9]\t22/02/1955\tRe-enacted entry 33 of the Concurrent List in the Seventh Sc$ hedule with relation to include trade and commerce in, and the production, supply and distribution of four classes of essential commodities, viz., foodstuffs, including edible oil seeds and oils; cattle fodder, including oilcakes and other concentrates; raw cotton whether ginned or unginned, and cotton seeds; and raw jute. 100\$\n', '4th\tAmend articles £ 31, 35 and 305.\n', 'Amend schedule 9.[10]\t27/04/1955\tRestrictions on property rights and inclusion of related bills i n Schedule 9 of the constitution.\n', '5th\tAmend article 3.[11]\t12/24/1955\tEmpowered the President to prescribe a time limit for a Stat e Legislature to convey its views on proposed Central laws relating to the formation of new States an d alteration of areas, boundaries or names of existing States. Also permitted the President to extend the prescribed limit, and prohibited any such bill from being introduced in Parliament until after th e expiry of the prescribed or extended period.\n', '6th\tAmend articles 269 and 286.\n', 'Amend schedule 7.[12]\t11/09/1956\tAmend the Union List and State List with respect to raising of t axes.\n', '7th\tAmend articles 1, 3, 49, 80, 81, 82, 131, 153, 158, 168, 170, 171, 216, 217, 220, 222, 224, 23 0, 231 and 232. \n' , 'Insert articles 258A, 290A, 298, 350A, 350B, 371, 372A and 378A.\n', 'Amend part 8. 100₹\n', 'Amend schedules 1, 2, 4 and 7.[13]\t01/11/1956\tReorganisation of states on linguistic lines, aboli tion of Class A, B, C, D states and introduction of Union territories. \$\n', '8th\tAmend article 334.[14]\t05/01/1960\tExtended the period of reservation of seats for the Schedu led Castes and Scheduled Tribes and Anglo-Indians in the Lok Sabha and the State Legislative Assembli es till 1970.\n', '9th\tAmend schedule 1.[15]\t12/28/1960\tMinor adjustments to territory of Indian Union consequent t o agreement with Pakistan for settlement of disputes by demarcation of border villages, etc.\n', '10th\tAmend article 240.\n', 'Amend schedule 1.[16]\t11/08/1961\tIncorporation of Dadra and Nagar Haveli as a Union Territory, co nsequent to acquisition from Portugal.\n', '11th\tAmend articles 66 and 71.[17]\t19/12/1961\tElection of Vice President by Electoral College co nsisting of members of both Houses of Parliament, instead of election by a Joint Sitting of Parliamen t. Indemnify the President and Vice President Election procedure from challenge on grounds of existen ce of any vacancies in the electoral college. \n', '12th\tAmend article 240.\n', 'Amend schedule 1.[18]\t20/12/1961\tIncorporation of Goa, Daman and Diu as a Union Territory, conseq uent to acquisition from Portugal.\n', '13th\tAmend article 170.\n', 'Insert new article 371A.[19]\t01/12/1962\tFormation of State of Nagaland, with special protection u nder Article 371A.\tSarvepalli Radhakrishnan\n', '14th\tAmend articles 81 and 240.\n', 'Insert article 239A.\n', 'Amend schedules 1 and 4.[20]\t28/12/1962\tIncorporation of Pondicherry into the Union of India and creation of Legislative Assemblies for Himachal Pradesh, Tripura, Manipur and Goa.\n', '15th\tAmend articles 124, 128, 217, 222, 224, 226, 297, 311 and 316.\n', 'Insert article 224A.\n', 'Amend schedule 7.[21]\t05/10/1963\tRaise retirement age of High Court judges from 60 to 62 and othe r minor amendments for rationalising interpretation of rules regarding judges etc.\n', '16th\tAmend articles 19, 84 and 173.\n', 'Amend schedule 3.[22]\t05/10/1963\tMake it obligatory for seekers of public office to swear their a llegiance to the Indian Republic and prescribe the various obligatory templates. \n', '17th\tAmend article 31A.\n', 'Amend schedule 9.[23]\t20/06/1964\tTo secure the constitutional validity of acquisition of Estates and place land acquisition laws in Schedule 9 of the constitution.\n', '18th\tAmend article 3.[24]\t27/08/1966\tTechnical Amendment to include Union Territories in Article 3 and hence permit reorganisation of Union Territories.\tLal Bahadur Shastri\n', '19th\tAmend article 324.[25]\t11/12/1966\tAbolish Election Tribunals and enable trial of election p etitions by regular High Courts.\n', '20th\tInsert article 233A.[26]\t22/12/1966\tIndemnify & validate judgments, decrees, orders and sen tences passed by judges and to validate the appointment, posting, promotion and transfer of judges ba rring a few who were not eligible for appointment under article 233. Amendment needed to overcome the effect of judgment invalidating appointments of certain judges in the state of Uttar Pradesh.\n', '21st\tAmend schedule 8.[27]\t10/04/1967\tInclude Sindhi as an official language.\tIndira Gandhi\n', '22nd\tAmend article 275.\n', 'Insert articles 244A and 371B.[28]\t25/09/1969\tProvision to form Autonomous states within the Stat e of Assam.\tV. V. Giri\n', '23rd\tAmend articles 330, 332, 333 and $334.[29]\t23/12/1970\tDiscontinued reservation of seats for$ the Scheduled Tribes in Nagaland, both in the Lok Sabha and the State Legislative Assembly and stipul ated that not more than one Anglo-Indian could be nominated by the Governor to any State Legislative Assembly. Extend reservation for SCs and STs and Anglo Indian members in the Lok Sabha and State Asse mblies for another ten years, i.e. up to 1980.\n', '24th\tAmend articles 13 and 368.[30]\t05/11/1971\tEnable parliament to dilute fundamental rights th rough amendments to the constitution.\n', '25th\tAmend article 31.\n', 'Insert article 31C.[31]\t08/12/1971\tRestrict property rights and compensation in case the state ta kes over private property. However, the Supreme Court quashed a part of Article 31C, to the extent it took away the power of judicial review. This was done in the landmark case of Kesavananda Bharati v. State of Kerala (1973) 4 SCC 225 which for the first time enunciated the Basic structure doctrin e.\n', '26th\tAmend article 366.\n', 'Insert article 363A.\n', 'Remove articles 291 and 362.[32]\t28/12/1971\tAbolition of privy purse paid to former rulers of pri ncely states which were incorporated into the Indian Republic.\n', '27th\tAmend articles 239A and 240.\n', 'Insert articles 239B and 371C.[33]\t(i)30/12/1971 & (ii) 15/02/1972 [6]\tReorganisation of Mizoram into a Union Territory with a legislature and council of ministers.\n', '28th\tInsert article 312A.\n', 'Remove article 314.[34]\t29/08/1972\tRationalise Civil Service rules to make it uniform across thos e appointed prior to Independence and post independence. \n' , '29th\tAmend schedule 9.[35]\t09/06/1972\tPlace land reform acts and amendments to these act under S chedule 9 of the constitution. \n' , $'30th\tAmend$ article 133.[36] $\t09/06/1972\tChange$ the basis for appeals in Supreme Court of India in case of Civil Suits from value criteria to one involving substantial question of law.\n', '31st\tAmend articles 81, 330 and 332.[37]\t10/17/1973\tIncrease size of Parliament from 525 to 545 seats. Increased seats going to the new states formed in North East India and minor adjustment conseq uent to 1971 Delimitation exercise.\n', $32nd\tAmend article 371.\n'$, 'Insert articles 371D and 371E.\n', 'Amend schedule 7.[38]\t01/06/1974\tProtection of regional rights in Telangana and Andhra regions of State of Andhra Pradesh.\n', '33rd\tAmend articles 101 and 190.[39]\t19/05/1974\tPrescribes procedure for resignation by members of parliament and state legislatures and the procedure for verification and acceptance of resignation by house speaker.\n', $'34th\tAmend$ schedule $9.[40]\t07/09/1974\tPlace$ land reform acts and amendments to these act under S chedule 9 of the constitution.\tFakhruddin Ali Ahmed\n', '35th\tAmend articles 80 and 81.\n', 'Insert article 2A.\n', 'Insert schedule $10.[41]\t01/03/1975\tTerms$ and Conditions for the Incorporation of Sikkim into the Union of India.\n', '36th\tAmend articles 80 and 81.\n', 'Insert article 371F.\n', 'Remove article 2A.\n', 'Amend schedules 1 and $4.\n'$, 'Remove schedule $10.[42] \t04/26/1975 \tFormation of Sikkim as a State within the Indian Union.\n',$ '37th\tAmend articles 239A and 240.[43]\t03/05/1975\tFormation of Arunachal Pradesh legislative asse mbly.\n', '38th\tAmend articles 123, 213, 239B, 352, 356, 359 and $360.[44]\t01/08/1975\tEnhances$ the powers of President and Governors to pass ordinances. \n', '39th\tAmend articles 71 and 329.\n', 'Insert article 329A.\n', "Amend schedule $9.[45]\t10/08/75\tAmendment$ designed to negate the judgement of Allahabad High Court invalidating Prime Minister Indira Gandhi's election to parliament. Amendment placed restrictions on judicial scrutiny of post of Prime Minister. The amendment was introduced and passed in the Lok Sabha on 7 August 1975 and again introduced and passed in the Rajya Sabha on 8 August 1975. As many as 17 S tate Assemblies, summoned on Saturday, 9 August ratified this amendment and President Fakhruddin Ali Ahmad gave his assent on Sunday, 10 August and the civil servants issued gazette
notification on Sund ay, 10 August 1975. As a consequence of this amendment to the Constitution of India, Supreme Court of India's scheduled hearing on 11 August 1975 of Petition challenging Prime Minister Indira Gandhi's el ection became infructuous.[46]\n", 'Later however, Article 329A was struck down by the Supreme Court in case of State of Uttar Pradesh v. Raj Narain 1976 (2) SCR 347, for being in violation of basic structure.\n', '\n', '40th\tAmend article 297.\n', 'Amend schedule 9.[47]\t27/05/76\tEnable Parliament to make laws with respect to Exclusive Economic Zone and vest the mineral wealth with Union of India.\n', 'Place land reform & other acts and amendments to these act under Schedule 9 of the constitutio $n.\n'$, '\n', '41st\tAmend article 316.[48]\t07/08/1976\tRaise Retirement Age Limit of Chairmen and Members of Joi nt Public Service Commissions and State Public Service Commissions from sixty to sixty two.\n', '42nd\tAmend articles 31, 31C, 39, 55, 74, 77, 81, 82, 83, 100, 102, 103, 105, 118, 145, 150, 166, 1 70, 172, 189, 191, 192, 194, 208, 217, 225, 226, 227, 228, 311, 312, 330, 352, 353, 356, 357, 358, 35 9, 366, 368 and 371F.\n', 'Insert articles 31D, 32A, 39A, 43A, 48A, 131A, 139A, 144A, 226A, 228A and 257A.\n', 'Insert parts 4A and 14A.\n', 'Amend schedule $7.[49] \times 01/04/1977[6] \times 01/104$ Provides for curtailment of fundamental rights, imposes fundamental duties and changes to the basic s tructure of the constitution by making India a "Socialist Secular" Republic.\n', 'However, the Supreme Court, in Minerva Mills v. Union of India, quashed the amendments to Articles 31C and 368 as it was in contravention with the basic structure of the Constitution.\n', '\n', '43rd\tAmend articles 145, 226, 228 and 366.\n', "Remove articles 31D, 32A, 131A, 144A, 226A and 228A.[50]\t13/04/1978\tAmendment passed after revoca tion of internal emergency in the Country. Repeals some of the more 'Anti-Freedom' amendments enacted through Amendment Bill 42.\tMorarji Desai\tNeelam Sanjiva Reddy\n", '44th\tAmend articles 19, 22, 30, 31A, 31C, 38, 71, 74, 77, 83, 103, 105, 123, 132, 133, 134, 139A, 150, 166, 172, 192, 194, 213, 217, 225, 226, 227, 239B, 329, 352, 356, 358, 359, 360 and 371F.\n', 'Insert articles 134A and 361A.\n', 'Remove articles 31, 257A and 329A.\n', 'Amend part 12.\n', 'Amend schedule $9.[51]\t06/09/1979$ [6] \tAmendment passed after revocation of internal emergency in t he Country. Provides for human rights safeguards and mechanisms to prevent abuse of executive and leg islative authority. Annuls some Amendments enacted in Amendment Bill 42.\n', '45th\tAmend article 334.[52]\t25/01/1980\tExtend reservation for SCs and STs and nomination of Angl o Indian members in Parliament and State Assemblies for another ten years i.e. up to 1990.\tIndira Ga ndhi'] In [188]: with open('data3.txt','r',encoding='utf-8') as f: data=f.read() Out[188]: '1st\t15, 19, 85, 87, 174, 176, 341, 342, 372 and 376. Insert articles 31A and 31B. Insert schedule 9.\t18/06/1951 \tAdded special provision for the advancement of any socially and educationally [7] ba ckward classes or for the Scheduled Castes and Scheduled Tribes (SCs and STs). To fully secure the co nstitutional validity of zamindari abolition laws and to place reasonable restriction on freedom of s peech. A new constitutional device, called Schedule 9 introduced to protect against laws that are con trary to the Constitutionally guaranteed fundamental rights. These laws encroach upon property right s, freedom of speech and equality before law.\tJawaharlal Nehru\tRajendra Prasad\n2nd\tAmend article 81(1)(b).[8]\t01/05/1953\tRemoved the upper population limit for a parliamentary constituency by amen ding Article 81(1)(b).\n3rd\tAmend schedule 7.[9]\t22/02/1955\tRe-enacted entry 33 of the Concurrent List in the Seventh Schedule with relation to include trade and commerce in, and the production, supp ly and distribution of four classes of essential commodities, viz., foodstuffs, including edible oil seeds and oils; cattle fodder, including oilcakes and other concentrates; raw cotton whether ginned o r unginned, and cotton seeds; and raw jute. 100\$\n4th\tAmend articles £ 31, 35 and 305.\nAmend schedu le 9.[10]\t27/04/1955\tRestrictions on property rights and inclusion of related bills in Schedule 9 o f the constitution.\n5th\tAmend article 3.[11]\t12/24/1955\tEmpowered the President to prescribe a ti me limit for a State Legislature to convey its views on proposed Central laws relating to the formati on of new States and alteration of areas, boundaries or names of existing States. Also permitted the President to extend the prescribed limit, and prohibited any such bill from being introduced in Parli ament until after the expiry of the prescribed or extended period.\n6th\tAmend articles 269 and 28 6.\nAmend schedule 7.[12]\t11/09/1956\tAmend the Union List and State List with respect to raising of taxes.\n7th\tAmend articles 1, 3, 49, 80, 81, 82, 131, 153, 158, 168, 170, 171, 216, 217, 220, 222, 2 24, 230, 231 and 232.\nInsert articles 258A, 290A, 298, 350A, 350B, 371, 372A and 378A.\nAmend part 8. 100₹\nAmend schedules 1, 2, 4 and 7.[13]\t01/11/1956\tReorganisation of states on linguistic line s, abolition of Class A, B, C, D states and introduction of Union territories. \$\n8th\tAmend article $334.[14] \times 05/01/1960 \times Extended$ the period of reservation of seats for the Scheduled Castes and Schedu led Tribes and Anglo-Indians in the Lok Sabha and the State Legislative Assemblies till 1970.\n9th\tA mend schedule $1.[15]\t12/28/1960\t$ Minor adjustments to territory of Indian Union consequent to agreem ent with Pakistan for settlement of disputes by demarcation of border villages, etc.\n10th\tAmend art icle 240.\nAmend schedule 1.[16]\t11/08/1961\tIncorporation of Dadra and Nagar Haveli as a Union Terr itory, consequent to acquisition from Portugal.\n11th\tAmend articles 66 and 71.[17]\t19/12/1961\tEle ction of Vice President by Electoral College consisting of members of both Houses of Parliament, inst ead of election by a Joint Sitting of Parliament. Indemnify the President and Vice President Election procedure from challenge on grounds of existence of any vacancies in the electoral college.\n12th\tAm end article 240.\nAmend schedule 1.[18]\t20/12/1961\tIncorporation of Goa, Daman and Diu as a Union T erritory, consequent to acquisition from Portugal.\n13th\tAmend article 170.\nInsert new article 371 A.[19]\t01/12/1962\tFormation of State of Nagaland, with special protection under Article 371A.\tSarv epalli Radhakrishnan\n14th\tAmend articles 81 and 240.\nInsert article 239A.\nAmend schedules 1 and 4.[20]\t28/12/1962\tIncorporation of Pondicherry into the Union of India and creation of Legislative Assemblies for Himachal Pradesh, Tripura, Manipur and Goa.\n15th\tAmend articles 124, 128, 217, 222, 224, 226, 297, 311 and 316.\nInsert article 224A.\nAmend schedule 7.[21]\t05/10/1963\tRaise retiremen t age of High Court judges from 60 to 62 and other minor amendments for rationalising interpretation of rules regarding judges etc.\n16th\tAmend articles 19, 84 and 173.\nAmend schedule 3.[22]\t05/10/19 63\tMake it obligatory for seekers of public office to swear their allegiance to the Indian Republic and prescribe the various obligatory templates. $\\ 17th\\ 4mend article 31A. \\ 4mend schedule 9.[23]\\ 120/$ 06/1964\tTo secure the constitutional validity of acquisition of Estates and place land acquisition 1 aws in Schedule 9 of the constitution.\n18th\tAmend article 3.[24]\t27/08/1966\tTechnical Amendment t o include Union Territories in Article 3 and hence permit reorganisation of Union Territories.\tLal B ahadur Shastri $\n19$ th \tAmend article 324.[25] $\t11/12/1966\tAbolish$ Election Tribunals and enable trial of election petitions by regular High Courts.\n20th\tInsert article 233A.[26]\t22/12/1966\tIndemnify & validate judgments, decrees, orders and sentences passed by judges and to validate the appointment, posting, promotion and transfer of judges barring a few who were not eligible for appointment under a rticle 233. Amendment needed to overcome the effect of judgment invalidating appointments of certain judges in the state of Uttar Pradesh.\n21st\tAmend schedule 8.[27]\t10/04/1967\tInclude Sindhi as an official language.\tIndira Gandhi\n22nd\tAmend article 275.\nInsert articles 244A and 371B.[28]\t25/0 9/1969\tProvision to form Autonomous states within the State of Assam.\tV. V. Giri\n23rd\tAmend artic les 330, 332, 333 and 334.[29] $\t23/12/1970\t$ Discontinued reservation of seats for the Scheduled Tribe s in Nagaland, both in the Lok Sabha and the State Legislative Assembly and stipulated that not more than one Anglo-Indian could be nominated by the Governor to any State Legislative Assembly. Extend re servation for SCs and STs and Anglo Indian members in the Lok Sabha and State Assemblies for another ten years, i.e. up to 1980.\n24th\tAmend articles 13 and 368.[30]\t05/11/1971\tEnable parliament to d ilute fundamental rights through amendments to the constitution.\n25th\tAmend article 31.\nInsert art icle 31C.[31]\t08/12/1971\tRestrict property rights and compensation in case the state takes over pri vate property. However, the Supreme Court quashed a part of Article 31C, to the extent it took away t he power of judicial review. This was done in the landmark case of Kesavananda Bharati v. State of Ke rala (1973) 4 SCC 225 which for the first time enunciated the Basic structure doctrine.\n26th\tAmend article 366.\nInsert article 363A.\nRemove articles 291 and 362.[32]\t28/12/1971\tAbolition of privy purse paid to former rulers of princely states which were incorporated into the Indian Republic.\n27t $h\tAmend$ articles 239A and 240.\nInsert articles 239B and 371C.[33]\t(i)30/12/1971 & (ii) 15/02/1972 [6]\tReorganisation of Mizoram into a Union Territory with a legislature and council of ministers.\n2 8th\tInsert
article 312A.\nRemove article 314.[34]\t29/08/1972\tRationalise Civil Service rules to ma ke it uniform across those appointed prior to Independence and post independence.\n29th\tAmend schedu le $9.[35]\t09/06/1972\tPlace$ land reform acts and amendments to these act under Schedule 9 of the con f India in case of Civil Suits from value criteria to one involving substantial question of law.\n31s t\tAmend articles 81, 330 and 332.[37]\t10/17/1973\tIncrease size of Parliament from 525 to 545 seat s. Increased seats going to the new states formed in North East India and minor adjustment consequent to 1971 Delimitation exercise.\n32nd\tAmend article 371.\nInsert articles 371D and 371E.\nAmend sched ule 7.[38]\t01/06/1974\tProtection of regional rights in Telangana and Andhra regions of State of And hra Pradesh.\n33rd\tAmend articles 101 and 190.[39]\t19/05/1974\tPrescribes procedure for resignation by members of parliament and state legislatures and the procedure for verification and acceptance of resignation by house speaker.\n34th\tAmend schedule 9.[40]\t07/09/1974\tPlace land reform acts and am endments to these act under Schedule 9 of the constitution.\tFakhruddin Ali Ahmed\n35th\tAmend articl es 80 and 81.\nInsert article 2A.\nInsert schedule 10.[41]\t01/03/1975\tTerms and Conditions for the Incorporation of Sikkim into the Union of India.\n36th\tAmend articles 80 and 81.\nInsert article 371 F.\nRemove article 2A.\nAmend schedules 1 and 4.\nRemove schedule $10.[42]\t04/26/1975\tFormation$ of S ikkim as a State within the Indian Union.\n37th\tAmend articles 239A and 240.[43]\t03/05/1975\tFormat ion of Arunachal Pradesh legislative assembly.\n38th\tAmend articles 123, 213, 239B, 352, 356, 359 an d 360.[44] $\t01/08/1975\tEnhances$ the powers of President and Governors to pass ordinances. $\t039th\tAme$ nd articles 71 and 329.\nInsert article 329A.\nAmend schedule 9.[45]\t10/08/75\tAmendment designed to negate the judgement of Allahabad High Court invalidating Prime Minister Indira Gandhi\'s election to parliament. Amendment placed restrictions on judicial scrutiny of post of Prime Minister. The amendme nt was introduced and passed in the Lok Sabha on 7 August 1975 and again introduced and passed in the Rajya Sabha on 8 August 1975. As many as 17 State Assemblies, summoned on Saturday, 9 August ratified this amendment and President Fakhruddin Ali Ahmad gave his assent on Sunday, 10 August and the civil servants issued gazette notification on Sunday, 10 August 1975. As a consequence of this amendment to the Constitution of India, Supreme Court of India\'s scheduled hearing on 11 August 1975 of Petition challenging Prime Minister Indira Gandhi\'s election became infructuous.[46]\nLater however, Article 329A was struck down by the Supreme Court in case of State of Uttar Pradesh v. Raj Narain 1976 (2) SC R 347, for being in violation of basic structure.\n\n40th\tAmend article 297.\nAmend schedule 9.[47] \t27/05/76\tEnable Parliament to make laws with respect to Exclusive Economic Zone and vest the miner al wealth with Union of India.\nPlace land reform & other acts and amendments to these act under Sche dule 9 of the constitution.\n\n41st\tAmend article 316.[48]\t07/08/1976\tRaise Retirement Age Limit o f Chairmen and Members of Joint Public Service Commissions and State Public Service Commissions from sixty to sixty two.\n42nd\tAmend articles 31, 31C, 39, 55, 74, 77, 81, 82, 83, 100, 102, 103, 105, 11 8, 145, 150, 166, 170, 172, 189, 191, 192, 194, 208, 217, 225, 226, 227, 228, 311, 312, 330, 352, 35 3, 356, 357, 358, 359, 366, 368 and 371F.\nInsert articles 31D, 32A, 39A, 43A, 48A, 131A, 139A, 144A, 226A, 228A and 257A.\nInsert parts 4A and 14A.\nAmend schedule 7.[49]\t01/04/1977[6]\tAmendment passe d during internal emergency by Indira Gandhi. Provides for curtailment of fundamental rights, imposes fundamental duties and changes to the basic structure of the constitution by making India a "Socialis t Secular" Republic.\nHowever, the Supreme Court, in Minerva Mills v. Union of India, quashed the ame ndments to Articles 31C and 368 as it was in contravention with the basic structure of the Constituti on.\n\n43rd\tAmend articles 145, 226, 228 and 366.\nRemove articles 31D, 32A, 131A, 144A, 226A and 22 8A.[50]\t13/04/1978\tAmendment passed after revocation of internal emergency in the Country. Repeals some of the more \'Anti-Freedom\' amendments enacted through Amendment Bill 42.\tMorarji Desai\tNeela m Sanjiva Reddy\n44th\tAmend articles 19, 22, 30, 31A, 31C, 38, 71, 74, 77, 83, 103, 105, 123, 132, 1 33, 134, 139A, 150, 166, 172, 192, 194, 213, 217, 225, 226, 227, 239B, 329, 352, 356, 358, 359, 360 a nd 371F.\nInsert articles 134A and 361A.\nRemove articles 31, 257A and 329A.\nAmend part 12.\nAmend s chedule 9.[51]\t06/09/1979 [6]\tAmendment passed after revocation of internal emergency in the Countr y. Provides for human rights safeguards and mechanisms to prevent abuse of executive and legislative authority. Annuls some Amendments enacted in Amendment Bill 42.\n45th\tAmend article 334.[52]\t25/01/ 1980\tExtend reservation for SCs and STs and nomination of Anglo Indian members in Parliament and Sta te Assemblies for another ten years i.e. up to 1990.\tIndira Gandhi' STEP 2:- FINDING CURRENCY'S INCLUDING THE AMOUNT IN TEXT In [189]: $x=re.findall(r''(\d^*?\.?\d^+?[\$\xi])'', data)$ In [190]: x Out[190]: ['100\$', '100₹'] FINDING ONLY THE SYMBOLS OF CURRENCY IN TEXT In [191]: curr=re.findall("([\$₹£])",data) In [192]: print("Total Number Of Currency Symbols In the TEXT DATA are: ",len(curr)) print(f"Types Of Currency Symbols In the TEXT DATA are : ",len(set(curr))," ",set(curr)) print(curr) Total Number Of Currency Symbols In the TEXT DATA are : 4Types Of Currency Symbols In the TEXT DATA are : 3 {'£', '₹', '\$'} ['\$', '£', '₹', '\$'] STEP 3:-PRINTING ALL THE FORMATES OF DATES IN THE TEXT In [193]: dates=re.findall(r"((0[1-9]|1[0-2])/(0[1-9]|[12][0-9]|3[01])/(\d{4})\b)", data) print("The Number of dates in the format of 'mm/dd/yyyy' are : ",len(dates)) for i in range(len(dates)): print(dates[i][0],end=' ') print() $dates=re.findall(r"((0[1-9]|[12][0-9]|3[01])/(0[1-9]|1[0-2])/(\d\{4\})\b)", data)$ print("The Number of dates in the format of 'dd/mm/yyyy' are : ",len(dates)) for i in range(len(dates)): print(dates[i][0],end=' print() $dates=re.findall(r"((0[1-9]|[12][0-9]|3[01])/(0[1-9]|1[0-2])/(\d\{2\})\b)", data)$ print("The Number of dates in the format of 'dd/mm/yy' are : ",len(dates)) for i in range(len(dates)): print(dates[i][0],end=' ') print() $dates=re.findall(r"((0[1-9]|1[0-2])/(0[1-9]|[12][0-9]|3[01])/(d{2}))b)$ ", data) print("The Number of dates in the format of 'mm/dd/yy' are : ",len(dates)) for i in range(len(dates)): print(dates[i][0],end=' ') print() The Number of dates in the format of 'mm/dd/yyyy' are : 26 01/05/1953 12/24/1955 11/09/1956 01/11/1956 05/01/1960 12/28/1960 11/08/1961 01/12/1962 05/1 0/1963 05/10/1963 11/12/1966 10/04/1967 05/11/1971 08/12/1971 09/06/1972 09/06/1972 10/17/197 $3 \quad 01/06/1974 \quad 07/09/1974 \quad 01/03/1975 \quad 04/26/1975 \quad 03/05/1975 \quad 01/08/1975 \quad 07/08/1976 \quad 01/04/1977 \quad 0$ 6/09/1979 The Number of dates in the format of 'dd/mm/yyyy' are : 40 18/06/1951 01/05/1953 22/02/1955 27/04/1955 11/09/1956 01/11/1956 05/01/1960 11/08/1961 19/1 2/1961 20/12/1961 01/12/1962 28/12/1962 05/10/1963 05/10/1963 20/06/1964 27/08/1966 11/12/196 6 22/12/1966 10/04/1967 25/09/1969 23/12/1970 05/11/1971 08/12/1971 28/12/1971 30/12/1971 1 5/02/1972 29/08/1972 09/06/1972 09/06/1972 01/06/1974 19/05/1974 07/09/1974 01/03/1975 03/05/ 1975 01/08/1975 07/08/1976 01/04/1977 13/04/1978 06/09/1979 25/01/1980 The Number of dates in the format of 'dd/mm/yy' are : 2 10/08/75 27/05/76 The Number of dates in the format of 'mm/dd/yy' are: 1 10/08/75 STEP 4:- PRINTING ALL CARDINILITIES AND ORDERS FROM THE TEXT In [194]: | order=[] x=re.findall(r"((first|second|third|sixth)|(thir[a-z]+(th|st|nd))|(fou[a-z]+(th|rd|st|nd))|(fif[a-z]+(th|st|nd))|(th|st|nd|rd)) | (fi[a-z]+th) | (six[a-z]+(th|st|nd|rd)) | (sev[a-z]+(th|st|nd|rd)) | (eig[a-z]+(th|st|nd|rd)) | (fi[a-z]+th) | (six[a-z]+(th|st|nd|rd)) | (fi[a-z]+th) ||(nine[a-z]+(th|st|nd|rd))|(ten[a-z]+?(th|st|nd|rd))|(ele[a-z]+th)|(twe[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))
(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(hun[a-z]+(th|st|nd|rd))|(h(th|st|rd)))", data) for i in range(len(x)): if(x[i][0] not in order):order.append(x[i][0]) #print (order) orders=[] x1=re.findall(r"([0-9]+(th|st|nd|rd))", data)for i in range (len (x1)): **if**(x1[i][0] **not in** orders): orders.append(x1[i][0]) #print(orders) if order or orders: print(order+orders) else: print ("No CARDINILITIES AND ORDERS FOUND IN THE TEXT") ['first', '1st', '2nd', '3rd', '4th', '5th', '6th', '7th', '8th', '9th', '10th', '11th', '12th', '13t h', '14th', '15th', '16th', '17th', '18th', '19th', '20th', '21st', '22nd', '23rd', '24th', '25th', '26th', '27th', '28th', '29th', '30th', '31st', '32nd', '33rd', '34th', '35th', '36th', '37th', '38t h', '39th', '40th', '41st', '42nd', '43rd', '44th', '45th'] STEP 5 :- PRINTING ALL 4 LETTER WORDS STARTING WITH VOWELS FROM THE TEXT In [195]: | four=re.findall(r"(\b(a|e|i|o|u|A|E|I|O|U)[a-zA-Z]{3}\b)", data) fours=[] for i in range(len(four)): fours.append(four[i][0]) print(fours) print("Tolal number of words without repetition are : ",len(set(fours)),"\n",set(fours)) ['upon', 'oils', 'Also', 'into', 'over', 'away', 'into', 'into', 'acts', 'East', 'acts', 'into', 'act s', 'Anti'] Tolal number of words without repetition are: 9 {'away', 'East', 'oils', 'Also', 'into', 'Anti', 'upon', 'acts', 'over'} DATA 4 STEP 1 :- Opening File DATA 4 This TEXT file contains fluctuation of indian currency with dollar and pound daywise. In [196]: f=open('data4.txt') In [197]: with open('data4.txt','r',encoding='utf-8') as f: data=f.readline() data Out[197]: 'Date\t US Dollar to Indian Rupee\tLink\n' In [198]: with open('data4.txt','r',encoding='utf-8') as f: data=f.readlines() data Out[198]: ['Date\t US Dollar to Indian Rupee\tLink\n', 'Saturday 2nd April 2022\t1 \$ = 75.957 ₹ rate for 02/04/2022\n', 'Friday 1st April 2022\t 1 $\$ = 75.953 \ \text{?}\ \text{t}\ \text{?}\ \text{rate for } 01/04/2022\n',$ 'Thursday 31st March 2022\t1 $\$ = 75.910 \ \text{?} \ \text{t} \ \text{?}$ rate for $31/03/2022\n'$, 'Wednesday 30th March 2022\t1 $$ = 75.825 ₹ t$ ₹ rate for 30/03/2022\n',$ 'Tuesday 29th March 2022\t1 $$ = 75.667 ₹ t$ ₹ rate for 29/03/2022\n',$ 'Monday 28th March 2022\t1 $$ = 76.048 ₹ t$ ₹ rate for 28/03/2022\n',$ 'Sunday 27th March 2022\t1 \$ = 76.287 ₹\t\$ ₹ rate for $27/03/2022\n'$, 'Saturday 26th March 2022\t1 $\$ = 76.275 \ \text{\t}\ \text{$\ $$}$ rate for 26/03/2022\n', 'Friday 25th March 2022\t1 $$ = 76.276 ₹ t$ ₹ rate for 25/03/2022\n',$ 'Thursday 24th March 2022\t1 $\$ = 76.318 ₹ t$ ₹ rate for 24/03/2022\n',$ 'Wednesday 23rd March 2022\t1 $\$ = 76.545 \ \text{?}\ \text{t}\ \text{?}\ \text{rate for } 23/03/2022\n'$, 'Tuesday 22nd March 2022\t1 $$ = 76.112 ₹ t$ ₹ rate for 03/22/2022\n',$ 'Monday 21st March 2022\t1 $$ = 76.303 ₹ t$ ₹ rate for 21/03/2022\n',$ 'Sunday 20th March 2022\t1 $$ = 75.998 ₹ t$ ₹ rate for 20/03/2022\n',$ 'Saturday 19th March 2022\t1 $\$ = 75.947 \ \text{\t}\ \text{$\ $$}$ rate for 19/03/2022\n', 'Friday 18th March 2022\t1 $$ = 75.947 ₹ t$ ₹ rate for 18/03/2022\n',$ 'Thursday 17th March 2022\t1 \$ = 75.966 ₹\t\$ ₹ rate for 03/17/2022\n', 'Tuesday 15th March 2022\t1 $\$ = 76.260 \ \text{?}\t\$ \ \text{rate for } 15/03/2022\n'$, 'Monday 14th March 2022\t1 \$ = 76.491 ₹ t\$ ₹ rate for <math>14/03/2022 n', 'Sunday 13th March 2022\t1 $$ = 76.753 ₹ t$ ₹ rate for 13/03/2022\n',$ 'Saturday 12th March 2022\t1 \$ = 76.756 ₹\t\$ ₹ rate for 12/03/2022\n', 'Friday 11th March 2022\t1 = 76.759 t\$ = 76.759 rate for $11/03/2022\n'$, 'Thursday 10th March 2022\t1 \$ = 76.293 ₹\t\$ ₹ rate for 10/03/2022\n', 'Wednesday 9th March 2022\t1 $$ = 76.106 ₹ \t$ ₹ rate for 09/03/2022 \n',$ 'Tuesday 8th March 2022\t1 \$ = 76.901 ₹\t\$ ₹ rate for 08/03/2022\n', 'Monday 7th March 2022\t1 \$ = 77.067 ₹\t\$ ₹ rate for 07/03/2022\n', 'Sunday 6th March 2022\t1 \$ = 76.439 ₹\t\$ ₹ rate for 06/03/2022\n', 'Saturday 5th March 2022\t1 $$ = 76.416 ₹ t$ ₹ rate for 05/03/2022\n',$ 'Friday 4th March 2022\t1 \$ = 76.428 ₹\t\$ ₹ rate for 04/03/2022\n', 'Thursday 3rd March 2022\t1 $\$ = 75.877 \ \text{ } \text{t} \ \text{$} \ \text{$$ 'Wednesday 2nd March 2022\t1 = 75.593 t\$ = 75.593 rate for $02/03/2022\n'$, 'Tuesday 1st March 2022\t1 \$ = 75.782 ₹\t\$ ₹ rate for 01/03/2022\n', 'Monday 28th February 2022\t1 \$ = 75.289 ₹ t \$ ₹ rate for 28/02/2022 n','Sunday 27th February 2022\t1 \$ = 75.035 ₹\t\$ ₹ rate for $27/02/2022\n'$, 'Saturday 26th February 2022\t1 \$ = 75.073 ₹\t\$ ₹ rate for 26/02/2022\n', 'Friday 25th February 2022\t1 $$ = 75.053 ₹ t$ ₹ rate for 25/02/2022\n',$ 'Thursday 24th February 2022\t1 \$ = 75.414 ₹\t\$ ₹ rate for 24/02/2022\n', 'Wednesday 23th February 2022\t1 $\$ = 74.663 ? \t\$$ rate for $23/02/2022 \n'$, 'Tuesday 22th February 2022\t1 $\$ = 74.643 \ \text{ } \text{t} \$ \text{ } \text{ } \text{rate for } 22/02/2022\n',$ 'Monday 21th February 2022\t1 $\$ = 74.822 \ \text{ } \ \text{t} \ \text{$} \$ 'Sunday 20th February 2022\t1 \$ = 74.694 ₹\t\$ ₹ rate for 20/02/2022\n', 'Saturday 19th February 2022\t1 \$ = 74.685 ₹\t\$ ₹ rate for 19/02/2022\n', 'Friday 18th February 2022\t1 \$ = 74.685 ₹\t\$ ₹ rate for 18/02/2022\n', 'Thursday 17th February 2022\t1 \$ = 75.090 ₹\t\$ ₹ rate for 17/02/2022\n', 'Wednesday 16th February 2022\t1 $\$ = 74.972 \ \text{?} \ \text{t} \$ = \text{rate for } 16/02/2022\n',$ 'Tuesday 15th February 2022\t1 $\$ = 75.199 \ \text{?} \ \text{t} \ \text{?}$ rate for $15/02/2022\n'$, 'Monday 14th February 2022\t1 \$ = 75.687 ₹\t\$ ₹ rate for 14/02/2022\n', 'Sunday 13th February 2022\t1 \$ = 75.448 ₹\t\$ ₹ rate for $13/02/2022\n'$, 'Saturday 12th February 2022\t1 $= 75.640 \ \text{L$} \ \text{rate for } 12/02/2022\n'$ 'Friday 11th February 2022\t1 \$ = 75.643 ₹\t\$ ₹ rate for 11/02/2022\n', 'Thursday 10th February 2022\t1 \$ = 75.558 ₹\t\$ ₹ rate for 10/02/2022\n', 'Wednesday 9th February 2022\t1 \$ = 74.811 ₹\t\$ ₹ rate for 09/02/2022\n', 'Tuesday 8th February 2022\t1 \$ = 74.689 ₹\t\$ ₹ rate for 08/02/2022\n', 'Monday 7th February 2022\t1 $\$ = 74.649 \ \text{?} \ \text{t} \ \text{?}$ rate for $07/02/2022\n'$, 'Sunday 6th February 2022\t1 \$ = 74.650 ₹\t\$ ₹ rate for 06/02/2022\n', 'Saturday 5th February 2022\t1 \$ = 74.645 ₹\t\$ ₹ rate for 05/02/2022\n', 'Friday 4th February 2022\t1 = 74.644 th February 2022\n', 'Thursday 3 February 2022\t1 \$ = 74.651 ₹\t\$ ₹ rate for 03/02/2022\n', 'Wednesday 2 February 2022\t1 \$ = 74.820 ₹\t\$ ₹ rate for 02/02/2022\n', 'Tuesday 1 February 2022\t1 $$ = 74.763 ₹ t$ ₹ rate for 01/02/2022\n',$ 'Monday 31 January 2022\t1 $$ = 74.565 ₹ t$ ₹ rate for 31/01/2022\n',$ 'Sunday 30 January 2022\t1 \$ = 75.033 ₹\t\$ ₹ rate for $30/01/2022\n'$, 'Saturday 29 January 2022\t1 \$ = 75.002 ₹\t\$ ₹ rate for 29/01/2022\n', 'Friday 28 January 2022\t1 $$ = 75.000 ₹ t$ ₹ rate for 28/01/2022\n',$ 'Thursday 27 January 2022\t1 $\$ = 75.214 \ \text{?}\ \text{t}\ \text{?}$ rate for 27/01/2022\n', 'Wednesday 26 January 2022\t1 \$ = 75.029 ₹\t\$ ₹ rate for 26/01/2022\n', 'Tuesday 25 January 2022\t1 \$ = 74.755 ₹\t\$ ₹ rate for 25/01/2022\n', 'Monday 24 January 2022\t1 $$ = 74.640 ₹ t$ ₹ rate for 24/01/2022\n',$ 'Sunday 23 January 2022\t1 $\$ = 74.414 \ \text{ } \ \text{t} \ \text{$} \ \text{$ 'Saturday 22 January 2022\t1 $$ = 74.423 ₹ t$ ₹ rate for 22/01/2022\n',$ 'Friday 21 January 2022\t1 $$ = 74.423 ₹ t$ ₹ rate for 21/01/2022\n',$ 'Thursday 20 January 2022\t1 \$ = 74.437 ₹\t\$ ₹ rate for 20/01/2022\n', 'Wednesday 19 January 2022\t1 $\$ = 74.460 \ \text{?}\ \text{t}\ \text{?}$ rate for $19/01/2022\n'$, 'Tuesday 18 January 2022\t1 \$ = 74.617 ₹\t\$ ₹ rate for 18/01/2022\n', 'Monday 17 January 2022\t1 $\$ = 74.247 ₹ t$ ₹ rate for 17/01/2022\n',$ 'Sunday 16 January 2022\t1 \$ = 74.270 ₹ t\$ ₹ rate for <math>16/01/2022 n', 'Saturday 15 January 2022\t1 \$ = 74.389 ₹\t\$ ₹ rate for 15/01/2022\n', 'Friday 14 January 2022\t1 \$ = 74.159 ₹\t\$ ₹ rate for $14/01/2022\n'$, 'Thursday 13 January 2022\t1 \$ = 73.972 ₹\t\$ ₹ rate for 13/01/2022\n', 'Wednesday 12 January 2022\t1 \$ = 73.810 ₹\t\$ ₹ rate for 12/01/2022\n', 'Tuesday 11 January 2022\t1 \$ = 73.821 ₹\t\$ ₹ rate for 11/01/2022\n', 'Monday 10 January 2022\t1 \$ = 74.056 ₹ t\$ ₹ rate for <math>10/01/2022 n', 'Sunday 9 January 2022\t1 \$ = 74.249 ₹\t\$ ₹ rate for 09/01/2022\n', 'Saturday 8 January 2022\t1 \$ = 74.232 ₹\t\$ ₹ rate for 08/01/2022\n', 'Friday seventh January 2022\t1 \$ = 74.465 ₹\t\$ ₹ rate for 07/01/2022\n', 'Thursday sixth January 2022\t1 = 74.424\t\$ = 74.424 rate for $06/01/2022\n'$, 'Wednesday fifth January 2022\t1 $\$ = 74.430 \ \text{?}\ \text{t}\ \text{?}$ rate for 05/01/2022\n', 'Tuesday fourth January 2022\t1 \$ = 74.529 ₹\t\$ ₹ rate for 04/01/2022\n', 'Monday third January 2022\t1 \$ = 74.396 ₹\t\$ ₹ rate for 03/01/2022\n', 'Sunday second January 2022\t1 \$ = 74.505 ₹\t\$ ₹ rate for 02/01/2022\n', 'Saturday first January 2022\t1 \$ = 74.513 ₹\t\$ ₹ rate for 01/01/2022\n', 'Friday thirtyfirst December 2021\t1 \$ = 74.511 ₹\t\$ ₹ rate for 31/12/2021\n', 'Thursday thirtirth December 2021\t1 = 74.438 thirtirth December 2021\n', 'Wednesday twentyninth December 2021\t1 = 74.558 t\$ = 74.558 rate for 29/12/2021\n', 'Tuesday 28 December 2021\t1 \$ = 74.721 ₹\t\$ ₹ rate for 28/12/2021\n', 'Monday 27 December 2021\t1 $$ = 74.980 ₹ t$ ₹ rate for 27/12/2021\n',$ 'Sunday 26 December 2021\t1 \$ = 75.397 ₹\t\$ ₹ rate for 26/12/2021\n', 'Saturday 25 December 2021\t1 \$ = 75.118 ₹\t\$ ₹ rate for 25/12/2021\n', 'Friday 24 December 2021\t1 \$ = 75.115 ₹\t\$ ₹ rate for 24/12/2021\n', 'Thursday 23 December 2021\t1 \$ = 75.066 ₹\t\$ ₹ rate for 23/12/2021\n', 'Wednesday 22 December 2021\t1 $\$ = 75.482 \ \text{?} \ \text{t} \ \text{?}$ rate for 22/12/2021\n', 'Tuesday 21 December 2021\t1 \$ = 75.685 ₹\t\$ ₹ rate for $21/12/2021\n'$, 'Monday 20 December
2021\t1 \$ = 75.744 ₹\t\$ ₹ rate for 20/12/2021\n', 'Sunday 19 December 2021\t1 $\$ = 76.017 \ \text{?}\ \text{t}\ \text{?}$ rate for 19/12/2021\n', 'Saturday 18 December 2021\t1 \$ = 76.049 ₹\t\$ ₹ rate for 18/12/2021\n', 'Friday 17 December 2021\t1 $$ = 76.313 ₹ t$ ₹ rate for 17/12/2021\n',$ 'Thursday 16 December 2021\t1 \$ = 76.169 ₹\t\$ ₹ rate for 16/12/2021\n', 'Wednesday 15 December 2021\t1 \$ = 76.230 ₹\t\$ ₹ rate for 15/12/2021\n', 'Tuesday 14 December 2021\t1 \$ = 76.056 ₹\t\$ ₹ rate for 14/12/2021\n', 'Monday 13 December 2021\t1 = 75.827 t\$ = 75.827 rate for $13/12/2021\n'$, 'Sunday 12 December 2021\t1 \$ = 75.739 ₹ rate for 12/12/2021\n', 'Saturday 11 December 2021\t1 = 75.717\t\$ = 75.717'Friday 10 December 2021\t1 $\$ = 75.792 \ \text{\t} \ \text{$\ $$}$ rate for $10/12/2021\n'$, 'Thursday 9 December 2021\t1 \$ = 75.593 ₹\t\$ ₹ rate for 09/12/2021\n', 'Wednesday 8 December 2021\t1 $\$ = 75.382 \ \text{ } \ \text{t} \ \text{$} \$ 'Tuesday 7 December 2021\t1 \$ = 75.407 ₹\t\$ ₹ rate for 07/12/2021\n', 'Monday 6 December 2021\t1 $$ = 75.392 ₹ t$ ₹ rate for 06/12/2021\n',$ 'Sunday 5 December 2021\t1 \$ = 75.266 ₹\t\$ ₹ rate for 05/12/2021\n', 'Saturday 4 December 2021\t1 \$ = 75.240 ₹\t\$ ₹ rate for 04/12/2021\n', 'Friday 3 December 2021\t1 \$ = 75.315 ₹\t\$ ₹ rate for 03/12/2021\n', 'Thursday 2 December 2021\t1 \$ = 74.998 ₹\t\$ ₹ rate for 02/12/2021\n', 'Tuesday 30 November 2021\t1 $$ = 74.997 ₹ t$ ₹ rate for 30/11/2021\n',$ 'Monday 29 November 2021\t1 $$ = 75.068 ₹ t$ ₹ rate for 29/11/2021\n',$ 'Sunday 28 November 2021\t1 = 75.044\t\$ = 75.044'Saturday 27 November 2021\t1 \$ = 75.051 ₹\t\$ ₹ rate for 27/11/2021\n', 'Friday 26 November 2021\t1 \$ = 75.056 ₹\t\$ ₹ rate for 26/11/2021\n', 'Thursday 25 November 2021\t1 \$ = 74.541 ₹\t\$ ₹ rate for 25/11/2021\n', 'Wednesday 24 November 2021\t1 $\$ = 74.622 \ \text{?} \ \text{t} \ \text{?}$ rate for $24/11/2021\n'$, 'Tuesday 23 November 2021\t1 \$ = 74.439 ₹\t\$ ₹ rate for 23/11/2021\n', 'Monday 22 November 2021\t1 \$ = 74.436 ₹\t\$ ₹ rate for 22/11/2021\n', 'Sunday 21 November 2021\t1 $$ = 74.312 ₹ t$ ₹ rate for 21/11/2021\n',$ 'Friday 19 November 2021\t1 $\$ = 74.310 \ \text{?}\ \text{t}\ \text{?}$ rate for 19/11/2021\n', 'Thursday 18 November 2021\t1 \$ = 74.186 ₹\t\$ ₹ rate for 18/11/2021\n', 'Wednesday 17 November 2021\t1 $\$ = 74.290 \ \text{ } \text{t} \$ \ \text{rate for } 17/11/2021\n',$ 'Tuesday 16 November 2021\t1 $\$ = 74.454 \ \text{?}\ \text{t} \$ \text{ rate for } 16/11/2021\n',$ 'Monday 15 November 2021\t1 \$ = 74.414 ₹\t\$ ₹ rate for 15/11/2021\n', 'Saturday 13 November 2021\t1 \$ = 74.357 ₹\t\$ ₹ rate for 13/11/2021\n', 'Friday 12 November 2021\t1 $\$ = 74.346 \ \text{?}\t\$ \ \text{rate for } 12/11/2021\n'$, 'Thursday 11 November 2021\t1 \$ = 74.332 ₹\t\$ ₹ rate for 11/11/2021\n' 'Wednesday 10 November 2021\t1 \$ = 74.405 ₹\t\$ ₹ rate for 10/11/2021\n', 'Tuesday 9 November 2021\t1 \$ = 74.165 ₹\t\$ ₹ rate for 09/11/2021\n', 'Monday 8 November 2021\t1 $= 73.918 \ \text{ } \text{t} \ \text{ } \text{ } \text{ } \text{rate for } 08/11/2021\n',$ 'Sunday 7 November 2021\t1 $\$ = 74.196 \ \text{?}\ \text{t}\ \text{?}$ rate for $07/11/2021\n'$, 'Saturday 6 November 2021\t1 \$ = 74.191 ₹\t\$ ₹ rate for 06/11/2021\n', 'Friday 5 November 2021\t1 \$ = 74.191 ₹\t\$ ₹ rate for 05/11/2021\n', 'Thursday 4 November 2021\t1 $\$ = 74.477 \ \text{?}\ \text{t}\ \text{?}$ rate for $04/11/2021\n'$, 'Wednesday 3 November 2021\t1 $\$ = 74.423 \ \text{?}\ \text{t}\ \text{?}$ rate for 03/11/2021\n', 'Monday 1 November 2021\t1 \$ = 74.848 ₹\t\$ ₹ rate for 01/11/2021\n', 'Sunday 31 October 2021\t1 $$ = 74.935 ₹ t$ ₹ rate for 31/10/2021 \n',$ 'Saturday 30 October 2021\t1 \$ = 74.929 ₹\t\$ ₹ rate for 30/10/2021\n', 'Friday 29 October 2021\t1 $$ = 74.929 ₹ t$ ₹ rate for 29/10/2021\n',$ 'Thursday 28 October 2021\t1 \$ = 74.778 ₹\t\$ ₹ rate for 28/10/2021\n', 'Wednesday 27 October 2021\t1 $\$ = 75.062 \ \text{\t}\ \text{$\ $$}$ rate for 27/10/2021\n', 'Tuesday 26 October 2021\t1 $$ = 74.889 ₹ t$ ₹ rate for 26/10/2021\n',$ 'Monday 25 October 2021\t1 \$ = 75.096 ₹ t \$ ₹ rate for $25/10/2021 \n',$ 'Sunday 24 October 2021\t1 $\$ = 74.991 ₹ t$ ₹ rate for 24/10/2021\n',$ 'Saturday 23 October 2021\t1 \$ = 75.002 ₹\t\$ ₹ rate for 23/10/2021\n', 'Friday 22 October 2021\t1 \$ = 74.999 ₹\t\$ ₹ rate for 22/10/2021\n', 'Thursday 21 October 2021\t1 \$ = 74.861 ₹\t\$ ₹ rate for 21/10/2021\n', 'Tuesday 19 October 2021\t1 $\$ = 75.114 \ \text{?}\ \text{t}\ \text{?}$ rate for $19/10/2021\n'$, 'Monday 18 October 2021\t1 $\$ = 75.234 \ \text{\t}\ \text{$\ $$}$ rate for $18/10/2021\n'$, 'Sunday 17 October 2021\t1 $$ = 75.023 ₹ t$ ₹ rate for 17/10/2021\n',$ 'Saturday 16 October 2021\t1 \$ = 74.938 ₹\t\$ ₹ rate for 16/10/2021\n', 'Friday 15 October 2021\t1 \$ = 75.035 ₹\t\$ ₹ rate for 15/10/2021\n', 'Thursday 14 October 2021\t1 \$ = 75.007 ₹\t\$ ₹ rate for 14/10/2021\n', 'Wednesday 13 October 2021\t1 \$ = 75.308 ₹ t\$ ₹ rate for <math>13/10/2021 n', 'Tuesday 12 October 2021\t1 $$ = 75.490 ₹ t$ ₹ rate for 12/10/2021\n',$ 'Monday 11 October 2021\t1 $\$ = 75.420 \ \text{?}\ \text{t}\ \text{?}$ rate for $11/10/2021\n'$, 'Sunday 10 October 2021\t1 \$ = 75.133 ₹\t\$ ₹ rate for 10/10/2021\n', 'Saturday 9 October 2021\t1 \$ = 75.134 ₹\t\$ ₹ rate for 09/10/2021\n', 'Friday 8 October 2021\t1 \$ = 75.309 ₹\t\$ ₹ rate for 08/10/2021\n', 'Thursday 7 October 2021\t1 $\$ = 74.854 \ \text{ } \ \text{t} \ \text{$} \ \text$ 'Wednesday 6 October 2021\t1 $\$ = 74.768 \ \text{?}\ \text{t}\ \text{?}$ rate for 06/10/2021\n', 'Tuesday 5 October 2021\t1 \$ = 74.567 ₹ t\$ ₹ rate for <math>05/10/2021 n', 'Friday 1 January 2010\t£1 GBP = ₹75.273\tBritish Pound Indian Rupee rate for 01/01/2010\n', 'Saturday 2 January 2010\t£1 GBP = ₹75.3046\tBritish Pound Indian Rupee rate for 02/01/2010\n', 'Sunday 3 January 2010\t£1 GBP = ₹75.2912\tBritish Pound Indian Rupee rate for 03/01/2010\n', 'Monday 4 January 2010\t£1 GBP = ₹74.7711\tBritish Pound Indian Rupee rate for 04/01/2010\n', 'Tuesday 5 January 2010\t£1 GBP = ₹74.1219\tBritish Pound Indian Rupee rate for 05/01/2010\n', 'Wednesday 6 January 2010\t£1 GBP = ₹73.4204\tBritish Pound Indian Rupee rate for 06/01/2010\n', 'Thursday 7 January 2010\t£1 GBP = ₹72.9117\tBritish Pound Indian Rupee rate for 07/01/2010\n', 'Friday 8 January 2010\t£1 GBP = ₹72.9769\tBritish Pound Indian Rupee rate for 08/01/2010\n', 'Saturday 9 January 2010\t£1 GBP = ₹73.0007\tBritish Pound Indian Rupee rate for 09/01/2010\n', 'Sunday 10 January 2010\t£1 GBP = ₹73.0041\tBritish Pound Indian Rupee rate for 10/01/2010\n', 'Monday 11 January 2010\t£1 GBP = ₹73.1103\tBritish Pound Indian Rupee rate for 01/11/2010\n', 'Tuesday 12 January 2010\t£1 GBP = ₹73.1562\tBritish Pound Indian Rupee rate for 12/01/2010\n', 'Wednesday 13 January 2010\t£1 GBP = ₹73.7407\tBritish Pound Indian Rupee rate for 13/01/2010\n', 'Thursday 14 January 2010\t£1 GBP = ₹74.2669\tBritish Pound Indian Rupee rate for 14/01/2010\n', 'Friday 15 January 2010\t£1 GBP = ₹74.4346\tBritish Pound Indian Rupee rate for 15/01/2010\n', 'Saturday 16 January 2010\t£1 GBP = ₹74.4755\tBritish Pound Indian Rupee rate for 16/01/2010\n', 'Sunday 17 January 2010\t£1 GBP = ₹74.4174\tBritish Pound Indian Rupee rate for 17/01/2010\n', 'Monday 18 January 2010\t£1 GBP = ₹74.4657\tBritish Pound Indian Rupee rate for 18/01/2010\n', 'Tuesday 19 January 2010\t£1 GBP = ₹74.865\tBritish Pound Indian Rupee rate for 19/01/2010\n', 'Wednesday 20 January 2010\t£1 GBP = ₹74.8082\tBritish Pound Indian Rupee rate for 20/01/2010\n', 'Thursday 21 January 2010\t£1 GBP = ₹74.6817\tBritish Pound Indian Rupee rate for 21/01/2010\n', 'Friday 22 January 2010\t£1 GBP = ₹74.7032\tBritish Pound Indian Rupee rate for 22/01/2010\n', 'Saturday 23 January 2010\t£1 GBP = ₹74.579\tBritish Pound Indian Rupee rate for 23/01/2010\n', 'Sunday 24 January 2010\t£1 GBP = ₹74.6002\tBritish Pound Indian Rupee rate for 24/01/2010\n', 'Monday 25 January 2010\t£1 GBP = ₹74.5771\tBritish Pound Indian Rupee rate for 25/01/2010\n', 'Tuesday 26 January 2010\t£1 GBP = ₹74.302\tBritish Pound Indian Rupee rate for 26/01/2010\n', 'Wednesday 27 January 2010\t£1 GBP = ₹74.8179\tBritish Pound Indian Rupee rate for 27/01/2010\n', 'Thursday 28 January 2010\t£1 GBP = ₹74.9475\tBritish Pound Indian Rupee rate for 28/01/2010\n', 'Friday 29 January 2010\t£1 GBP = ₹74.3339\tBritish Pound Indian Rupee rate for 29/01/2010\n', 'Saturday 30 January 2010\t£1 GBP = ₹73.9089\tBritish Pound Indian Rupee rate for 30/01/2010\n', 'Sunday 31 January 2010\t£1 GBP = ₹73.9155\tBritish Pound Indian Rupee rate for 31/01/2010'] with open('data4.txt','r',encoding='utf-8') as f: In [199]: data=f.read() data Out[199]: 'Date\t US Dollar to Indian Rupee\tLink\nSaturday 2nd April 2022\t1 \$ = 75.9 57 ₹\t\$ ₹ rate for 02/04/2022\nFriday 1st April 2022\t 1 \$ = 75.953 ₹\t\$ ₹ rate for 01/04/2022\nThursday 31st March 2022\t1 \$ = 75.910 ₹\t\$ ₹ rate for 31/03/2022\nWednesday 30th March 2 022\t1 \$ = 75.825 ₹\t\$ ₹ rate for 30/03/2022\nTuesday 29th March 2022\t1 \$ = 75.667 ₹\t\$ ₹ rate for 2 $9/03/2022\nMonday$ 28th March 2022\t1 \$ = 76.048 ₹\t\$ ₹ rate for $28/03/2022\nSunday$ 27th March 2022\t1 $\$ = 76.287 \ \text{$}\ \text{t}\ \text{$}\ \text{$}\ \text{rate for } 27/03/2022\nSaturday 26th March 2022\t1 } = 76.275 \ \text{$}\ \text{$$ 022\nFriday 25th March 2022\t1 \$ = 76.276 ₹\t\$ ₹ rate for 25/03/2022\nThursday 24th March 2022\t1 \$ = 76.318 ₹\t\$ ₹ rate for 24/03/2022\nWednesday 23rd March 2022\t1 \$ = 76.545 ₹\t\$ ₹ rate for 23/03/2022 \nTuesday 22nd March 2022\t1 \$ = 76.112 ₹\t\$ ₹ rate for 03/22/2022\nMonday 21st March 2022\t1 \$ = 76. 303 ₹\t\$ ₹ rate for $21/03/2022\nSunday 20th March 2022\t1 $ = 75.998 ₹\t$ ₹ rate for <math>20/03/2022\nSatu$ rday 19th March 2022\t1 \$ = 75.947 ₹\t\$ ₹ rate for 19/03/2022\nFriday 18th March 2022\t1 \$ = 75.947 ₹ \t\$ ₹ rate for $18/03/2022\n$ Thursday 17th March 2022\t1 \$ = 75.966 ₹\t\$ ₹ rate for $03/17/2022\n$ Wednesd
ay 16th March 2022\t1 \$ = 76.020 ₹\t\$ ₹ rate for $16/03/2022\n$ Tuesday 15th March 2022\t1 \$ = 76.260 ₹ \t\$ ₹ rate for $15/03/2022\nMonday 14th March 2022\t1 $ = 76.491 ₹\t$ ₹ rate for <math>14/03/2022\nSunday 13$ th March 2022\t1 \$ = 76.753 ₹\t\$ ₹ rate for 13/03/2022\nSaturday 12th March 2022\t1 \$ = 76.756 ₹\t\$ ₹ rate for $12/03/2022\nFriday$ 11th March 2022\t1 \$ = 76.759 $\$ \t\$ $\$ rate for $11/03/2022\nThursday$ 10th M arch 2022\t1 \$ = 76.293 ₹\t\$ ₹ rate for 10/03/2022\nWednesday 9th March 2022\t1 \$ = 76.106 ₹\t\$ ₹ rate e for $09/03/2022\n$ Tuesday 8th March $2022\t1$ \$ = 76.901 ₹\t\$ ₹ rate for $08/03/2022\n$ Monday 7th March 2 022\t1 \$ = 77.067 ₹\t\$ ₹ rate for 07/03/2022\nSunday 6th March 2022\t1 \$ = 76.439 ₹\t\$ ₹ rate for 06/ 03/2022\nSaturday 5th March 2022\t1 \$ = 76.416 ₹\t\$ ₹ rate for 05/03/2022\nFriday 4th March 2022\t1 \$ = 76.428 ₹\t\$ ₹ rate for 04/03/2022\nThursday 3rd March 2022\t1 \$ = 75.877 ₹\t\$ ₹ rate for 03/03/2022\nWednesday 2nd March 2022\t1 \$ = 75.593 ₹\t\$ ₹ rate for 02/03/2022\nTuesday 1st March 2022\t1 \$ = 7 5.782 ₹\t\$ ₹ rate for 01/03/2022\nMonday 28th February 2022\t1 \$ = 75.289 ₹\t\$ ₹ rate for 28/02/2022 \nSunday 27th February 2022\t1 \$ = 75.035 ₹\t\$ ₹ rate for 27/02/2022\nSaturday 26th February 2022\t1 $\$ = 75.073 \ \text{t} \ \text{t}$ 2022\nThursday 24th February 2022\t1 \$ = 75.414 ₹\t\$ ₹ rate for 24/02/2022\nWednesday 23th February 2 022\t1 \$ = 74.663 ₹\t\$ ₹ rate for 23/02/2022\nTuesday 22th February 2022\t1 \$ = 74.643 ₹\t\$ ₹ rate fo r 22/02/2022\nMonday 21th February 2022\t1 \$ = 74.822 \uparrow \t\$ \uparrow rate for 21/02/2022\nSunday 20th Februar y 2022\t1 \$ = 74.694 ₹\t\$ ₹ rate for 20/02/2022\nSaturday 19th February 2022\t1 \$ = 74.685 ₹\t\$ ₹ rate e for 19/02/2022\nFriday 18th February 2022\t1 \$ = 74.685 ₹\t\$ ₹ rate for 18/02/2022\nThursday 17th F ebruary 2022\t1 \$ = 75.090 ₹\t\$ ₹ rate for 17/02/2022\nWednesday 16th February 2022\t1 \$ = 74.972 ₹\t \$ rate for $16/02/2022\n$ Tuesday 15th February 2022\t1 \$ = 75.199 \$\t\$ rate for $15/02/2022\n$ Monday 14th February 2022\t1 \$ = 75.687 ₹\t\$ ₹ rate for $14/02/2022\nSunday$ 13th February 2022\t1 \$ = 75.448 ₹\t\$ ₹ rate for 13/02/2022\nSaturday 12th February 2022\t1 \$ = 75.640 ₹\t\$ ₹ rate for 12/02/2022\nFri day 11th February 2022\t1 \$ = 75.643 ₹\t\$ ₹ rate for 11/02/2022\nThursday 10th February 2022\t1 \$ = 7 5.558 $\uparrow \$ rate for $10/02/2022 \$ nWednesday 9th February 2022\t1 \$ = 74.811 $\uparrow \$ rate for 09/02/2022\nTuesday 8th February 2022\t1 \$ = 74.689 ₹\t\$ ₹ rate for 08/02/2022\nMonday 7th February 2022\t1 \$ = 74.649 ₹\t\$ ₹ rate for 07/02/2022\nSunday 6th February 2022\t1 \$ = 74.650 ₹\t\$ ₹ rate for 06/02/202 2\nSaturday 5th February 2022\t1 \$ = 74.645 \uparrow \t\$ \uparrow rate for 05/02/2022\nFriday 4th February 2022\t1 \$ = 74.644 ₹\t\$ ₹ rate for 04/02/2022\nThursday 3 February 2022\t1 \$ = 74.651 ₹\t\$ ₹ rate for 03/02/202 2\nWednesday 2 February 2022\t1 \$ = 74.820 ₹\t\$ ₹ rate for 02/02/2022\nTuesday 1 February 2022\t1 \$ = 74.763 ₹\t\$ ₹ rate for $01/02/2022\nMonday$ 31 January 2022\t1 \$ = 74.565 ₹\t\$ ₹ rate for $31/01/2022\nS$ unday 30 January 2022\t1 \$ = 75.033 ₹\t\$ ₹ rate for 30/01/2022\nSaturday 29 January 2022\t1 \$ = 75.00 2 ₹\t\$ ₹ rate for 29/01/2022\nFriday 28 January 2022\t1 \$ = 75.000 ₹\t\$ ₹ rate for 28/01/2022\nThursd ay 27 January 2022\t1 \$ = 75.214 ₹\t\$ ₹ rate for $27/01/2022\n$ Wednesday 26 January 2022\t1 \$ = 75.029 ₹\t\$ ₹ rate for 26/01/2022\nTuesday 25 January 2022\t1 \$ = 74.755 ₹\t\$ ₹ rate for 25/01/2022\nMonday 24 January 2022\t1 \$ = 74.640 ₹\t\$ ₹ rate for 24/01/2022\nSunday 23 January 2022\t1 \$ = 74.414 ₹\t\$ ₹ rate for 23/01/2022\nSaturday 22 January 2022\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 2020\t1 \$ = 74.423 ₹\t\$ ₹ rate for 22/01/2022\nFriday 21 January 21 J uary 2022\t1 \$ = 74.423 ₹\t\$ ₹ rate for 21/01/2022\nThursday 20 January 2022\t1 \$ = 74.437 ₹\t\$ ₹ rat e for $20/01/2022\n$ Wednesday 19 January $2022\t1$ \$ = 74.460 \t \t\$ \t rate for $19/01/2022\n$ Tuesday 18 January 2022\t1 ary 2022\t1 \$ = 74.617 ₹\t\$ ₹ rate for 18/01/2022\nMonday 17 January 2022\t1 \$ = 74.247 ₹\t\$ ₹ rate f or $17/01/2022\nSunday 16 January 2022\t1 $ = 74.270 ₹ t$ ₹ rate for <math>16/01/2022\nSaturday 15 January 2$ 022\t1 \$ = 74.389 ₹\t\$ ₹ rate for 15/01/2022\nFriday 14 January 2022\t1 \$ = 74.159 ₹\t\$ ₹ rate for 1 4/01/2022\nThursday 13 January 2022\t1 \$ = 73.972 ₹\t\$ ₹ rate for 13/01/2022\nWednesday 12 January 20 22\t1 \$ = 73.810 ₹\t\$ ₹ rate for 12/01/2022\nTuesday 11 January 2022\t1 \$ = 73.821 ₹\t\$ ₹ rate for 1 $1/01/2022\nMonday$ 10 January 2022\t1 \$ = 74.056 ₹\t\$ ₹ rate for $10/01/2022\nSunday$ 9 January 2022\t1 $\$ = 74.249 \ \text{\t} \ \text{$\ $$} \ \text{rate for } 09/01/2022\nSaturday 8 January } 2022\t1 \ \$ = 74.232 \ \text{$\ $\ $$} \ \text{$\ $$} \ \text{$ 22\nFriday seventh January 2022\t1 \$ = 74.465 ₹\t\$ ₹ rate for 07/01/2022\nThursday sixth January 2022 \t1 \$ = 74.424 ₹\t\$ ₹ rate for 06/01/2022\nWednesday fifth January 2022\t1 \$ = 74.430 ₹\t\$ ₹ rate for $05/01/2022\n$ Tuesday fourth January 2022\t1 \$ = 74.529 ₹\t\$ ₹ rate for $04/01/2022\n$ Monday third Januar y 2022\t1 \$ = 74.396 ₹\t\$ ₹ rate for 03/01/2022\nSunday second January 2022\t1 \$ = 74.505 ₹\t\$ ₹ rate rst December 2021\t1 $\$ = 74.511 \ \text{?}\ \text{t}$ rate for $31/12/2021\nThursday thirtirth December 2021\t1 <math>\$ = 74.511 \ \text{?}\ \text{?}$ 4.438 ₹\t\$ ₹ rate for 30/12/2021\nWednesday twentyninth December 2021\t1 \$ = 74.558 ₹\t\$ ₹ rate for 2 9/12/2021\nTuesday 28 December 2021\t1 \$ = 74.721 ₹\t\$ ₹ rate for 28/12/2021\nMonday 27 December 2021 \t1 \$ = 74.980 ₹\t\$ ₹ rate for 27/12/2021\nSunday 26 December 2021\t1 \$ = 75.397 ₹\t\$ ₹ rate for 26/1 2/2021\nSaturday 25 December 2021\t1 \$ = 75.118 ₹\t\$ ₹ rate for 25/12/2021\nFriday 24 December 2021\t 1 \$ = 75.115 ₹\t\$ ₹ rate for $24/12/2021\n$ Thursday 23 December 2021\t1 \$ = 75.066 ₹\t\$ ₹ rate for 23/1 $2/2021\n$ Wednesday 22 December 2021\t1 \$ = 75.482 ₹\t\$ ₹ rate for $22/12/2021\n$ Tuesday 21 December 2021 \t1 \$ = 75.685 ₹\t\$ ₹ rate for 21/12/2021\nMonday 20 December 2021\t1 \$ = 75.744 ₹\t\$ ₹ rate for 20/1 2/2021\nSunday 19 December 2021\t1 \$ = 76.017 ₹\t\$ ₹ rate for 19/12/2021\nSaturday 18 December 2021\t 2021\nThursday 16 December 2021\t1 \$ = 76.169 \nearrow \t\$? rate for 16/12/2021\nWednesday 15 December 2021 \t1 \$ = 76.230 ₹\t\$ ₹ rate for 15/12/2021\nTuesday 14 December 2021\t1 \$ = 76.056 ₹\t\$ ₹ rate for 14/ 12/2021\nMonday 13 December 2021\t1 \$ = 75.827 ₹\t\$ ₹ rate for 13/12/2021\nSunday 12 December 2021\t1 $\$ = 75.739 \ \text{\t} \ \text{$\ $$} \ \text{rate for } 12/12/2021\nSaturday 11 December 2021\t1 $$ = 75.717 \ \text{\t} \ \text{$\ $$} \ \text{rate for } 11/12/2021\nSaturday 11 December 2021\t1 $$$ 2021\nFriday 10 December 2021\t1 \$ = 75.792 ₹\t\$ ₹ rate for 10/12/2021\nThursday 9 December 2021\t1 \$ = 75.593 ₹\t\$ ₹ rate for 09/12/2021\nWednesday 8 December 2021\t1 \$ = 75.382 ₹\t\$ ₹ rate for 08/12/20 21\nTuesday 7 December 2021\t1 \$ = 75.407 ₹\t\$ ₹ rate for 07/12/2021\nMonday 6 December 2021\t1 \$ = 7 5.392 ₹\t\$ ₹ rate for $06/12/2021\nSunday$ 5 December 2021\t1 \$ = 75.266 ₹\t\$ ₹ rate for $05/12/2021\nSa$ turday 4 December 2021\t1 \$ = 75.240 ₹\t\$ ₹ rate for 04/12/2021\nFriday 3 December 2021\t1 \$ = 75.315 ₹\t\$ ₹ rate for 03/12/2021\nThursday 2 December 2021\t1 \$ = 74.998 ₹\t\$ ₹ rate for 02/12/2021\nWednes day 1 December 2021\t1 \$ = 75.023 ₹\t\$ ₹ rate for 01/12/2021\nTuesday 30 November 2021\t1 \$ = 74.997 ₹\t\$ ₹ rate for $30/11/2021\nMonday$ 29 November 2021\t1 \$ = 75.068 ₹\t\$ ₹ rate for $29/11/2021\nSunday$ 28 November 2021\t1 \$ = 75.044 ₹\t\$ ₹ rate for 28/11/2021\nSaturday 27 November 2021\t1 \$ = 75.051 ₹ \t\$ ₹ rate for 27/11/2021\nFriday 26 November 2021\t1 \$ = 75.056 ₹\t\$ ₹ rate for 26/11/2021\nThursday 25 November 2021\t1 \$ = 74.541 ₹\t\$ ₹ rate for 25/11/2021\nWednesday 24 November 2021\t1 \$ = 74.622 ₹ \t\$ ₹ rate for $24/11/2021\n$ Tuesday 23 November $2021\t1$ \$ = 74.439 ₹\t\$ ₹ rate for $23/11/2021\n$ Monday 22 November 2021\t1 \$ = 74.436 ₹\t\$ ₹ rate for $22/11/2021\nSunday$ 21 November 2021\t1 \$ = 74.312 ₹\t\$ ₹ rate for 21/11/2021\nSaturday 20 November 2021\t1 \$ = 74.311 ₹\t\$ ₹ rate for 20/11/2021\nFriday 19 November 2021\t1 \$ = 74.310 ₹\t\$ ₹ rate for
19/11/2021\nThursday 18 November 2021\t1 \$ = 74.186 ₹\t\$ ₹ rate for $18/11/2021\n$ Wednesday 17 November 2021\t1 \$ = 74.290 ₹\t\$ ₹ rate for $17/11/2021\n$ Tuesday 1 6 November 2021\t1 \$ = 74.454 ₹\t\$ ₹ rate for $16/11/2021\nMonday$ 15 November 2021\t1 \$ = 74.414 ₹\t\$ ₹ rate for 15/11/2021\nSunday 14 November 2021\t1 \$ = 74.348 ₹\t\$ ₹ rate for 14/11/2021\nSaturday 13 November 2021\t1 \$ = 74.357 ₹\t\$ ₹ rate for 13/11/2021\nFriday 12 November 2021\t1 \$ = 74.346 ₹\t\$ ₹ rate for $12/11/2021\n$ Thursday 11 November $2021\t1$ \$ = 74.332 ₹\t\$ ₹ rate for $11/11/2021\n$ Wednesday 10 November 2021\t1 \$ = 74.405 \uparrow \t\$ \uparrow rate for 10/11/2021\nTuesday 9 November 2021\t1 \$ = 74.165 \uparrow \t\$ \uparrow rate for 09/11/2021\nMonday 8 November 2021\t1 \$ = 73.918 ₹\t\$ ₹ rate for 08/11/2021\nSunday 7 Novemb er 2021\t1 \$ = 74.196 ₹\t\$ ₹ rate for 07/11/2021\nSaturday 6 November 2021\t1 \$ = 74.191 ₹\t\$ ₹ rate for $06/11/2021\nFriday$ 5 November 2021\t1 \$ = 74.191 ₹\t\$ ₹ rate for $05/11/2021\nThursday$ 4 November r 03/11/2021\nTuesday 2 November 2021\t1 \$ = 74.698 ₹\t\$ ₹ rate for 02/11/2021\nMonday 1 November 202 1\t1 \$ = 74.848 ₹\t\$ ₹ rate for 01/11/2021\nSunday 31 October 2021\t1 \$ = 74.935 ₹\t\$ ₹ rate for 31/1 0/2021\nSaturday 30 October 2021\t1 \$ = 74.929 ₹\t\$ ₹ rate for 30/10/2021\nFriday 29 October 2021\t1 $\$ = 74.929 \ \text{\t} \ \text{$\ $$} \ \text{rate for } 29/10/2021\nThursday 28 October 2021\t1 $ = 74.778 \ \text{\t} \ \text{$\ $$} \ \text{rate for } 28/10/2 \ \text{$\ $$} \ \text{$\ $$$$ 021\nWednesday 27 October 2021\t1 \$ = 75.062 ₹\t\$ ₹ rate for 27/10/2021\nTuesday 26 October 2021\t1 \$ = 74.889 ₹\t\$ ₹ rate for $26/10/2021\nMonday$ 25 October 2021\t1 \$ = 75.096 ₹\t\$ ₹ rate for 25/10/2021\nSunday 24 October 2021\t1 \$ = 74.991 ₹\t\$ ₹ rate for 24/10/2021\nSaturday 23 October 2021\t1 \$ = 74.991 ₹\t\$ ₹ rate for 24/10/2021\nSaturday 23 October 2021\t1 \$ = 74.991 ₹\t\$ ₹ rate for 24/10/2021\nSaturday 23 October 2021\t1 \$ = 74.991 ₹\t\$ 5.002 ₹\t\$ ₹ rate for 23/10/2021\nFriday 22 October 2021\t1 \$ = 74.999 ₹\t\$ ₹ rate for 22/10/2021\nTh ursday 21 October 2021\t1 \$ = 74.861 ₹\t\$ ₹ rate for 21/10/2021\nWednesday 20 October 2021\t1 \$ = 74. 831 ₹\t\$ ₹ rate for $20/10/2021\n$ Tuesday 19 October $2021\t1$ \$ = 75.114 ₹\t\$ ₹ rate for $19/10/2021\n$ Mon day 18 October 2021\t1 \$ = 75.234 ₹\t\$ ₹ rate for $18/10/2021\nSunday$ 17 October 2021\t1 \$ = 75.023 ₹ \t\$ ₹ rate for $17/10/2021\nSaturday$ 16 October 2021\t1 \$ = 74.938 ₹\t\$ ₹ rate for $16/10/2021\nFriday$ 15 October 2021\t1 \$ = 75.035 ₹\t\$ ₹ rate for 15/10/2021\nThursday 14 October 2021\t1 \$ = 75.007 ₹\t\$ ₹ rate for $14/10/2021\n$ Wednesday 13 October 2021\t1 \$ = 75.308 ₹\t\$ ₹ rate for $13/10/2021\n$ Tuesday 12 October 2021\t1 \$ = 75.490 ₹\t\$ ₹ rate for $12/10/2021\nMonday$ 11 October 2021\t1 \$ = 75.420 ₹\t\$ ₹ rate te for $11/10/2021\nSunday 10$ October 2021\t1 \$ = 75.133 ₹\t\$ ₹ rate for $10/10/2021\nSaturday 9$ Octobe r 2021\t1 \$ = 75.134 ₹\t\$ ₹ rate for 09/10/2021\nFriday 8 October 2021\t1 \$ = 75.309 ₹\t\$ ₹ rate for 08/10/2021\nThursday 7 October 2021\t1 \$ = 74.854 ₹\t\$ ₹ rate for 07/10/2021\nWednesday 6 October 202 $1\t1$ \$ = 74.768 ₹\t\$ ₹ rate for $06/10/2021\n$ Tuesday 5 October 2021\t1 \$ = 74.567 ₹\t\$ ₹ rate for 05/10/2021\nFriday 1 January 2010\t£1 GBP = ₹75.273\tBritish Pound Indian Rupee rate for 01/01/2010\nSatu rday 2 January 2010\t£1 GBP = ₹75.3046\tBritish Pound Indian Rupee rate for 02/01/2010\nSunday 3 Janu ary 2010\t£1 GBP = ₹75.2912\tBritish Pound Indian Rupee rate for 03/01/2010\nMonday 4 January 2010\t £1 GBP = ₹74.7711\tBritish Pound Indian Rupee rate for 04/01/2010\nTuesday 5 January 2010\t£1 GBP = ₹74.1219\tBritish Pound Indian Rupee rate for 05/01/2010\nWednesday 6 January 2010\t£1 GBP = ₹73.4204 \tBritish Pound Indian Rupee rate for 06/01/2010\nThursday 7 January 2010\t£1 GBP = ₹72.9117\tBritish Pound Indian Rupee rate for 07/01/2010\nFriday 8 January 2010\t£1 GBP = ₹72.9769\tBritish Pound India n Rupee rate for 08/01/2010\nSaturday 9 January 2010\t£1 GBP = ₹73.0007\tBritish Pound Indian Rupee r ate for 09/01/2010\nSunday 10 January 2010\t£1 GBP = ₹73.0041\tBritish Pound Indian Rupee rate for 1 0/01/2010\nMonday 11 January 2010\t£1 GBP = ₹73.1103\tBritish Pound Indian Rupee rate for 01/11/2010 \nTuesday 12 January 2010\t£1 GBP = ₹73.1562\tBritish Pound Indian Rupee rate for 12/01/2010\nWednesd ay 13 January 2010\t£1 GBP = ₹73.7407\tBritish Pound Indian Rupee rate for 13/01/2010\nThursday 14 Ja

nuary 2010\t£1 GBP = ₹74.2669\tBritish Pound Indian Rupee rate for 14/01/2010\nFriday 15 January 2010 \t£1 GBP = ₹74.4346\tBritish Pound Indian Rupee rate for 15/01/2010\nSaturday 16 January 2010\t£1 GBP = ₹74.4755\tBritish Pound Indian Rupee rate for 16/01/2010\nSunday 17 January 2010\t£1 GBP = ₹74.4174 \tBritish Pound Indian Rupee rate for 17/01/2010\nMonday 18 January 2010\t£1 GBP = ₹74.4657\tBritish Pound Indian Rupee rate for 18/01/2010\nTuesday 19 January 2010\t£1 GBP = ₹74.865\tBritish Pound Indi an Rupee rate for 19/01/2010\nWednesday 20 January 2010\t£1 GBP = ₹74.8082\tBritish Pound Indian Rupe e rate for 20/01/2010\nThursday 21 January 2010\t£1 GBP = ₹74.6817\tBritish Pound Indian Rupee rate f or $21/01/2010\nFriday$ 22 January 2010\t£1 GBP = ₹74.7032\tBritish Pound Indian Rupee rate for 22/01/2010\nSaturday 23 January 2010\t£1 GBP = ₹74.579\tBritish Pound Indian Rupee rate for 23/01/2010\nSund ay 24 January 2010\t£1 GBP = ₹74.6002\tBritish Pound Indian Rupee rate for 24/01/2010\nMonday 25 Janu ary 2010\t£1 GBP = ₹74.5771\tBritish Pound Indian Rupee rate for 25/01/2010\nTuesday 26 January 2010 \t£1 GBP = ₹74.302\tBritish Pound Indian Rupee rate for 26/01/2010\nWednesday 27 January 2010\t£1 GBP = ₹74.8179\tBritish Pound Indian Rupee rate for 27/01/2010\nThursday 28 January 2010\t£1 GBP = ₹74.94 75\tBritish Pound Indian Rupee rate for 28/01/2010\nFriday 29 January 2010\t£1 GBP = ₹74.3339\tBritis h Pound Indian Rupee rate for $29/01/2010\nSaturday 30$ January $2010\t£1$ GBP = ₹73.9089\tBritish Pound Indian Rupee rate for 30/01/2010\nSunday 31 January 2010\t£1 GBP = ₹73.9155\tBritish Pound Indian Rup

ee rate for 31/01/2010'

In [200]: $x=re.findall(r''(\d^*\.?\d^+?[\$\xi])'', data)$

 $x1=re.findall(r"([$₹£] ?\d*\.?\d+)", data)$

STEP 2:- FINDING CURRENCY'S INCLUDING THE AMOUNT IN TEXT

STEP 3 - PRINTING ALL THE FORMATES OF DATA ***Common and Common a	D-9] 3[01])/(\d(4)\b)",data) /yyyy' are: ",len(dates)) -9] 1[0-2])/(\d(2)\b)",data) /yyyy' are: ",len(dates)) -9] 3[01])/(\d(2)\b)",data) /yyy' are: ",len(dates)) -9] 3[01])/(\d(2)\b)",data) /yy' are: ",len(dates)) -9] 3[01])/(\d(2)\b)",data) /yy' are: ",len(dates)) -9] 3[01])/(\d(2)\b)",data) /yy' are: ",len(dates)) -9] 3[01])/(\d(2)\b)",data) -9] 3[01]/(\d(2)\b)",data) -9] 3[02]/(\d(2)\b)",data) -9] 3[02]/(\d(2)\b)",data) -9] 3[02]/(\d(2)\b)",data) -9]
print() dates=re.findall(r*((0[1-9])[10-2])/(0[1-9])[12]() dates=re.findall(r*((0[1-9])[10-2])/(0[1-9])[12]() dates=re.findall(r*((0[1-9])[10-2])/(0[1-9])[12]() dates=re.findall(r*((0[1-9])[10-2])/(0[1-9])[12]() dates=re.findall(r*((0[1-9])[10-2])/(0[1-9])[12]() dates=re.findall(r*((0[1-9])[10-2])/(0[1-9])[12]() dates=re.findall(r*((0[1-9])[10-2])/(0[1-9])[12]() dates=re.findall(r*((0[1-9])[10-2])/(0[1-9])[12]() dates=re.findall(r*((0[1-9])[10]) dates=re.findall(r*((0[1-9])[10])(r*(1[1-9])[10]) dates=re.findall(r*((0[1-9])[10])(r*(1[1-9])(r*(1[1-9])[10])(r*(1[1-9])	are: 84 /03/2022 11/03/2022 10/03/2022 09/03/2022 2022 03/03/2022 02/03/2022 01/03/2022 12/07/2022 10/03/2022 12/07/2022 10/03/2022 12/07/2022 06/02/2022 04/02/202 2022 03/03/2022 01/01/2022 09/01/2022 08/01/2022 22 02/01/2022 01/01/2022 09/01/2021 03/12/2021 2021 09/11/2021 08/11/2021 07/11/2021 06/01/11/2021 12/01/2021 11/10/2021 10/10/2021 01/11/2021 10/10/2021 01/01/2010 02/01/2010 03/01/2010 10 09/01/2010 10/01/2010 01/11/2010 12/01 2021 01/01/2010 10/01/2010 01/11/2010 12/01 2022 19/03/2022 28/03/2022 27/03/2022 26/03/2022 2022 19/03/2022 28/03/2022 16/03/2022 18/03/2022 16/03/2022 2022 19/03/2022 20/02/2022 10/02/2022 2022 01/03/2022 20/02/2022 10/02/2022 2022 01/03/2022 20/02/2022 10/02/2022 2022 01/03/2022 03/02/2022 02/02/2022 01/02/2022 2022 01/03/2022 03/02/2022 02/02/2022 01/02/2022 2022 04/02/2022 20/02/2022 03/02/2022 01/02/2022 2022 04/02/2022 09/01/2022 08/01/2022 10/10/2022 2021 04/01/2022 09/01/2022 08/01/2022 01/20/2022 2021 02/01/2022 09/01/2022 08/01/2022 10/12/2021 2021 24/12/2021 23/12/2021 22/12/2021 21/12/2021 13/12/2021 2021 12/11/2021 15/12/2021 14/12/2021 13/12/2021 2021 12/11/2021 15/12/2021 14/12/2021 13/12/2021 2021 12/11/2021 15/12/2021 14/12/2021 13/12/2021 2021 12/11/2021 13/11/2021 10/11/2021 10/11/2021 2021 12/11/2021 13/11/2021 10/11/2021 10/11/2021 2021 12/11/2021 13/11/2021 10/11/2021 10/11/2021 2021 12/11/2021 13/11/2021 10/11/2021 10/11/2021 2021 12/11/2021 13/11/2021 10/11/2021 10/11/2021 2021 12/11/2021 13/11/2021 10/11/2021 10/11/2021 2021 12/11/2021 13/11/2021 10/11/2021 10/11/2021 2021 12/11/2021 13/11/2021 10/11/2021 10/11/2021 10/11/2021 2021 12/11/2021 13/11/2021 10/11/2021 10/11/2021 2021 12/11/2021 13/11/2021 10/11/2021 10/11/2021 2021 13/10/2021 03/11/2010 03/01/2010 03/01/2010 2021 13/01/2010 03/01/2010 13/01/2010 2021 13/01/2010 13/01/2010 23/01/2010 2021 13/01/2010 13/01/2010 23/01/2010 2021 13/01/2010 13/01/2010 23/01/2010 2021 13/01/2010 13/01/2010 23/01/2010 2021 13/01/2010 13/01/2010 23/01/2010 2021 13/01/2010 13/01/2010 23/01/2020 2022 13/02/2022 10/0
10/12/2021 10/11/2021 10/11/2021 10/11/2021 10/11/2021 10/11/2021 10/11/2021 10/11/2021 10/11/2021 10/11/2021 10/11/2021 10/11/2021 05/10/2021 05/10/2021 05/10/2021 05/10/2021 05/10/2021 05/01/2021 05/01/2021 05/01/2021 05/01/2021 05/01/2021 05/01/2021 05/01/2021 05/01/2021 05/01/2021 05/01/2021 05/01/2021 05/01/2021 05/01/2022 05/01/2022 05/01/2022 21/03/2022 21/03/2022 21/03/2022 21/03/2022 21/03/2022 21/03/2022 21/03/2022 21/03/2022 21/03/2022 21/03/2022 21/03/2022 21/03/2022 21/03/2022 21/02/2022 25/02/2022 26/02/2022 15/02/2022 16/02/2021 16/02/2021	//2/2021 09/11/2021 08/11/2021 07/11/2021 06/11/2021 12/10/2021 11/10/2021 11/10/2021 10/10/201 10/2021 01/01/2010 02/01/2010 03/01/2010 10 09/01/2010 10/01/2010 01/11/2010 12/0: are: 209 //3/2022 28/03/2022 27/03/2022 26/03/2022 2022 19/03/2022 18/03/2022 16/03/2022 17/03/2022 2022 19/03/2022 18/03/2022 18/03/2022 17/03/2022 2022 19/03/2022 28/02/2022 19/02/2022 18/03/2022 22 21/02/2022 20/02/2022 19/02/2022 18/03/2022 22 21/02/2022 20/02/2022 19/02/2022 18/03/2022 2022 04/02/2022 03/02/2022 03/02/2022 04/02/2022 2022 04/02/2022 03/02/2022 03/02/2022 04/02/2022 2022 04/02/2022 03/02/2022 08/01/2022 04/02/2022 2022 04/02/2022 03/02/2022 08/01/2022 04/02/2022 22 10/01/2022 09/01/2022 08/01/2022 04/01/202 22 10/01/2022 09/01/2022 08/01/2022 04/01/202 22 10/01/2022 09/01/2022 08/01/2022 07/01/2022 22 10/01/2022 09/01/2022 08/01/2022 07/01/2022 22 10/01/2022 09/01/2022 18/11/2021 13/12/2021 22/11/2021 15/12/2021 14/12/2021 13/12/2021 22/11/2021 15/12/2021 14/12/2021 13/12/2021 22/11/2021 13/11/2021 12/11/2021 18/11/2021 2021 12/11/2021 13/11/2021 19/11/2021 18/11/2021 2021 12/11/2021 13/11/2021 10/11/2021 09/10/2021 2021 12/11/2021 13/11/2021 10/11/2021 09/10/2021 2021 12/11/2021 13/11/2021 10/11/2021 09/10/2021 2021 12/10/2021 13/10/2021 02/11/2021 07/10/2021 2010 04/01/2010 05/01/2010 08/01/2010 07/10/2021 2010 04/01/2010 05/01/2010 08/01/2010 2010 02/01/2010 30/01/2010 31/01/2010 2020 02/01/2010 30/01/2010 31/01/2010 2020 02/01/2010 30/01/2010 31/01/2010 2020 02/01/2010 30/01/2010 31/01/2010 2020 02/01/2010 30/01/2010 31/01/2010 2020 02/01/2010 30/01/2010 31/01/2010 2020 02/01/2010 30/01/2010 31/01/2010 2020 02/01/2010 30/01/2010 31/01/2010 2020 02/01/2010 30/01/2010 31/01/2010 2020 02/01/2010 30/01/2010 31/01/2010 2020 02/01/2010 30/01/2010 31/01/2010 2020 02/01/2010 30/01/2010 31/01/2010 2020 02/01/2010 30/01/2010 31/01/2010 2020 02/01/2022 02/01/2022 02/02/2022 2022 02/02/2022 2022 02/02/2022 2022 03/02/2022 2022 03/02/2022 2022 03/02/2022 2022 03/02/2022 2022 03/02/2022 2022 03/02/2022 2022 03/02/2022 2022
The Number of dates in the format of 'dd/mm/yy' are The Number of dates in the format of 'mm/dd/yy' are STEP 4:- PRINTING ALL CARDINILITIES AND ORI corder=[] x=re.findall(r"((first second third sixth) (thir[a (th st nd rd)) (fi[a-z]+th) (six[a-z]+(th st nd rd) (inine[a-z]+(th st nd rd) (then[a-z]+?(th st nd rd) (th st rd))], data for i in range(len(x)): if(x[i][0] not in order): order.append(x[i][0]) #print(order) orders=[] xl=re.findall(r"([0-9]+(th st nd rd))",data) for i in range(len(x1)): if(x[i][0] not in orders): orders.append(x[i][0]) #print(orders) if order or orders: print(order+orders) else: print("No CARDINILITIES AND ORDERS FOUND IN TH ['seventh', 'sixth', 'fifth', 'fourth', 'third', 's tyninth', '2nd', 'lst', '31st', '30th', '22*th', '22*th', '22*th', '23*th', '24*th', '3th', '7th', '6th', '5th', '4th', '3rd', '2 STEP 5:- PRINTING ALL 4 LETTER WORDS STAR four=re.findall(r"(\b(a e i o u A E I o U)(a-zA-Z) fours=[] if four: for i in range(len(four)): for i in range (len(four)): for in range (len(four))	DERS FROM THE TEXT a-z +(th st nd)) (fou[a-z +(th rd st nd)) (fid) (sev[a-z]+(th st nd rd)) (eig[a-z]+(th stid)) (ele[a-z]+(th stid)) (ele[a-z]+th) (twe[a-z]+(th st nd rd)) (ele[a-z]+th) (fid) (ele[a-z]+th) (fid) (ele[a-z]+th) (fid) (ele[a-z]+th) (fid) (ele[a-z]+(th st nd rd)) (fid) (ele[a-z]+th) (fid) (ele[a-z]+(th st nd rd)) (fid) (ele[a-z]+(th st nd rd)) (fid) (ele[a-z]+(th st nd rd) (ele[a-z]+(th st nd rd)) (fid) (ele[a-z]+(th st nd rd) (ele[a-z]+(th st nd rd)) (fid) (ele[a-z]+(th st nd rd) (ele[a-z]+(th st nd rd)) (fid) (ele[a-z]+(th st nd rd) (ele[a-z]+(th st nd rd)) (fid)
tyninth', '2nd', '1st', '31st', '30th', '29th', '28d', '21st', '20th', '19th', '18th', '17th', '16th', '9th', '8th', '7th', '6th', '5th', '4th', '3rd', '2 STEP 5:- PRINTING ALL 4 LETTER WORDS STAR four=re.findall(r"(\b(a e i o u A E I O U)[a-zA-Z]fours=[] if four: for i in range(len(four)): fours.append(four[i][0]) print(fours) print("Tolal number of words without repetitionelse: print("NO 4 LETTER WORDS STARTING WITH VOWELS NO 4 LETTER WORDS STARTING WITH VOWELS FROM THE TEXT DATA 5 This TEXT file contains a book about indian history.	8th', '27th', '26th', '25th', '24th', '23rd', , '15th', '14th', '13th', '12th', '11th', '10 23th', '22th', '21th'] RTING WITH VOWELS FROM THE TEXT [{3}\b)", data) on are: ",len(set(fours)),"\n",set(fours)) FROM THE TEXT")
print("NO 4 LETTER WORDS STARTING WITH VOWELS NO 4 LETTER WORDS STARTING WITH VOWELS FROM THE TEX DATA 5 STEP 1:- Opening File DATA 5 This TEXT file contains a book about indian history.	FROM THE TEXT")
[Fedgeer (* tale tal5 - tale. * t	



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\n• In the swadeshi movement, all sections of INC united in opposing the Partition\na However, there
 was much difference between the moderates and the extremists about the methods \nand scope of the mo
vement\n \n \n\n\n \n\no The extremists wanted to extend the Swadeshi and Boycott movement from
 Bengal to the rest of the \ncountry and to boycott every form of association with the colonial gover
nment\no The moderates wanted to confine the boycott movement to Bengal and even there to limit it to
 the \nboycott of foreign goods\n\n. After the Swadeshi movement the British adopted a three pronged
 approach to deal with congress. \nRepression-conciliation-suppression.\no The extremists were reppre
ssed\no The moderates were conciliated thus giving them an impression that their further demands wou
ld \nbe met if they disassociated from the extremists. The idea was to isolate the extremists.\no Onc
e the moderates and extremists were separate the extremists could be suppressed through the \nuse of
 state force while the moderates could later be ignored.\n\n• The congress session was held on Decemb
er 26, 1907 at Surat, on the banks of the river Tapti.\na The extremists wanted a guarantee that the
 four Calcutta resolutions will be passed. \no They objected to the duly elected president of the yea
r, Rash Behari Ghose. a There was a \nconfrontation with hurling of chairs and shoes.\n• The govern
ment launched a massive attack on the extremists. Newspapers were suppressed. Tilak \nwas sent to Man
dalay jail for six years.\n\n• The extremists were not able to organize an effective alternative par
ty or to sustain the \nmovement.\n\n• After 1908 the national movement as a whole declined.\n\n• The
moderates and the country as a whole were disappointed by the 1909 Minto-Morley reforms\n\no The num
ber of indirectly elected members of the Imperial and provincial legislative councils was \nincrease
d.\no Separate electorates for Muslims were introduced.\n\n• With the split of Congress revolutionary
 terrorism rose.\n\n• In 1904 V D Savarkar organized Abhinav Bharat as a secret society of revolution
aries\n\n. In April 1908, Prafulla Chaki and Khudiram Bose threw a bomb at a carriage which they bel
ieved \nwas occupied by Kingsford the unpopular judge at Muzzafarpur.\n\n• Anushilan Samity and Jugan
tar were two most important revolutionary groups.\n\n \n\n\n\n\n\n An assessment of the split
\no The split did not prove useful to either party\na The British played the game of divide and rule
\no To placate the moderates they announced the Morley-Minto reforms which did not satisfy the \ndem
ands of the nationalists. They also annulled the partition of Bengal in 1911.\nMorley-Minto Reforms,
 1909\n\n• Increased the number of elected members in the Imperial Legislative Council and the provi
ncial \n in However, most of the elected members were elected indirectly \n in The reformed c
ouncils still enjoyed no real power, being merely advisory bodies.\n\n. Introduced separate electora
tes under which all Muslims were grouped in separate constituencies \nfrom which Muslims alone could
 be elected. This was aimed at dividing the Hindus and Muslims. It \nwas based on the notion that the
 political and economic interests of Hindus and Muslims were \nseparate.\no This later became a poten
t factor in the growth of communalism\n\no It isolated the Muslims from the Nationalist Movement and
 encouraged separatist tendencies\n The real purpose of the reforms was to confuse the moderate n
ationalists, to divide nationalist \nranks and to check the growth of unity among Indians\n\n• Respon
se of Moderates\no They realized that the reforms had not granted much\no However, they decided to co
operate with the government in working the reforms\no This led to their loss of respect among the nat
ionalists and masses Growth of Communalism\n• Definition\no Communalism is the belief that because a
 group of people follow a particular religion they have, \nas a result, common secular, that is, soci
al, political and economic interests.\n\na Second stage: Secular interests of followers of one relig
ion are dissimilar and divergent from \n interests of the followers of another religion \n Thir
d stage: The interests of the followers of different religions or of different religious \ncommunitie
s are seen to be mutually incompatible, antagonistic and hostile.\n\
                                                                                  \n\n\n \n\n• Communalis
m is not a remnant of the medieval period. It has its roots in the modern colonial \nsocio-economic p
olitical structure.\n\n• Divide and Rule\na After 1857, British initially suppressed Indian muslim
s. However, after the publishing of \nHunter\'s book 'The Indian Mussalman\' they actively followed t
he policy of divide and rule and hence \nstarted supporting the Muslims.\no They promoted provinciali
sm by talking of Bengal domination\na Tired to use the caste structure to turn the non-brahmins agai
nst Brahmins and the lower caste \nagainst the higher castes.\n\na It readily accepted communal lead
ers as authentic representatives of all their co-religionists.\n\n• Reasons for growth of communal te
ndencies in Muslims\n\na Relative backwardness: educationally and economically <incomplete>\n\nMusli
m League\n\n• 1906 by Aga Khan, the Nawab of Dhaka, and Nawab Mohsin-uI-Mulk\n\n• It made no critiq
ue of colonialism, supported the partition of Bengal and demanded special \nsafeguards for the Muslim
s in government services.\n\n• ML\'s political activities were directed not against the foreign ruler
s but against the Hindus and \\nthe INC.\\n\\. Their activities were not supported by all Muslims\\no
 Arhar movement was founded at this time under the leadership of Maulana Mohamed Ali, Hakim Ajmal \nK
han, Hasan Imam, Maulana Zafar Ali Khan, and Mazhar- uI-Haq. They advocated participation in the \nmi
litant nationalist movement.\nMuslim Nationalists\n\n• The war between Ottoman Empire and Italy creat
ed a wave of sympathy for Turkey\n\n. During the war between Ottoman empire and Italy, India sent a
medical mission headed by MA \nAnsari to help Turkey.\n\n. As the British were not sympathetic to T
urkey, the pro-CaIiph sentiments in India became \nanti-British\n\n• However, the militant nationali
sts among muslims did not accept an entirely secular approach to \npolitics\n\n• The most important
 issue they took up was not political independence but protection of the \nTurkish empire.\n\n
   \n\n\n \n\n. This approach did not immediately clash with Indian nationalism. However, in the lon
g run it \nproved harmful as it encouraged the habit of looking at political questions from a religio
us view \pi.\pi. Thindu Communalism \pi. Some Hindus accepted the colonial view of Indian history an
d talked about the tyrannical Muslim \nrule in the medieval period\n\n• Over language they said that
 Hindi was the language of Hindus and Urdu that of Muslims.\n\n. Punjab Hindu Sabha was founded in 1
909. Its leaders attached the INC for trying to unite Indians \pi \ ninto a single nation. \pi \ The first
 session of the All India Hindu Mahasabha was held in April 1915 under the \npresidentship of the Mah
araja of Kasim Bazar.\n\n• It however remained a weak organization because the colonial government g
ave it few concessions \nand little support.\n\n\nCHAPTER 12: World War I and Indian Nationalism\n\n•
 Increasing number of Indians from Punjab were emigrating to North America.\n\n• The British governm
ent thought that these emigrants would be affected by the idea of liberty. \nHence, they tried to res
trict emigration.\n\n. Tarak Nath Das, an Indian student in Canada, started a paper called Free Hind
ustan.\n\n. The Hindi Association was setup in Portland in May 1913.\n\n. Under the leadership of L
ala Har Dayal, a weekly paper, The Ghadar was started and a \nheadquarters called Yugantar Ashram was
 set up in San Fransisco.\n\n On November 1, 1913, the first issue of Ghadar was published in Urdu
 and on December 9, the \nGurumukhi edition.\n\n• In 1914, three events influenced the course of the
 Ghadar movement: o The arrest and escape of \nHar Dayal\na The Komagata Maru incident\no Outbreak o
f the first world warn^{-} Gharadites came to India and made several attempts to instill the Indian
 population to revolt. \nHowever, this was of no avail.\n\n. The Ghadar movement was very secular in
 nature.\n\n. Ghadar militants were distinguished by their secular, egalitarian, democratic and non-
 \n \nchauvinistic internationalist outlook.\n\n \n\n\n\n\n\ The major weakness of the Ghadar 1
eaders was that they completely under-estimated the extent and \namount of preparation at every level
 - organizational, ideological, strategic, tactical, financial \n- that was necessary before an attem
pt at an armed revolt could be organized.\n\n• It also failed to generate an effective and sustained
 leadership that was capable of integrating \n the various aspects of the movement. \n Another weakn
ess was its almost non-existent organizational structure.\n\n• Some important leaders: Baba Gurmukh
 Singh, Kartar Singh Saraba, Sohan Singh Bhakna, Rahmat Ali \nShah, Bhai Parmanand and Mohammad Barka
tullah.\n\n. Inspired by the Ghadar Party, 700 soldiers at Singapore revolted under the leadership o
f Jamadar \nChisti Khan and Subedar Dundey Khan. The rebellion was crushed.\n\n• Other revolutionari
es: Jatin Mukharjee, Rash Bihari Bose, Raja Mahendra Pratab, Lala Hardayal, \nAbdul Rahim, Maulana Ob
aidullah Sindhi, Champakaraman Pillai, Sardar Singh Rana and Madame Cama\n\n\nCHAPTER 13: The Home Ru
le Movement\n\n• After being released in 1914, Tilak sought re-entry into Congress. Annie Besant and
 Gokhale \nsupported. But finally Pherozshah Mehta won and Tilak was not admitted. \n \cdot  Tilak and Be
sant decided to start the home rule movement on their own.\n\n• In early 1915, Annie Besant (and S S
ubramaniya lyer) launched a campaign through her two \nnewspapers, New India and Commonweal, and orga
nized public meetings and conferences to demand that \nIndia be granted self-government on the lines
 of the White colonies after the War. From April 1915, \nher tone became more peremptory and her stan
ce more aggressive.\n\n• At the annual session of the Congress in December 1915 it was decided that
 the extremists be \nallowed to rejoin the Congress. The opposition from the Bombay group has been gr
eatly weakened by \n the death of Pherozshah Mehta.\n Tilak and Annie Besant set up two different
 home rule leagues.\n\n• Tilak\'s league was to work in Maharashtra (excluding Bombay city), Karnata
ka, the central \nprovinces and Berar and Annie Besant\'s league was given the charged of the rest of
 India.\n\n• Tilak was totally secular in nature. There was no trace of religious appeal. The demand
 for Home \nRule was made on a wholly secular basis.\na "Home rule is my birthright, and I will have
 it"\n\n. The British were aliens not because they belonged to another religion but because they did
 not \nact in the Indian interest\n\n\n \n \n\n\n\n\^{n} Tilak\'s league was organized into six b
ranches, one each in Central Maharashtrra, Bombay city, \nKarnataka, and Central Provinces, and two i
n Berar.\n\n. On 07/23/1916, on Tilak\'s sixtieth birthday the government sent a notice asking him t
o show \ncause why he should not be bound over for good behavior for a period of one year and demandi
ng \n of Rs 60000\n Tilak was defended by a team of lawyers led by Mohammad Ali Jinnah.
 He won. Tilak used the \nopportunity to further the Home Rule movement.\n\n• In Besant\'s league, t
he main thrust of activity was directed towards building up an agitation \naround the demand for Home
 Rule. This was to be achieved by promoting political education and \ndiscussion.\n\n• Lucknow Pact:
 1916 in the Congress Session at Lucknow. Also known as Congress League Pact. \nExtremists were accep
ted back in congress. An agreement was reached between Muslim League and \nCongress.\n\n• The turnin
g point in the movement came with the arrest of Annie Besant in June 1917\n\n• There was wide agitat
ion and many leaders joined the league. \\ The government agreed to grant self rule but the timing
 for such a change was to be decided by \nthe government alone.\n\n• After the great advance in 191
7, the movement gradually dissolved.\na  The moderates were pacified by the government\'s assurance o
f reforms after Besant\'s release.\n\na The publication of scheme of government reforms in July 1918
 further created divisions. Many \nrejected it while others were for giving it a trial.\n\na Later,
 Tilak went to England to fight a case. With Besant unable to give a firm lead, and Tilak \naway in E
ngland, the movement was left leaderless.\n\n• Achievements of the movement\no The achievement of th
e Home Rule movement was that it created a generation of ardent \nnationalists who formed the backbon
e of the national movement in the coming years.\no The Home rule leagues also created organizational
 links between town and country which were to \nprove invaluable in later years.\n\no By popularizing
 the idea of self-government, it generated a widespread pro- nationalist \natmosphere in the countr
y.\n\no The movement set the right mood for the entry of Mahatma Gandhi and take the leadership.\n\nL
ucknow Pact (1916)\n\n• Nationalists saw that their disunity was affecting their cause\n
\n \n\• Two important developments at the Lucknow Session of Congress o The two wings of the Congre
ss \nwere again united\na  The Congress and the Muslim League sank their old differences and put up c
ommon political \n demands before the government. \n INC and ML passed the same resolutions at their
r sessions, put forward a joint scheme of \protect{\protect} npolitical reforms based on separate electorates, and dema
nded that the British Government should \nmake a declaration that it would confer self-government on
 India at an early date.\n\
ses of the pact\n\no There shall be self-government in India.\no Muslims should be given one-third r
epresentation in the central government.\no There should be separate electorates for all the communi
ties until a community demanded joint \nelectorates.\no A system of weightage should be adopted.\no
 The number of the members of Central Legislative Council should be increased to 150.\no At the prov
incial level, four-fifth of the members of the Legislative Councils should be elected \nand one-fifth
 should be nominated. \no The size of provincial legislatures should not be less than 125 in the majo
r provinces and from \n50 to 75 in the minor provinces.\no All members, except those nominated, shou
ld be elected directly on the basis of adult franchise.\no No bill concerning a community should be
 passed if the bill is opposed by three-fourth of the \nmembers of that community in the Legislative
 Council.\no The term of the Legislative Council should be five years.\no Members of Legislative Co
uncil should themselves elect their president. \no Half of the members of Imperial Legislative Counci
1 should be Indians.\no The Indian Council must be abolished.\no The salaries of the Secretary of St
ate for Indian Affairs should be paid by the British \ngovernment and not from Indian funds.\no Of t
he two Under Secretaries, one should be Indian.\no  The Executive should be separated from the Judici
ary.\n• Evaluation\na As an immediate effect, the unity between the two factions of the congress and
between INC and \nML aroused great political enthusiasm in the country\na However, it did not invol
ve Hindu and Muslim masses and was based on the notion of bringing \ntogether the educated Hindus and
Muslims as separate political entities without secularization of \ntheir political outlook\n\no The
 pact therefore left the way open to the future resurgence of communalism in Indian politics.\n\n• M
ontagu-Chelmsford Reforms\n\n \n\n\n\n Provincial LC enlarged. More elected members\no Dya
rchy\n• Some subjects were reserved and remained under the direct control of the Governor; others su
ch \nas education, public health and local self-government were called transferred subjects and were
 to \nbe controlled by the ministers responsible to the legislature.\no At the centre, there were two
houses of legislature. \no Response of nationalists \n · INC condemned the reforms as disappointing an
d unsatisfactory\n\n• Some others , led by Surendranath Banerjea, were in favour of accepting the go
vernment \nproposals. They left the Congress at this time and founded the Indian Liberal Federation\n
a Evaluation\n\n • The governor could overrule the ministers on any grounds that he considered speci
al\n• The legislature had virtually no control over the Governor-General and his Executive Counci
1.\n\n• The central government had unrestricted control over the provincial governments\n\n\nRowlatt
 Act\n\n• March 1919\n\n• It authorized the Government to imprison any person without trial and convi
first Indian barrister to have come to South Africa.\n\n. He was faced with various racial discrimi
nations within days of his arrival in SA.\n\n. He led the Indian struggle in SA.\n\n. The first pha
se of Gandhi\'s political activities from 1894-1906 may be classified as the \n'moderate' phase.\n\n•
  He set up the Natal Indian Congress and started a paper called Indian Opinion.\n\n \n
 \n\n• By 1906, Gandhiji, having fully tried the 'Moderate' methods of struggle, was becoming convinc
ed \n these would not lead anywhere.\n The second phase, begun in 1906, was characterized by
 the use of passive resistance, Satyagraha. \nThere was no fear of jails.\n\n• South Africa prepared
 Gandhiji for leadership of the Indian national struggle: a He had the \ninvaluable experience of le
ading poor Indian labourers.\na SA built up his faith in the capacity of the Indian masses to partic
ipate in and sacrifice for a \ncause that moved them.\na Gandhiji also had the opportunity of leadin
g Indians belonging to different religions.\n\n• South Africa provided Gandhiji with an opportunity
 for evolving his own style of politics and \nleadership.\n• Gandhi returned to India on 01/09/1915
\n• He founded the Sabarmati Ashram in Ahmedabad in 1916\n• Initially he was politically idle. He sp
ent his time studying the situation of the country. \\ He was deeply convinced that the only viable
 method of political struggle was satyagraha.\n• During the course of 1917 and early 1918, he was inv
olved in three significant struggles\n— in Champaran in Bihar, in Ahmedabad and in Kheda in Gujarat.
 The common feature of these \nstruggles was that they related to specific local issues and that they
 were fought for the economic \ndemands of the masses.\n• Champaran Satyagraha (1917)\na Peasantry o
n the indigo plantations in Champaran, Bihar was excessively oppressed by the \nEurpoean planters.\na
  On the invitation of the peasants he went to Champaran and began to conduct a detailed inquiry \nin
to the condition of the peasantry\no   The government was forced to set up a committee with Gandhi as
 one of the members. The \nsufferings of the peasants was reduced.\no Others in this movement: Rajend
ra Prasad, Mazhar-ul-Haq, J B Kriplani, Narhari Parekh and Mahadev \nDesai.\n• Ahmedabad Mill Strike
 (1918)\na Dispute between workers and mill owners\no Gandhi advised workers to go on a non-violent
 strike. He himself took to fast a Owners yielded \nand gave a 35 percent increase in wages to the w
orkers\n. Kheda Satyagraha (1918)\na Despite crop failure in Kheda the government insisted on full 1
and revenue\no Gandhi advised the peasants to withhold payment.\na Govt issued instructions that rev
enue should be collected from only those farmers who could \nafford to pay\na Sardar Vallabhbhai Pat
el played a major role in this satyagraha.\n• Impact of these early experiences\na Brought Gandhiji
 in close contact with the masses\no He identified his life and manner of living with the life of the
  common \ people \\ \ ^\bullet \ He \ had \ three \ main \ aims \\ \ ^n \ \\ \ ^n \\ \ 
t untouchability\no Raising the social status of the women\n• Gandhiji\'s first major nation-wide pr
otest was against the Rowlatt Bills in 1919. He formed the \nSatyagraha Sabha whose members took a pl
edge to disobey the Act and thus to court arrest and \nimprisonment.\n. Satyagraha was launched. The
 form of protest finally decided was the observance of a nation-wide \nhartal accompanied by fasting
 and prayer.\n• However, protests were generally accompanied by violence and disorder.\n• In Punjab,
 the situation was particularly violent. Genral Dyer was called to control the \nsituation. On 13 Apr
il, Baisakhi Day, General Dyer ordered to open fire on unarmed crowd in \nJallianwala Bagh. The gover
nment estimate was 379 dead, other estimates were considerably higher.\n• Gandhiji, overwhelmed by t
he total atmosphere of violence, withdrew the movement on 18 April.\n• Difference between earlier met
hods of struggle and satyagraha\na Earlier, the movement had confined its struggle to agitation. The
y used to hold meetings, \ndemonstrate, boycott etc\na Through Satyagraha they could act now.\no Th
e new movement relied increasingly on the political support of the peasants, artisans and \nurban poo
r.\no Gandhiji increasingly turned the face of nationalism towards the common man\n• Jallianwala Bagh
 Massacre\no On 04/13/1919 a large crowd had gathered in Amritsar to protest against the arrest of th
eir \nleaders, Dr. Saifudding Kitchlew and Dr. Satyapal\no General Dyer opened fire\na Widespread cr
iticism. Tagore returned his knighthood.\n\n\nCHAPTER 15: Non Co-operation Movement\n\n• Montagu-C
helmsford Reforms 1919: Dyarchy\n^{\bullet} In a system called "dyarchy," the nation-building departments o
f government - agriculture, \neducation, public works, and the like - were placed under ministers who
 were individually \nresponsible to the legislature. The departments that made up the "steel frame" o
f British rule - \nfinance, revenue, and home affairs - were retained by executive councillors who we
re nominated by \nthe Governor.\n\n• The Hunter Committee report praised the actions of general Dye
r.\n\n• Khilafat Movement\no For support of Turkey\no Khilafat Committee formed under the leadership
 of Ali Brothers, Maulana Azad, \nHakim Ajmal Khan and Hasrat Mohani\no The promises made to the Khila
rence held at Delhi in November 1919 decided to withdraw all \ncooperation from the government if the
ir demands were not met.\n\no On 06/09/1920, the Khilafat Committee at Allahabad unanimously accepted
 the suggestion of \nnon-cooperation and asked Gandhiji to lead the movement.\n\n• Khilafat movement
 cemented Hindu-Muslim unity\no Gandhiji looked upon the Khilafat agitation as "an opportunity of un
iting Hindus and Mohammedans \nas would not arise in a hundred years"\n\n. The non-cooperation movem
ent was launched on 01/08/1920. Lokmanya Tilak passed away on the \nsame day.\n\n. People countrywide
 observed hartal and took out processions.\n\n• The congress met in September at Calcutta and accepte
d non-co-operation as its own.\n^{\bullet} The programme of non-cooperation included:\n^{\bullet} Surrender of title
s and honors\na Boycott of government affiliated schools and colleges, law courts, foreign cloth and
 could be \nextended to resignation from government services.\na Mass civil disobedience including t
he non-payment of taxes.\no National schools and colleges were to be set up\na Panchayats were to be
 established to settle disputes\no Hand-spinning and weaving was encouraged\no People were asked to m
aintain Hindu-Muslim unity, give up untouchability and observe strict \nnon-violence.\n\n• Changes in
 Congress to attain the new objective:\no At the Nagpur session in 1920 changes in the Constitution o
f Congress were made.\n\no The goal of congress was changed from the attainment of self-government b
y constitutional and \nlegal means to the attainment of Swaraj by peaceful and legitimate means.\no T
he Congress now had a Working Committee of fifteen members to look after its day to day affairs.\na
 Provincial congress committees were now organized on a linguistic basis.\no Mahalla and ward committ
ees were formed.\na The membership fee was reduced to 4 annas a years to enable poor to become membe
                 \n\n\n \n\no This was not without opposition however. Some members still believed i
n the traditional methods. \nLeaders like Jinnah, GS Khaparde, Bipin Chandra Pal and Annie Besant lef
t congress during this \ntime.\n\n• Gandhiji, along with the Ali brother, undertook a nationwide tour
 to address people.\n^{\cdot} Thousands of students left government schools and joined national schools.\n
\n^{\bullet} The most successful item of the programme was the boycott of foreign cloth.\n^{\bullet} Picketing of tod
dy shops was also very popular.\n\n• Students let government schools and colleges. IT was during thi
s time that Jamia Milia Islamia \nof Aligarh, the Bihar Vidyapith, the Kashi Vidyapith and the Gujara
t Vidyapith came into existence.\n\n• Lawyers such as Deshbandhu CR Das, Motilal Nehru, Rajendra Pra
sad, Saifudiin Kitchlew, C \nRajagopalachari, Sardar Patel, T Prakasam and Asaf Ali gave up their leg
al practice.\n\n• Tilak Swarajya Fund was started to finance the NCM.\n\n• In 1921, Khilafat Commit
tee issued a resolution that no muslim should serve in the British \nIndian army.\n\n• The visit of t
he Prince of Wales on 17/11/1921 was observed as a day of hartal all over \nthe country.\n\n• The Con
gress Volunteer Corps emerged as a powerful parallel police.\n\n• By December 1921, the government f
elt that things were going too far and announced a change of \npolicy by declaring the volunteer corp
s illegal and arresting all those who claimed to be its \nmembers.\n\n• Thousands of peasants and ten
ants participated in the movement.\n\n. In Punjab, the Akali movement to remove corrupt mahants from
 the Gurudwaras was started.\n\n• Assam: Tea plantation workers went on strike. Midnapore: peasants r
efused to pay Union Board \ntaxes. Guntur (Chirala): Agitation led by Duggirala Gopalakrishayya\nMal
efused to yield, Gandhiji announced that mass civil disobedience would begin \nin Bardoli taluqa of S
urat.\n\ However, in Chauri Chaura, Gorakhpur on 05/02/1922 crowd set fire on a police station and
 \nkilled some policemen. On hearing this, Gandhiji decided to withdraw the movement.\n\n• The congr
ess working committee ratified his decision. Thus, on 02/12/1922, the non-\ncooperation movement cam
e to an end.\n\n. Assessing the Withdrawal:\n\n\n \n\n\n \n\no Some scholars say that Gandhiji
 withdrew the movement because he wanted to protect the interests \nof the propertied class.\n\no
me arque that there was no logic why a small incident should lead to withdrawal of the \nmovement its
elf.\n\no However, government could use Chauri Chaura to justify its repression of the movement.\no
 If movement was started at that time, it would have been defeated due to the repression of the \ngov
ernment.\no Gandhiji was protecting the movement from likely repression, and the people from demorali
zation.\n\no Mass movements tend to ebb in some time. Hence, withdrawal is a part of the strategy of
 mass \nmovements.\n\n• Gandhiji was tried in 1922 and sentenced to six years\' imprisonment.\no He
 invited the court to award him "the highest penalty that can be inflicted upon me for what in \nlaw
 is a deliberate crime, and what appears to be the highest duty of a citizen".\n\n• Positives out of
 the non-cooperation movement:\n\no Congress started commanding the support and sympathy of vast sect
ions of the Indian people. \n\no Millions of Indians became politically involved. Women were drawn int
o the movement. \n\ Muslims participated heavily and communal unity was maintained. \n\ Strengthene
d the national movement. Nationalist sentiments and the national movement had reached \nthe remotest
 corners of the land.o People gained tremendous self-confidence and self-esteem.\nCHAPTER 16: Peasant
 Movements\n• Three important peasant movements of the early twentieth century:\no Kisan Sabha and Ek
a movements in Avadh in UP\no Mappila rebellion in Malabar\no Bardoli Satyagrah in Gujarat\n• The UP
 Kisan Sabha was set up in February 1918 through the efforts of Gauri Shankar Mishra and \nIndra Nara
in Dwivedi with the support of Madan Mohan Malviya.\n• By June 1919, it had established about 450 bra
nches in 173 tehsils of the province.\n• In August 1921, Mappila (Muslim) tenants rebelled. Their gri
evances related to lack of any \nsecurity of tenure, renewal fees, high rents and other oppressive la
bndlord exactions.\n• The no-tax movement was launched in Bardoli taluq of Surat district in Gujarat
 in 1928.\nCHAPTER 17: The Working Class Movements\n• There were some working class movements in sec
ond half of 19th century. However, they were \nimpulsive and not very well organized.\n. The early n
ationalists had a lukewarm attitude towards the question of workers. This war because \ninitially Con
gress wanted to focus on issues which were of common concern to all the people of \nIndia.\n• There
 was a difference in attitude of the nationalists towards workers in indigenous and \nEuropean enterp
rises.\n. The most important feature of the labour movement during the Swadeshi days was the shift f
rom \nagitation and struggles on purely economic questions to the involvement of the worker with the
 \nwider political issues of the day.\n• The All India Trade Union Congress (AITUC) was founded in 1
920.\n• IN 1918 Gandhi founded the Ahmedabad Textile Labour Association.\n• The AITUC in November 19
27 took a decision to boycott the Simon Commission and many workers \nparticipated in the massive Sim
on boycott demonstrations.\n. Alarmed by worker\'s movement, the government enacted repressive laws
 like the Public Safety Act \nand Trade Disputes Acts and arrested the entire radical leadership of t
he labour movement and \n launched the Meerut Conspiracy Case against them.\n • The labour movement su
ffered a major setback partially due to this government offensive and \npartially due to a shift in s
tance of the communist led wing of the movement. \\ From the end of 1928, the communists stopped alig
ning them with the national movement.\n• Communists got isolated within the AITUC and were thrown out
 in the split of 1931.\n• BY 1934, the communists re-entered the mainstream nationalist politics.\n•
 The working class of Bombay held an anti-war strike on 02/10/1939.\n• With the Nazi attack on the S
oviet Union in 1941, the communists changed their policy and asked \nthe people to support the allied
 forces instead of holding anti-war strikes.\n• The communists dissociated themselves from the Quit
 India movement launched in 1942.\n• The last years of colonial rule also saw a remarkably sharp inc
rease in strikes on economic \nissues all over the country — the all India strike of the post and tel
egraph department employees \nbeing the most well known among them.\nCHAPTER 18: Struggles for Gurudw
ara Reform and Temple Entry\ ^{\bullet} The Akali movement\ ^{\bullet} The movement arose with the objective of freein
g the Gurudwaras from the control of ignorant and \ncorrupt priests (mahants).\n• Apart from the mah
ants, after the British annexation of Punjab in 1849, some control over the \nGurudwaras was exercise
d by Government-nominated managers and custodians, who often collaborated \nwith mahants.\n. The gov
ernment gave full support to the mahants. It used them to preach loyalism to the Sikhs \nand to keep
 them away from the rising nationalist movement. \n. The agitation for the reform of Gurudwaras devel
oped during 1920 when the reformers organized \ngroups of volunteers known as jathas to compel the ma
hants and the government appointed managers to \nhand over control of the Gurudwaras to the local dev
otees.\n• Tens of Gurudwaras were liberated within an year.\n• To manage the control of Golden Temp
le and othe rGurudwaras the Shiromani Gurudwara Prabandhak \nCommittee was formed in November 1920.\n
• Feeling the need to give the reform movement a structure, the Shiromani Akali Dal was established
 \nin December 1920.\n• The SGPC and Akali Dal accepted complete non-violence as their creed.\n• The
re was a clash between the mahant and the Akalis over surrendering the gurudwara at Nanakana. \nThis
 led to killing of about 100 akalis. 

 The Nankana tragedy led to the involvement of Sikhs on a lar
ge scale in the national movement.\n• Keys Affair: In October 1921, the government refused to surren
der the possession fo the keys of \nthe Toshakhana of the golden temple of the Akalis. This led to pr
otests. Leaders like Baba Kharak \nSingh and Master Tara Singh were arrested. Later, the government s
urrendered the keys to keep the \nSikhs from revolting.\n. Guru ka Bagh gurudwara in Ghokewala was u
nder dispute as the mahant there claimed that the land \nattached to it was his personal possession.
 When few akalis cut down a tree on that land they were \narrested on the complain of the mahant. See
ing this thousands of akalis came and started cutting \ndown the trees. About 4000 akalis were arrest
ed. Later, the government didn\'t arrest but started \nbeating them up severly. But the alakis kept t
urning up. Ultimately the government had to \nsurrender.\n• The akali movement made a huge contributi
on to the national awakening of Punjab.\n• However, the movement encouraged a certain religiosity wh
ich would be later utilized by \ncommunalism.\n• In 1923, the Congress decided to take active steps t
owards the eradication of untouchability. In the basic strategy it adopted was to educate and mobiliz
e opinion among caste hindus.\n• Immediately after the Kakinada session, the Kerala Provincial Congr
ess Committee (KPCC) took up \nthe eradication of untouchability as an urgent issue.\n. KPCC adeiced
 to organize an procession on the temple roads in Vaikom, a village in Travancore, \non 30/03/1924.\n
• During the processions, the satyagrahis were arrested and sentenced to imprisonment.\n• On the deat
h of Maharaja in August 1924, the Maharani released the Satyagrahis.\n• Gandhiji visited Kerala to d
iscuss the opening of temple with Maharani. A compromise was reached \nwhereby all roads except for t
he ones in the Sankethan of the temple were opened to the harijans.\n• In his Kerala tour, Gandhi did
n\'t visit a single temple because avarnas were kept out of them.\n. The weakness of the anti-caste
 movement was that through it aroused people against \nuntouchability it lacked a strategy of ending
 the caste system itself.\nCHAPTER 19: The years of Stagnation\n• Gandhiji was arrested in 1922 and
 sentenced to 6 years of imprisonment. The result was the \nspread of disintegration, disorganization
 and demoralization in the nationalist ranks. \\ After a defeat of their resolution of 'either mendi
ng or ending' in the Congress, CR Das and \nMotilal Nehru resigned and formed the Congress-Khilafat S
waraj Party in December 1922.\no It was to function as a group within the congress\n• How to carry o
n political work in the movements' non-active phases. The swarajists said that \nwork in the council
 was necessary to fill the temporary political void. The no-changers believed \notherwise.\n• Major n
o-changers: Sardar Patel, Dr Ansari, Rajendra Prasad\n• The no-changers opposed council-entry mainly
 on the ground that parliamentary work would lead to \nthe neglect of constructive and other work amo
ng the masses , the loss of revolutionary zeal and \npolitical corruption.\n• Despite the difference
s, he two groups had a lot in common.\no The need for unity was very strongly felt by all the Congres
smen after the 1907 debacle.\na Both realized that the real sanctions which would compel the governm
ent to accept the national \ndemands would be forged only by a mass movement.\na Both groups fully a
ccepted the leadership of Mahatma Gandhi.\n• In the session held in 1923, the congressmen were permi
tted to stand as candidates and exercise \ntheir franchise in the forthcoming elections.\n. Gandhiji
 was released on 05/02/1924. He did not agree with the Swarajists. However, slowly \nhe moved towards
 an accommodation with the swarajists.\n• On 06/11/1924, Gandhiji brought the strife between the Swa
rajists and no-changers to an \nend, by signing a joint statement with Das and Motilal that the Swara
jists Party would carry on \nwork in the legislatures on behalf of the Congress and as an integral pa
rt of the Congress. This \ndecision was endorsed in Belgaum.\n• The Swarajists did well in the elect
ions and won 42 out of 101 seats in the Central Legislative \nAssembly.\n• In March 1925, Vithalbhai
 J Patel was elected as he President (speaker) of the Central \nLegislative Assembly.\n• The achieve
ment of the Swarajists lay in filling the political void at a time when the national \nmovement was r
ecouping its strength. \no They also exposed the hollowness of the reforms of 1919\n• After the peteri
ng out of the NCM communalism took stronghold\no Even within the Congress, a group known as 'respons
ivists', including Madan Mohan Malviya, Lala \nLajpat Rai and NC Kelkar, offered cooperation to the g
overnment so that the so-called Hindu \ninterests might be safeguarded.\n\nCHAPTER 20: Bhagat Singh\n
\n• The sudden suspension of the non-cooperation movement led many young people to question the very
 \nbasis strategy of non-violence and began to look for alternatives.\n• All the major new revolutio
nary leaders had been enthusiastic participants in the non-violent \nnon-cooperation movement. \n• T
wo separate strands of revolutionary terrorism developed - one in Punjab, UP and Bihar and the \nothe
r in Bengal.\n• Ramprasad Bismil, Jogesh Chatterjea and Sachindranath Sanyal met in Kanpur in October
 1924 and \nfounded the Hindustan Republican Association to organize armed revolution.\n\n
\n\n \n\· In order to carry out their activities the HRA required funding. The most important actio
n of \nthe HRA was the Kakori Robbery.\n• On August 9, 1925, ten men held up the 8-Down train from S
hahjahanpur to Lucknow at Kakori and \nlooted its official railway cash.\n• The government arrested
 a large number of young men and tried them in the Kakori Conspiracy \nCase.\n· Ashfaqulla Khan, Ram
prasadn Bismil, Roshan Singh and Rajendra Lahiri were hanged, four others \nwere sent to Andaman whil
e seventeen others were sentenced to long term imprisonment.\n• New revolutionaries joined the HRA.
 They met at Ferozshah Kotla Ground at Delhi on 9 and 10 \nSeptember 1928, created a new collective 1
eadership, adopted socialism as their official goal and \nchanged the name of the party to the Hindus
tan Socialist Republican Association.\n• Lala Lajpat Rai dies in a lathi-charge when he was laeding
 an anti-Simon Commission \ndemonstration at Lahore on 30 October 1928.\n. On 17 December 1928, Bhag
at Singh, Azad and Rajguru assassinated, at Lahore, Saunders, a police \nofficial involved in the lat
hi-charge on Lala Lajpat Rai.\n• In order to let the people know about HSRA\'s changed objectives Bh
agat Singh and BK Dutt were \nasked to throw a bomb in the Central Legislative Assembly on 8 April 19
29 against the passage of \nthe Public Safety Bill and the Trade Disputes Bill.\n. He aim was not to
 kill but to let people know of their objectives through the leaflet they \nthrew.\n. They were late
r arrested and tried.\n• The country was also stirred by the hunger strike the revolutionaries took
 as a protest against \n the horrible conditions in jails.\n On 13\n September, the 64^*h day of the
 epic fast, Jatin Das died.\n. Bhagat Singh, Sukhdev and Rajguru were sentenced to be hanged. He sen
tence was carried out on 23 \nMarch, 1931.\n• Bhagat Singh was fully secular.\no The Punjab Naujawan
 Bharat Sabha organized by him acted on secular lines.\n• In Bengal, after the death of C R Das, the
 Congress leadership in Bengal got divided into two \nwings: one led by S C Bose and the other by J M
 Sengupta. The Yugantar group joined forces with the \nfirst while the Anushilan with the second.\n•
 Surya Sen had actively participated in the non-cooperation movement. He gathered around him a \nlarg
e band of revolutionary youth including Anant Singh, Ganesh Ghosh and Lokenath Baul.\n• Chittagong A
rmoury Raid\nO\n\nNCERT Chapter 13\n\n• Emergence of socialism in the 1920s in the nationalist ranks
   JL Nehru and SC Bose\no Raised the question of internal class oppression by capitalists and landl
ords\na MN Roy became the first Indian to be elected to the leadership of the Communist Internationa
l\no Muzaffer Ahmed and SA Dange were tried in the Kanpur Conspiracy Case\no 1925: Communist Party of
 India was formed\no All India Trade Union Congress\no Various Strikes: Bombay textile mills, Jamshed
pur, Kharagpur\n
                   \n \n\n\n\n\n• Bardoli Satyagraha (1928)\no Peasants under the leadership of Sa
rdar Patel organized no tax campaign\n• Indian Youth were becoming active\no First All Bengal Confere
nce of Students held in 1928 presided by JL Nehru\n• Hindustan Republican Association: 1924\no Kakori
 Conspiracy Case (1925)\no Four, including Ram Prasad Bismil and Ashfaqulla Khan were hanged.\n• Hind
ustan Socialist Republican Association (1928)\no On 17*h December 1928, Bhagat Singh, Azad and Rajgur
u assassinated Saunders\no Bhagat Singh and BK Dutt threw bomb in the Central Legislative Assembly o
n 8 April 1929 to let \nthe people know of their changed political objectives\n• Chittagong Armoury R
aid: 1030, Surya Sen\no Participation of young women\n\nSimon Commission (1927)\n• Indian Statutory
 Commission chaired by Simon to go into the question of further constitutional \nreform\n• All its se
ven members were Englishmen. Clement Attlee was one of the members.\n• Lord Birkinhead was the secret
ary of state at that time\n \cdot At its Madras session in 1927 INC decided to boycott the commission "at
 every stage and in every \n ML and Hindu Mahasabha supported Congress \n Nehru Report, 1928
\na Dominion status\no Contained Bill of Rights a No state religion\no Federal form\na Linguistica
lly determined provinces\no No separate electorates\no All Party Convention, held at Calcutta in 192
8, failed to pass the report\no Muslim league rejected the proposals of the report\no Jinnah drafted
 his fourteen points\no Hindu Mahasabha and Sikh League also objected\n• Poorna Swaraj\no Resolution
 passed at the Lahore session in 1929\no On 31 December 1929, the tri-color was hoisted\no On 26 Janu
ary 1930, Independence Day was celebrated\n\nCivil Disobedience Movement\n• Started by Gandhi on 12*h
 March 1930 with the Dandi March. Reached Dandi on April 6.\n• Defiance of forest laws in Maharashtr
a, Central Province and Karnataka. Refusal to pay chaukidari \ntax in Eastern India.\n• Wide particip
ation of women\n• Khan Abdul Gaffar Khan organized Khudai Khidmatgars (aka Red Shirts)\n• Nagaland: R
ani Gaidilieu\n• First RTC, 1930\no Congress boycotted\n• Gandhi-Irwin Pact, 1931\no Government agree
d to release the political prisoners who had remained non-violent\n \n \n\n\n \n\nO Right to make
 salt for consumption\nO Right to peaceful picketing of liquor and foreign cloth shops O Congress sus
pended the Civil \nDisobedience Movement\no Agreed to take part in the second RTC\n\n\n\n\n\n\n NEHR
U REPORT (1928) & FOURTEEN POINTS (1929) \n • Background - 7here was a longstanding demand on the port
 o( people of India to new constitution \nand their greater say in its dra(ting. The report was an at
tempt to address this need for a new \nconstitution. Lord Birkenhead had challenged Indians to produc
e an agreed constitution. This report \ncame in that background.\n• The 'Nehru Report' (1928) was a
 memorandum outlining a proposed new Dominionconstitution (it was \nan outline and not a constitution
 itself) for India. It was prepared by a committee of the All \nParties Conference chaired by Motilal
 Nehru with his son Jawaharlal acting as secretary. There were \nnine other members in this committee
 including two Muslims.\n. The report didn\'t seek complete independence but, the constitution outli
ned by the Nehru report \nwas for India enjoying dominion status within the British Commonwealth. Mot
ilal commented — 'It\'s \non achievement on which any countrY in the world wight well be proud\n\n\bullet
 Recommendations -\n^{\bullet} I. It called for Dominion Status\n^{\bullet} II. Unlike the eventual Government of Ind
ia Act 1935 it contained a Bill o( Rights.\n^{\bullet} III. It did not provide (or separate electorates for a ny community or weightage for minorities.\n^{\bullet} IV. It advocated (ederal structure.\n^{\bullet} V. Separation o
f state from religion\n• VI. A parliamentary form o( Government\n• VII. Residual powers with (edera
l/central government\n• VIII. Adu/t (ranchise\n• IX. Redistribution o( provincial boundries on a li
nguistic basis\n\n. Most of its recommendations formed the basis of constitution of independent Indi
a.\n• Controversies over report -\n• I. It did away with Communal/Separate Electorate - this attrac
ted much ire from Muslim league \nand other minority communities\n• II. It asked for Dominion Status
 and not complete Independence - On this issue, even Jawahar Lal \ndiffered with his father (which wa
s reflected a year later when he came up with a demand for Purna \nSwaraj). Nehru and Subhash formed
 \verb|`Independence for India League'.\| \verb| Neither Muslim League nor Hindu Mahasabha nor ardent Sikhs ag | Sikhs ag | Sikhs | S
reed with the report and it set the \nstage for the communal confrontation.\n• FOURTEEN POINTS, 1929
               \n\n\n \n\n• With few exceptions League leaders rejected the Nehru proposals. They ob
jected the provision o( \nsingle e/ectorote and wanted separate electorate. They also saw residual po
\n\n\n\ structure with center as unacceptable as they were not in majority at national 1
evel and feared \nthat this provision can be misused.\n• In reaction, Mohammad Ali Jinnah drafted hi
s Fourteen Points in 1929 which became the core \ndemands the Muslim community put forward as the pri
ce of their participating in an independent \nunited India.\n• Main points of 14 Point Formula were
 -\n^{\bullet} I. Separate electorate\n^{\bullet} II. 33% seats reserved for Muslims in Central Legislatures\n^{\bullet} III. Re
sidual powers vested with provinces\n• IV. Provincial autonomy\n• V. No constitutional amendment by
 the by the center without the concurrence of the states \nconstituting the federation.\n• VI. Adequa
te representation of Muslims in services\n. VII. Full religious {reedom to all communities\n\n. How
ever, Gandhi and a few others also, didn\'t support the separate electorate for Muslim or \nDalits as
 he saw it divisive and perpetuating the divide that exist.\n• Over Dominion status, Candhiji and Mo
tilo/ argued that consensus over it has been built bYsreat \nefforts and 2 Years should be given to s
ee government response. After negotiations this time was \nreduced to 1 year and it was decided that
 if Dominion Status was not realized during this period a \ndemand for full independence will be made
 and Civil Disobedience will be launched.\n• In 1929, just before demand for Poorna Swaraj, in an ef
fort to win them over, the viceroy, Lord \nIrwin, announced in October 1929, a vague offer ot 'domini
on status' for India in an unspecified \nfuture, and a Round Table Conference to discuss a future con
stitution. This did not satisfy the \nCongress leaders.\n• RISE OF RADICALS, DEMAND for PURNA SWARAJ
 (1929)\n• Background - Jawaharlal Nehru, Subhas Chandra Bose and Satyamurti became more assertive a
fter \nthe Nehru Report which defied their expectations by announcing Dominion Status as their deman
d. \nHowever, Motilal Nehru and Gandhi were reluctant to shed the gains they have made by demanding
 \nDominion Status and they demanded to give a 1 year\'s time to government. But British didn\'t rele
nt. \nThere was some hope after the new Labor government was elected in 1929 (headed by Ramsay McDona
ld) \nand new Secretary of State 'Wedgewood Benn' was also sympathetic to Indian cause. Viceroy Irwin
 too \nraised some hope among likes of Motilal and Gandhi when hinted towards Dominion Staus (which w
as, \nhowever, not confirmed) a round table talk for the same. This, however, didn\'t assuage the \ns
entiments of neither liberals nor Jawahar Lal and others.\n• In December 1929, under the presidency
 of Jawaharlal Nehru, the Lahore Congress formalized the \ndemand of 'Purna Swaraj' or full independe
vi on midnight o{ 31st Oecember. He declared - 'It''s a crime against man and God to'nsubmit a•Y long
er\'.\n^{\bullet} Following broad decisions were taken -\n^{\bullet} 1. Boycott o( Round Table Conference\n^{\bullet} II. Dema
nd for Poorna Swaraj\n• III. All members o( legislature may resign.\n• IV. It was declared that 26
 January 1930, would be celebrated as the Independence Day when \npeople were to take a pledge to str
uggle for complete independence. Lahore session also marked a \nleadership shift to younger generatio
n.\n. V. It was also decided that a Civil Disobedient movement will be launched under leadership of
 \noindent \noi
 and Urban \nareas and pledges were made for Purna Swaraj.\n• GANDHI\'s 11 POINTS, SALT MARCH & CIVIL
 DISOBEDIENCE MOVEMENT, 1930\n. Background - After non-action of government over Nehru Report and fa
ilure of government to agree \nupon any demand for even dominion status, Gandhiji was looking for a n
ew plan amidst growing \nrestlessness among the Congress and nation as a whole.\n. Mahatma Gandhi fou
nd in salt a powerful symbol that could unite the nation. On 31 January 1930 - \nSoon after demand fo
r Purna Swaraj, he sent a letter to Viceroy Irwin stating eleven demands (11 \npoints). In his letter
 to Viceroy he stated - 'British ru/e has impoverished 'the Dumb Millions' by \ne is system of progress
ive exploitation, reducing us to political serfdom and sapped us cu/turally, \ndegraded us spiritU0!!
y\n• Some of these were of general interest; others were specific demands of different classes, from
 \nindustrialists to peasants. The idea was to make the demands wide-ranging, so that all classes \nw
ithin Indian society could identify with them and everyone could be brought together in a united \nca
mpaign.\ \ \ \  These included among others -\ \ \ \  I. Total prohibition\ \ \ \ \ \  II. Release of political prision
ers\n• III. Reduce expenditure on civil services and military\n• IV. Levy of duty on foreign cloth\n
• V. Issue of firearm licences\n• VI. Reduce land revenue by 50%\n• VII. Reduce Rupee Sterling excha
nge ratio to make Indian exports profitable \n VIII. Reserve Coastal shipping for Indians \n IX. Abol
nd to abolish the salt tax. Salt was something consumed \nbYthe rich and the poor alike, and it was o
ne o( the most essential items o{ food. The tax on salt \nand the government monopO! Yover its producti
on, Mahatma candhi declared, revealed the most \noppressive faceof British rule. Further, Salt Satyag
raha had a potential of mass appeal and \nmass-involvement. Mahatma Gandhi\'s letter was, in a way, a
n ultimatum.\n. Indian reaction to proposed 11 Points -\n. I. There was some resentment among natio
nalist leaders over the 11 points as they sow it running \ncounter the Swaraj Declaration that was ma
de just some time back. However Gandhi wanted to see the \nsincerity f Brit/sh.\n• II. Industrial cl
ass whoIehearted!YSUpported Gandhian demands in (ull as they saw them more of \neconomic nature (levy
 of duty on foreign cloth and other demands if would have been accepted would \nhave promoted domesti
c indutry) \n^{\cdot} If the demands were not fulfilled by 11 March, the letter stated, the Congress would
 launch a \ncivil disobedience campaign. Irwin was unwilling to negotiate and no-response was given t
o deamnds. \nGandhi decided to go for Civil Disobedience. On this, Gandhi commented - 'While he asked
 (or the \nbread, he was given a stone\'on the apathetic attitude of Viceroy and British government o
ver their \nnon-response to Gandhi\'s pleas before he started Civil Disobedience Movement.\n. So, Ma
hatma Gandhi started his famous salt march accompanied by 78 of his trusted volunteers \nwhich also i
ncluded Sarojini Naidu. Congress vested in Gandhi power to launch Civil Disobedience \nMovment. The m
arch was over 240 miles, from Gandhiji\'s ashram in Sabarmati to the Gujarati coastal \ntown of Dand
i. The volunteers walked for 24 days, about 10 miles a day. Thousands came to hear \nMahatma Gandhi w
herever he stopped, and he told them what he meant by swaraj and urged them to \npeacefully defy the
British. On 6 April he reached Dandi, and ceremonially violated the law, \nmanufacturing salt by boi
ling sea water. This marked the beginning o( the Civil Disobedience \nMovement.\n. Masses participat
ed in the movement. Salt laws were broken everywhere. Even women participated \nin huge numbers. Kaml
a (wife of Nehru), Swarup Rani (Mother of Nehru) were at the forefront. In \nTamil Nadu, C Rajagopalc
hari led the march, In Malabar K Kelappan took the lead.\n• Thousands in different parts of the coun
try broke the salt law, manufactured salt and \ndemonstrated in front of government salt factories. A
s the movement spread, foreign cloth was \nboycotted, and liquor shops were picketed. Peasants refuse
d to pay revenue and chaukidari taxes, \nvillage officials resigned, and in many places forest people
 violated forest laws - going into \nReserved Forests to collect wood and graze cattle.\n• Other Impa
cts -\n^{\bullet} I. There was a wide scale boYCOttof liquor shops and in protest toddy trees were cut down\n^{\bullet}
  II. Women participated at large scale for the first time\n• III. Khan Abdul Gaffar Khan launched a
 Khudai Khidmatgar Movement at the North West Frotnier \nProvinces\n\n\n\n\n\n\n\n\n\n\n\n
 \n\n\ IV. Rani Gaidillieu at the age of 13 responded to Gandhian call in Manipur and was sentence
d for \n in 1947\n. V. Chowkidar Tax Non-Pyment Campaign was
 initiated in the Eastern part of the nation (Chowkidars \nwere hated with their pro-government activ
ities and were even considered government spies). \n. VI. Forest laws were liberally violated in South
ern and Central provinces\n. VII. Bardoli Satyagraha was launched by Patel just before Civil Disobed
ience movement and it \nbecame a model no-tax campaign in other parts of the country during the Civil
 Disobedience \nmovement.\n• VIII. UP saw another form of 'No-Revenue, No Rent' Campign. No-Revenue
 call was for Zamindars \nand they were asked not to pay revenue to government and No-rent call was f
or cultivators.\n. IX. A variety of mass mobilization techniques like Prabhat Pheris, Patrikas (ille
gal newsprint) \nwere used. Children were organized into Vanar Sena and Girls into Manjari (cat) Sen
a.\n\n• Dharsana Satyagraha, 1930 - Dharasana Satyagraha was a protest against the British salt tax
 in \ncolonial India in May, 1930. Following the conclusion of the Salt March to Dandi, Mahatma Gandh
i \nchose a non-violent raid of the Dharasana Salt Works in Gujarat as the next protest against Briti
sh \nrule. Hundreds of satyagrahis were beaten by soldiers under British command at Dharasana. In a
 \npeaceful move led by Sarojini Naidu, (iles o( Satyagrahis (aced the lathis o( police and they te//
 \nin line, only to be replaced bY other line. The ensuing publicity attracted world attention to the
 \nIndian independence movement and brought into question the legitimacy of British rule in India.\n•
  British Response - Worried by the developments, the colonial government began arresting the \nCongr
ess leaders one by one. This led to violent clashes in many palaces. A frightened government \nrespon
ded with a policy of brutal repression. Peaceful Satyagrahis were attacked, women and \nchildren were
beaten, and about 60,000 people were arrested. Big leaders like C Rajagopalachari, \nVallabhai, Jawa
har, Madan Mohan Malviya, J M Sengupta etc were also arrested. Gandhi too was \narrested in MaY J930
 and leadership was transferred to Abbas Tyabji and he too was arrested. Later \nSarojini took the le
ad, but she was also arrested. Government came up with many 'repressive \nresolutions', 'Congress was
 declared i/legal'.\n• Success of Movement -\n• It rallied masses like never before\n• Import of fo
reign goods was effectively boycotted \ n^{\bullet} Students and Women participated in masses \ n^{\bullet} Workers also
 joined the movement big time\n^{\cdot} Failures of Movement -\n^{\cdot} Not all social groups were moved by the
 abstract concept of swaraj. One such group was the \nnation\'s 'untouchables', who from around the 1
930s had begun to call themselves dalit or oppressed. \nFor long the Congress had ignored the dalits,
 for fear of offending the sanatanis, the conservative \nhigh-caste Hindus. Dr B R Ambedkar, who orga
nised the dalits into the Depressed\n• Classes Association in 1930, clashed with Mahatma Gandhi at th
e second Round Table Conference by \ndemanding separate electorates for dalits.\n. Muslims - except
 in NWFP under Khan Abdul Gaffar Khan - show apathetic response. They were \npolarized by communal rh
etorics of leaders as well as government\'s positive response\n \n \n\n\n \n\nto their demands. A
fter the decline of the Non-Cooperation-Khilafat movement, a large section of \nMuslims felt alienate
d from the Congress. From the mid-1920s the Congress came to be more visibly \nassociated with openly
 Hindu religious nationalist groups like the Hindu Mahasabha. As relations \nbetween Hindus and Musli
ms worsened, each community organised religious processions with militant \nfervour, provoking Hindu-
Muslim communal clashes and riots in various cities.\n• Lukewarm Support from Industrial Class\n• P
oor participant from peasents\n• Non-Cooperation vs Civil Disobedience — People were now asked not o
nly to refuse cooperation \nwith the British, as they had done in 1921-22, but a/so to break colonial
 laws. So, it was an \nideological progression. This time objective was complete independence. There
 was poor Muslim \nparticipation this time and labor participation was also poor.\n. This movement,
 however, catapulted Gandhi on international arena and for the first time women \nalso participated i
n large number in a national movement.\n. GANDHI - IRWIN PACT or DELHI PACT (MARCH 1931)\n. Backgrou
nd - As British repression became harder during Civil Disobedience Movement, it led to \nsufferance o
f common people. In such a situation, Mahatma Gandhi once again decided to call off the \nmovement an
d he along with many others was arrested only to be released in 1931. Congress didn\'t \nparticipate
 in {irst Round Table Con(erence which was though attended by Muslim League, Hindu \nMahasabha, Chamb
er of Princes, the Liberals and Dalits and it was specu/ated thot 0^y Agreement \nwithout the partici
pation o( Congress will be (utile. Irwin was also anxious to (ind a so/ution and \nin a gesture he re
leased the political prisioners and decided to directly talk to Gandhi.\n. In this backdrop, Gandhi
 entered into a pact with Irwin on 5 March 1931. The Pact and direct \nGandhi-Irwin talks put Congres
s on equal terms with government and this move o( Irwin was also \ncriticized in Britain for shedding
 too much space.\n^{\bullet} Below were the proposed conditions -\n^{\bullet} I. Discontinuation o( the civil disobed
ience movement by the Indian National Congress\n• II. Participation by the indian National Congress
 in the Round Table Con(erence\n• III. Withdrawal o( all ordinances issued by the British Government
 \n\n\n \n\n. IV. Release o( prisoners arrested for participating in the civil disobedien
ce movement V. \nRemoval o( the tax on sa/t, which allowed the Indians to produce, trade, and sell sa
It legally and \nfor their own private use. Things that were not accepted by British as a part of Gan
dhi Irwin pact \n Delhi Pact -\n I. However, Congress demand for a police enquiry into arrests an
d atrocities made during Civil \nDisobedience movement was rejected.\n• II. Commutation o( sentences
 o( Bhagat Singh and his comrades\n. III. The pact also didn\'t accept demand o( immediClte return o
( the lands confiscated during \mbox{nmovement} (this caused musch resentment among the radicals) \mbox{n} \mbox{n}
 this Gandhi-Irwin Pact, Gandhiji consented to participate in a Round Table Conference in \nLondon an
d the government agreed to release the political prisoners. The pact was criticized by \nradicals for
 not extracting definite gains from government and compromising on the demand of Swaraj \nby agreeing
 to participate in Round Table Conference. Candhij was perhaps aware thot mass movements \nare essent
ia!!Y <hort lived and he tried to leverage the situation by extrcicting some gans from \nBritish gove
rnment.\n• KARACHI SESSION (MARCH 1931)\n• Background — The Gandhi-Irwin pact was criticised by radi
cal nationalists, for Gandhiji was \nunable to obtain from the Viceroy a commitment to political inde
pendence for Indians; he could \nobtain merely an assurance of talks towards that possible end. It wa
s organised even as many \nCongress leaders opposed the Gandhi-Irwin pact, for the government had not
 accepted even one of the \nmajor nation6ilist demands (viz - demand for police enquiry, return of co
nfiscated peasant lands). \nIt had not agreed even to the demand that the death sentence on Bhagat Si
ngh and his two comrades \nbe commuted to life imprisonment. It was termed as a bourgeoise agreement,
 which ignored masses. \nHowever, the session aimed at approving Gandhi Irwin Pact.\n• Gandhiji prev
ailed upon the session to approve the agreement. He was greeted with black (lag and \n(lowers bY angr
y protestors. Further, Candhiji and Congress as national representatives in that \ncongress was dispu
ted BY three sections - Muslim League, Princly states and BR Ambedkar (he accused \ncongress of ignor
ing the welfare of lower castes).\n^{\bullet} However, the session is significant from following point of vie
ws -\n• I. It endorsed Delhi Pact or Gandhi Irwin Pact\n• II. For the first time it moved a resolut
ion on Fundamental Rights and the draft resolution was \nprepared bY Jawahar Lal Nehru (session was p
resided over by Vallabhai Patel)\n. III. It for the first time explained the concept of Purna Swaraj
 and reiterated it as goal\n• IV. It also declared that interests o( miDOTitY ill be looked after an
d their culture will be \n V. It acknowledged the brave sacrifice o( Bhagat Singh and ot
\verb|hers|n| \bullet \quad Significance of the Karacahi Resolution lies in the fact that - it remained the basic essed to the end of the content of the 
nce of \n political and economic programmes of Congress in later years.\n
\n \n\n• Karachi Congress Resolution, 1931 - Swaraj as conceived by the Congress should include real
 \neconomic freedom of the masses. The Congress declares that no constitution will be acceptable to i
t \nunless it provides or enables the Swaraj Government to provide for -\n• I. Freedom of expression,
 association and meeting.\n• II. Freedom of religion.\n• III. Protection of all cultures and language
s.\n• IV. All citizens shall be equal before the law.\n• V. No disability in employment or trade or
 profession on account of religion, caste or sex.\n• VI. Equal rights and duties for all in regard t
o public wells, schools, etc.\n. VII. All to have right to bear arms in accordance with regulation
s.\n• VIII. No person to be deprived of property or liberty except in accordance with law.\n• IX. Rel
igious neutrality of State.\n• X. Adult Suffrage.\n• XI. Free compulsory primary education.\n• XII.
 No titles to be conferred.\n• XIII. Capital punishment to be abolished.\n• XIV. Freedom of movement
 for every citizen of India and right to settle and acquire property in \nany part thereof, and equal
 protection of law.\n. XV. Proper standard of life for industrial workers and suitable machinery for
 settlement of \ndisputes between employers and workers and protection against old age, sickness, et
c.\n• XVI. All labour to be free from conditions of serfdom.\n• XVII. Special protection of women wo
rkers.\n• XVIII. Children not to be employed in mines and factories.\n• XIX. Rights of peasants and
 workers to form unions.\n. XX. Reform of system of land revenue and tenure and rent, exempting rent
 and revenue for \nuneconomical holdings and reduction of dues payable for smaller holdings.\n• XXI.
 Inheritance tax on graduated scale.\n• XXII. Reduction of military expenditure by at least half.\n•
 XXIII. No servant of State ordinarily to be paid above Rs 500 per month.\n• XXIV. Abolition of Salt
 tax.\n• XXV. Protection of indigenous cloth against competition of foreign cloth.\n• XXVI. Total pro
hibition of intoxicating drinks and drugs.\n• XXVII. Currency and exchange in national interest.\n•
 XXVIII. Nationalisation of key industries and services, railways, etc.\n• XXIX. Relief of agricultur
al indebtedness and control of usury.\n• XXX. Military training for citizens.\n• 2nd ROUND SECOND TAB
LE CONFERENCE (DEC 1931) \ n \cdot  Background - The Congress had boycotted the first Round Table Conference
 (1930) which was \nactively attended by princely states, Ambedkar and other non-Congress parties. Am
bedkar also raised \nthe issue of separate electorate for Dalits and Jinnah demanded more safeguards
 Award of 1932). After Gandhi-Irwin Pact, Gandhi was sent as a \nrepresentative of Congress.\n• Obje
ctive of Round table Conference - Round table conference were in line with the \nconstitutional progt
ression envisaged by the British which were outlined by the Simon Commission as \nwell to chart out a
 future course of action for political mechanism in India. One of the prime \nobjective of Congress t
o participate in it was demand of Indians for more autonomy and dominion \nstatus.\n• Though the rou
nd table conferences were termed as 1 \times, 2 d, and 3 d. It will be wrong to term as \nso because - it
 was basically a single conference that was held in three sessions. \n. In April, before Second Round
 Table Conference, Irwin was replaced by new Viceroy Willingdon and \nhe was not ready to take a libe
ral attitude as taken by Irwin. Even before Gandhi left for \nConference there were complaints regard
ing the non-release of prisioners in some areas, repression \nof Khudai Khidamtgars in NWFP and Gandh
i was refused permission to go there.\n. Non-Congress parties were involved by the British in a big
 way at the 2 d Round Table Conference \nas well. In December 1931, Gandhiji went to London for the c
onference, but the negotiations broke \ndownon the minority issue. Not only Muslims demanded separate
 electorate, this time minorities led \nby Ambedkar also demanded separate electorate. British also r
efused to grant Dominion Status a key \ndemand of Congress. Gandhi pressed upon point of Constitution
al reforms and leaving behind communal \narguments. But no consensus was reached and he returned disa
ppointed. It failed because of initial \nnon-attendance by the Congress and because Gandhi, who later
 did attend, claimed he was the only \nrepresentative of all of India.\n• Outcomes -\n• I. Two new Mu
slim majority provinces - NWFP and Sindh to be created\n• II. Setting up of Indian Consultative Comm
ittee\n• III. Prospect of a uni/atera/ Communal Award if Indians failed to agree.\n• IV. New right/c
onservative government under Churchil refused to put Congress on equal footing \nand adopted a stern
 attitude, in its aftermath new Viceroy refused to have a meeting with Gandhiji\n\n. Back in India,
 Gandhi discovered that the government had begun a new cYcle o( repression. Gaffar \nKhan and Jawahar
lal Nehru were both in jail, the Congress had been declared illegal, and a series \nof measures had b
een imposed to prevent meetings, demonstrations and boycotts. Press was gagged and \nCongress was sti
ll facing ban. New Viceroy Willington and Secretary of State had adopted a tough \nstance against Gan
dhi and they decided not to negotiate any further like the former Viceroy Irwin \ndidearlier.\n. Wit
h great apprehension, Mahatma Gandhi relaunched the Civil Disobedience Movement. For over a \nyear, t
he movement continued, but by 1934 it lost its momentum due to severe repression by \ngovernment.\n•
 Causes of Failure of 2 d Phase of Civil Disobedience Movement -\n• Major Leaders were Behind Bars\n
• Poor Support from Peasentry\n• Inertia and apparent disappointment from Gandhian politics\n\n• T
o break the lull in activities, council entry as suggested on the line of Swarajists by \nSatayamurti
 which was later endorsed by likes of Bhulabhai Desai, M A Ansari. As a result Congress \nparticipate
d in Central Legislative Elections of 1934 and it won a heavy majority.\n\ \n\ \n\ \n\
in Congress as well, an alternative ideological development happened and Congress Socialist \nParty w
as born as a left leaning faction. \n• In the meanwhile, many nationalists thought that the struggle
 against the British could not be \nwon through non-violence. In 1928, the Hindustan Socialist Republ
ican Army (HSRA) was founded at a \nmeeting in Ferozeshah Kotla ground in Delhi as an offshoot of Hin
dustan Republican Association \nvisibly influenced by socialist ideas. Amongst its leaders were Bhaga
t Singh, Jatin Das and Ajoy \nGhosh. In a series of dramatic actions in different parts of India, the
 HSRA targeted some of the \nsymbols of British power. In April 1929, Bhagat Singh and Batukeswar Dut
ta threw a bomb in the \nLegislative Assembly In the same year there was an attempt to blow up the tr
ain that Lord Irwin was \ntravelling in.\n. New Viceroy Willigdon who replaced Irwin believed that g
overnment did a major mistake by \nreaching a truce with Congress and by putting Gandhi on equal par.
 He was determined this time to \ncrush Congress.\n• COMMUNAL AWARD (1932) and POONA PACT (1933)\n•
 Background - In the wake of inconclusive Round Table Talks, British government had declared \nthat,
 if a consensus was not reached on separate representation of minorities, a unilateral \ncommunal awa
rd will be made. Government kept its promise in form of Communal Award of 1932.\n• The Communal Awar
d was by the British Prime Minister Ramsay McDonald on 4 August 1932 to grant \nseparate electorates
 to minority communities in India, including Muslims, Sikhs, and Dalit (then \nknown as the Depressed
 Classes or Untouchables) in India (during Round Table Discussions, separate \nelectorate was demande
d by not only Muslim Leaders but by Ambedkar and other minorities as well). \nThe depressed classes w
ere assigned a number of seats to be filled by election from special \nconstituencies in which voters
belonging to the depressed classes only could vote. In • The award was opposed for provision of separa
te electorate by Congress and other nationalist \nleaders and was viewd as a port o( 'Divide and Rul
e' policy of Britain. The Award was highly \ncontroversial and opposed by Mahatma Gandhi. Gandhi call
ed the award as - 'English Attack on \nHindu-Mus/im Unity'. He argued that what Dalits need is eradic
ation o( untouchabi/iU and \ndiscrimination and not {urther division. In the award he saw similar con
sequences o( Mus/im having \nseparate e/ector6ite and ultimate/y demanding a separate notion. He bega
n an indefinite hunger \nstrike at Yerwada Central Jail from September 20, 1932 to protest this Awar
g the minority communities, most notably the Dalit \nleader, Dr. B R Ambedkar. Madan Mohan Malviya ac
ted as a mediater between Gandhi and Ambedkar and \nafter lengthy negotiations, Gandhi reached an agr
eement with Dr. Ambedkar to have a single Hindu \nelectorate, with Dalits having seats reserved withi
n it (in fact, seats for Dalits were increased \nafter the Pact). This is called the Poona Pact. Elec
torates {or other religions like Muslim and \nSikh remained separate.\n• After this pact, Gandhi put
 renewed effort towards upIi{tment o( Dalits. He started a magazine \ncalled - Harijan and he also sp
ent one year in comm. "Y service of Dalits and spreading the message \nof untouchability. However, or
thodox Hindus sternly opposed his efforts.\n• Soon after that in 1934, Gandhi renounced the membersh
ip of Congress and expressed his desire to \nput Jawahar in as next leader. As a result, Jawahar was
 elected president in 1935 and 1936.\n• GOVERNMENT of INDIA ACT (1935)\n• Background - Third Round T
able Conference happened in 1932, and no Congress leader participated. \nHowever its discussion and d
iscussions of earlier Round Tables and Simon Commission recommendations \nled to the enactment of 193
5 Act.\n• The Act provided for an all India federal structure as a union of Princly States and Provin
ces. \nInclusion of inc/y States was an idea to oct as a balance against the rising notions/ism in t
he \nprovinces.\n• Features of the Act -\n• I. It introduced Federalism in India with Princly States
 and Provinces being its parts and \nintroduced Federal List, Provincial List and Concurrent List. Ho
wever, this never became a remits \nfOt Princly St£ltes didn\'t approve this.\n. II. Provincial Auto
nomy replaced Provincial Diarchy (after unpopular nature of Dyarchy in \nProvinces, Simon Commission
 suggested its abolition) i.e. Responcible (Government was introduced in \nProvinces. Governor has to
 now act on the advice o( the miniters responsible to Provincial \nLegislature.\n• III. Bicameralism
 was introduced in 6 out of 11 Provinces.\n• IV. There was also to be a bicameral federal legislatur
e in which the (princly) states were \ngiven disproportionate weight age. Moreover, the representativ
es of the states were not to be \nelected *Y he people, but appointed directlY bY the rulers.\n• V. N
WFP was given status of province and Burma was separated from India (Burma became\npart of India only
 during British) \n. VI. Diarchy at federal/central level was introduced and abolished at provincial
 level\n. VII. Emergency power was vested in Governor General and Governors in Provinces - The \nGov
ernor-General and the Governors were to be appointed by the British government. Though power was\n\n
rs. They could veto legislative action. \nMoreover, they retained full control over the civil service
 and the police.
Governor General was \ngiven 'Emergency Powers'.
\n^{\bullet} VIII. Separate Electorate was pr
ovided for Hindu and Muslims as was provided by 1909 and 1919 \nActs too.\n• IX. Limited Franchise -
 Only 14 per cent (1/6) of the total population in British India was \mbox{\sc ngiven} the right to vote. Even
 this legislature, in which the princes were once again to be used to \ncheck and counter the nationa
list elements, was denied any real Power.\n• X. Key Portfolios were kept under British Control - Def
ense and foreign affairs remained outside \nits control, while the Governor-General retained special
 control over the other subjects. \ N• XI. Lower house termed as - Legislative Assembly and Upper House
e as Council of States\n• XII. Vote on Budget was also allowed\n• XIII. 'Vote o( No Con(idence' and
 'Idea o( Collective Representation' was introduced.\n• XIV. There were also other features of the a
ct like - Establishment of a Fedearl Court, A \nFederal Bank (RBI), Federal Public Service Commission
 etc.\n\n• Foreign rule was to continue as before; only a (ew popuI• !Y elected ministers were to be
 added \nto the structure and the Congress condemned the Act as 'totally disappointing'. The act was
 \ncondemned by one and all. Jawaharlal Nehru termed this Act as - 'The Act is a car without engines,
 \nbut all brakes'.\n• It didn\'t mention the Dominion Statusas was promised by Simon Commission.\n•
 It also carried on provision o(separate e/ectorote which wou/d also lead to {urther communal \ndivid
e. Separate electorate was long opposed by Congress.\n• On the basis of the Act, the first 'provinci
al elections' were held in February 1937 and they \nconclusively demonstrated that a large majority o
f Indian people supported the Congress and it \nrecorded majority in 8 out of 11 provinces. Congress
 ministries were formed in July 1937 in seven \nout of eleven provinces. However they had to work und
er supervision of governor.\n• Despite the criticism of the Act at that time, many of the provisions
 of the Act were adopted by \nthe government of India after Independence and this act was landmark in
 terms of concessions \nprovided to Indians and the changes that it proposed in the governing system.
 This is the reason \nthat it is termed as 'Point o( no return to (reedom'.\n• Congress for the first
 time officially demanded establishment of a Contitutional Aseembly\nin its 1935 session based on adu
It franchise to draft Constitution.\n\n\n\n\n\n\
cialists and Communists were against the idea of entering into \nProvincial elections which were sche
duled to be held in 1937 for the first time according to the \n1935 Act. According to them it defeats
 their purpose because -\nPaticipating would dilute their stand and will be akin to cooperating with
 the repressive \ngovernment\n \n \n\n\n \n\Assuming o((ices a(ter elections means having 'respo
nsibility without power' as the governing \nstructure has not changed much\nAssuming the office would
 take away the revolutionary character that movement has assumed since \n1919\n\n0thers argued that w
hile focus of congress is still on the activities outside the legislature, \nentering the legislature
s is onIY• short term tactic to bust the Act o( 1935 (rom within and to \npractiCO!!Y demonstrate the
 hollowness of the Act. It was also termed as a part of all round \nstrategy with ultimate goal as in
dependence. With this assurance, Jawahar started his campaign \nextensively in\n1936 and in his elect
ion manifesto made three things clear -\n• Goal of Congress is still attainment of Independence\n• Co
ngress still rejects 1935 Act\n• Formation ot Constituent Assembly is sti/I top prioFlty 0( Congress
 (INC in 1936 for the time \nproposed to constitute the Constitution Assembly to form the Indian Cons
titution)\n\nCongress won in majority of provinces with exception of Bengal, Sind, Punjab, Assam, NWF
P etc and \nit formed ministries in many of them. To match their acts with their electoral promises,
 leaders \ntook the steps like - reduced their salaries, traye/led through trains in second and third
 class. \nIt initiated many reforms, passed many legislations, freed political prisioners.\nThe elati
ons also had another undesirable outcome. /t widened the Aft between Congress and the \nLeague and it
 became more communal and more strident in its demand of a separate nation. The \nCongress\'s failure
 to mobilise the Muslim masses in the 1930s allowed the League to widen its \nsocial support. The Con
gress\'s rejection of the League\'s desire to form a joint Congress League \ngovernment in the United
 Provinces in 1937 also annoyed the League.\nHowever, its performance was limited by various factors,
 especially in the field of agrarian \nreforms -\nl. Inherent power still lied with center and Vicer
 Ys and Governors had the power to veto their\nresolutions\nII. Congress had little (inancial resourc
es as lion\'s share was taken by the Center\nIII. According to mechanism of bicameralism in province
s, most of the provinces, there were \n'legislative councils' also which had elections on the basis o
f limited {ronchise and were occupied \nbY the landlords, zamindars and other elites. A lower house s
upport was often not enough to\npass a legislation and this led to compromise on many issues includin
g agrarian reforms which ran \ncounter to the interests of these members.\n
                                                                                    \n
                                                                                         \n \n \n \n Ves
ted interests withing Congress also scuttled its plans of reforms and infightings and \nbickering fur
ther aggravated it\n\ League and 1937 election — The election came as a great disappointment f
or Muslim League. \nJinnah was called (rom London to lead Muslim League in 2935, but despite that it
 secured only \naround 100 seats out of the allotted 480 seats. This failure left it with no choice b
ut to resort \nto communalism and it got manifested in the 1937 by elections in UP when it rallied th
e voters on \nthe name o{A/lab and Kuran. Nehru strongly condemned this Act. This was turning point i
n the \nhistory of communalism in India when it took an extreme form which was aggravated in coming y
ears.\nTIRUPURI SESSION and FORWARD BLOCK (1939)\nGandhi had retired from Congress in 1934 and Congre
ss under Jawahar\'s leadership has acquired a \ntaste of socialism and radicalism. Subhas was chosen
 unanimously in February 1938 session of \nCongress at Haripura to built upon that trend. In that ses
sion under the leadership of Bose, \nCongress passed a resolution to opposition to the impending impe
rio/istic war.\nDifference between Gandhi and Subhash — However, Gandhi had a sY pathetic corner (or
 British in\nthis hour o( dif(iCuItY and he also didn\'t like the idea of Subhash to join the other E
uropean \n(orces in a bid to bring (reedom to India. Other issue was Subhash's plan for industrialise
d \ndevelopment, which Gandhi opposed in favor of grass root level changes. These differences came in
 \nopen in the next session of Congress of 1939 in Tirupuri when Gandhi fielded Patabhai Sitaramaiya
 \nas candidate and he was defeated and Bose re-elected.\nBose declared its opposition to fascism and
 imperialism alike and passed a resolution in this \neffect along with a resolution demanding indepen
dence and {orming a constituent assembly He also \nopen!Y Criticized moderate policies of Congress an
d called for an aggressive movement. This open \ncriticism irked many veterans and 12 o{ the working
 Committee members (out of 15) resigned and in \nthe same year Govind Vallabh Pant moved a resolution
 to form a new working committee under Gandhian \nleadership. The resolution was passed and Bose step
ped down from presidency. \nCongress Socialist Party refrained from voting and Bose called it as a bet
rayal. He formed Forwards \nBlock in 1939, first as a part of Congress then parted ways with it.\n\n
clared participation of India in War without permission \nfrom or consultation with Indians. League
 (on conditional support that constitutional decisions \nwill be taken with its consent) and Princly
 States supported the War.\nGandhi expressed sympathy, while Subhash urged for taking benefit of this
 situation to launch a \nfull blown movement. Nehru was in middle and argued for refraining from the
 war and at the same \ntime not taking advantage. 'Tell me the di((erence between Imperialism and Fas
cism', remarked \nNehru.\nBritish o((ered Dominion Status to India outer War, but Congress {ound it t
oo little too late. All \nCongress ministers resigned (rom provinces in 1939 in protest o( alleged in
volvement o( India in \nwar without consultation with Indians. League celebrated 22 December 1939 as
 'Deliverence Day' from \nCongress rule.\nCongress agreed to provide conditional support and put forw
ard two demands - After the war \nconstituent assembly should be convened\nImmediately some form of r
esponsible government should be established at the center\n\ Linglithgo rejected these dema
nds. Government tried to use Chamber o(Princes and Muslim \nLeague against Congress. It further wante
d to regain lost ground on pretext of war. \nA nationalist movement was not initiated by Congress duri
ng the war because -\nGandhi and other leaders thought that cause o{Allied Forces was just and it wil
1 be unfair to go \nfor a national movment at this difficult hour\nSecondly, communal passions were a
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t an all times high and this threatened any new national movement \nalso and a movement may degenerat e into a communal riot\nMost importantly, leaders thought that people were not readY I r the mass mov ement at this stage\n\nGandhi wrote - 'We don\'t seek our Independence out o{ British ruin'. This vie w was summed up in the \nRamgarh Session of the Congress when the working committee passed a resoluti on to this effect.\nHowever, as the condition of Allied Forces aggravated and a danger loomed even on

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India, Congress \nagreed (or a conditional support i( the British free India after the war.\nTo nego
tiate the demands of Indians of Complete dependence Viceroy made an offer known as - 'August \nOffer'
 - which didn\'t talk o( independence and was rejected by both League and Congress. In the \nmeanwhil
e in 1940, Muslim league demanded a 'separate constituency' (still a demand for separate \nnation was
 not there) for Muslims in its Lahore Resolution.\nGandhi launched an Individual Satyagraha in the me
anwhile.\n\n \n \n\n\nAmidst this, British PM sent Staf(ord Cripps to forge a compromise wit
h Gandhi and Congress and \nseek their support for war. Talks broke down, however, after the Congress
 insisted that if it was \nto help the British defend India from the Axis powers, then the Viceroy ha
d first to appoint an \nIndian as the Defence Member of his Executive Council.\nTWO NATIONS THEORY an
d LAHORE RESOLUTION (1940)\nAmidst all the confusion over war and Congress' dielemma of joining the w
ar, Muslim League passed a \nresolution in its 1940 session declaring that 'Muslims are not a minorit
y, but a separate nation'.\nThis gave rise to \'Two notion Theo Y\' It called for the creation of \'i
ndependent states\' for \nMuslims in British India. The constituent units of these states were to be
 autonomous and sovereign \n[The name 'Pakistan\'had been suggested in 1933 by a Cambridge scholar Re
hmat Ali, but was not \n (ormally announced in this resolution]. \n OFFER (1940) \n August offe
r 1940 was made on August 8, 1940 by Viceroy Lord Linglithgow, the eve of the Battle \nof Britain in
 which it was beleagured to seek support of India by providing some concessions on \nfront of self-ru
le that were earlier demanded by Indians.\nThe offer in principle accepted the demand (or Constituent
 Assembly\nThe Viceroy at the time, Lord Linlithgow, made a fresh offer that promised -\nI. Dominion
 Staus\nII. The expansion o( the governor-general\'s Executive Council to include more Indians\nIII.
 The Establishment of an Advisory War counci/\nIV. Giving full weight to minority opinion\nV. Recogni
tion of Indians\' right to frame their own constitution (after the war would end), framed\n'main/y' b
y Indians.\n\nIn return, it was hoped that all parties and communities in India would cooperate in
 Britain\'s war \nefforts.\nHowever, the Congress as well as League rejected this offer, and Gandhi v
iewed it as having \n\'widened the gul( between Nationalist India and the British ru/er' and he launc
hed Individual \nSatyagraha' as result. Nehru reacted that - \'Dominion Status is dead as door nail
\'.\nHowever, this offer for the first time recognized right of Indians to frame their own constituti
on.\nFurther, for the first time Dominion Status was explicit!Y offered.\nINDIVIDUAL SATYAGRAHA (194
ix again. While some wanted \nto organize a mass Civil Disobedience movementas they saw it as a right
 opportunity as Britain was \nentangled in war, others - mainly Gandhi - wanted to go for Individual
 Satyagraha as he didn't want \nto take advantage of difficult situation of the British.\nIts aim wa
s to show that nationalist patience was not a sYmbol o( weakness and people made no \ndifference betw
een colonialism and Nazism. Further, it was a warning to government as well as \ngiving it another op
portunitiy.\nThere were three people who were nominated by Gandhi himself as Individual satyagrahi. F
irst was \nAcharya Vinoba Bhave. He was arrested soon after he started it. Other two were Jawaharlal
Nehru and \nBrahama Dutt. They too were arrested. Individual Satyagraha was very limited and was wit
hdrawn by \nend of 1940. However it was relaunched in 1941 and this times it had some mass appeal and
 thousands \nwere arrested.\nCRIPPS MISSION (1942)\nBackground - In 1939 the Viceroy, Lord Linlithgo
w, declared India a party to war without consulting \nIndian political leaders or the elected provinc
ial representatives. This caused considerable \nresentment in India and provoked the resignation en m
asse of elected Congress Party Provincial \nGovernments in 1939 (which were elected in 1937), giving
 rise to the prospect o( public revolt and \npolitical disorder in India. Government tried to reconci
le with August Offer, but that was rejected \nand instead Individual Satyagraha was launched. News th
at 'Atlantic Charter' won\'t be applicable to \nIndians (which was signed between US and Britain and
 provided the (reedom to people to chose their \nown government) further angered Indian leaders.\nIt
 was another attempt in late March 1942 by the British government to secure Indian cooperation \nand
 support for their efforts in World War II. The offer was made in a situation in which, Britain \nwas
 pushed against the wall in wake of rising facism aggression -\n^{\bullet} As Japan approached towards Asia,
 British felt a need to garner support of British Indian Army.\n. There was also pressure (rom Allie
d forces to seek Indian cooperation.\n\nPandit Nehru and Mulana Azad were official negotiators with
 the Cripps Mission. Cripps spent a \nmajor chunk of his time in bringing congress and league on the
 same table. But, there was little \nfrusf between the British and Congress by this stage, and both s
ides felt that the other was \nconcealing its true plans.\nMajor Features of Cripps Mission were (Alm
ost same as August Offer) -\n\n \n \n\n\n . Dominion Status with later right to withdraw fro
m Commonwealth\nII. Reconstitution o( Viceroy's Executive Council\nIII. Constitutional Making Body (o
r India - Consisting of elected members of provinces and \nrepresentatives from princely states\nIV.
 War Executive Council - A war executive council was proposed having Indian representation, \nhowever
 Defense of India will be retained by the government\nV. Provinces may have separate Constitution\n\n
\nUnlike August offer, it gave offer o( Constitution making by Indians alone and not mainly' by \nInd
ians as proposed in August Offer. Secondly, it was given right to withdraw from Commonwealth. \nFailu
re of Cripps Mission -\nl. It spent most o{ the time in negotiations with Congress and League which r
emain adamant.\nII. Viceroy and SecretarY ( State worked {rom behind to sabotage its egorts.\nIII. Ga
ndhi\'s opposition led the Indian Nations/ Congress to reject the British offer,\nIV. Cripps' modific
ation of the original British offer, which provided for no real transfer of \npower and offered only
 Dominion Status which was rejected by Indians\nV. Another major reason was the Cripps incapacitY to
 bargain, he was told to not go beyond the \nboundaries of Draft Plan.\nWhile the demand of Congress
 was of Independence, Gandhi said that Cripps\'s offer of Dominion \nstatus after the war was a 'Post
 dated cheque drawn on a crushing bank'.\nMajor objections of Congress were dominion status. It also
 objected to the basis of nomination of \nthe princely states through nomination and not by people th
emselves. Right of provinces to secede \nalso went against plan of united India. Muslim League critic
ized idea of single union. Depressed \nfelt that partition wi/I leave them at the mercy o( Hindu and
 {\tt Mus/im\ majority\ elite.} \verb| nQUIT\ INDIA\ (1942) \ or\ {\tt AUGUST\ KRANTI} \verb| nBackground\ -\ {\tt Failure\ of\ August\ offer\ and\ } \\
 Cripps Mission has left Indians with little choice and \ngovernment has also shown repressive tenden
\hbox{cies as witnessed in Individual Satyagraha.} \land \hbox{nGovernment was also adamant with its lame proposal of Do}\\
minion Status. There was a general price \nrise and hardship for common man in wake of war. News of r
eversals suffered by British in War and \nexpectations of its imminent collapse as the Imperial Japan
ese Army advanced closer to India with \nthe conquest of Burma, Indians perceived an inability upon t
esponsive, Gandhi and the Congress began planning a major public \nrevolt, the Quit India movement -
 the first truly pan Indian mass movement. This period concurred \nwith the rise of the Indian Nation
al Army, led by Subhash Chandra Bose. The British response to the \nQuit India movement was to throw
 most of the Congress leadership in jail. Jinnah took a separate \nline and instead supported British
 and League even participated in proyincio/ elections.\nIn the 8th August Bombay session, Congress pa
ssed the Quit India resolution at Gowalia Tank and its \ndraft was prepared bY*^wahar Lal Nehru and s
econded by Patel. Gandhi called for a 'Do or Die' and \ngave slogans of 'Quit /ndia' and 'Bharat Chor
o'. Very next day of Gowalia Tank meet, major leaders \nwere arrested under 'Operation Thunderbolt' 1
aunched by the British.\nCommon people showed unprecedented heroism, but they also faced unprecedente
d repression. On the \nname of war, government had armed itself with draconian provisions and laws.\n
There were other events like - Forcing people in Bengal and Orissa to restrict the use o( their \nboa
ts in (ear o(Japanese capture and use against British, news from South East were that British \nonly
 evacuated white natives when Japanese Clttocked and thus leaving locals on thei fate. In this lead to
 anger and confusion and people came on roads, hartaals ensued and clashes happened. \nUnderground ac
tivities started and even porol/el governments were (ormed like the one in Satara. A \nnew undergroun
d leadership emerged led by Achyut Patwardhan, R M Lohia, Sucheta Kriplani, \nChhotubhai Puranik, R P
 Goenka and J P Narayan.\nA new event happened in 1943, when Gandhi announced a 10 d«/ fast in Jai/ i
n response to British \ngovernment\'s exhortation to condemn the yio/ence committed by people. \\ nst
ead of condemning the \nviolence, Gandhi fasted on. It raised public anger many a fold. He issued spe
cific instructions to \nvarious groups -\nline I. Government Servants -\nline Don\'t resign, but declare Y • all
egiance to the Congress.\nII. Soldiers - Don\'t leave the army, but dOL1't ire on yOUrcompatriots\nII
 1. Students - I( con(ident leave the studies\nIV. Peasants - If Zamindars are pro-government, don\'t
 pay the rent. If they are anti government, \npay.\nV. Princes - Support the masses and accept the so
vereignty of people.\n\nTime movement was short lived, but signtftcant as it marked a new high in m
ass participation and \nmade it amply clear to British that it will no longer be possible to suppress
 the masses. Students \nand the peasantry served as the backbone, middle class and bureaucracy sided
 government.\nSardar Vallabhai Patel was the most fervent supporter of Gandhi\'s proposal for an all-
out campaign \nof civil disobedience during Quit India Movement. He participated in Gandhi\'s call fo
                   \n
                        \n\n\n \n\ndisobedience, and was arrested in 1940 and imprisoned for nine mon
ths. He also opposed the \nproposals of the Cripps' mission in 1942.\nMuslim league after the Quit In
dia came with its own 'Divide and Quit' demand. Features of Quit \nIndia Movement -\nI. It was a spon
taneous movement\nII. It was not non-violent like earlier movements of Gandhi, it was first violent m
ovement and the \nlast one too launched by Gandhi. There were many incidences of violence\nIII. It di
dn\'t attract labor class in general\nIV. Gandhi didn\'t call for the government servants to leave th
eir jobs but declare their support to \nCongress. Similarly he asked army not to leave, but not fire
 on compatriots.\n\nPhases of Quit India Movement -\nI. Urban Phase - Lasted for only one week\nII. R
ural Phase - Sabotage of government communication lines and transportation. It lasted for a \nfew mon
ths around 3-4 months\nIII. Under ground movement — it was the most violent and long lasting. All Ind
ia Congress Radio was \noperated by Usha Mehta. Asif Ali and Aruna Asif Ali trained everyone to opera
te multiple centers.\niv. Parallel Governments — Various parallel governments were formed —\niv. Bali a, UP — Under Chittu Pandey\niv. Tumluk, Bengal — Tamralipta National Government of Tumluk was differe
nt as it set up separate \npolice, and revenue system. It also carried out relief work, supplied padd
y from rich to poor. They \nalso had an active Women\'s Wing 'Bidyut Vahim'. Its major leaders were -
Ajoy Kumar Mukharjee, \nMatangini Hazara, Satish Chandra Samanta, Sushil Kumar Dhara.\nc. Satara, Ma
harashtra - Under Achyut Patwardhan, YB Chavan, Nana Patil etc. Village libraries were \nformed and N
yayadan Mandals were organized, prohibition campaigns were organized. \nQuit India repression was one
 of the most violent repressions since repression of 1857. Around \n10,000 people lost their lives.\n
It made in a way final assertion of the will of people who were determined now not be held back by \n
any false promises.\nC R FORMULA or RAJAJI FORMULA and GANDHI-JINNAH TALKS (1944)\nBackground - Musli
m League was intransigent on any issue of conciliation with Congress. Gandhi \nwanted a united India
 and sought to break this deadlock and on C Rajaji\'s inducement he got ready \nfor talks. C Rajagopa
lachari proposed a formula (or C R formula or Rajaji formula) to solve the \n \n
cal deadlock between the All India Muslim League and Indian National Congress on independence \nof In
dia from the British. It was presented via a pamphlet \'The WaY Out\'.\nIt offered the League the aft
er independence, Pakistan based on plebiscite of ml/the peoples in the\nregions where Mus/ims made a
 majority and in turn Muslim League should support the demand for \nIndependence. This in some way g6
ive approval (or separate Pakistan to which as per C Rajaji, \nGandhi also agreed as formula had prov
ision that after Independence if plebiscite called for a \nseparate sovereign Pakistan, so it be.\nAl
though the (ormula was opposed even within the Congress partY. Gandhi used it as his proposal in \nhi
s talks with Jinnah in 1944. However, Jinnah rejected the proposal and the talks failed. Jinnah \nref
used to accept the Rajaji Formula as Itdid not meet the League\'s full demand for Pakistan. The \npro
vision of plebiscite in the (ormula didn\'t go down well with the Muslim leaders. They agreed for \np
lebiscite only in some areas and not in ol/ places.\nIn talks with Gandhi also, Candhi loathed the id
ea ofto separate nations which lead to their \nfailure. Gandhi was adamant that any tats of p«tition
 should be held after British leave Inrfio \nwhich was not acceptable to Jinnah.\nHence, Jinnah rejec
ted the initiative, telling his Council that it was intended to \'torpedo\' the \n\'Lahore resolutio
n'; it was \'grossest travesty\', a \'ridiculous proposal\' and he termed it as - \'a \nshadow and a
 husk, maimed, mutilated Pakistan\'.\nDESAI-LIAQAT PACT\nTo end the deadlock another attempt was mad
e. Bhullabhi Desai and Liagat Ali Khan came up with a\ndra(t of forming an \'interim government\' at
 the center, consisting of -\nl. Equal number o( representatives nominated bY League and Congress\nI
I. 20% seats reserved for minorities\n\n\n\n\nSHIMLA CONFERENCE and WAVELL PLAN (1945)\nAs the Gand
hi-Jinnah talks over Rajaji formula failed, government offered another way to reconcile \nthe differe
nces between the two. The Shimla Conference was a 1945 meeting between Viceroy Wavell \nand the major
 political leaders of /ndio at Simla, India to discuss composition of Viceroy\'s \nExecutive Council.
 Convened to agree on and approve the Wavell Plan for Indian self-government, it \nreached a potentia
l agreement for the set(-rule of Udio thot provided separate representation to \nMuslims and reduced
 majority powers for both communities in their majority regions.\n\n \n\n\n\n\nHowever, talks
 stalled on the issue o(selection ofbus/imrepresentatives. The conference broke down \non the insisten
ce of Jinnah that his party should have an exc/usiye right to nominate Muslim \nmembers o( the \\7ice
roy's Executive Council. This was something which the Congress could not \nconcede without repudiatin
g its national composition and saw this as an attempt to brand itself a \ncaste Hindu party.\nThis sc
uttled the conference, and perhaps the last viable opportunity for a united, independent \nIndia. Whe
n the Indian National Congress and All India Muslim League reconvened under the Cabinet \nMission the
 next year, the Indian National Congress was far less sympathetic to the Muslim League\'s \nrequests
 despite Jinnah\'s approval of the British plan.\nIn the meanwhile, Government changed in Britain and
 hostile Churchil was replaced by Clement Attlee \nof Labor Party. Pethwick Lawrence became new secre
tary of state.\nFurther, elections were held in 1945-46 in India too and both Muslim League and Congr
ess won \nheavily in their respective constituencies. This {urther bolstered the con(idence o( Muslim
 League. \nINA and AZAD HIND FAUJ and INA TRIALS\nINA was first formed by Mohan Singh and was later r
eorganized by Rash Behari Bose. Mohan Singh, \nNiranjan Shah Gill and Mohammed Akram were the Indian
 expats who for the first time originally \nformed INA with the help of Japan. However, later due to
 disagreement with Japanese, INA was \ndisbanded and they were again made PoW.\nRash Bihari Bose also
 contributed significantly to unite various local Indian Independence Leagues \nin East Asian countri
es to form All India Independence League. Command of INA was given to Subhash \nwhen he arrived in 19
43.\nSubhash formed a provisional government in Singapore and formed INA headquarters in Rangoon and
 \nSingapore and he famously gave the call of \'Delhi Chalo\'. Netaji hoisted Indian flag in Andaman
 in \nDecember 1943 and renamed the islands as -\'Shahid\' and \'SwClrClj\' in memory of martyrs.\nI
n 1944, INA started to advance along the eastern border and Kohima was taken. In the Imphal \nCampaig
n one Indian battalion led by Shah Nawaz was also allowed to go along Japanese. However, the \n(ailur
e of ! phal Campign and unequal treatment by Japanese demoralized INA soldiers. With the \nJapanese s
urrender in 1945, Azad Hind Fauj\'s dream to liberate India was also shattered.\nAfter surrender, fam
ous INA trials at Red Fort took place in 1945-46. This saw massive rally of \npeople and un-precedent
ed emotional support for the brave patriots. Though the court martial held \nfound the officers guilt
y, government under pressure released them. Trials garnered huge support \ncutting across the communi
ty lines as one of the main leaders was Hindu, Prem Sehgal, one was \nMuslim, Shah Nawaz Hussain and
 employed to restore French and Dutch colonies and this also fuelled anti-imperialist \nsentiments as
 Britain on one hand was talking independence on the other hand was promoting \ncolonialism.\nIn Calc
utta, an INA officer Rashid Ali was sentenced for 7 years and this caused much anger.\nIn June 1944,
 with the end of the war in sight, Gandhiji was released from prison. Later that year \nhe held a ser
ies of meetings with Jinnah, seeking to bridge the gap between the Congress and the \nLeague.\nThe pr
evailing conditions made it amply clear to the British that holding India away from \nIndependence wi
ll no londer be feasible in a post war arena because -\n^{\bullet} It has grown weak\n^{\bullet} Peer pressure from US
 and Russia\n• Signals from INA for other possible armed struggles\n• Final straw came by RIN mutin
y, which proved that army which used to be the stronghold of Britsh \ncannot remain insulated to nati
onal events, further strike by Signals Corps at Jabalpur also \nindicated similar things. These event
s broke the notion of loyal-Indians and they realized that \nIndians can no longer be relied for admi
nistrative work\n\nIn 1945, a Labour government came to power in Britain under prime minister Clement
 Attlee and \ncommitted itself to granting independence to India. Meanwhile, back in India, the Vicer
oy, Lord \nWavell, brought the Congress and the League together for a series of talks. Elections took
 place \nwith separate electorate and both Muslim league and congress participated and both recorded
 \noverwhelming majority in their respective reserved seats. And it made the political polarization
 \ncomplete, which culminated in the partition.\nRIN RATING MUTINY (1946)\nIt started with an inciden
t when a sailor on board o( INS Talwar wrote 'Quit India' and he was \narrested for this, however cau
ses were deep rooted. Racil discrimination, unpalatable (ood, poor \nworking conditions, abuse bYseni
or o((icers, /NA trials were the causes.\nThe Royal Indian Navy mutiny (also called the Bombay Mutin
y) encompasses a total strike and \nsubsequent mutiny by Indian sailors of the Royal Indian Navy on b
oard ship and shore establishments \nat Bombay (Mumbai) harbour on 18 February 1946. From the initial
 flashpoint in Bombay, the mutiny \nspread and found support throughout British India, from Karachi t
o Calcutta and ultimately came to \ninvolve 78 ships, 20 shore establishments and 20,000 sailors.\nIt
 was repressed by force by the British Royal Navy. ^!Y he Communist Party supported the \nstrikers,-
\nthe Congress and the Muslim League condemned it.\n\n \n \n\n\nTwo interpretations of movem
ent -\nI. Revolt for Freeedom - Nationalist historians on the far left have looked at the mutiny as a
 \nrevolt against the British Raj and imperial rule.\nII. Revolt against Bad Condition of Sailors - H
owever naval historians argue that internal \nconditions in the Royal Indian Navy were more important
 sources of unrest.\n\nNotably, the mutinying ships hoisted three (lags tied together - those of the
 Congress, Muslim \nLeague, and the Red Flag of the Communist Party of India (CPI), signifying the un
ity and \ndemarginalisation of communal issues among the mutineers.\nRallies were organized in suppor
t of mutineers, food and essential items were sent on ships, \nhartals were organized.\nThe mutiny wa
s called off following a meeting between the President of the Naval Central Strike \nCommittee (NCSC)
 and Vallabh Bhai Patel of the Congress, who had been sent to Bombay to settle the \ncrisis. Patel is
sued a statement calling on the strikers to end their action, which was later \nechoed by a statement
 issued in Calcutta by Mohammed Ali Jinnah on behalf of the Muslim League.\nThe mutiny was significan
t because till thot day there has been no revolt from the armed forces and \nthis had a moral effect
 on masses and it electrified the whole nation. It prompted British \ngovernment to treat /NA prision
ers with lineoncy and only those who were accused of murder, and \nbrutal crime were put to trio/. So
on Cabinet Mission also followed.\nPOST SECOND WORLD WAR\nIn post world war time, Indians have reveal
ed their heroic tendencies during Quit India and INA. \nNew struggle took place in the form of massiv
e movement against onviction of INA soldiers. Under \nenormous pressure, government set them free.\nC
hange in attitude of government in post war period was because of -\nI. Power equation changed in pos
t war period and both USA and Russia supported cause of \nindependence of colonies including India.\n
II. War caused huge economic drain on Britain\nIII. There was a government change in Britain and Labo
r party won elections. Hostile Churchil was \nreplaced by a more pragmatic Clemen Attlee who supporte
d Indian cause.\nIV. British soldiers were haggard after war and were not willing on further foreign
 jaunts.\nV. British faith in Indian army and administrative machinery was also broken after RIN muti
ny and \nSignals corps at Jabalpur.\n\n \n\n\n\n\NTI. Congress as well as Muslim League perfo
rmed well in provincial elections giving boost to \nsupport for domestic rule.\n\nCABINET MISSION (19
46)\nAfter failure of Gandhi-Jinnha talks (1944) and Wavell plan (1945) Cabinet Mission was sent to
 \nIndia to -\nI. Discuss the formation of interim government and outline of future government\nII. S
etting up of a constituent assembly.\nCabinet mission stood for united India. It was a last opportuni
ty to ovoid portition. Its members \nwere -Cripps, Pathwick Lawrence, Alexender\nAttitude of British
 Government was now considerably changed due to following reasons -\n• War wearied awaY UK and it wa
s no more a global superpower.\n. New Labor government was more sympathetic to Indian demands.\n. T
here was an anti-imperialist wave in South East Asia.\n. British soldiers were haggard and econOmY i
n a shambles.\n. RIN mutiny was a strong signal that Indians will no longer subjugate to imperial op
pression\n\n\n Cabinet Mission sent in the summer of 1946 (ailed to get the Congress and the League
 to agree on \na (ederal system that would keep India together while allowing the provinces a degree
 of autonomy. \nThe Cabinet Mission toured the country for three months and recommended a loose three
-tier \nconfederation. \\ ndia was to remain united. It was to have a weak centra/ government control
ling \nonly foreign affairs, defence and communications with the existing provincial assemblies being
 \ngrouped into three groups. Initially all the major parties accepted this plan. It made following
 \nproposals initially -\nI. A united Dominion of India would be given independence with opt-out clau
se.\nII. Formation of a Constituent Assembly\nIII. There will be compulsory grouping with three group
s.\n• Muslim-majority provinces would be grouped in two groups (Group B and C) - Baluchistan, Sind,
 \nPunjab and North-West Frontier Province would form one group, and Bengal and Assam would form \nan
other.\n. Hindu-majority provinces in central and southern India would form another group (Group
 A).\nIV. The central government would be empowered to run foreign affairs, defence and communication
s, \nwhile the rest o( powers and responsibilitY WOLLId belong to the provinces,\n
coordinated by groups. (this provision lend a truly federal structure, which was not acceptable to \n
center leaning congress) \nV. Princly states will no longer be under Crown and they will be free to jo
in the successor or \ncontinue their relations with Britain.\n\nJune 16 Plan - Congress rejected the
 concept of grouping - while League was vouching for compulsory \ngrouping, Congress wanted a choice
 (or provinces to join any grouping — as well as power to \provinces and in this wake a revision was
 made which envisaged separate states (or Hindus and \nMuslims and a choice for provinces to take any
 o( the sides (Though British suggest that that \ninitially only provinces will be grouped compulsori
ly, later on after formation of constitution, \nthey will be free to get out of their grouping to oth
er grouping. But Congress rejected it). \nCongress later ruled out the June 16 plan also calling it di
visive. However Muslim League agreed to \nit.\nElections of Constituent Assembly in 1946 resulted in
 huge Congress majority which Jinnah termed as \n'Brute Majority'. This further stoked Muslim League
\'s apprehensions of Congress dominance in \npartition and it led to demand for separate nation which
 was rejected by Congress. The rejection o( \ncabinet mission plan combined with recent Constituent A
ssembly results led to a resurgence o( \ncon{rontationa/ politics beginning with the Muslim League\'s
 call for general strike known as'Direct \naction day' and they called for - 'Lekar rahenge Pakistan,
 Larkar lenge Pakisatan'.\nThis led to confrontation on the day and subsequent communal riots and Bih
ar killings. Only Mahatma \nGandhi and Khan Abdul Ghaffar Khan of the NWFP continued to firmly oppose
 the idea of partition.\nIn a last bid, Wavell was replaced by Mounbetton for last round of talks, bu
t that too failed. Out \nof senior Congress Leaders, it was Patel who was in favor of the Mountbetton
 Plan.\nDIRECT ACTION DAY and NOAKHALI MASSACRE (1946)\nSince 1940 when the Muslim League raised the
 Pakistan proposal at its Lahore convention, it had \nadopted an increasingly hostile attitude. Talks
 after talks failed including Cripps Mission talks, \nCR Formula (Gandhi Jinnah Talks), Desai-Liaquat
 Pact and finally Cabinet Mission. In the 1946, the \nMuslim League contested the elections on the pl
ank of Pakistan, and an overwhelming 97% of the \nMuslim population of Bengal voted for Muslim Leagu
e, but it also resulted in huge Congress majority \nwhich Jinnah termed as 'Brute Majority'. This fur
ther stoked Muslim League\'s apprehensions o( \nCongress dominance in partition. The Muslim League re
(used to accept the Cabinet Mission plan and n \in \mathbb{N} halso re(used to join the Interim
 Government or Constituent Assembly. Congress on the other hand \nrejected the demand (or a separate
 state (or Muslims.\nThe rejection of cabinet mission plan combined with recent Constituent Assembly
 row led to a \nresurgence of confrontational politics beginning with the Muslim League\'s 'Direct ac
tion day' (16 \nAugust 1946) as a general strike in Calcutta and they called for - 'Lekar rahenge Pak
istan, Larkar \nlenge Pakisatan'.\nOn that day meeting would be held all over the country to explain
 League\'s resolution. In Bengal, \nthe only Muslim League ruled province in British India, the day w
as declared a public hoIid^Y \nHowever things turned ugly on the day of strike after initial skirmesh
es between the two \ncommunities.\nKolkata witnessed an unprecedented mass violence in the next five
 days, leaving 4,000 dead. \nViolence in Calcutta sparked off further religious riots in the surround
ing regions of Noakhali, \nBihar, United Province (modern Uttar Pradesh), Punjab, and the North Weste
rn Frontier Province. \nThese events sowed the seeds for the eventual Partition o( /ndio.\nNoakhali g
enocide was a series of massacres, rapes, abductions and forced conversions of Hindus and \nloot and
 arson of Hindu properties, perpetrated by the Muslim community in the districts of Muslim \ndominate
d Noakhali and Tipperah in the Chittagong Division of Bengal in October- November 1946. \nGandhi, cam
ped in Noakhali for four months and toured the district in a mission to restore peace \nand communal
 harmony.\nMOUNTBATTEN PLAN (1947) or 3rd JUNE PLAN\nBackground - The failure of the Cabinet Mission
 was followed by the collapse o( the interim \nGovernment. Furthermore, by the end of 1946 communal v
iolence increased in the country and the \nBritish (eared thof /ndia wou/d seftle {or a civi/ war. In
 such a tumultuous situation, Lord \nMountbatten replaced Lord Wavell as Viceroy of India in 1947.\nM
ountbatten\'s formula was to divide India and at the same time retain maximum possible unity. The \na
ctual division between the two new dominions of India and Pakistan was accomplished according to \nwh
at has come to be known as the 3rd June Plan or Mountbatten Plan. It was announced at a press \nconfe
rence by Mountbatten on 4 June 1947, and the date of independence was also announced -15 \nAugust 19
47. The main points of the plan were -\nI. Partition - Muslim-dominated areas may be separated to for
m a Dominion. In that case such \ndomination would be constituted by a partition of Bengal and the Pu
njab Hindus and Muslims in \nPunjab and Bengal legislative assemblies would meet and vote for partiti
on. If a simple majority of \neither group wanted partition, then these provinces would be divided.\n
       \n \n\n\n \n\nII. Referendum for NWFP and Sylhet - The fate of North West Frontier Province
 and Sylhet district \nof Bengal was to be decided by a referendum.\nIII. India would be free by 15th
 August 1947.\nIV. Princly States - Independence o(princely states was ruled out. They would either j
oin India or \nPakistan. Independence for Bengal also ruled out.\nV. A boundary commission to be set
 up in case of partition.\n\n Muslim league\'s demand o( a separate state was thus conceded. Con
gress' position on unity was \nalso taken into account while integrating the princely states to Indi
a.\nGandhi and Azad had been totally opposed to Mounbatten Plan as it confirmed the division of \ncou
ntry.\nINDIA INDEPENDENCE ACT (1947)\nIndian Independence Act was passed in July 1947, which specifie
d the following -\nI. The British rule of India should be over on the midnight of August 15, 1947.\nI
I. An independent dominion of India shall be created out of the United Provinces, Central \nProvince
s, Bombay Presidency, Madras Presidency, the Carnatic, East Punjab, West Bengal, Assam and \nthe Nort
heast Frontier Agency. The territories of the Andaman and Nicobar Islands and the \nLakshadweep Islan
ds are also turned over to the Indian Dominion.\nIII. An independent dominion of Pakistan shall be cr
eated out of the provinces of West Punjab, \nNorth West Frontier Province, Sindh and East Bengal.\nI
V. The all Princely states that were officially related to British Empire were made free from all \nt
he treaties and relationships and they could decide which dominion to join.\nV. Both the Indian and P
akistan Dominions would be members of the British Commonwealth and was \nallowed to leave whenever th
ey pleased.\nVI. Both Dominions of India and Pakistan were completely self-governing in their interna
l affairs, \nforeign affairs and national security but the British monarch will continue to be their
head of \nstate, represented by the Governor-General of India and a new Governor-General of Pakista
n.\n\nPARTITION AND THE EVENTS LEADING TO IT\nRight after the first rebellion of 1857, a section of M
uslims Syed Ahmed Khan felt that Muslims are \nnot getting due representation in India in every fiel
d.\nI. Muslim League — Muslim League was founded in 1906.\n\n\n\n\\n\\n\\n\\n\II. Separate Electo
rate - It is argued that separate electorate of 1909 was one of the major acts \nthat deepened the ri
ft between Hindu and Muslims.\nIII. Lucknow Session of 1916 - It defacto gave consent to separate ele
ctorate.\nIV. Non-Partition in Civil Disobedience - Participation of Muslims in Civil Disobedience, 1
930, was \nnegligible\nV. Demand of Autonomous Region - Iqbal for the first time in 1930 put forward
 demand of an \nautonomous region for the Muslims\nVI. Pakistan - Rehmat Ali a Cambridge scholar coin
ed the term Pakistan in 1933 (Punjab, Afghaistan, \nKashmir, Sindh, Baluchistan)\nVII. Congress Attit
ude in 1937 Elections - In 1937 elections after gaining majority, Congress \ndenied forming coalition
 with League\nVIII. Lahore Session and 'Two Nation Theory' - 1940 - The Lahore Session of League pass
ed a \nresolution with Theory of Two Nations.\nIX. Divide and Quit - While Congress called for Quit I
ndia, League called for 'Divide and Quit' in \n1942\nX. Direct Action Day, 1946 - Muslim League calle
d a general strike in August 1946 and called it \nDirect Action Day. Foreign government instead of cu
rbing the riots that ensued after call of Direct \nAction Day rather encouraged these by their divisi
ve policies perhaps to play the two newly \nindependent states against each other.\nXI. Religious Ang
le - The efforts of the Arya Samaj to bring back to the Hindu fold (shuddhi) those \nwho had recently
 converted to Islam irked Muslims. Hindus were angered by the rapid spread of \ntabligh (propaganda)
 and tanzim (organisation) after 1923. Other developments like Hindu groups like \nHindu Mahasabha (19
15), RSS, celeberation of Hindu festivals etc further reinforced the Hindu \nIdentity.\nXII. In the e
nd, the secular and radical rhetoric of the Congress merely alarmed conservative \nMuslims and the Mu
slim landed elite, without winning over the Muslim masses.\n\nGandhi\'s Bid to Restore Peace - He mov
ed to villages of East Bengal (present-day Bangladesh) to the \nvillages of Bihar and then to the rio
t-torn slums of Calcutta and Delhi, in a heroic effort to stop \nHindus and Muslims kill each other,
 careful everywhere to reassure the minority community. In \nOctober 1946, Muslims in East Bengal tar
geted Hindus. Gandhiji visited the area, toured the \nvillages on foot, and persuaded the local Musli
ms to guarantee the safety of Hindus. Similarly \nGandhi persuaded Hindus to refrain from violence in
 their hearts and minds. However, the streak of hatred could be ended only with \nthe martyrdom of Ga
ndhi.\nPOST INDEPENDENCE\nApproximately one third of the total area was under princely states when In
dia got independent. A \nbig challenge was to integrate them into Indian union. With efforts of Valla
bhai Patel most of them \nbecame part of India. Only three - Junagarh, Hyderabad and Kashmir didn\'t
 been an important part of India\'s culture throughout its history. Religious diversity \nand religio
us\n\ntolerance are both established in the country by law and custom. A vast majority of Indians (ov
er \n93%) associate\n\nthemselves with a religion. Four of the world\'s major religious traditions; H
induism, Buddhism, \nJainism and Sikhism\n\nare originated at India. These religions are also called
 as 'Eastern Religions'.\n\n1. Hinduism\n\nThe word Hindu is derived from the Sanskrit name Sindhu fo
r the Indus River. With around 1 billion \nfollowers, \n\nHinduism is the third largest religion in th
e world after Christianity and Islam. Hinduism is \nconsidered as the oldest\n\nreligion of the World
 originating around 5000 years ago. It is the predominant spiritual following \nof the Indian\n\nsubc
ontinent, and one of its indigenous faiths. Hinduism is a conglomeration of distinct \nintellectual o
r philosophical\n\npoints of view, rather than a rigid common set of beliefs. Hinduism was spread thr
ough parts of \nSouth- eastern Asia,\n\nChina, Korea, and Japan. Hindus worship a god with different
 forms.\n\nEvolution\n\nThe origin of Hinduism dates back to prehistoric times. Some of the important
 evidences of \nprehistoric times:\n\n• Mesolithic rock paintings depicting dances and rituals gives
 evidence attesting to prehistoric \nreligion in\n\nthe Indian "subcontinent".\n\n• Neolithic pastora
lists inhabiting the Indus River Valley buried their dead in a manner suggestive \nof spiritual pract
ices that incorporated notions of an afterlife and belief in magic.\n• Other Stone Age sites, such as
 the Bhimbetka rock shelters in central Madhya Pradesh and the \nKupgal\n\npetroglyphs of eastern Kar
nataka, contain rock art portraying religious rites and evidence of \npossible ritualised music.\n\n
       \n\n\n \n\n• The people of the Indus Valley Civilization, centered around the Indus and Ghagga
r-Hakra river \nvalleys,\n\nmay have worshiped an important mother goddess symbolising fertility.\n\n
• Excavations of Indus Valley Civilization sites show seals with animals and "fire -altars", \nindica
ting rituals\nassociated with fire. A linga-yoni of a type similar to that which is now worshiped by
 Hindus has \nalso\n\nbeen found.\n\n• The oldest surviving text of Hinduism is the Rigveda, produced
 during the Vedic period (1700-1100\n\nBCE). The Vedas center on worship of deities such as Indra, Va
runa and Agni, and on the Soma \nritual.\n\nFire-sacrifices, called yajña are performed by chanting V
edic mantras chanted but no temples or \langle n \rangle n where known. n \cdot n The earliest versions of the epic p
oems Ramayana and Mahabharata were written roughly from \n500-100\n\nBCE.\n\n• After 200 BC, several
 schools of thought were formally codified in Indian philosophy, including \nSamkhya,\n\nYoga, Nyaya,
 Vaisheshika, Purva-Mimamsa and Vedanta.\n\n• The 9th and 8th centuries BCE witnessed the composition
 of the earliest Upanishads. Upanishads \nform\n\nthe theoretical basis of classical Hinduism and are
 known as Vedanta (conclusion of the Veda). In \nHinduism, Brahman is the one supreme, universal Spir
it that is the origin and support of the \nphenomenal universe. Brahman is conceived as personal ("wi
th qualities"), impersonal ("without \nqualities") and/or supreme depending on the philosophical scho
ol.\nBrahman should not be confused with Brahmin\n\nHindu Denominations\n\nHindu philosophy is tradit
ionally divided into six âstika (orthodox) schools of thought, or \ndarsanan, \nwhich accept\n\nthe Ve
das as supreme revealed scriptures. The âstika schools are:\n\n1. & a, an atheistic and strongly dua
list theoretical exposition of consciousness and matter.\n\n2. Pcg\u224z, a school emphasizing meditatio
n, contemplation and liberation.\n\n\ \n\ \n\ \n\ \n\ \n\ a or logic, explores sources of knowled
ge (Nyaya Sutras).\n\n4. Idrs zzsT4a, an empiricist school of atomism.\n\n5. \n7. an anti-ascet
das, or the 'Jnan' (knowledge) \'Kanda' \n(section).\n\nVedanta came to be the dominant current of
 Hinduism in the post-medieval period.\n\nOf the historical division into six darsanas, only two scho
ols, Vedanta and Yoga, survive.\n\n1. Samkhya\n\nSamkhya is the oldest of the orthodox philosophical
 systems in Hinduism. It espouses dualism \nbetween\n\nconsciousness and matter by postulating two "i
rreducible, innate and independent" realities:\n\n(i) Consciousness itself or Purusha (self, atma or
 soul) \n\n(ii) Primordial materiality or Prakriti (creative agency or energy).\n\n2Prakriti consists
 of varying levels of three dispositions or categories of qualities: Activity \n(zztas), Inactivity
 (/'aws)\n\nand Harmony (salt ). An imbalance in the intertwined relationship of these three disposit
ions \ncauses the world to\n\nevolve from Prakriti. This evolution from Prakriti causes the creation
 of 23 constituents, \n including intellect (buddhi), \n (ahamkara) and mind (manas). Samkhya theo
rizes the existence of many living souls (Jeevatmas) \nwho\n\npossess consciousness, but denies the e
xistence of Ishvara(God).\n\nSamkhya holds that Purusa, the eternal pure consciousness, due to ignora
nce, identifies itself with \nproducts of\n\nPrakriti such as intellect (buddhi) and ego (ahamkara).
 This results in endless transmigration and \nsuffering.\n\nHowever, once the realization arises that
 Purusa is distinct from Prakriti, the Self is no longer \nsubject to\n\ntransmigration and absolute
 freedom (kaivalya) arises.\n\n2. Yoga\n\nThe Yoga philosophical system is closely allied with the Sa
mkhya school, but is more theistic than \nthe Samkhya.\n\nThe foundational text of the Yoga school is
 the Yoga Sutras of Patanjali, who is regarded as the \n of the \n \n \n \n
a philosophy. Hindu philosophy distinguishes seven major branches of Yoga:\n\n(i) PdJa Yoga (Classica
l Yoga), a system of yoga codified by Patañjali and classified as one of the \nsix âstika ("orthodo
x") schools of Hindu philosophy.\n(ii) Jzzyze cgzt, (buddhi-yoga) centred on the faculty of discernme
nt and 'virtually identical with \nthe spiritual\npath of Vedânta'.\n\n(iii) 7 zrm- cgst, in which th
ath of devoted service to God.\n\n(v) Tax \ra-j < gez focused on the techniques and psycho-physical tea
chings contained within a body of \ntexts\ncalled tantras.\n\n(vi) dzzrza- cgzz, one of the most anci
ent forms of yoga in which the psycho-acoustical properties \nof the\n\nspoken word are used to conce
ntrate the mind.\n\n\ (vii) 7 /' & , a system of physical purification designed to reintegrate and re-
balance the mind \nand body\nin preparation for Raja-yoga (first described by Yogi Swatmarama).\n\n3.
Nyaya\n\nThe Nyaya school is based on the Nyaya Sutras. They were written by Aksapada Gautama, proba
bly in \nthe second\n\ncentury BCE. The most important contribution made by this school is its method
ology. This \mbox{nmethodology} is based\mbox{n} on a system of logic that has subsequently been adopted by the
 majority of the Indian schools. \n\nThe followers of Nyaya believed that obtaining valid knowledge wa
s the only way to gain release \nfrom suffering.\n\nAccording to Nyaya, there are exactly four source
s of knowledge: perception, inference, comparison, \nand\n\ntestimony. Knowledge obtained through eac
h of these is either valid or invalid.\n\n4. Vaisheshika\n\nThe Vaisheshika school postulates an atom
ic pluralism in which all objects in the physical universe \nare reducible to\n\ncertain types of ato
ms, and Brahman is regarded as the fundamental force that causes consciousness \nin these\n
\n\n \n\natoms. The school was founded by the sage Kanâda (or Kana-bhuk, literally, atom-eater) aroun
d the \n2nd century\n\nBC. Major ideas contained in the Vaisheshika Sutra are:\n\n• There are nine cl
asses of realities: four classes of atoms (earth, water, light and air), space \n(akasha), time\n(kâl
a), direction (dik), infinity of souls (Atman), mind (manas).\n\n• Individual souls are eternal and p
ervade material body for a time.\n\ There are seven categories (padârtha) of experience: substance,
 quality, activity, generality, nninherence and non-existence. nnAlthough the Vais
heshika school developed independently from the Nyaya, the two eventually merged \nbecause of\n\nthei
r closely related metaphysical theories. In its classical form, however, the Vaisheshika school \ndif
fered from the \n\nNyaya in one crucial respect: where Nyaya accepted four sources of valid knowledge,
 the Vaisheshika \naccepted\n\nonly two perception and inference.\n\n5. Purva Mimansa\n\nThe main ob
jective of the Purva Mimamsa school was to establish the authority of the Vedas.\nConsequently, this
\n\nschool\'s most valuable contribution to Hinduism was its formulation of the rules of Vedic \ninte
rpretation.\nIts\n\nadherents propounded unquestionable faith in the Vedas and regular performance of
 the yajñas, or \nfire-sacrifices.\n\nThey believed in the power of the mantras and yajñas to sustain
 all the activity of the universe. \nIn keeping with this\n\nbelief, they placed great emphasis on dh
arma, which consisted of the performance of Vedic rituals.\n\nThe Mimamsa philosophers believed that
 the other schools of thought that aimed for release (moksha) \nwere not\n\nallowed for complete free
\label{thm:condition} \ desire \ and \ selfishness, \ because \ the \ very \ striving \ for \ liberation \ \nstemmed \ from \ a\n\nsimple \ \ desire \ a.
 desire to be free. According to Mimamsa thought, only by acting in accordance with the \nprescriptio
ns of the\n\nVedas may one attain salvation. Although Mimamsa does not receive much scholarly attenti
1 Hindu ritual, ceremony, and law is influenced \n \ this school.\n \ Vedanta\n \ Vedanta, or
 later Mimamsa school, concentrates on the philosophical teachings of the Upanishads \nrather than\n
\nthe ritualistic injunctions of the Brahmanas. These were mystical aspects of Vedic religion that \n
focused on\n\nmeditation, self-discipline, and spiritual connectivity, more than traditional ritualis
m. Vedanta \nmeans, the last\n\nsegment of knowledge in the Vedas. While, the earlier segments of the
 Vedas are called \'Karma \nKanda\'. Parts of\n\nVedas that focus on spiritual practices such as wors
hip, devotion and meditation are called \n\'Upasana Kanda\'.\n\n(Kanda = section).\n\nVedantic though
t drew on Vedic cosmology, hymns and philosophy. While thirteen or so Upanishads are \naccepted\nas p
rincipal, over a hundred exist. The most significant contribution of Vedantic thought is the \nidea t
hat \ self consciousness \verb|\n| n is \ continuous \ with \ and \ indistinguishable \ from \ consciousness \ of \ Brahman. \verb|\n| n T is \ continuous \ with \ and \ indistinguishable \ from \ consciousness \ of \ Brahman. \verb|\n| n T is \ continuous \ with \ and \ indistinguishable \ from \ consciousness \ of \ Brahman. \verb|\n| n T is \ continuous \ with \ and \ indistinguishable \ from \ consciousness \ of \ Brahman. \verb|\n| n T is \ continuous \ with \ and \ indistinguishable \ from \ consciousness \ of \ Brahman. \verb|\n| n T is \ continuous \ with \ and \ indistinguishable \ from \ consciousness \ of \ Brahman. \verb|\n| n T is \ continuous \ with \ and \ indistinguishable \ from \ consciousness \ of \ Brahman. \verb|\n| n T is \ continuous \ with \ and \ indistinguishable \ from \ consciousness \ of \ Brahman. \verb|\n| n T is \ continuous \ with \ and \ indistinguishable \ from \ consciousness \ of \ Brahman. \verb|\n| n T is \ continuous \ with \ and \ indistinguishable \ from \ consciousness \ of \ Brahman. \verb|\n| n T is \ continuous \ with \ and \ indistinguishable \ from \ consciousness \ of \ Brahman. \verb|\n| n T is \ continuous \ with \ and \ indistinguishable \ from \ consciousness \ of \ Brahman. \verb|\n| n T is \ continuous \ with \ and \ indistinguishable \ from \ consciousness \ of \ Brahman. \verb|\n| n T is \ continuous \ with \ and \ indistinguishable \ from \ consciousness \ of \ Brahman. \|\n| n T is \ continuous \ with \ and \ indistinguishable \ from \ consciousness \ of \ Brahman. \|\n| n T is \ continuous \ with \ and \ indistinguishable \ from \ consciousness \ of \ Brahman. \|\n| n T is \ continuous \ with \ and \ indistinguishable \ from \ consciousness \ of \ Brahman \ and \ of \ continuous \ of \ c
he principles of the Vedanta sutras are presented in a cryptic, poetic style, which allows for a \nva
riety of\n\ninterpretations. Consequently, the Vedanta separated into six sub-schools, each interpret
ing the \frac{n}{n} its own\frac{n}{n} and producing its own series of sub-commentaries.\frac{n}{n}
he oldest and most widely acknowledged Vedantic school. Advaita means "non-duality." Its \nfirst grea
t consolidator was Adi Shankaracharya\nAccording to Advaita, Brahman is the only reality, and there e
xists nothing whatsoever which is not\n The appearance of dualities and differences in this
 world is a superimposition on Brahman, \ncalled Maya. Maya is neither existent nor non-existent, but
 appears to exist temporarily.\n\n\n\ \n\n\
 his mind, due to the influence of Maya, Brahman appears\nas God (Ishvara), separate from the world a
nd from the individual. In reality, there is no \ndifference between\n\nthe individual soul (Jivatma)
 and Brahman (Paramatma).\n\nThe spiritual practices such as: devotion to God, meditation & self-less
 action etc. purifies the \nmind and\nindirectly helps in perceiving the real.\n\nThe only direct cau
se of liberation is self-knowledge which directly removes the ignorance. After \nrealization, one see
s one\'s own self and the Universe as the same\n\nVishishtadvaita is means qualified non-dualism. R
amanujacharya was the foremost proponent of the \nphilosophy of Vishishtadvaita. \n\nVishishtadvaita ad
vocated the concept of a Supreme Being with essential qualities or attributes.\nThey are\n\nagainst t
he Advaitan philosophy of Brahman as an impersonal empty oneness.\n\nThey saw Brahman as an eternal o
neness, but also as the source of all creation, which was \nomnipresent\nand actively involved in exi
stence. To them the sense of subject-object perception was illusory and \na sign\n\nof ignorance. How
ever, the individual\'s sense of self was not a complete illusion since it was \nderived from\n\nthe
 Dvaita Vedanta means the dualistic conclusions of the Vedas. This philosophy was founded by \nMadhvac
harya. It propagates the principle of dualism by theorizing the existence of two separate \nrealitie
s.\nThe first and the more important reality is that of Vishnu or Brahman. Vishnu is the supreme Sel
                    \n
                         \n\n\n \n\nabsolute truth of the universe, the independent reality.\n\nThe s
econd reality is that of dependent but equally real universe that exists with its own separate \nesse
nce.\n\nThe distinguishing factor of this philosophy as opposed to Advaita Vedanta (monistic conclusi
on of \nVedas)\nis that God takes on a personal role and is seen as a real eternal entity that govern
s and controls \nthe universe.\nDvaita philosophy attempts to address the problem of evil with the id
ea that souls are not created. \n\nBecause the existence of individuals is grounded in the divine, the
y are depicted as reflections of \nthe\n\ndivine, but never in any way identical with the divine. Sal
vation therefore is described as the \nrealization that\n\nall finite reality is essentially dependen
t on the Supreme.\n\n\nDvaitadvaita was proposed by Nimbarka.\n\nAccording to this philosophy there
 are three categories of existence: Brahman, soul, and matter.\nSoul and\n\nmatter are different from
 Brahman in that they have attributes and capacities different from \nBrahman.\n\nBrahman exists inde
pendently, while soul and matter are dependent yet seperate. Further, \nBrahman is a\n\ncontroller, th
e soul is the enjoyer, and matter the thing enjoyed.\n\nThe highest object of worship is Krishna and
 his consort Radha, attended by thousands of gopis, \nor\n\ncowherdesses; of the celestial Vrindavana;
 and devotion consists in self-surrender.\n\n\nShuddhadvaita is the "purely non-dual" philosophy pr
opounded by Vallabhacharya.\n\nThe Shuddhadvaita principle sees equality in "essence" of the individu
al self with God. There is no\nreal\n\ndifference between the two. It does not deny God as the whole
 and the individual as the part. The\n\nindividual soul is not the Supreme (Satcitananda) clouded by
 the force of avidya, but is itself \n with\n \n \n \n \n \n \n
ed imperceptible.\n\nUnlike Advaita, the world of Maya is not regarded as unreal, since Maya is nothi
ng else than a\npower of\n\nIshvara. He is not only the creator of the universe but is the universe i
tself.\n\nThe followers of Shuddhadvaita are the worshipers of Krishna. They maintain that if one wan
ts to \nobtain\nmoksha and the bliss given by Krishna, the only path to do so is bhakti.\n\n\nThis
 is the philosophy of "inconceivable oneness and difference" in relation to the power creation \nand
\ncreator, (Krishna) and also between God and his energies within the Gaudiya Vaishnava religious \nt
radition.\n\nChaitanya Mahaprabhu was the founder of this philosophy. He was stating that the soul or
 energy of \nGod\nis both distinct and non-distinct from God, whom he identified as Krishna, Govinda,
 and that this, \nalthough\n\nunthinkable, may be experienced through a process of loving devotion (b
hakti).\n\nThree other nâstika (heterodox) schools don\'t draw upon the Vedas as the sole primary aut
horitative \ntext, but may\nemphasize other traditions of thought. The nâstika schools are:\n\n1. Câr
vâka\n\n2. Jainism\n\n3. Buddhism\n\nWhile Charvaka is classified as a nâstika school, Buddhism and J
ainism are also classified as \nnâstika religions\n\nsince they do not accept the authority of the Ve
das.\n\n\nHinduism, otherwise a highly theistic religion, hosted atheistic schools; the thoroughly
 \nmaterialistic and antireligious\nphilosophical Cârvâka (Nastika) school that originated in India a
round the 6th century BCE is \nprobably the most explicitly atheistic school of Indian philosophy. It
 hodox. Our understanding of Cârvâka philosophy is fragmentary, based \nlargely on\n\ncriticism of the
 ideas by other schools, and it is no longer a living tradition.\n\nAcademics categorize contemporary
 Hinduism into four major denominations: Vaishnavism, \nShaivism, Smartism\n\nand Shaktism. The denomi
nations differ primarily in the god worshipped as the Supreme One and in \nthe traditions\nthat accom
pany worship of that god.\n\nVaishnavas worship Vishnu as the supreme God; Shaivites worship Shiva as
 dess, Devi; while Smartas believe in the \nessential\n\noneness of five (panchadeva) or six (Shanmat
a, as Tamil Hindus add Skanda) deities as \npersonifications of the\n\nSupreme.\n\n1. Vaishnavism\n\n
It is focused on worshiping of Vishnu. Vaishnavites lead a way of life promoting differentiated \nmon
otheism, \nwhich gives importance to Lord Vishnu and His ten incarnations.\n\nIts beliefs and practice
s, especially the concepts of Bhakti and Bhakti Yoga, are based largely on \nthe\nUpanishads, and ass
ociated with the Vedas and Puranic texts such as the Bhagavad Gita, and the \nPadma, Vishnu and Bhaga
vata Puranas.\nAwareness, recognition, and growth of the belief have significantly increased outside
 of India in \nrecent\nyears. The Gaudiya Vaishnava branch of the tradition has significantly increas
ed the awareness of \nVaishnavism internationally, since the mid-1900s, largely through the activitie
s and geographical \nexpansion of the Hare Krishna movement founded by A. C. Bhaktivedanta Swami Prab
hupada in New York \nCity in 1966.\n2. Shaivism\n\nShaivism reveres the god Shiva as the Supreme Bein
royer, revealer and concealer of all that is.\n\nDevotees of Shiva wear Sacred ash as a sectarian mar
k on their foreheads and other parts of their\nbodies\n\nwith reverence. The Sanskrit words bhasma an
d vibhuti can both be translated as "sacred ash".\n\nShaivism has a vast literature that includes tex
ts representing multiple philosophical schools, \nincluding\nnon-dualist (abheda), dualist (bheda), a
nd non-dual-with-dualism (bhedâbheda) perspectives.\n\n\n3. Shaktism\n\nShaktism focuses focuses wors
hip upon Shakti or Devi - the Hindu Divine Mother -as the absolute, \nultimate Godhead. Shaktism regar
ds Dev as the Supreme Brahman itself, with all other forms of \ndivinity,\n\nfemale or male, consider
ed being merely her diverse manifestations.\n\nIn the details of its philosophy and practice, Shaktis
m resembles Shaivism. However, Shaktas focus \nmost\nor all worship on Shakti, as the dynamic feminin
e aspect of the Supreme Divine.\n\nShaktism is practiced throughout the Indian subcontinent and beyon
d, in numerous forms, both \nTantric and\n\nnon-Tantric; however, its two largest and most visible sc
hools are the Srikula (lit., family of \nSri), strongest\n\nin South India, and the Kalikula (family
 of Kali), which prevails in northern and eastern India.\n\n4. Smartism\n\nSmartism is a liberal or n
onsectarian denomination of the Vedic Hindu religion which accepts all \nthe major\nHindu deities as
 forms of the one Brahman.\n\nThe term Smarta refers to adherents who follow the Vedas and Shastras.
 Only a section of south \nIndian\nbrahmins call themselves Smartas now.\n\nSmartas are followers and
 propagators of Smriti or religious texts derived from Vedic scriptures.\nSmarta\n\n \n
\nreligion was practiced by people who believed in the authority of the Vedas as well as the basic \n
premise of\n\npuranas. As a consequence usually only a brahmin preferred to use this term to refer to
 his family \ntradition.\n\nIt is most essential for Smarta Brahmins to specialize in the Karma Kanda
 of the Vedas and \nassociated\nrituals diligently, and to teach the subsequent generations.\n\nVarna
s\n\nHindu society has been categorized into four classes, called varnas. They are:\n\n(i) the Brahmi
ns: Vedic teachers and priests; \n\n(ii) the Kshatriyas: warriors, nobles, and kings; \n\n(iii) the Vai
shyas: farmers, merchants, and businessmen; and \ln \ln (iv) the Shudras: servants and labourers \ln \ln a
ad Gita, the sacred text of Hindus, links the varna to an individual\'s duty (svadharma), \ninborn na
ture\n\n(svabhâva), and natural tendencies (gupa).\n\nAshramas\n\nTraditionally the life of a Hindu i
s divided into four Ashramas (phases or stages).\n\nThe first part of one\'s life, Wa/z ec zzg, the s
tage as a student, is spent in celibate, \ncontrolled, sober\nand pure contemplation under the guidan
ce of a Guru, building up the mind for spiritual knowledge.\n\n&? as//zz is the householder\'s stage,
 in which one marries and satisfies kâma and artha in one\'s \nmarried\nand professional life respect
ively.\n\n Yanaprastha, the retirement stage, is gradual detachment from the material world. This may
 involve \ngiving\nover duties to one\'s children, spending more time in religious practices and emba
rking on holy \npilgrimages.\n\nFinally, in Sannyasa, the stage of asceticism, one renounces all worl
dly attachments to secludedly \nfind the\nDivine through detachment from worldly life and peacefully
 shed the body for Moksha.\n\n \n \n\n\n \nHindu texts\n\nHindu literature can be divided int
o two categories: Shruti - that which is revealed and \nSmriti - that which is remembered. \nNmThe Veda
s coming under the Shruti category are considered sacred scripture. Later texts like the \nvarious sh
astras\n\nand the itihaasas form Smruti. Holding an ambiguous position between the Upanishads of the
 Vedas \nand the epics, \n\nthe Bhagavad Gita is considered to be revered scripture by most Hindus tod
ay. All Shruti scriptures \nare composed\nin Sanskrit.\n\nHindu Pilgrimage\n\nImportant Pilgrimage si
tes of Hindu devotees are:\n\n «z dé/a One of the holiest of Hindu pilgrimages that is held every 1
2 years; the location is \nrotated\namong Allahabad, Haridwar, Nashik, and Ujjain. It is considered a
s one of the largest pilgrimage \ngathering\n\nin the world.\n\nz7zzr ZZezzr(Famous Four Pilgrimage s
ites): The four holy sites Puri, Rameswaram, Dwarka, and \nBadrinath compose the Char Dham (four abod
es) pilgrimage circuit.\nOd/-flay crimes as per Puranic Texts: Varanasi formerly known as Kashi, Alla
habad formerly known as\nPrayag, Haridwar-Rishikesh, Mathura-Vrindavan, Pandharpur, Paithan and Ayodh
ya.\n\n"m Tezjs\\'e crores: Puri, which hosts a major Vaishnava Jagannath temple and Rath Yatra \ncel
ebration; \nKatra, home to the Vaishno Devi temple; Three comparatively recent temples of fame and hug
e \npilgrimage\n\nare Shirdi, home to Sai Baba of Shirdi, Tirumala - Tirupati, home to the Tirumala V
enkateswara \nTemple;\n\nand Sabarimala, where Swami Ayyappan is worshipped.\n\n\n \n
\nEli:I? 73ner Another important set of pilgrimages are the Shakti Peethas, where the Mother Goddess
\n worshipped, the two principal ones being Kalighat and Kamakhya.\n2. Shramana Traditions\n7.
 Shramana movement was a Non-Vedic movement parallel to Vedic Hinduism in ancient India.\nThe Shraman
a\n\ntradition gave rise to Jainism, Buddhism, and Yoga, and was responsible for the related concepts
 of \nsamsara (the\n\ncycle of birth and death) and moksha (liberation from that cycle).\n\nSramanis
m, emphasizing thought, hard work and discipline, was one of the three strands of Hindu \nphilosophy.
 The\n\nother two included Brahmanism, which drew its philosophical essence from Mimamsa. The third a
nd \nmost popular\n\nstrand of Indian philosophical thought revolves around the concept of Bhakti or
 Theism, based on \nthe\nidea of God,\n\nas understood in most parts of the world.\n\nPhilosophy\n\nS
ramapas held a view of samsara as full of suffering (Dukka). They practiced Ahimsa and rigorous \nasc
etism. They\n\nbelieved in Karma and Moksa and viewed rebirth as undesirable. Vedics, on the contrary
 believe in \nthe efficacy of\n\nrituals and sacrifices, performed by a privileged group of people, w
ho could improve their life by \npleasing certain\n\nGods. Beliefs and concepts of Sramana philosophi
es: Denial of creator and omnipotent Gods\nRejection of the Vedas as revealed texts\n\nAffirmation of
 Karma and rebirth, Samsara and transmigration of Soul.\n\nAffirmation of the attainment of moksa thr
ough Ahimsa, renunciation and austerities Denial of the \nefficacy of sacrifices and rituals for puri
ain schools philosophies that have continued in India since \nancient times.\n3. Jainism\n\nThe disti
nguishing features of Jain philosophy are its belief on independent existence of soul and \nmatter, a
bsence\n\nof a supreme divine creator, potency of karma, eternal and uncreated universe, a strong emp
hasis on \nnon-violence, \n\nmorality and ethics based on liberation of soul. \n\nJainism is the sixth
 largest religion in India and is followed throughout the India. Lakshadweep is \nthe only Union\n\nT
erritory/state without Jains. Maharashtra has the highest number of Jain Population. Like most \nanci
ent Indian\n\nreligions, Jainism has its roots from the Indus Valley Civilization, reflecting native
 spirituality \nprior to the Indo-Aryan\n\nmigration into India.\n\nPrinciples of Jainism\n\nJainism
 encourages spiritual development through cultivation of one\'s own personal wisdom and \nreliance on
 \verb|selfcontrol| \verb|n| through vows. Ascetics of this religion undertake five major vows: \verb|n| n1. A himsa (Non-through vows) | the control of this religion undertake five major vows: \verb|n| n1. A himsa (Non-through vows) | the control of this religion undertake five major vows: \verb|n| n1. A himsa (Non-through vows) | the control of this religion undertake five major vows: \verb|n| n1. A himsa (Non-through vows) | the control of this religion undertake five major vows: \verb|n| n1. A himsa (Non-through vows) | the control of this religion undertake five major vows | the control of this religion undertake five major vows | the control of this religion undertake five major vows | the control of this religion undertake five major vows | the control of this religion undertake five major vows | the control of this religion undertake five major vows | the control of the control of the control of this religion undertake five major vows | the control of the control of the control of this religion undertake five major vows | the control of the con
violence): The first major vow taken by ascetics is to cause no harm to living \nbeings.\n\nIt involv
es minimizing intentional as well as unintentional harm to other living creatures.\n\n2. Satya (Trut
h): The vow is to always speak of truth. Given that non-violence has priority, other \nprinciples yie
ld to it whenever there is a conflict. In a situation where speaking truth could lead \nto violence,
 silence is to be observed.\n3. Asteya: Asteya, is to not take into possession, anything that is not
 willingly offered. Attempt \nto squeeze material wealth from others or exploit the weak is considere
d theft.\n4. Brahmacharya: The vow of brahmacharya requires one to exercise control over senses from
 \nindulgence in sexual activity.\n5. Aparigraha: Aparigraha is to observe detachment from people, pl
aces and material things. \n\nAscetics live a life of complete renunciation of property and human rela
tions.\n\nJain metaphysics is based on seven or nine fundamentals which are known as Call va. These a
ese are:\n\nJ\'rxa: The living entities are called Jiva. It is a substance which is different from th
e body that \nhouses it.\nConsciousness, knowledge and perception are the fundamental attributes of t
he Jiva.\n\n/)T va: The non-living entities which consists of matter, space and time falls into the c
ategory of \nAjiva.\n\nAxe a Due to the interaction between the two substances, jTva and ajTva, there
 is influx of a\nis influx of a\nincalled karma into the soul. This karma then sticks to the soul.\nin
   The karma masks the jiva and restricts it from having its true potential of perfect knowledge\nan
d\n\perception.\n\n\ za Through right conduct, it is possible to stop the influx of additional k
arma.\n\nIlirJarâ: By performing asceticism, it is possible to shred or burn up the existing karma.\n
\nIsle\' The jiva which has removed its karma is said to be liberated and have its pure, intrinsic \n
quality of\nperfect knowledge in its true form.\n\nAuthors sometimes add two additional categories: t
he meritorious and demeritorious acts related to\nkarma. These\n\nare called /zct a and papa respecti
vely.\n\nTirtankara\n\nJainism has been preached by a succession of twenty-four propagators of faith
 known as 77z/ ezKaza. \nTirtankara\n\nis a human being who helps in achieving liberation and enlight
enment as an "Arihant" by destroying \nall of their soul\n\nconstraining (ghati) karmas, became a rol
e-model and leader for those seeking spiritual guidance. \nThere are 24\n\nTirthankaras and each of t
hem revitalized the Jain Order.\n\nTirthankara is also said to mean "full moon," a metaphorical refer
olute knowledge of the Soul; it is the precursor to moksha, final \nliberation from samsara, \n\nthe c
ycle of birth and death.\n\nJaina tradition identifies Rishabha (Adinath) as the first tirthankara. T
he last two tirthankara, \nParshva and Mahavira\nare historical figures whose existence is recorde
d.\n\nA z2\forall z4\forall z4\forall z2\forall z4\forall z4\forall z2\forall z4\forall z4\forall z2\forall z4\forall z4\foral
 \nworldly power, he\n\noften finds his ambitions dwarfed by the enormity of the cosmos. Jaina puruna
 give a list of twelve \nChakravarti. One\n\nof the greatest Chakravarti mentioned in Jaina scripture
s is Bharata. Tradition says that India \ncame to be known as\n\nBharata-varsha in the memory of this
 Bharata.\n\nThere are nine sets of baladeva, v6sudeva and prati v6sudeva. Baladeva are non-violent h
eroes.\nVasudeva are\n\nviolent heroes and prativâsudeva can be termed as villains. Vasudeva ultimate
ly kills \nprativasudeva.\nBaladeva\n\ngoes to heaven. On the other hand, vasudeva go to hell on acco
unt of their violent exploits, even \nif they were to\n\nuphold righteousness.\n\nJain sects\n\nIn th
e 4th century CE, Jainism developed two major divisions ZZj; zxzfa<a (sky clad ascetics) and\n\n(wh
ite robed ascetics). Both Digambara and Svetambara communities have continued to develop, almost\n\ni
ndependently of each other. With the passage of time, both had further sub-sects. Except for some \n
inor\n\ndifferences in rituals and way of life, their belief and practices for the spiritual progress
 are \nthe same.\nThe four main\n\nsects with a sizable population are Digambara, Svetambara Murtipuj
aka, Sthanakavasi and Terapanthi.\n\nThe Digambaras, like Mahavira, practice total nudity to avoid al
1 attachments. The Shvetambaras \nreject nudity as\n\nan exterior symbol having no significance on th
ommunity early on, unlike the Digambaras.\n\nJaina Literature\n\nThe fourteen Purvas was a body of Ja
in scriptures preached by tirthankara of Jainism. These \nteachings were\n\nmemorized and passed on t
hrough ages, but became fairly vulnerable and died off within one thousand \nyears after\n\nLord Maha
vira\'s nirvana (liberation).\n\nAgamas are canonical texts of Jainism based on Mahavira\'s teaching
s. Mahavira\'s preachings were \norally\n\ncompiled by his disciples into various Sutras (texts) whic
h were collectively called Jain canonical \nor Agamic\n\nliterature. These Agamas are composed of for
ty-six texts: twelve angâs, twelve upanga âgamas, six \nchedasutras, \n\nfour mulasutras, ten prakTrna
ka sutras and two culikasutras.\n\nSvetambaras accept thirty-two to forty-five aagamas, final redacti
on of which took place at the \nCouncil of Valabhi\n(453 - 466 BCE). Digambaras accept two canonica
1 texts Satkhandaagama and Kasaayapahuda composed in \n2nd\n\ncentury CE.\n\nJains had a major influe
nce in developing a system of philosophy and ethics that had a great impact \non Indian\n\nculture. T
hey have contributed to the culture and language of the Indian states Tamil Nadu, \nKarnataka, Gujara
t and\n\nRajasthan. Jain Rituals\nSolar izz\'<a is the fundamental prayer of Jainism. In this prayer
 there is no mention of names, \nincluding\nthat of thetirthankara. It does not ask for favors or mat
erial benefits, it simply serves as a \ngesture of deep\n\nrespect towards beings they believe are mo
re spiritually advanced and to remind followers of the \nJainism of \nVntheir ultimate goal of nirvan
a.\n\nJains follow six obligatory duties known as has atas includes samyika (pracitising serenit
                 \n\n\n \n\nchaturvimshati (praising tirthankara), vandan (respecting teachers and mo
nks), Pratikramana, \nXayotsarga, \nXayots
 important festivals for the Jains. Normally Svetambara Jains refer \nit\nas\n\nParyushana, while Dig
ambara Jains refer it as Das Lakshana. It is believed that the deva do \nashtprakari\n\npuja of tirth
ankara and it takes them eight days to do this ashtaprakari puja. This is called \nAshtanhika Mahotsa
v, so at the very same time Jains celebrate it as Paryushan. Paryushana lasts \neight days for Svetam
bara Jains and ten days for Digambaras Jains.\nMahavira Jayanti, the birthday of Mahavira, is celebra
ted on the thirteenth day of the fortnight of \nthe waxing\nmoon, in the month of Chaitra.\n\nA uniqu
e ritual in this religion involves a holy fasting until death called &//zsUzazzz Through \nthis one\n
achieves a death with dignity and dispassion as well as a reduction of negative karma to a great \nex
tent.\n\nThis form of dying is also called Gz \'/zara.\n\n4. Buddhism\n\nBuddhism is a religion indig
enous to the Indian subcontinent that encompasses a variety of \ntraditions, beliefs and\n\npractices
 largely based on teachings attributed to Siddhartha Gautama, who is commonly known as the \nBuddh
a.\n\nBuddha is recognized by Buddhists as an awakened or enlightened teacher who shared his insights
 \nunderstanding and seeing\n\ndependent origination (pratTtyasamutpâda) and eliminating craving (tap
hâ), and thus attain the \nhighest happiness,\n\nnirvâna.\n\nBuddhism reached its peak under the Maur
yan Empire (322-185 AD). Ashoka gave royal patronage to \nBuddhism\n\nand made it a pan-Asian religio
n. He sponsored Buddhist missions to various areas within his empire \n also to\n \n \n
\nthe Greek-ruled areas of the Northwest, Sri Lanka in the south as well as the Central Asia. After
 \nthe death of\n\nAshoka, Buddhism did not get a direct royal patronage. Soon Buddhism declined and
 was almost wiped \nout from\n\nIndia but instead spread to the South East Asian countries and to Sri
 Lanka. Gautama Buddha\nSiddhârtha Gautama was born in Lumbini in modern-day Nepal, around the year 5
63 BCE, and raised in\n\nKapilavastu. Young prince Gautama was kept away from seeing the sufferings o
f normal people since \nan\n\nastrologer prophesied that he would renounce the material world if sees
 the miseries of Life. In a \nseries of\n\nencounters, known in Buddhist literature as the h< srj;dd
s, he learned of the suffering of \nordinary people, \n\nencountering an old man, a sick man, a corpse
 and, finally, an ascetic holy man, apparently content \nand at peace\n\nwith the world. These experi
ences prompted Gautama to abandon royal life and take up a spiritual \nquest.\n\nFor six years, Siddh
artha submitted himself to rigorous ascetic practices, studying and following \ndifferent methods\n\n
of meditation with various religious teachers. But he was never fully satisfied. One day, however, \n
he was offered a\n\nbowl of rice from a young girl and he accepted it. In that moment, he realised th
at physical \nausterities were not the \n\nmeans to achieve liberation. From then on, he encouraged pe
ople to follow a path of balance rather \pi \ than \ He called this Zoe fof: \ '\ '\ '\ '\ '\ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of balance rather \ hall to follow a path of \ hall to follow a path of balance rather \ hall to follow a
he age of 35, Siddhartha sat under the Bodhi tree, in the town of Bodh Gaya in India, and \nmeditate
d. He purified\n\nhis mind of all defilements and attained enlightenment after many days, thus earnin
g the title \nBuddha,\nor\n\n"Enlightened One".\n\nThereafter, he attracted a band of followers and i
nstituted a monastic order. He spent the rest of \nhis life teaching\n\nthe path of awakening he had
 discovered, traveling throughout the north-eastern part of the Indian \nsubcontinent,\n \n
\n \n\nand died at the age of 80 (483 BCE) in Kushinagar, India.\n\nPrinciples\n\n&zzzaza is "the cyc
le of birth and death". Sentient beings crave pleasure and are averse to pain \nfrom birth to\ndeath.
 Buddhists strive to end the sufferings by eradicating the causes and conditions, applying \nthe meth
ods laid\n\nout by the Buddha and subsequent Buddhists.\n\n/ zrm in Buddhism is the force that drives
 samsâra. Good, skillful deeds (kusala) and bad, \nunskillful (akusala) \n\nactions produce "seeds" in
 the mind that come to fruition either in this life or in a subsequent \nrebirth.\nThe avoidance\n\no
f unwholesome actions and the cultivation of positive actions is called 5r/a.\n\n7Z\'Zrx/ r refers to
 a process whereby beings go through a succession of lifetimes as one of many \npossible forms of\nse
ntient life, each running from conception to death. Buddhism rejects the concepts of a permanent \nse
If or an\n\nunchanging, eternal soul, as it is called in Hinduism and Christianity. Each rebirth take
s place \nwithin\none of five\n\nrealms according to Theravadins, or six according to other schools.
 These are further subdivided \ninto 31 planes of\n\nexistence.\n\n\nBranches of Buddhism\n\nTwo bran
ches of Buddhism are generally recognized: Mahayana ("The Great Vehicle") and Theravada \n("The\nScho
ol of the Elders")\n\n7IU\'7 z az\z The followers of Mahayana believe that Buddha taught universal sa
lvation. One should \nnot aim\nat personal nirvana and should help ease the suffering of humanity. Ma
hayana Buddhism is found\n\nthroughout East Asia (China, Korea, Japan, Vietnam, Singapore, Taiwan et
c.) and includes the \ntraditions of\n\nPure Land, Zen, Nichiren Buddhism, Tibetan Buddhism, Shingon,
 h, Sikkim and Himachal Pradesh.\n\n\Zeraczdz The Theravada Buddhism is better known as the earliest f
orm of Buddhism. The 'Thera'\nmeans\n\nold and 'Vada' means school. The aim of this form of Buddhism
 is to attain personal nirvana through \nthe\n\ntriple recourse to ethical conduct, mental discipline
 and higher knowledge or wisdom. It has a \nwidespread\n\nfollowing in Sri Lanka and Southeast Asia
 (Cambodia, Laos, Thailand, Myanmar etc.). In India, this \nstrain of\n\nBuddhism is represented by t
he followers of Dr B.R.Ambedkar known as the Ambedkar Buddhists, who \nare\n\nexclusive to India.\n\n
In some classifications, +y^ x•zza practiced mainly in Tibet and Mongolia, and adjacent parts of \nCh
ina and Russia\ninis recognized as a third branch. 7 \'ze za is an ugly Mahayana polemical term coine
d by Mahayanists \nto both\nclassify and refer to those schools of Buddhism with which the Mahayana d
isagreed.\n\nThe Four Noble Truths\n\nThe teachings on the Four Noble Truths are regarded as central
 to the teachings of Buddhism. These \nfour truths\n\nexplain the nature of dukkha, its causes, and h
ow it can be overcome. They can be summarized as \nfollows:\n\n1. The truth of dukkha (suffering, anx
iety, dissatisfaction): explains the nature of dukkha.\n\n2. The truth of the origin of dukkha: It sa
ys that the origin of dukkha can be known. The origin of \ndukkha is\n\ncommonly explained as craving
 conditioned by ignorance. On a deeper level, the root cause of dukkha \nis\n\nidentified as ignoranc
e.\n\n3. The truth of the cessation of dukkha: It says that the complete cessation of dukkha is possi
ble.\n\n4. The truth of the path leading to the cessation of dukkha: It identifies a path to cessation
sists of a set of eight interconnected factors or conditions, that when \ndeveloped\n\ntogether, lead
 to the cessation of dukkha. The Eight factors are:\n\n1. 77j;dd her/m 7Zj;dz* Mo6\'<sz'az\' \'zgj/. V' \ dukkha.
iewing reality as it is, not just as it appears to be\n\n? 77j;d \' /z \'e/z'?o7 {m 77j;dd 7Zaacgddg.
 on-hurtful way\n\hat{a} 7Zj; " /zxz. Acting in a non-harmful way\n\n5. 77j;dd Zine/77xxz A non-harmful liv
elihood\n\n6. 7Zj;d \' &/m/. Making an effort to improve\n\nZ 7Zj;dd /\' zr/ Awareness to see thin
gs for what they are with clear consciousness\n\n . 7Zj;d \' z2xrwY<a/rcrr Correct meditation or conc
entration, explained as the first four jhânas \nPractices\nThe foundations of Buddhist tradition and
 practice are the Three Jewels: the , the ZZzz<m (the \nteachings),\nand the &xgz a (the communit
y). Taking "refuge in the triple gem" has traditionally been a \ndeclaration and\ncommitment to being
 on the Buddhist path, and in general distinguishes a Buddhist from a non-\nBuddhist. Other\n\npracti
ces may include following ethical precepts; support of the monastic community; renouncing \nconventio
nal\n\nliving and becoming a monastic; the development of mindfulness and practice of meditation; \nc
ultivation of higher\n\nwisdom and discernment; study of scriptures; devotional practices; ceremonie
s; and in the Mahayana \ntradition, \n\ninvocation of buddhas and bodhisattvas. \n\nThe Buddhist place
 of worship is called a If7\forall z<a or bgzzz, which usually houses one or more \nstatues of the\nBuddha.
 The five great events in Buddha\'s life are represented by symbols as under:\n\n(i) Birth by Zz\\'zx
s azz7\'ZS\'/\n\n(ii) Great Renunciation by Use\n\n\n\n\n\n\n\n(iii) Nirvana by
(iv) First Sermon by ZZYzxwc/zz4xa or Wheel\n\n(v) Parinirvana or death by the \&zz, oz.\n\nDharmachakr
a\n\nThe Wheel of Law or dharmachakra, is the most important symbol of Buddhism. According to the \nB
uddha, dharma\n\nis the law that ensures the welfare of the greatest number of people if practiced fa
ithfully. The \nwheel symbolises the\n\ngoodness in every person. The wheel has eight spokes represen
ting the eight virtues enumerated by \nthe Eight Fold\n\nPath, the path to salvation.\n\nTibetan Budd
hism\n\nThe Tibetan Buddhism is "essentially Buddhism of the Mahayana school, with elements of modifi
ed \nShaivism and\n\nnative ritualistic shamanism". Monks belonging to this strain of Buddhism are ca
lled laws. Tibetan \nBuddhism, also\n\ncalled Zazsrsm is a predominant religion of Tibet, Mongolia an
d other parts of the world. In India \nit is practised by\n\nover 1,20,000 Tibetans settled in their
 different settlements at Dharamsala, Dehradun (UP),\nKushalnagar\n\n(Karnataka), Darjeeling (West Be
ngaI), ArunachaI Pradesh, Sikkim and Ladakh.\n\nThe Tibetan Buddhism follows a strict code of traditio
nal hierarchy. The supreme position is \noccupied by two lamas:\n\nthe Z2z/ar Zam (Grand Lama) and th
e /bxxzWzz Zazzs (Bogodo Lama). Of the two, the Dalai Lama is\nmore\n\npowerful and is considered as
 the spiritual head of Tibetan Buddhism, while the Panchen Lama is the \nsecond most\n\nsenior religi
ous authority. Next in rank are the Hutukhtus, or spiritual dignitaries. The Rimpoches \nor Hobilghan
s or\n\nbodhisattvas form the third level of authority.\n\nThe present and the 14tx Dalai Lama, Tenzi
n Gyatso, was identified and enthroned in 1940, in Lhasa. \nAfter the\n\nChinese annexation of Tibet
 in 1950, the Dalai Lama fled to India in 1959 and established a \nGovernment-in-exile at \n
 \n\n\n \n\nDharamshala in Himachal Pradesh.\n\n5. Sikhism\n\nSikhism began about 500 years ago by Gu
ru Nanak and preaches a message of devotion and remembrance \nto\n\nGod at all times, truthful living
 and equality of mankind and denounces superstitions and blind \nrituals.\nSikhism is\n\nopen to all
 through the teachings of its 10 Gurus enshrined in the Sikh Holy Book, Cazz"/z zzr &/\n\n\n\nPrin
ciples of Sikhism\n\nSikhs believe that God is Monistic or Non-dual. He is the creator of the Univers
e, whose existence \nand continued\n\nsurvival depends on His will. God is both Saguna (with attribut
es) and Nirguna (without attributes) \nand is called by\n\nnames such as Sat (truth), Sat Guru (true
 ief in the ten Gurus - spiritual guides who dispel ignorance and darkness is the essential \nelement
 of Sikh\n\nreligion. According to it the only way to achieve liberation (mukti) from the cycle of bi
rth and \n \ being Godconscious\n \ (gurmukh).\n \ Khalsa and five K\ s\n \ nThe concept of
 Khalsa, literally meaning 'the pure\', was introduced by Guru Gobind Singh. He \nestablished this ne
w\n\nfraternity with five followers (later known as Panj Pyares), who were baptized with amrit as \nK
halsas.\nThe Khalsa\n\nsymbolised coalescence of serenity and strength, purity and power, shastra (sc
ripture) and shastra \n(weapon), and \nthe power of wisdom (jnana shakti) and the power of action (k
riya shakti).\n\iya made obligatory for every Sikh to wear the Five K\'s - Kesha (long hair), Kan
gha (comb), Kara \n(steel\n\nbracelet), Kaccha (short drawers) and Kirpan (sword). Sri Guru Granth Sa
            \n\n\n \n\nThe Guru Granth Sahib (also known as the Adi Granth) is considered the Suprem
e Spiritual Authority \nand Head of\n\nthe Sikh religion. It is a collection of devotional hymns and
 poetry which proclaims God, lays \nstress on meditation\n\non the True Guru (God) and lays down mora
l and ethical rules for development of the soul, spiritual \nsalvation and\n\nunity with God.\n\nThe
 writings of the Gurus appear chronologically. Each of the Gurus signed their hymns as 7Bzed\nGuru Gr
anth\n\nSahib has 3,384 hymns, of which Guru Nanak Dev contributed 974 hymns including sloks and paur
is.\nIt also\n\ncontains Bhagatas of Kabir, Namdev, Ravidas, Sheikh Farid, Trilochan, Dhanna, Beni, S
heikh Bhikan, \nJaidev,\n\nSurdas, Parmanand, Pipa and Ramanand. The fifth Guru Arjan Dev began the g
reat task of collection\nof the holy\n\ncompositions as Sri (Amritsar) and compiled the Holy Granth S
ahib.\n\n6. Islam\n\n7he religion of Islam teaches that in order to achieve true peace of mind and su
rety of heart, one \nmust submit to\n\nGod and live according to His Divinely revealed Law. The word
 'Muslim\' means one who submits to the \nwill of God,\n\nregardless of their race, nationality or et
hnic background.\n\nMuslims believe that all of God\'s prophets which include Abraham, Noah, Moses, J
esus and Muhammad, \nbrought\n\nthe same message of Pure Monotheism. For this reason, Prophet Muhamma
d is not considered as the \nfounder of a\n\nnew religion, as many people mistakenly think, but he wa
s the Final Prophet of Islam.\n\nPrinciples of Islam\n\nAccording to traditional Islamic belief, the
 f the human progeny) out of a lump of clay and commanded the angels to \ngreet him with\n\na 'Sijda'
 (prostration in humility). All the angels obeyed the command with the exception of Iblis \n(the Sata
er followed the Satan\'s path will \nforfeit His\n\npleasure and that his abode will be in the fire o
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f hell eternally. Basic Islamic Beliefs are: $\n(i)$ had This means, believe in One, Unique, Incomparable God Who is the Creator, the Ruler and the \nSustainer of the universe, and none has the right to be worshipped but He alone $\n(ii)$ Belief in the existence of Angels of God as the honoured creatures $\n(iii)$ Belief in God $\n(iv)$ Belief in the Prophets and Messengers of God $\n(v)$ Belief in the Day of Judgement and Life after Death $\n(v)$ Belief in Predestination - God $\n(v)$ complete

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authority over human destiny Main sects of Islam\nThe followers of Muslim are divided into two main
 sects: had azzz' . Though essentially \nfollowing the same\nbeliefs and tenets, they differ on tw
o points: the succession to Prophet Muhammad, and the \nreligious authority in\n\nIslam after him.\n
\nPhszzzis a minority branch of Islam which makes up about one tenth of the total population of the
 \nMuslim world.\nThe Shiites form an important part of the population in a number of Arab countries
 like Iraq, \nBahrain, Lebanon and\n\nIran. The Shiahs consider Ali, the son-in-law of the Prophet as
his rightful heir. They maintain \nthat Ali was the first\n\nlegitimate Imam or Khalifah (Caliph) an
d therefore reject Abu Bakr, Omar and Usman, the first three \nKhalifahs of\n\nthe Sunni Muslims, as
 usurpers. There are two main shiite sects:\n(i) The "7"ue/ ners" are by far the largest group of Shi
ah Islam. They believe that the line of Ali \nbecame extinct with aI-Askari, the Twelfth Imam, who my
steriously disappeared in 873 AD. They \nhowever refuse to accept that aI-Askari died and believe tha
t he will appear shortly before the end \nof the world.\n(ii) The /st/ries &ve s are the second larg
est shiite sect. Their spiritual leader is the Aga\n \n \n\n\n\nKhan. The Ismailites only reco
gnize the seven first Imams.\n\nChszzzis the main branch of Islam and recognizes the legitimacy of th
e first four Khalifahs or \nCaliphs. The\nSunnis believe that the office of the Prophet was not hered
itary and no one could claim to be his \nsole heir. The\n\ncommunity chooses one amongst themselves a
s their leader or the Khalifah.\n\nThere are four orthodox sects among the Sunni Muslims i.e. 7dzze/h
as (followers of Imam Abu \pi), r a/z n (followers of Imam Ash-Shafii), id/air A (followers of Imam Ash-Shafii)
of Imam Malik) and /d\'xdzz/?ja/z (followers of \nImam Ahmed\nBin Hanbal).\n\nKhalifah\n\nThe word C
aliph or Khalifah, means 'successor\' or \'deputy'. It is used to designate the Prophet\'s \nsuccesso
r as\n\nleader of the Muslim community. This title was used by the successive Arab empires and by the
 \nOttoman sultans.\n\nThe Ottoman Caliphate was maintained for two years after the abolition of the
 Sultanate, until it \nwas itself abolished\n\nby Kemal Ataturk in February 1924.\n\nProphets of Isla
m\n\nAccording to Islamic belief, Allah has sent various Prophets to the world at different times and
 \ndifferent places to\n\nguide the people on the righteous path.\n\nThe names of the following Proph
ets are mentioned in the Holy Quran: Adam, Sheth, Idris, Nuh \n(Noah), Hud, Salih, \nLut, Ibrahim (Abr
aham), Ismail, Ishaq (Isaac), Yaqub (Jacob), Yusuf (Joseph), Shuaib, Dawud \n(David), Sulaiman\n(Somale
lomon), Ilyas, Al-Yasa (Elisha), Musa (Moses), Aziz (Ubair or Ezra), Ayyub (Job), Dhul-Kifl \n(Isaih
 or Kharqil Bin\n\nThauri), Yunus (Jonah), Zakariya (Zachariah), Yahya (John the Baptist), Isa (Jesus
Christ) and \nMuhammad.\n\nProphet Muhammad\n\nProphet Muhammad is considered as the messenger of Al
lah and the last of all Prophets who restored \n \ to its\n \ \n \ \n \ \n \
rophet Muhammad was born in 570 AD at tha7z At the age of 40, Prophet Muhammad \nreceived\n\nhis firs
t revelation from Allah through the Angel Jibreel (Gabriel) in a cave at Mount Hira near \nMakkah.\nT
he\n\nrevelations continued for 23 years, and they are collectively known as the zgzz .\n\n
reaching these revelations to the common populace in Makkah. Due to sever opposition from \nthe\n\nun
believers, Prophet Muhammad and his followers undertook the great migration or V/ra to a town \ncalle
d Yathrib, \nwhich later came to be known as Medina. This emigration marks the beginning of the Muslim
Calendar.\n\nIn Medina, Islam began to flourish and Prophet Muhammad died at the age of 63. As a mar
k of respect \nto the\n\nProphet, the Muslims use the words \'Peace Be Upon Him' after his name. Isla
m in India\nIslam first came to India at the Malabar Coast of Kerala through Arab traders as early as
 6 AD.\nSeveral centuries\n\nlater the local population that embraced Islam became a well-knit social
 and cultural group known \nas the was.\n\nWithin the next 200 years, the first Muslim empire, the De
lhi Sultanate, was established in India \nwith its capital in\n\nDelhi. This was followed by several
 other Muslim dynasties like the Khiljis, the Tughlags, the \nLodis and the\n\nMughals. The period of
 the Mughals was the golden age of Islam in India. The religion flourished \nunder the Mughal\n\nrule
 and many Indians embraced Islam. Today Muslims constitute about 12% of India\'s population\nand are
\n\nconcentrated largely in Andhra Pradesh, Karnataka, Rajasthan, Kerala, Uttar Pradesh, Delhi and \n
Kashmir.\n\n. Sufism\n\nSufism or /asaio«d°, as it is called in Arabic, is generally understood by s
cholars and Sufis to be \n inner, \n mystical, or psycho-spiritual dimension of Islam. Today, howe
ver, many Muslims and non-Muslims \nbelieve that\n\nSufism is outside the sphere of Islam.\n\n
\n\n\n\nThe Origin\n\nThe origins of Sufism can be traced to the lifetime of the Prophet Muhamma
d, whose teachings \nattracted a group of\n\nscholars who came to be called be ie", the People of S
uffe, from their practice of sitting at the \nplatform of \n\nthe mosque of the Prophet in Medina. Ther
inner path and devoted themselves to spiritual purification and \mbox{nmeditation.} These\mbox{nindividuals } w
ere the founders of Sufism.\n\nFundamental principles\n\nSufis represented the inner side of the Isla
mic creed, which stresses on self-realisation, \nbeautification\nof the soul\n\nthrough piety, righte
ousness and universal love for all. The Sufis consider that there is a \nparticular Divine Attribute
\n\nthat dominates the being of every prophet and saint, such that they can be said to be the \nincar
nation of that\n\nattribute. The aim of Sufism is the cultivation of Perfect Beings who are mirrors r
eflecting the \nDivine Names and\n\nAttributes.\n\nIn Sufism, a perfect being is also called a W/? (s
aint), a word that literally means \'sincere \nfriend\'. The superstructure of Sufism is built upon t
he concept of teacher, @z or zm\'rsTé'\nSufism had succeeded in inculcating the sentiments of fratern
ity, equality and equity, coupled with \nsense of service\nto humanity, in the followers, irrespectiv
e of race, community, caste, creed and colour.\n\nIn India, Sufism helped in maintaining communal har
mony and social stability by advocating \nreligious tolerance\n\nand by borrowing spiritual technique
s and practices from other religions. Sufism has adapted \nextensively from\n\nthe Vedanta school of
 the Hindu philosophy.\n\nSama\n\nThe musical and ecstatic aspect of Sufism is called Sama. This is a
particular kind of devotional \ndance akin to Kirtana and was introduced by Jalaluddin Rumi. The Suf
to the Beloved. With \nextrianglenparticular movements and often special and rhythmical music, he engages in th
e selfless remembrance \nof God.\nSufis identify two types of Sama poetry:\n\n1. First praising God
 (this is called Hamd), Prophet (this is called Naat) and the Sufi saints \n(this is called WmZe \'.g
\n^2. The second focussing on spiritual emotion or mystical love, ecstatic states and on separation \n
and union.\n\nThe Sama poetry is mostly sung in the form of Qawwali. Music of Sama is set within metr
ic \nframework,\n\naccompanied by Dholak, Tabla, Sarangi, Harmonium and Sitar.\n\n8. Muslim Religious
Movements\n\nDawoodi Bohras\n\nThe word \'Bohra\' is derived from the Gujarati word vohorvu or vyava
har meaning "to trade". The \nMuslim community\n\nof Daudi Bohras traces its ancestry to early conver
sions to Ismaili Shiism during the reign of the \nFatimid Caliph\nVnImam, aI-Mustansir (1036-1094 A
D). When schisms occurred in the Ismaili dawah (mission) in the \neleventh and \n\ntwelfth centuries i
n Egypt, the Ismailis in India followed the Fatimid Tayyibi dawah of Yemen.\nSubsequently, this\n\nco
mmunity split a number of times to form the Jafari Bohras, Daudi Bohras, Sulaymani Bohras, Aliyah \nB
ohras and\nother lesser-known groups.\n\nThe religious hierarchy of the Daudi Bohras is essentially F
atimid and is headed by the zm\'/ap' \nwho is\n\nappointed by his predecessor in office. The dai app
oints two others to the subsidiary ranks of zzaz \n\ y (licentiate)\n\nand zm\'4as?z (executor). Thes
e positions are followed by the rank of shall and zs'/laid, both of \n e held by \n e hours of the rank of shall and <math>zs'/laid, both of \n e held by \n e held
f Bohras. An Ax¥/ leads the local congregation in religious, social and communal affairs.\nEach town
\n\nhas a mosque and an adjoining jamaat-khanah (assembly hall) where socio-religious functions are
 \nheld.\n \n \n\n\n \n\nThe Bohras recognize the seven pillars of Islam. Walayah (love and devot
ion) for Allah, the \nProphets, the imam\n\nand the dai is the first and most important of the seven
pillars. The others are tahrah (purity & \ncleanliness), salat\n\n(prayers), zakat (purifying religi
ous dues), saum (fasting), haj (pilgrimage to Mecca) and jihad \n(holy war).\n\nThe Bohras enjoy a gr
eat degree of social and religious cohesion. Every Bohra is required to take \nan oath of\n\nallegian
ce (J/\scalebox{"} saag), which is a formal initiation into the faith. The oath, inter alia, commits a \nBohra t
owards\nadherence to the Shariah and accepting the leadership of the Sayyidna and the dai.\n\nThe cul
t of & ?zYzz, the high priest, and the 7 \' ez, the clergy, is deeply ingrained in the Bohra \npsych
e. Every\nBohra follows a system of tax payment to the Syedna, who also exercises a great control ove
r the \mbox{nmarriage and} \n\ rites. Another distinctive feature is their use of a \mbox{/g}\ /zzzzar
 ca/ezx \'x which fixes \nthe number of days in\neach month.\n\nWahabism\n\nWahabism was the first gr
eat modern expression of the awakening of the Arab Islam in the 18th \ncentury. Its\n\nfounder was Mu
hammad Ibn Abd-aI-Wahab. He preached and propagated the "pure faith" based only\non the Holy\n\nQuran
 and the Sunnah and criticised the loosening of moral standards under foreign influences. \nWahabism
 led in\n\n1932 to the creation of the Kingdom of Saudi Arabia. The only other Wahabi state is Qata
r.\n\nThe Wahabis do not receive the decisions of the four orthodox sects, but say that any man who c
an \n and \n and \n and the Ahadith can judge for himself in the matters of doctrin
e. They do not \noffer prayers to\n\nany prophet, wali, pir or saint. They do not even perform any ac
t of reverence at the Prophet\'s \nmosque at Madina.\n\nThey observe only four main festivals, namel
y, Idul-Fitr, Idul-Azha, Yaum Al-Ashura and the \nLailat-al Qadr and do\n\nnot observe Prophet Muhamm
ad\'s birthday (MiIad-un-Nabi) as a festival.\n\ \n \n\n\n \n\n9. Christianity\n\nChristianity i
s the religion of the followers of the teachings of Jesus Christ. Christianity has \nthe largest adhe
rents all\n\nover the world numbering more than 1.5 billion.\n\nOrigin\n\nJesus Christ was born as a
 Jew in Bethlehem in 4 BC. He was believed to have possessed supernatural \npowers.\n\nHe began trave
lling widely and preaching to people in various towns. Alarmed by the growing \npopularity of Jesus\n
\nChrist and his preaching, some Jewish priests conspired to kill him and succeeded in having him \nc
rucified. On the \n\nthird day after his Crucifixion, Jesus was resurrected. He lived on earth for ano
ther 40 days and \nthen ascended to\n\nheaven.\n\nThe incidents preceding and succeeding his birth ma
tched the prophesies of the Old Testament, \naccording to\n\nwhich, the son of God would be born on t
he earth to rid humanity of its sins. The followers of \nJesus formed a new\n\nfaith, which was named
 as A?s/?aze\'/ (after Christ) and its followers, O?s/raw.\n\nFundamental principles of Christianity
\n\nChristians are monotheists and insist that the originator and preserver of creation is one but is
 \nrepresented in the\n\nHoly Trinity, as the Father, the Son and the Holy Spirit. Christians see God
 as the Lord of Israel \nand the father of\n\nthe divine and human figure of Jesus Christ. Jesus Chri
st, was the eternal word of God who assumed \nhuman form\n\nto serve humanity and to rescue the human
beings. Jesus Christ suffered and died to redeem mankind \nfrom sin.\n\nChristians also believe that
 Jesus Christ now sits at the right hand of God as the final judge of \nthe dead, and that\n\nHe will
return again as prophesised.\n\nChristians believe that Jesus Christ chose 12 learned men as messeng
ers and directed them to spread \nhis\n\nteachings and guide the populace. The 12 apt/es are Peter (S
imon); his brother Andrew; James; and \nhis brother\n\n \n \n\n\n \n\nJohn; Philip and Bartholome
w, the sons of Zebedee; Thomas and Matthew; James, son of Alphaaeus; \nThaddaeus; \n\nSimon the Patrio
t and Judas Iscariot, who betrayed Jesus Christ.\n\nBible\n\nThe holy book of the Christians is the B
ible. The Bible contains a collection of writings dating \nfrom 9 BC to 1 AD\n\nwritten in Hebrew, Ar
amaic, Greek and English. The Bible is divided into the Old Testament with 46 \nbooks and the\n\nNew
Testament with 27. The 7\'d' Tesfanez \' is a Hebrew text, sacred to both the Jews and Christians \n
and\n\ncontains information about the creation of the world. The life and teachings of Jesus Christ,
 which \nform the centre\n\nof Christian belief, are recorded in the 7Ié\'w Tesfaz>ez \'.\n\nChristia
n sects\n\nChristianity became the formal religion of the Roman Empire after Constantine, the Emperor
 of Rome, \n of Nonverted to \n Christianity in 313 AD. The religion was known as zgz/0/c or universal, w
ith the Roman Pope as its \n Approximately Split and the Church formally split
 into the ZBsYarzz zZ//aasIzr and the\nwestern\n\n72z/zszz /gz/0?c schools.\n\nIn the 15th century, a
 new school of philosophy began to question the supremacy of the Pope. In the \n16th century\n\nMarti
n Luther advocated many reforms in the Church, which led to yet another split in the Christian \ncomm
unity and \n the formation of &z\( z'' esz' azz' \) churches across Northeast Europe. The Protestants disappro
ved of the \nauthority of the \nPope and advanced the cause of the Bible as the sole authority.\n\nChr
istianity in India\n\nBy tradition, Christianity is said to have arrived in South India with the arri
val of St. Thomas, \none of the apostles of\n\nJesus Christ, at the Malabar Coast in 52 AD. He spent
 that the first missionary to arrive in the country was Saint Bartholomew. \nHistorically, \nChristian
\n\nmissionary activity started with the advent of St. Francis Xavier in 1544 AD.\n\nThroughout the
 18th and 19th centuries Catholic as well as Protestant missionaries preached \nChristian doctrines i
n\n\nIndia and also made important contributions to social improvement and education in India.\n\nThe
 great period of expansion of Christianity in India began in 1858, when the British government \ntook
 over rule in\n\nIndia from the East India Company. Christians from many countries came as missionari
es.\n\nAt present Christians are scattered all across India but most of them are concentrated in the
 \nNortheast and in\n\nKerala and other southern states. Today, there are 23 dioceses in India with 1
1 of them being \nlocated in Kerala.\n\n\nThe Christians belonging to the Syrian Church are found i
n South India and claim an apostolic \nfoundation for their Church.\nThey believe that Christianity w
as introduced in India by St. Thomas in 52 AD at the Malabar\nCoast. He\n\nestablished seven Christia
n communities or churches in Kerala.\n\nThe Malabar Church renounced the authority of the Pope and as
serted its independence in 1653 AD.\nThis is known in history as the 2zxzev Nos Zoe/a<a/7crz'.\n\nT
he Christian communities then split into many groups - East Syrian Catholics, West Syrian \nCatholic
s,\nSyrian Orthodox, Jacobite Syrian Orthodox, Marthoma, Church of the East and the Latin Church.\n\n
Today, the Chaldean Syrian Church is one of four archbishoprics in the Assyrian Church of the East, \n
and has about 15,000 members in and around Thrissur City. Its cathedral is the Mart Mariam \nCathedra
l, Thrissur City\'s first Christian church.\n\n\n\n\n\n\n\n\n\n\n\therefore british of the Portugu
ese to India, the visits of Roman Catholic Missions to India became \nmore\norganised, and were initi
ally concentrated to Goa, Cochin, Tuticorin and other coastal areas.\n\nSt. Francis Xavier (1506-52 A
D) became the first Jesuit missionary to arrive in India.\n\nIn 1557 AD, Pope Paul IV declared Goa an
 archdiocese with its supremacy extending from the Cape of\nGood Hope at the southern tip of Africa t
o China, and all Christians, including the East Syrian \nChurch, brought under its jurisdiction.\n\n
\nThe first Protestant missionaries, German Lutherans, came to India in 1706 AD at Tranquebar, near\n
Tiruchinapally, under the protection of the King of Denmark.\n\nBy the 19th century several other mis
sions were established in different parts of South India.\n\n\nSome consider that St. Thomas had tr
avelled to North India and introduced Christianity. Others \nconsider it to be the influence of merch
ants from the Persian Gulf and the Arabian Sea.\nUnder the influence of the Portuguese, several missi
onaries began to visit North India between \n16th-\n18th Centuries. The Jesuit missions were sent reg
ularly to the Mughal Courts from the time of Akbar \nto\n\nthat of Aurangzeb.\n\nWilliam Carey arrive
d in India in 1793 AD. Carey\'s pioneering work in Bible translation, primary\n\neducation and journa
lism had a profound influence in Bengal and other parts of India. Numerous \nother\nmissionaries bega
n visiting India after the passing of Charter Acts by the British Parliament in \n1813 and 1833 AD.\n
10. Judaism\n\nJudaism is one of the oldest religions of the world, evolved in Egypt about 3,700 year
s ago. It \nbelieves in the unity\n\n\n\n\n\n\n\n\nand oneness of the universal Creator. Judai
sm is the religion, philosophy and way of life of the \neople.\n
ish tradition, a emwas the leader of a tribe named Habiru (Hebrew) in Chaldea in\nabout 2000 BC. He
 advocated the theory of monotheism and decided to move his tribe to Canaan\n()(Palestine) to propoun
d his theory. Here, the Hebrews mixed freely with local people and eagerly \nsought\nconverts to thei
r faith.\n\nAbraham\'s grandson Jacob had an encounter with a mysterious being who told Jacob that in
 future, \nhis\nname would be known as '/srae/'. The renamed Israel had 12 sons, who later became the
progenitors \nof\n\n12 tribes named after them. These tribes bore the collective name of /szae/ or
 \'Children of \nIsrael'.\n\nThe Israelis grew in number and for approximately two centuries dwelt in
Egypt, where they were \nenslaved.\nIn about 1200 BC, under the leadership of Ares, they escaped and
 wandered in the wastes of Sinai \n(Egypt) for a long time. Here, Moses, the first Prophet of god, re
ceived revelation of the law, the \nten Qruszz:dzez\\'s, which is today known as the &/ez Noah, the J
ewish scripture.\nAfter this, a kingdom was founded in Canaan with Jerusalem as its capital. In this
 city, a temple \nwas built to\nperform sacred rites.\n\nAfter King Solomon died, Israel was split in
to two kingdoms. The Southern Kingdom was made up of \nthe\ntribes of Judah and Benjamin and called J
udah with Jerusalem as its capital.\n\nThe remaining 10 tribes comprised the Northern Kingdom. When t
he Assyrians invaded the Northern\nKingdom, they scattered the Israelites to various parts of their e
mpire, northeast of Israel. Today \nthey are\n\nreferred to as the Z /as/ /'z/ . The Scriptures sug
gest they will be identified and returned to \nIsrael in the\n\n \n \n\n\n \n\nLast Days.\n\nBeli
efs and practices\n\nThe Jews believe in one god as was instituted by Abraham, Who they call Ca7 \'l
 and from whom all \ncreation\nflows. Judaism believes in prophets, of whom Moses was the first. Acco
rding to tradition, Moses \nreceived the Ten\n\nCommandments from God. Every devout Jew follows these
 commandments till today.\n\nThe religion gives great importance to a good moral life and does not ad
vocate asceticism, celibacy \nor self-imposed\n\nsuffering, as it believes that the path to salvation
 is only through good deeds.\n\nThe religious scripture &/ex Tmah consists of the first five books of
 the Old Testament. There are \n613 percepts in\nthe Torah to regulate the daily life of every Jew an
ew is enjoined to wear for prayers. The 7"a/zzao\', the body of \nJewish law, is\nconsidered Yahweh
\'s exclusive and immutable law. The @
                                           is the Jewish place of worship.\n\
 have three principle sects: Orthodox, Conservative, and Reformist.\n\nThe &//xx\formall zr cling to all anci
ent traditions and forms of religious worship and practices\n\nThe founder of the 7g\'/mzzzmovement a
dopted the philosophy of changing with the times, and \nreligious\nservices and rituals were consider
ably shortened. \n\ of the Orth
odox groups but\npermitting relaxation in certain cases.\n\nJudaism in India\n\nIt is commonly accept
ed that the Jews have been in India for over 2,000 years ever since they first\nlanded on the\n\nWest
 coast of India. The Indian Jews are known as a peace-loving community. They follow the Hebrew \ncale
x to-7B@zzr i.e. 'gratitude \nto Elijah the\n\nProphet', on festive occasions. Indian Jews fall into
 five categories:\n\n1. Bene Israel - meaning Children of Israel. Marati speaking. Arrived in Maharas
htra 2,100 years \nago.\n\n2. Cochin Jews - arrived in India 2,500 years ago and settled down in Kera
la as traders.\n\n3. Baghdadi Jews - Jews who came to India as traders from West Asia, mainly from Ba
ghdad. They are \n\nsettled mainly in Mumbai, Pune and Kolkata.\n\n4. Bene Menashe - The Manipur Jews
 constitute a community which sees itself as descendants of the \n\nManasseh (Menashe) Tribe (which is
 one of the 10 lost tribes of Jews).\n\n5. Bene Ephraim - also called "Telugu Jews". They are a small
 group who speak Telugu. Their \nobservance\n\nof Judaism dates to 1981.\n\n11. Zoroastrianism\n\nPar
sism or Zoroastrianism is about 2600 years old and finds its origin in Persia. The religion was \nfou
nded by\n\nSpenta Zarathustra or Zoroaster, who is considered as the Prophet of the Parsis.\nZoroastr
ian practice is based on the responsibility of every man and woman to choose between good \nand evil,
 and to respect God\'s creations.\nZarathustra preached the oneness of god and believed that dna 7fd
zz¥z was the one and only god, \nwho is formless and has six great aspects called the S- eas. These
 are Ardibehest, Bahman, \nShahrivar, Spendarmad, Khordad and Amardad. The Parsis believe that the Ah
ura Mazda is eternally in \nconflict with\na W?z;pzr or Ahirman, who represents the evil force.\n\nPr
actices\n\nThe Parsi place of worship is called the //xe /exp \'e. Five daily prayers, usually hymns
 or z \' zs \nuttered by\nProphet Zarathustra are said in the home or the temple, before a fire, whic
h symbolizes the realm \nof truth,\n\n \n \n\n\n \n\nrighteousness and order. Fire is regarded as
 the son of Ahura Mazda, and represents god.\n\nIn Zorastriniasm, Z2z4 zus-zzas zz is the only method
of corpse-destruction. This involves the \ndestruction of the\ndead body in the stone-enclosed Dakhm
a, by the flesh-eating bird or the rays of the Sun.\n\ Scriptures\n\ Scriptures \n\ is the r
eligious scripture of the Parsis. It contains the teachings, sermons and \nprayers composed by\n\nPro
phet Zoroaster and his disciples and followers. Avestha is also the name of the language in \nwhich i
t is\n\ is divided into five parts: the Yasna (worship with ceremony and offerings),
 the Videvdad (laws \nagainst demons), \n\nthe Yashts (worship), the Khordeh Avestha, which comprises
 of selected portions of the Avestha and \nforms the\n\nbook of daily prayers of the Zoroastrians, an
d the five Gathas - Ahunavaiti, Ushtavaiti, Spenta- \nMainyu, Vohu-\nKhshathra and Vashishta-lshti, w
hich contain the 17 hymns of God received by Prophet Zarathushtra \nby way of a\n\nDivine Revelatio
n.\n\nSects\n\nThere are three principle sects among the Parsis: Shahenshai, Kadmi and Fasli. The onl
y difference \nbetween the\n\nthree sects is the calendar they adhere to.\n\nThe lbs/is follow the tr
aditional Persian calendar\nThe 7 as eds calculate their calendar from the last Sassanian king, Yaz
degard III The / \frac{\pmax}{zfs} \nclaim their calendar is the oldest and most accurate.\n\nZoroastrians of Indi
a\n\nThe first Zoroastrians to enter India arrived on the Gujarat coast in the 10th century and by th
e \n17th century, most\n\nof them had settled in Bombay. Today, there are approximately 90,000 Parsis
 in India and are \nconcentrated largely\n\nin Maharashtra and Gujarat.\n\n\n\n\n\n\n\n12. The
Bahai Faith\n\nThe Bahai Faith is a monotheistic religion founded by A/z\'2'zz'//\hat{a}A in 19th-century
 Persia. The \nBahais believe that\nthe 'Promised One' of all ages and peoples, Bahâ'u'llâh revealed
himself in 1863. He dispatched one \nof the\n\ndistinguished Bahai teachers, Jamal Effendi to India
 to spread the teachings of the Bahai faith in \theta = 1874 - \ln 75. \ln 81
he Bahais believe in the three cardinal principles - oneness of mankind, oneness of God and \noneness
 of religion.\n\nBahais believe that throughout history the Creator has educated humanity through a s
eries of Divine\n\nManifestations. These Manifestations include: Krishna, Buddha, Abraham, Moses, Zor
oaster, Jesus and\n\nMuhammad. They believe that in the present age, God has revealed Himself through
Bahaullah, whose \nname\n\nmeans 'The Glory of God'. He is regarded as their Prophet.\n\nThe Bahais
 work for the removal of prejudices based on caste, creed, religion, sex, colour, race \nand languag
e.\n\nThey advocate universal education and the inculcation of a scientific outlook among people. The
\nBahais do not\n\nbelieve in superstitions, ceremonies, rituals and dogmas.\n\nThe Bahais pray to th
e one true God, the Creator of the universe. The act of praying is described \nshn\n\n\n is obli
gatory for every Bahai to pray and meditate on the Words of God every day. There are \nprayers for al
l\n\noccasions and these can be offered individually or collectively.\n\nThe Lotus Temple\n\nThe Baha
i House of Worship at New Delhi is popularly known as the Lotus Temple. The temple gives \nthe impres
sion of a half-open lotus flower afloat, surrounded by its leaves. There is no clergy in \nthe templ
e, no idols, no pictures, no sermons, no rituals. It is a place for communication between \nman and h
is Creator, God.\n \n \n\n\n \nThe shrine has been designed by a young architect, if\'. W<r z
 & , a Canadian citizen and a Bahai \nof Iranian descent, who was selected from among the world\'s t
op architects.\n2. Religious Pilgrimages of India\n\nAmarnath Yatra\n\nThe Cave of Amarnath is about
50 kilometers from Pahalgam in south Kashmir but\n\ninvolves tough walking, trekking and pony-ridin
g. The cave is surrounded by snowy mountains. The \ncave itself is covered with snow most time of the
year except for a short period of time in summer \nwhen it is open for pilgrims.\nAccording to legen
d the cave is situated at the place where Lord Shiva had given\n\namrit (nectar) to the gods of the H
indu. It is believed that Lord Shiva adopted the shape of an \nice-lingam which still exists in the c
ave.\nThe Yatra was abandoned for a long time due to devastating floods and other natural calamities
 in \nthe\nvalley. A local Muslim family called Maliks is said to have re-discovered it. The successi
ve \ngenerations of\n\nthe Malik family of Mattan have since then been taking an active part in prepa
ration of the Yatra \nand they\n\nget a share of the offerings at the cave.\n\nThe Kashmiri labourer
s, invariably all Muslims, help the pilgrims throughout. The pilgrims traverse \nthe route\nchanting
 "Har Har Mahadev" and "Amarnath Swami Ki Jai". The Muslim helpers join them by saying "Ya\n\nPeer Da
stgeer". The Yatra culimates on the full moon day of August.\n\nHajj\n\nNearly 3 million Muslims from
more than 120 countries journey to the holy\n\ncity of Makkah each year to make the spiritual pilgri
mage known as the Hajj. The pilgrimage is one \nof five Pillars of Islam that form the framework of I
slamic life.\nMuslims trace the origin of the Haj to Prophet Ibrahim, who rebuilt the first\n
      he Hajj begins on the eighth day of Dhul-Hijjah, the 12th month of the Islamic year, and lasts for\ns
ix days, \n\nfrom 8th-12th of Dhul-Hijjah. For the first three days of the Haj, the pilgrims are requi
red to \nwear special\n\ngarments called /Eazzz\n\nUpon arrival in Makkah, the pilgrims go to the 7\forall t
zazzz are/ (Holy mosque) and perform the \n7*ai4eaf or or the circumambulation around the Kaaba or the
 House of Allah.\n\nThe rituals also involve stoning (Rami) of the Max <a/ (Satan) on the 1Qh of Dhul
-Hijjah, followed \nby the\nperformance of Tanah- e•W apart and & w at Makkah, which marks the culmin
ation of the main rituals \nof\nthe Hajj.\n\nIn India, the Ministry of External Affairs is the nodal
agency which is responsible for making \narrangements\nfor the Indians Hajjis. Nearly 1,72,000 India
n pilgrims are going every year to perform Hajj. In \naddition, nearly 80,000 Indian pilgrims visit S
audi Arabia every year to perform the lesser \npilgrimage known as\n\n\nKumbh Mela\nKumbh Mela is the
 greatest riverside religious festival of Hindus that takes place once every three \nyears. However,
the major Maha Kumbh Mela occurs once in\n\n\ years.\n\ it that Lord Vishnu saved the ne
ctar (Amrut) from the demons and gave it to the gods in \na pot. The gods rested the pot at each of t
he four cities of Allahabad, Haridwar, Ujjain, and \nNasik.\nA few drops of Nectar are supposed to ha
ve spilled over on the water at these four places and \nsages, \nsaints and pilgrims started periodica
lly to flock to each of these \'Tirthas\' to celebrate the \n \cdot n\n
                                                                                     \n
ousands of devotees take a holy dip in the river that is believed to purge them of their sin.\n\nReco
rded history is witness to the fact that the Kumbh festival has been celebrated since even \nbefore t
he\nsecond century BC. Ayyappa Temple\nThe hill temple of Lord Awappa in Shabarimala is situated in t
he Western Ghats of Kerala. In temple is open to all devotees irrespective of caste, creed, religio
n or social\n\nstatus. It attracts millions of pilgrims from within and outside India every year. Lor
d Ayyappa is \nalso described as Hariharaputra, the son of Vishnu and Shiva, born in a supernatural w
ay to \nannihilate the demoness Mahishi.\nThe idol of Ayyappa is believed to have been installed at S
abrimala on the day of Makar Sankranti \n(mid-\nJanuary). Devotees believe that on this day, a peculi
ar light called 'Ahara Id\'/a z/ or d aza- \nz\'r\' is\nseen facing the deity over the hills and they
 eagerly await this blissful sight.\n\nThe Makara Vilakku is preceded by the period of dzz\t/azz7whic
h is a 41-day long ritualistic\nworship\n\nduring which the pilgrims observe strict discipline and ri
gid austerities like wearing black \nclothes, observing\n\nstrict celibacy and avoiding meat and alco
hol.\n\nGirls and women between 10 and 50 years of age are not allowed to visit the temple to facilit
ate \nstrict\nobservance of celibacy in the temple complex.\n\nOnly those pilgrims who have observed
 the austerities for at least 41 days are allowed to use the \n73z/?zerY/'azp\frac{1}{2}zc (or the 18 steps) le
ading to the main sanctum sanctorum.\nThe devotees greet one another as Aezipe &<azzzxzz a .\n\nPu
                  \n \n\n\n\nThe Pushkar Fair is held in the month of Kartik on the full moon day
 in Pushkar. Pushkar is home to \none of the only two temples dedicated to Brahma, the other being at
\nKhedbrahma in\n\nKerala. It is one of the innumerable temples skirting the large Pushkar Lake.\n\nT
he Pushkar fair centres around the event of taking a dip in the Pushkar Lake on the full moon \nnigh
t. Due\nto its association with Brahma, Pushkar is considered to be the z'r</ zr a, the king of all
 \npilgrimage sites.\n\nThe nearby temple of Savitri also attracts many married women, especially fro
m Bengal, who\nworship the\n\ngoddess and seek the boon of eternal company with their spouse.\n\nPush
kar is also the site for the biggest cattle fair in India. Scholars suggest that the cattle \nfair wa
s an extension of the religious event of taking a dip in the lake.\nUrs of Khwaja Moin-Ud-Din Chishti
\n\nKhwaja Moinuddin Chishti, the founder of the Chishti order, came to India from\n\nPersia as a mem
ber of Muhammad Gouri\'s invading army in 1191. He settled in Ajmer, where he \npreached Islam until
his death in 1233 AD. A darga was built in his memory. Affectionately called \nzBz/6 7Ié\'uz, he was
 said to be an emancipator of the poor. \nEach year an Urs is celebrated is celebrated in the month of
Rajab to commemorate the death \nanniversary\n\nof Khwaja Moinuddin Chishti. According to the legen
d, the Khwaja entered his cell on the first day \nof the\n\nmonth of Rajab to meditate for five days
 and died on the sixth day.\n\nDuring this six-day fair, which is attended by people of different com
munities, various ceremonies \nare\nperformed and the Qawwalis are sung in praise of the Khwaja.\n\nT
he tomb is known for its power to fulfill wishes. Devotees tie a la/acs on the pillars when \nseeking
\na\n\nfavour. They are expected to untie the knot once their request has been granted.\n\n
\n\n \n\n3. National Symbols of India\n\n13. National Flag\n\nThe National flag is a horizontal tri-c
olour of deep saffron (kesari) at the top, white in\n\nthe middle and dark green at the bottom in equ
al proportion. The saffron stands for courage, \nsacrifice and the spirit of renunciation; the white
 stands for purity and truth and the green for \nfaith and fertility.\nThe ratio of width of the flag
 to its length is two to three. In the centre of the white\n\nband is a navy blue wheel which has 24
 spokes. Its diameter approximates the width of the white \nband. Its\n\ndesign is taken from that of
 the wheel which appears on the abacus of the Lion Capital of Ashoka at \nSarnath.\nThe design of the
 national flag was adopted by the Constituent Assembly of India on 22 July 1947.\n\nThe Flag Code of
 India, 2002, has taken effect from 26 January 2002 and supercedes the 'Flag Code - \nas\nit existed.
 The Flag Code of India, 2002 is an attempt to bring together all such laws, \nconventions, practices
\n\nand instructions for the guidance and benefit of all concerned.\n\nThere shall be no restriction
 on the display of the National Flag by members of general public, \nprivate\norganisations, educatio
nal institutions, etc., except to the extent provided in the Emblems and \nNames\n\n(Prevention of Im
proper Use) Act, 1950 and the Prevention of Insults to National Honour Act, 1971 \nand any\n\nother 1
aw enacted on the subject.\n\n14. State Emblem\n\nThe state emblem depicts four lions, standing back
 to back. It is an adaptation from the Sarnath\n\nLion Capital of Ashoka, near Varanasi in Uttar Prad
esh. Carved out of a single block of polished \nsandstone, the capital is crowned by the Wheel of the
 Law (Dharma Chakra).\nThe Lion Capital was erected in the third century BC by Emperor Ashoka to mark
 the spot where \nBuddha first proclaimed his gospel of peace and emancipation to the four quarters o
f the\n \n \n\n\n\nuniverse.\n\nIn the State emblem, adopted by the Government of India on 26
 January 1950, only three lions are \nvisible, the fourth being hidden from view.\nThe four lions sym
bolizing power, courage and confidence, rest on a circular abacus. The abacus is \ngirdled\nby four s
maller animals -- guardians of the four directions: the lion of the north, the elephant of \nthe eas
t, the \n\nhorse of the south and the bull of the west. The abacus rests on a lotus in full bloom, \ne
xemplifying the fountainhead of life and creative inspiration.\nThe words Satyameva Jayate (meaning
 \'truth alone tirumphs') from Mundaka Upanishad are inscribed\nbelow the abacus in Devanagari scrip
t.\n\nThe use of the state emblem of India, as the official seal of the Government of India, is regul
ated \nby the\nstate of India (Prohibition of Improper Use) Act, 2005.\n\n15. National Anthem\n\nThe
 song Jana-gana-mana, composed originally in Bengali by Rabindranath\n\nTagore, was adopted in its Hi
ndi version by the Constituent Assembly as the national anthem of \nIndia on Tuesday, 24 January f95
0.\nRabindranath Tagore wrote it at the request of his intimate friend Ashutosh\n\nChaudhari, a judge
 of the Calcutta High Court, for singing at the 26th session of the Indian \nNational Congress on 27
December 1911 at the Calcutta Session of the Indian National Congress. \nPlaying time of the full ver
sion of the National Anthem is approximately 52\n\nseconds. A short version consisting of the first a
nd last lines of the stanza (playing time \napproximately 20 seconds) is also played on certain occas
ions.\n16. National Song\n\n\nhis\nThe song Vande Mataram, composed in Sanskrit by Bankimchandra Ch
atterji, was incorporated in\n\n\n\n\n\n\n\nfamous novel Ananda Math (1882). It has an equal
status with the National Anthem.\n\nLater the song was set to tune by Rabindranath Tagore and sung f
or the first time before the \ngathering at\nthe 12th annual session of the Indian National Congress
held in 1896 in Calcutta.\nIt was declared as the National Song in 1937 through a resolution. The En
glish translation of the \nstanza was rendered by Sri Aurobindo.\n\n17. National Calendar\n\nThe Nati
onal Calendar is based on the Saka Era with Chaitra being its first month.\nIt consists of 365 days i
n a normal year. It was adopted from\n\n22nd March 1957 along with the Gregorian calendar for the fol
lowing official purposes: Gazette of \nIndia; news broadcast by All India Radio; calendars issued by
Government of India; and, Government \ncommunications addressed to the members of the public.\nDates
of the National Calendar correspond with those of the \n\nGreogrian Calendar. Thus, the first day of
 Chaitra corresponds to 22nd March in a normal year and \n21 March in leap year.\n18. National Animal
\n\nThe Tiger - Panthera tigris (linnaeus), is the national animal of India. It is a rich-colored\n\n
well-striped animal with a short coat. The combination of grace, strength, power has earned the \ntig
er great respect and high esteem.\nOut of eight races of the species known, the Indian race, the Roya
1 Bengal Tiger, is\n\nfound throughout the country except in the north-western region and also in the
neighbouring \n Nepal, Bhutan and Bangladesh.\n19. National Bird\nn \n \n \n
 Indian peacock, Pavo cristatus, the national bird of India, is a colourful, swansized bird, \nwith a
 fan-shaped crest of feathers, a white patch under the eye and a\n\nlong, slender neck.\n\nThe male o
f the species is more colourful than the female, with a glistening blue breast and neck \nand a spect
acular bronze-green trail of around 200 elongated feathers. The female is brownish, \nslightly smalle
r than the male and lacks the trail. \nThe elaborate courtship dance of the male, fanning out the tail
 and preening its feathers is a \ngorgeous\nsight.\n\n20. National Flower\n\nLotus or waterlily is an
 acquatic plant of Nymphaea with broad flaoting leaves and bright fragrant \nflowers that grow only i
n shallow waters. In I is a sacred flower and occupies a unique position in the art and mythology of a
ncient\n\nIndia and has been an auspicious symbol of Indian culture since time immemorial.\n\n21. Nat
ional Fruit\n\nMango (Manigifera indica) is the National fruit of India. Mango is one of the most wid
ely\n\ngrown fruits of the tropical countries. In India, mango is cultivated almost in all parts, wit
h the \nexception of hilly areas.\nMango is a rich source of Vitamins A, C and D.\n\nMangoes have bee
n cultivated in India from time immemorial. The poet Kalidasa sang of its\n\npraises. Alexander savou
red its taste, as did the Chinese pilgrim Hieun Tsang. Akbar planted \n100,000 mango trees in Darbhan
ga, known as Lakhi Bagh.\n22. National Tree\n\nThe Banyan Tree (Ficus benghalensis) is the National T
ree of India.\n\nThis huge tree towers over its neighbours and has the widest reaching roots of all k
nown trees, \neasily covering several acres. It sends off new shoots from its roots, so that one tree
 is really a \ntangle of branches, roots, and trunks.\n \n \n\n\n\n\n23. National aquatic animal
\n\nThe Gangetic Dolphin (Platanista gangetica) is the National aquatic animal of India. The Ganges
 \nriver dolphin is primarily found in the Ganges and Brahmaputra Rivers.\nGangatic Dolphin is said t
o represent the purity of the holy Ganga as it can only survive in pure \nand fresh water.\nIt is lis
ted by the IUCN as endangered on their Red List of Threatened Species.\n\n24. National Currency Symbo
al \nstripes running at the top representing the national flag and also the "equal to" sign.\nThe Ind
ian Rupee sign was adopted by the Government of India on 15th July, 2010.\n\nThe symbol of Indian Rup
ee signifies India\'s international identity for money transactions and \neconomic strength.\nThe sym
bol, conceptualised and designed by Udaya Kumar, a post graduate in Design from Indian \nInstitute\no
f Technology Bombay, has been chosen from thousands of concept entries received by the Ministry of\n
\nFinance through an open competition among resident Indian nationals.\n\n25. National Heritage anima
l\n\nThe Indian elephant (Elephas maximus indicus) has been declared as the national heritage animal
by \nthe\ngovernment in order to conserve its dwindling population.\n\n60% of the Asian elephants li
ve in India. There are over 25,000 elephants in the\n\ncountry, including 3,500 in captivity in zoos
 and temples - particularly in southern and \nnorth-eastern parts of the country.\nIndian Elephant ha
s been listed as endangered by IUCN as the population has\n\ndeclined by at least 50% over the last t
hree generations\n\n26. National game\n\n\n\n\n\n\n\n\nThe Ministry of Youth Affairs & Sports
 of India clarified that, officially, the country does not \nhave a national\ngame, no game, includin
g hockey, has been notified as such. \n\ many sources, including the Indian government \ off
icial portal, mention hockey as a \n"National\nGame".\n\nIndia has won eight Olympic gold medals for
hockey. Indian hockey\'s golden period was from 1928-56,\nwhen the Indian hockey team won six succes
sive Olympic gold medals.\n\n4. Languages\n\nIn India there are 22 scheduled languages, 114 other lan
guages, 216 mother tongues, 96 non \nspecified languages\n\nand totally up to 10000 languages spoken
by the people.\n\nClassification\n\nIndian languages have evolved from different stocks and are clos
ely associated with the different \nethnic groups of\n\nIndia. Broadly the Indian languages can be pu
t into six groups: 1) Indo-Aryan, 2) Dravidian, 3) \nSino- Tibetan, 4)\n\nNegroid, S) Austric and 6)
 Others. These languages have interacted on one another through the \ncenturies and\n\nhave produced
 the major linguistic divisions of modern India. The Indo-Aryan and the Dravidian are\nthe dominant\n
\ngroups and together comprises all the major languages of India.\n\n1. Indo-Aryan:\n\nIt is part of
 the Indo-European family of languages, which came to India with the Aryans.\n\nIt is the biggest of
 the language groups in India and accounts for about 74% of the total Indian \npopulation.\n\nIt comp
rises of all the principal languages of northern and western India such as Hindi, Bengali, \nMarath
i, \nGujarati, Punjabi, Sindhi, Rajasthani, Assamese, Oriya, Pahari, Bihari, Kashmiri, Urdu and \nSans
mainly of languages spoken in the Southern \nIndia.\nIt covers about 25% of the Indian population.\nIndia.\nIt
\nProto-Dravidian gave rise to 21 Dravidian Languages. They can be broadly classified into three \ngr
oups:\nNorthern group, Central group, and Southern group of Dravidian languages.\n\
 consists of three languages i.e. Brahui, Malto and Kudukh. Brahui is spoken\nin\n\nBaluchistan, Malt
o spoken in Bengal and Orissa, while Kurukh is spoken in Bengal, Orissa, Bihar and \nMadhya Prades
h.\nThe C rYza/ zxrp consists of eleven languages viz., Gondi, Khond, Kui, Manda, Parji, Gadaba, \nK
olami, \nPengo, Naiki, Kuvi and Telugu. Out of these, only Telugu became a civilized language and the
 rest \nremained tribal languages.\nThe scxa' zzz ¿; consists of seven languages viz., Kannada, Tami
1, Malayalam, Tulu, Kodagu,\nToda\n\nand Kota.\n\nThe major languages of the Dravidian group are: (i)
 Telugu (numerically the biggest of the \nDravidian\nlanguages), (ii) Tamil (oldest and purest langua
ge of the Dravidian family), (iii) Kannada and (iv) \n Malayalam \n \n \
ravidian family).\n\n\n. Sino-Tibetan:\n\nThe Sino-Tibetan or Mongoloid family stretches all ove
r the sub-Himalayan tracts, covering North \nBihar,\nNorth Bengal, Assam up to the north-eastern from
tiers of the country.\n\nThese languages are considered to be older than the Indo-Aryan languages and
 are referred to in the\n\n\n\n\n\n\n\n\n\n\n\nloadest Sanskrit literature as S<a/as.\n\nThe Tibeto-B
urman languages are divided into four broad groups:\n\n{/} 77\' zz. Sikkimese, Bhotia, Balti, Sherp
a, Lahuli and Ladakhin\n{/z} Hsia/ayan.- Kanauri and Limbun\n{/\cdot'i} 7IAr/ z• azzr Abor (Adi), M
iri, Aka, Dafla and Mishmi\n/? xg Maznloziese.- It is again sub-divided into four main sub-groups,
 viz. Kuki-Chin, Mikir, Bodo \nand Naga. Manipuri or Meithi is the most important language of the Kuk
i-Chin sub-group. The Bodo \nsub-group includes such dialects as Bodo, Rajbangsi, Koch, Mech, Rabha,
 Dimasa, Kachari, Chutiya, \nGaro, Haijong and the Tipra (Tirupuri). Mikir has strong affinities to t
he Bodo and is spoken in \nthe Mikir Hills and Parts of Sibsagar district in Assam. The principal lan
guages of the Naga \nsub-group are Angami, Sema, Ao, Lotha, Mao, Konyak, Kabui and Lepcha.\n4. Austri
c:\n\nThe Austric languages of India belong to the Austro-Asiatic sub-family, which are represented b
y\n\n and or Kol Group, spoken in the central, eastern and north-eastern India and
 \nlanguages of the Mon-Khmer group like Khasi and Nicobarese.\nThese are very ancient languages whic
h have been in existence much before the advent of Aryans and\nwere referred in ancient Sanskrit lite
rature as 7I/sazYzs.\n\n most important language of the Austric group is &z \' e//, which is spoke
n by over 5 million \nSanthals\nand is the largest spoken among the Adivasi languages.\n\ndrx\zz?, sp
oken by about a million Mundas, is another important language of this group.\n\n5. Others:\n\nThis gr
oup incudes several Dravidian adivasi languages like Gondi, Oraon or Kurukh, MaI-\nPahariya, Khond\n
\nand Parji which are very distinct and cannot be classified in other groups. Pali and Prakrit\n\n\n
       \n\n\n \n\nPali and Prakrit are the languages that belong to the Middle Indo-Aryan period i.e.
 600 BC-1000 AD.\nPrakrit was\n\nthe Indo-Aryan speech which was in the form of uncultivated popular
 dialects. Prakrit came down to \nus in\n\ninscriptions dating back to 4-3 BC. Practically all over I
ndia, Prakrits were freely used for \ninscriptions almost up to\n\nthe Gupta age.\n\nIn the course of
 time, the Prakrits were transformed into what are known as the Zz razzsa \ndialects, which were\n\n
widely used in popular and folk literature. The various Prakrit dialects described by Prakrit \ngramm
arians are\n\nMaharastri, Sauraseni, Magadhi, Paisaci and Apabhramsa. Pali and Ardha-Magadhi are also
 Prakrits \nand were\n\nused in early Buddhist and Jain literature. The Satavahana rulers were great
 patrons of Prakrit.\n\nThe earliest of the Buddhist literature is in Pali. Some consider Pali as Mag
adhi Prakrit or \nMagadhi- bhasa, while\n\nothers point to a close relationship of Pali with Paisaci
 Prakrit spoken at that time in the \nVindhya region. The\n\nTripitakas; Milindapanha; Petakopadesa a
nd Visuddhimagga are some early works in Pali.\n\nThere is no consensus for a specific time where the
modern north Indian languages such as \nHindustani, \n\nAssamese, Bengali, Gujarati, Marathi, Punjab
i, Rajasthani, Sindhi and Oriya emerged, but AD 1000 is\ncommonly\n\naccepted.\n\nThe Dravidian langu
ages of South India had a history independent of Sanskrit. Though Malayalam and \nTelugu are\n\nDravi
dian in origin, over eighty percent of their lexicon is borrowed from Sanskrit. The Kannada \nand Tam
il\n\nlanguages have lesser Sanskrit and Prakrit influence. The Austroasiatic and Tibeto-Burman langu
was the only language used for official purpose in the British India. In the independent \nIndia, it
 uage. It was also mentioned \nthat over a period of\n\nfifteen years since the commencement of the In
dian Constitution, Hindi will replace English as the \nofficial language.\n\nHowever, the Parliament
 can decide whether to use English as an official language or not.\n\nThe non-Hindi speaking communit
ies across the country protested on the aspect of the change in \nofficial language\nfrom English to
 Hindi. This protest resulted in the enactment of the Official Language Act, 1963.\nAccording to the
\n\nact, Hindi in Devanagari script has been declared the official language of the Union. However, \n
English may also be\n\nused for official purposes even after 1965. English has been given the status
of the 'szrzzsrz az\n\n\nof India. It was decided that either Hindi or English can be used for proce
dures of Parliament. It \nshould be noted that there is no national language of India. Hindi is not a
national language. \nNeither the Constitution of India, nor any Indian law defines any national lang
uage.\nIn the Constitution of India, there is a provision made for each of the Indian states to choos
e \ntheir own official\n\nlanguage for communicating at the state level. The selected languages, whic
h can be used for \nofficial purpose, \n\nhave been listed in the &j;dd/z A7 nsfr/e to the Constitutio
n. At present there are 22 languages in \nthe Eighth\n\nschedule. Initially there were 14 languages.
The Z7'z c /?/zd'?cz\'e/ az/ezx /ezz' ac:Y\' {/992}\nprovided for the\n\ninclusion of & , / x ad,
W?/er/o7 aA7¥jce/?. The 17a QrzsYr/za'?crzz/ az/ezxézezx' act\n{26U3}, added 4\n\nmore languages - Z
              ?, at dz \'a/?. The 22 official languages are:\n1. ASSAMESE - Assam\n\n2. BENGALI - An
daman & Nicobar Islands, Tripura, West Bengal\n\n3. BODO - Assam\n\n4. DOGRI - Jammu and Kashmir\n\n
5. GUJARATI - Dadra and Nagar Haveli, Daman and Diu, Gujarat\n\n
                                                                    and Nicobar Islands, Arunachal Pradesh, Bihar, Chandigarh, Chhattisgarh, the \nnational\n\ncapital t
erritory of Delhi, Haryana, Himachal Pradesh, Jharkhand, Madhya Pradesh, Rajasthan, Uttar \nPradesh a
nd Uttarakhand.\n^7. KANNADA - Karnataka\n^8. KASHMIRI - Jammu and Kashmir\n^9. KONKAN I - Goa, Karn
ataka, Maharashtra\\n\\n10. MAITHILI - Bihar\\n\\n11. MALAYALAM - Andaman and Nicobar Islands, Lakshadwee
p, Kerala\n\n12. MANIPURI (also MEITEI or MEITHEI) - Manipur\n\n13. MARATHI - Dadra & Nagar Haveli ,
Daman and Diu, Goa, Maharashtra\n\n14. NEPALI - Sikkim, West Bengal\n\n15. ODIYA - Odisha\n\n16. PUN
JABI - Chandigarh, Delhi, Haryana, Punjab\n\n17. SANSKRIT - Only in scriptures. Not in usage.\n\n18.
 SANTHALI - Santhal tribals of the Chota Nagpur Plateau (comprising the states of Bihar, \nChattisgar
h,\n\nJharkhand, Orissa)\n\n19. SINDHI - Sindhi community\n\n20. TAMIL - Andaman & Nicobar Islands, P
uducherry, Tamil Nadu.\n\n21. TELUGU - Andaman & Nicobar Islands, Andhra Pradesh\n\n22. URDU - Andhra
 Pradesh, Delhi, Jammu and Kashmir, Uttar Pradesh\n\nHowever the constitution does not specify the of
ficial languages to be used by the states for the \nconduct of their\nofficial functions, and leaves
 each state free to adopt any language used in its territory as its \nofficial language or\n\nlanguag
es. 7 e /azgc j; e zeYad\'zzz'\ Ze cY° liaise /rs/ed\'?zz /W &j; dz/\' z the, and several states \nhav
e\n\nadopted official languages which are not so listed. Examples include Kokborok in Tripura, Mizo i
n \nMizoram, Khasi,\n\nGaro, and Jaintia in Meghalaya, and French in Puducherry.\n\n\n \n \n\n\n
 \n\nClassical language status\n\nIn 2004, the Government of India declared that languages that met c
ertain requirements could be \naccorded the\n\nstatus of a "Classical Language in India".\n\nThe foll
owing criteria were laid down to determine the eligibility of languages to be considered \nfor classi
fication as a\n\n"Classical Language":\n\nHigh antiquity of its early texts/recorded history over a p
eriod of 1500-2000 years\n\nA body of ancient literature/texts, which is considered a valuable herita
ge by generations of \nspeakers\n\nThe literary tradition be original and not borrowed from another s
peech community\nThe classical language and literature being distinct from modern, there may also be
a discontinuity \nbetween the classical language and its later forms or its offshoots.\n\nTamil beca
me the first language in India to attain the status of classical language in 2004. In \n2005,\nSanskr
it, which\n\nalready had special status in Article 351 of the Constitution of India as the primary so
urce \nlanguage for the\n\ndevelopment of the official standard of Hindi, was also declared to be a c
lassical language. \nKannada and Telugu\n\nwere accorded the status in 2008, based on the recommendat
ion of a committee of linguistic experts \nconstituted by\n\nthe Ministry of Culture, Government of I
ndia.\n\n5. Architecture\n\n27. Indus Valley Civilization\n\nThe Indus civilization flourished during
 the Bronze Age i.e. 2500-2000 BC. Extensive excavation \nwork has so far\n\nidentified more than 100
 sites belonging to this civilization. Some of the important sites are \nDholavira (Gujarat),\n\nKali
bangan (Rajasthan), Lothal (Gujarat), Sarkotada (Gujarat), Diamabad (Maharashtra), Alamgirpur \n(U.
P.), \n\nBhagwanpura (Haryana), Banawali (Haryana), Kuntasi, Padri (Gujarat) and Mauda (Jammu). The fi
rst of \in \operatorname{Inits} cities to\operatorname{Inits} cities to\operatorname{Inits} in \operatorname{Inits} cities to\operatorname{Inits} cities to
 1920s in the Punjab province of British India \n(now in\n\nPakistan).\n\nCharacteristic features\n\n
The Indus Valley is one of the world\'s earliest urban civilizations, along with its contemporaries,
 \nMesopotamia and\n\nAncient Egypt. At its peak, the Indus Civilization may have had a population of
well over five \nmillion.\nExtensive ice+\'z /\'a Mgr was the characteristic of this civilization,
which is\n\nevident from the gridiron pattern for the layout of cities, some with fortifications and
 the \nelaborate drainage and water management systems. \nThe grid layout planning of the cities with
 xczzzdz a/ erac/ zrj;dd azg;d\'es is a modern system \nthat was implemented in the cities of this pa
rticular civilization.\nThe houses were built of Ze4ed\'&rc4s. Bricks of fixed sizes, as well as ston
e and wood were also \nused for building.\nBuildings in the lower area are rather monotonous, being m
ainly functional rather than decorative.\n\nThe most imposing of the buildings is the zzea/ Zb/ z c\footnote{\chi}^\;
  e a zoo It is 54.86 metres long and \n32.91\nmetres wide and with 2.43 metres thick outer walls. Th
e Bath had galleries and rooms on all sides.\n\nAnother important structure was the &azzzz cogs\forall \'ew
 comprising of blocks with an overall area of 55 \nx 43\nmetres. The granaries were intelligently con
structed, with strategic air ducts and platforms \ndivided into units.\n28. The Mauryan Period\n\nOth
  than the remnants of Indus valley civilization, the earliest surviving architectural heritage \nin
 India is that of the \n\nMauryans.\n\nInitial period\n\nSome of the monuments and pillars belonging t
o this period are considered as the finest specimens \nof Indian art.\n\n \n \n\n\n\nThe Maury
an architecture was embalmed in timber, for rocks and stones were not as freely in use \nthen. The ar
t of\n\npolishing of wood reached so much perfection during the Mauryan period that master craftsmen
 used \nto make\n\nwood glisten like a mirror.\n\nIn 300 B.C., Chandragupta Maurya constructed a «ons
g\'zz let 14.48 km long and 2.41km wide, along \nthe Ganges\nin Bihar. However, only a couple of tea
k beams have survived from this fort.\n\nAshoka\n\nAshoka was the first Mauryan Emperor who began the
 six axc@/ec/zzze. The stonework of the Ashokan \nPeriod\n\n(3rd century B.C.) was of a highly diver
sified order and comprised of lofty free-standing pillars, \nrailings of the\n\nstupas, lion thrones
 and other colossal figures. While most of the shapes and decorative forms \nemployed were\n\nindigen
ous in origin, some exotic forms show the influence of Greek, Persian and Egyptian cultures.\n\nThe A
shokan period marked the beginning of the Buddhist School of architecture in India. It \nwitnessed th
e\n\nconstruction of many rock-cut caves, pillars, stupas and palaces. A number of cave-shrines \nbel
onging to this period\n\nhave been excavated in the Zb<aZzzr and 7lég\zyzzl //s and /'azo\'< in Bi
har. The caves are are \nsimple in plan\nand are devoid of all interior decorative carvings. They ser
ved as the residences of the monks. \n\nThere are several inscriptions, which indicate that these rock
-cut sanctuaries were constructed by \nEmperor\n\nAshoka for the monks of the @?v?4a sect, who are mo
re closely related to the Jains than to the \nBuddhists.\n\nThe Ashokan rock-edict at Z7 zzd/, near B
hubaneshwar, is considered to be the earliest rock-cut \nsculpture in India.\nIt has a sculpied eleph
ant on the top, which signifies the Emperor\'s conversion to Buddhism after \nhis Kalinga\n\nVlCtOF
\'/.\n\nAshokan Pillars\n\nThe monolithic Ashokan pillars are marvels of architecture and sculpture.
                            These were lofty free\n\n
h pillar was about 15.24 metres high and \n\nweighed about 50 tonnes and was made out of fine sandston
e. They carried declarations from the king\n\nregarding Buddhism or any other topic. The pillars have
 four component parts.\n\i) 7Zr\' s7z\'z/is are always plain and smooth, circular in cross-section,
 slightly tapering upwards \nand always chiselled out of a single piece of stone.\n(ii) 7 e cap:r
\'/'a/s have the shape and appearance of a gently arched bell formed of lotus petals.\n\n(iii) Zoe az
a r are of two types: square and plain and circular and decorated and these are of \ndifferent propor
tions.\n(iv) 72\n' c< Mgr az\n'x is are either seated or standing, always in the round and chiseled
 as a \nsingle piece\nwith the abaci.\n\nThe &zzzz/A @/law is one of the finest pieces of sculpture o
f the Ashokan period erected in 250 BC.\nHere, four lions\n\nare seated back to back. The four lions
 symbolize power, courage, confidence and pride. This Lion\nCapital of\n\nAshoka from Sarnath has bee
n adopted as the National Emblem of India and the wheel "Ashoka Chakra" \n its\n was placed
 onto the centre of the National Flag of India. At present the Column remains in the \nsame place\n\n
where as Lion Capital is at the Sarnath Museum. The Stupas\nStupa is a mound-like structure containin
g Buddhist relics, typically the ashes of deceased, used \nby Buddhists as a\n\nplace of meditation.
Ashoka was responsible for the construction of several stupas, which were \nlarge halls, capped\n\nw
ith domes and bore symbols of the Buddha. The most important ones are located at Bharhut, \nBodhgaya,
 Sanchi, \n\nAmravati and Nagarjunakonda.\n\nBuilt for a variety of reasons, Buddhist stupas are class
ified based on form and function into five \ntypes:\n\n1.72\'/re \&zz/zz - in which the relics or rem
ains of the Buddha, his disciples and lay saints are \\ interred.\\ \n\n\n\n\n\n\n\n2. Object stup
a - in which the items interred are objects belonged to the Buddha or his disciples \nsuch as a\n\
gging bowl or robe, or important Buddhist scriptures.\n\n3. z2zmwz/ora// ze s/'zr - built to commemo
rate events in the lives of Buddha or his disciples.\n\n4. @ ie s/zz,oa - to symbolise aspects of Bu
ddhist theology, for example, Borobuddur is considered \nto be\nthe symbol of "the Three Worlds (dhat
u) and the spiritual stages (bhumi) in a Mahayana \n odhisattva\s character."\n5. I \s'?ze s/zz - co
nstructed \ to \ commemorate \ visits \ or \ to \ gain \ spiritual \ benefits, \ usually \ at \ the \ \nsite \ of \ \nprominent \ st
upas which are regularly visited.\n\nThe shape of the stupar esez \'s /7\'e , crowned and sitting
 in meditation posture on a lion \nthrone. His crown is the top of the spire; his head is the square
at the spire\'s base; his body is \nthe vase shape; his legs are the four steps of the lower terrac
e; and the base is his throne. The \nstupa represent the five purified elements:\nThe square base rep
resents earth\n\nThe hemispherical dome/vase represents water The conical spire represents fire\nThe
 upper lotus parasol and the crescent moon represents air The sun and the dissolving point \nrepresen
ts the element of pace\n\n\n
a No 1 at Sanchi can be \nconsidered\nas the oldest of the stupas.\n\nOriginally built by Asoka, it w
as enlarged in subsequent centuries. An inscription by the ivory \ncarvers of\nVidisha on the souther
n gateway throws light on the transference of building material from \nperishable\nwood\nand ivory to
                               the more durable stone.\n\n
probably like the one at Sanchi, but in later \ncenturies it\nwas transformed from a Hinayana shrine
 to a Mahayana shrine.\n\nAmaravati stupa is different from the Bharhut and Sanchi stupas. It had fre
e-standing columns \nsurmounted\nby lions near the gateways. The dome was covered with sculptured pan
els.\n\nThe stupa had an upper circumambulatory path on the drum as at Sanchi. This path had two \nin
tricately\ncarved railings. The stone is greenish-white limestone of the region.\n\n\nThe Bharhut s
tupa may have been established by the Maurya king Asoka in the 3rd century BCE, but\nmany works of ar
t were apparently added during the Sunga period, with many friezes from the 2nd \ncentury\n\nBCE.\n\n
The stupa (now dismantled and reassembled at Kolkata Museum) contains numerous birth stories of the \n
Buddha\'s previous lives, or Jataka tales.\n\n\nThe Gandhara stupa is a further development of stup
as at Sanchi and Bharhut.\n\nIn Gandhara stupas the base, dome and the hemisphere dome are sculpted.
The stupa tapers\nupward to\n\nform a tower like structure.\n\nThe stupas of Nagarjunakonda in Krish
na valley were very large. At the base there were brick walls\nforming wheel and spokes, which were f
illed with earth. The Maha Chaitya of Nagarjunakonda has a \nbase\n\nin the form of Swastika, which i
s a sun symbol.\n\n\n\ \n \n\n\n \n \29. The Sungas, Kushans and Satavahanas\n\ \nAfter the death
of Ashoka Mauryan dynasty came to an end and the Sungas and Kushans ruled in the \nnorth and\n\nthe
 Satavahanas in the south. These dynasties made advances in art and architecture in areas like \nston
e\n e\n\nconstruction, stone carving, symbolism and beginning of temple (or c/zzr/' a /zz//) and the \nmo
nastery (or v/Sena)\n\nconstructions.\n\nThe period between 2nd century B.C. and 3rd century A.D. mar
ked the beginning of the sculptural \nidiom in Indian\n\nsculpture where the elements of physical for
m were evolving into a more refined, realistic and \nexpressive style.\n\nUnder these dynasties the A
sokan stupas were enlarged and the earlier brick and wood works were\nreplaced with stone-works. The
 Sanchi Stupa was enlarged to nearly twice its size in 150 B.C. and\n\nelaborate gateways were added
 later. The Sungas reconstructed the railings around the Barhut Stupa \nand\n\nbuilt the toranas or t
he gateways.\n\nThe Satavahanas constructed a large number of stupas at Goli, Jaggiahpeta, Bhattiprol
u, Gantasala, \nNagarjunakonda and Amravati.\n\nDuring the Kushan period, the Z of e ze esem\'ed'?zz
 zzzszr /mzrzinstead of symbols.\nBuddha\'s\n\nimage in endless forms and replicas became the princip
al element in Buddhist sculpture during the \nKushan\n\nperiod.\n\nThe Kushans were the pioneers of t
he Gandhara School of Art and a large number of monasteries; \nstupas\n\nand statues were constructed
 during the reign of Kanishka.\n\n30. The Schools of Art\n\nThe Gandhara School of Art (50 B.C. to 50
0 A.D.) \n\nThe Gadhara region extending from Punjab to the borders of Afghanistan was an important ce
ntre of\nMahayana\n\n \n \n\nBuddhism up to the Sth century A.D. The region became famous
 throughout the world since a new \nschool of Indian\n\nsculpture known as the Gandhara School develo
ped during that period. Owing to its strategic \nlocation the\n\nGandhara School imbibed all kinds of
 foreign influences like Persian, Greek, Roman, Saka and \nKushan.\n\nThe Gandhara School of Art is a
lso known as the taeco-bsl W << \' of Art since Greek techniques of \nArt were applied to Buddhist su
bjects. The most important contribution of the Gandhara School of \nArt was the evolution of beautifu
1 images of the Buddha and Bodhisattavas, which were executed in \nblack stone and modelled on identi
cal characters of Graeco-Roman pantheon. Hence it is said, "the \nGandhara artist had the hand of a G
reek but the heart of an Indian."\nThe important characteristics of Gandhara school are: Depiction of
Lord Buddha in the standing or \nseated positions.\nThe seated Buddha is always shown cross-legged i
n the traditional Indian way.\nRich carving, elaborate ornamentation and complex symbolism.\n\nUse of
 key sz\'cz e\n\nThe best specimens of Gandhara art are from Jazz/? and Z7ezz/sz rna stupa at Taxila
and from 7gtz \n:8 near\n\nJalalabad in modern Afghanistan. The tallest rock-cut statue of Lord Budd
ha is also located at Zbx \n\ zt in modern\nAfghanistan.\n\nThe Mathura School of Art\n\nThe Mathura School of Art\n\nThe Mathura
ra School of art flourished at the city of Mathura between 1-3 A.D. and was promoted by \nthe Kushan
s. It established the tradition of transforming Buddhist symbols into human form. The \nimportant cha
racteristics of Mathura school are:\nThe earliest sculptures of Buddha were made keeping the Matsya
 64\'64\' ,oz in mind. They were \ndepicted as strongly built with the right hand raised in protectio
n and the left\n \n \n\n\n \n\hand on the waist.\n\nThe figures produced by this school of art d
o not have moustaches and beards as in the Gandhara \nArt.\nfled 7d / sama:/ sieve mainly used.\n\nHe
re along with the Buddha, the kings, royal family were included in the architecture.\nIt not only pro
duced beautiful images of the Buddha but also of the Jain Tirthankaras\n\nand gods and goddesses of t
he Hindu pantheon.\n\nThe Guptas adopted the Mathura School of Art and further improvised and perfect
ed it.\n\nThe Amravati School of Art\n\nThe Amravati school of Art evolved during Satavahna period. T
his school of art developed at \nAmravati, on the banks of the Krishna River in modern Andhra Prades
h. It is the site for the \nlargest Buddhist stupa of South India. The stupendous stupa could not wit
hstand the ravages of time \nand its ruins are preserved in the London Museum. This school of art had
great influence on art in \nSri Lanka and South-East Asia as products from here were carried to thos
e countries.\nCharacteristic features of Amravati school are:\n\nIn the initial periods, Lord Buddha
 is depicted in the form of "Swastika" mark. This has been \ncarved out on\nthe cushioned seat over a
 throne that is situated under the Bodhi tree.\n\nAt a later stage the Amaravati School depicted Budd
ha in the human form.\n\nThe figures of Amaravati have slim blithe features and are represented in di
fficult poses and \ncurves.\nHowever the scenes are over-crowded\n\n\nThe images of Lord Buddha fro
m Alluru, Dharma Chakra from Lingaraja Palli, Bodhisattvas are some of \nthe finest\n\ninstances of t
he Amaravati School of art and sculpture.\n\n \n\n\n\n\n\1. Gupta period\n\nGupta period witn
essed a great development in the field of architecture. The earlier schools of art \ncontinued in thi
s\n\nperiod as well. In addition a new school of art was developed, called Saranath school. The \ncha
racteristic features of\n\nthis school are:\n\nUsage of cream coloured sand stone Nakedness was missi
ng, more sobre More refined and decorative \nbackground\nHallow effect\n\nThe standing figure of abun
dantly ornamented Tara is one of the best specimens of sculptural art of \nSarnath\n\nSchool.\n\nBuil
ding of new stupas and enlargement of old ones continued in this period. Dhamekh stupa near \nSaranat
h is an\n\nexample.\n\nDevelopment of Temple architecture is one of the greatest achievements of Gupt
as. The temples of \nthe Gupta\n\nperiod brought the new concept of installing statues of Gods in tem
ples, a practice that did not \ntake place earlier.\n\nThere was also move towards the use of stone i
n construction instead of the earlier brick or wood.\n\n32. Temple architecture\nParts of a temple co
mplex\n\nJagati - raised surface, platform or terrace upon which the temple is placed.\nMandapa/manta
pa - pillared outdoor hall or pavilion for public rituals.\nAntarala - a small antichamber or foyer b etween the garbhagriha (sanctum sanctorum) and the \nmandapa, \n \n \n\n\n\nmore typical of nor
th Indian temples.\n\ Mandapa - intermediary space between the \n\ the exterior and the garba
 griha (sanctum sanctorum) or the other mandapas of the temple\nAsthana Mandapa - assembly hall\n\nKa
lyana Mandapa - dedicated to ritual marriage celebration of the Lord with Goddess\nMaha Mandapa - Whe
n there are several mandapas in the temple, it is the biggest and the tallest.\nIt is\n\nused for con
ducting religious discourses.\n\nGarbhagriha - the part in which the idol of the deity in a Hindu tem
ple is installed i.e.Sanctum \nsanctorum.\nThe area around is referred as to the Chuttapalam, which g
enerally includes other deities and the \nmain\n\nboundary wall of the temple. Typically there is als
o a Pradikshna area inside the Grbhagriha and \none outside, where devotees can take Pradakshinas.\nS
torum\nwhere the presiding deity is enshrined is the most prominent and visible part of a Hindu templ
es.\n\nAmalaka - a stone disk, usually with ridges on the rim, that sits atop a temple\'s main tower
 \n(Sikhara).\n\nGopuram - the elaborate gateway-towers of south Indian temples, not to be confused w
ith Shikharas.\n\nUrushringa - An urushringa is a subsidiary Sikhara, lower and narrower, tied agains
t the main \nsikhara.\nThey draw the eye up to the highest point, like a series of hills leading to a
 distant peak.\n\nAt the turn of the first millennium CE two major types of temples existed, the nort
hern or Nagara \nstyle and the\n\nsouthern or Dravida type of temple. They are distinguishable mainly
beehive/curvilinear shaped.\n\nDravida style: The shikhar consists of progressively smaller storeys
of pavilions.\n\nA third style termed Vesara was once common in Karnataka which combined the two sty
les. This may be \nseen in\n\nthe classic Hindu temples of India and Southeast Asia, such as Angkor W
at, Brihadisvara, Khajuraho, \nMukteshvara, and Prambanan.\n\n\n\n\nNagara School\n\nNagara temples
have two distinct features:\n\n(i) In plan, the temple is a square with a number of graduated projec
tions in the middle of each \nside giving a\n\ncruciform shape with a number of re-entrant angles on
 each side.\n\n(ii) In elevation, a Sikhara, i.e., tower gradually inclines inwards in a convex curv
e.\n\nThe projections in the plan are also carried upwards to the top of the Sikhara and, thus, there
 is \nstrong emphasis on vertical lines in elevation.\nThe Nagara style is widely distributed over a
greater part of India, exhibiting distinct varieties \nand ramifications in lines of evolution and e
laboration according to each locality. Examples of \nNagara architecture are:\n(a) Odisha school: 8th
 tO 13t century\nLingaraj temple in Bubaneshwar\n\nSun temple of Kornak (climax of Nagar style)\n\n
(b) Chandela school:\nKandaria Mahadev temple, Kajuraho Typical nature is Erotism\n\n(c) Gujarat unde
r solankis\n\n \n \n\n\n \nModhera sun temple Rajasthna dilwara jain temple\n\nDravida schools\n
\nDravidian style temples consist almost invariably of the four following parts, differing only \nacc
ording to the age in\n\ which they were executed: n\n\ is ca
lled the Vimana. It is always square in plan and \nsurmounted by a pyramidal roof of one or more stor
ies; it contains the cell where the image of the \ngod or his emblem is placed.\n(ii) The porches or
Mantapas, which always cover and precede the door leading to the cell. \n(iii) Gopurams are the princ
ipal features in the quadrangular enclosures that surround the more \nnotable temples.\n(iv) Pillared
halls or Chaultris - used for various purposes, and which are the invariable \naccompaniments of the
se temples.\nBesides these, a temple always contains temple tanks or wells for water (used for sacred
purposes \nor the\n\nconvenience of the priests); dwellings for all grades of the priesthood are att
ached to it, and \nother buildings for\n\nstate or convenience.\n\nExamples: Brihadeshwara temple (Pe
riya kovil) Tanjavur, Temple of gangaikondacholapuram\n\nVesara school\n\nThe Vesara style is also ca
lled as the Badami chalukya style. It has the combined features of both\nNagara and\n\nDravida style.
 The main reason behind the combination is the location of Badami Chalukyas, which \nwas at the\n\nbu
ffer zone between northern Nagar style and southern Dravida style.\n\nThe Vesara style reduces the he
ight of the temple towers even though the numbers of tiers are \nretained. This is accomplished by re
ducing the height of individual tiers.\n\ \n\ \n
hist chaityas are also borrowed as in the Durga temple at \nAihole.\nVirupaksha temple of Pattadakal
 is the finest example of Vesara style. The trend started by the \nChalukyas of Badami was further re
fined by the Rashtrakutas of Manyakheta in Ellora, Chalukyas of \nKalyani in Lakkundi, Dambal, Gadag
 etc. and epitomized by the Hoysala empire. The Hoysala temples \nat Belur, Halebidu and Somnathpura
 are supreme examples of this style. \nThe temples built in the Vesara style are found in other parts
 of India also. They include temples \nat Sirpur, \nBaijnath, Baroli and Amarkantak.\n\n\nNorthern reg
ion Southern region In between. Combination of Dravida and Nagara\nShikhara is curvilinear Shikhara p
yram idal\n\nNo role of pillar Pillar important No tank Tank may be there\nNo enclosure Enclosure and
 gopuram\n\nVimana\n\nEx: Mahadeva Temple, Kajuraho Ex: Brihadeshwara temple,\n\nTanjavur\n\nEx: Viru
paksha temple, Pattadakal\n\n33. Cave architecture\n\nThe earliest man-made caves date back to the 2n
d century BC while the latest date to the 7th \ncentury AD. The\n\nearlier caves were used by Buddhis
t and Jain monks as places of worship and residence. Some \nexamples of this\n\ntype of cave structur
e are z era' as and IY tzras of Buddhists. The great cave at Karle is one such \nexample, where\n\ngr
eat Chaityas and Viharas were excavated. The 7 zr/e cases are big in size and the interior is \nlight
ed up by great\nwindows.\n\n \n\n\n \n\nOther than Buddhist caves many caves of Jains and Hind
us were also escavated. Some of the famous \nand\n\nprominent caves are at Nashik, Kanheri, Gaya (Bar
abar Hills), Bhaja, Nagarjunikonda, Badami, \nElephanta and\n\nEllora.\n\nAjanta Caves\n\nThe cave te
mples of Ajanta are situated north of Aurangabad, Maharashtra. These caves were \ndiscovered by the B
ritish officers in 1819 AD. The thirty temples at Ajanta are set into the rocky \nsides of a crescent
 shaped gorge in the / a&? //s of the Sahyadri ranges. At the head of the \ngorge is a natural pool
which is fed by a waterfall. In The earlier monuments include both cW// a W/is and zmasfer/es. These
\ndate from the 2nd tO 1st centuries B.C. The excavations once again revived during the reign of the
 \nVakataka ruler Harishena during Sth century.\nThe sculptures contain an impressive array of votive
 figures, accessory figures, narrative episodes \nand\ndecorative motifs.\n\nThe series of paintings
 is unparalleled in the history of Indian art, both for the wide range of\nsubjects and\n\nthe mediu
m.\nThe caves depict a large number of incidents from the life of the Buddha (Jataka Tales). Cave \nn
umber one contains wall frescos that include two great Bodhisattvas, Padmapani and\n\nAvalokiteshvar
a. Other wonderful paintings in Ajanta are the flying apsara, dying princess and \nBuddha in\n\npreac
hing mode.\n\nEllora Caves\n\nEllora is located at 30 km from the city of Aurangabad, Maharashtra. El
lora has 34 caves that are \ncarved into the\n\nsides of a basaltic hill. The caves at Ellora contain
 some of the finest specimens of cave-temple \narchitecture and \n\n\n \n \n\n\n\nexquisitely a
dorned interiors, built by the Rashtrakuta rulers. Ellora represents the epitome of \nIndian rock-cut
\n\narchitecture.\n\nThe 12 Buddhist caves, 17 Hindu caves, and 5 Jain caves, \n\nbuilt in proximity,
 demonstrate the religious harmony prevalent during this period of Indian \nhistory.\nThe nobility, s
erenity and grace of Buddha are visible in the Buddhist caves of Ellora.\nEllora caves also contain i
mages of Vishwakarma, the patron saint of Indian craftsmen.\nThe Kailasha temple in Cave 16 is indeed
 an architectural\n\nwonder, the entire structure having been carved out of a monolith.\nBhimbetaka C
aves\n\nBhimbetka is located in the Raisen District of Madhya Pradesh about 45 km to the southeast of
 \nBhopal.\n\nBhimbetaka, discovered in 1958 by V.S. Wakanker, is the biggest prehistoric art deposit
ory in \nIndia.\nAtop the hill a\n\nlarge number of rock-shelters have been discovered, of which more
 than 130 contain paintings.\nExcavations in some of the rock-shelters revealed history of continuous
 habitation from early stone \nage (about 10000 years) to the end of stone age (c. 10,000 to 2,000 ye
ars) as seen from \nartificially made stone tools and implements like hand-axes, cleavers, scrappers
 and knives.\nNeolithic tools like points, trapezes and lunates made of chert and chalcedony, besides
 stone \nquerns and grinders, decorated bone objects, pieces of ochre and human burials were also fou
\label{lem:normalize} \verb| nd \nere. \nElephanta Caves \n\n\n\n \n \n\n\nElephanta Caves are a network of sculpted continuous contin
aves located on Elephanta Island in Mumbai Harbour. \nThe island,\n\nlocated on an arm of the Arabian
 Sea, consists of two groups of caves: the first is a large group \nof five Hindu caves,\n\nthe secon
d, a smaller group of two Buddhist caves.\n\nThe Hindu caves contain rock cut stone sculptures, repre
senting the Shaiva Hindu sect, dedicated to \nthe\ngod Shiva. The caves are hewn from solid basalt ro
ck.\n\nThe 6th century Shiva temple in the Elephanta caves is one of the most exquisitely carved temp
les \nin India. The central attraction here is a twenty-foot high bust of the deity in three-headed f
orm. \nHis image symbolizes the fierce, feminine and meditative aspects of the great ascetic and the
 three \nheads represent Lord Shiva as Aghori, Ardhanarishvara and Mahayogi.\nAghori is the aggressiv
e form of Shiva where he is intent on destruction. \n\nArdhanarishvara depicts Lord Shiva as half-man/
half-woman signifying the essential unity of the \nsexes. The Mahayogi posture symbolises the meditat
ive aspect.\nAll the caves were also originally painted in the past, but now only traces remain.\n\nM
ahakali Caves\n\nThese are rock-cut Buddhist caves situated in the Udayagiri hills, about 6.5km from
Mumbai. These \nwere\n\nexcavated during 200 BC to 600 AD and are now in ruins. They comprise of 4 c
aves on the \nsoutheastern face and\n\n15 caves on the northwestern face. Cave 9 is the chief cave an
d is the oldest and consists of a \nstupa and figures of\n\nLord Buddha.\n\n\nJogeshwar and Kanheri C
aves\n\nLocated in the western suburbs of Bombay, it is second largest known cave after the Kailasa c
ave in\nEllora and\nhouses a Brahmanical temple dating back to the 6th century AD.\n\n
 \n\nExcavated between the 1st and 2nd centuries, the Kanheri is a 109-cave complex located near \nBo
rivili National\n\nPark in Bombay. The Kanheri caves contain illustrations from Hinayana and Mahayana
Buddhism and \nshow\n\ncarvings dating back to 200 BC. Karla and Bhaja Caves\nAbout 50-60 kms away f
rom Pune, these are rock-cut Buddhist caves dating back to the 1st and 2nd \ncenturies BC.\n\nThe cav
es consist of several viharas and chaityas.\n\n34. The Indo-Islamic Architecture\n\nIndian architectu
re took new shape with the advent of Islamic rule in India towards the end of the \n12th\ncentury A
D.\n\nNew elements were introduced into the Indian architecture are: use of shapes (instead of natura
1 \nforms)\ninscriptional art using decorative lettering or ca/// a\ninlay decoration and use of colo
ured marble, painted plaster and brilliantly glazed tiles Trabeate \norder was replaced by arcuate ar
chitecture i.e. an azc/z cKzm\' was adopted as a\nmethod of\n\nbridging a space. Shikara was replace
d by Dome Concept of fzzzr was introduced for the first time\ncementing agent in the form of alas for
 the first time in the construction of buildings in India\n\nuse of certain scientific and mechanical
 formulae which helped not only in obtaining greater \nstrength and\nstability of the construction ma
terials but also provided greater flexibility to the architects and \nbuilders\n\nThis amalgamation o
f the Indian and the Islamic elements led to the emergence of a new style of \n
ues\n\n mosque or masjid is a representation of Muslim art in its simplest form. The mosque is \n
asically an open\n\n\n\n\n\ncourtyard surrounded by a pillared verandah, crowned off with
 a dome.\n\nA zsha\mathbb{Z}t indicates the direction of the z;z\'\mathbb{Z}\'a for prayer\n\nTowards the right of the
mihrab stands the zz zzdar or pulpit from where the Imam presides over the \nproceedings.\nAn elevat
ed platform, usually a fzzare/ from where the Faithful are summoned to attend the\nprayers is an\n\ni
nvariable part of a mosque.\n\nLarge mosques where the faithful assemble for the Friday prayers are c
alled the haze Eds/?zdz.\n\nTombs\n\nThe tomb or zza$de<a introduced an entirely new architectural co
ncept. While the masjid was mainly \nknown for its\nsimplicity, a tomb could range from being a simpl
e affair (Aurangazeb\'s grave) to an awesome \nstructure enveloped\n\nin grandeur (Taj Mahal).\n\nThe
 tomb usually consists of solitary compartment or tomb chamber known as the 7dzr<ad in whose \ncentre
\nis the cenotaph or zaz? z This entire structure is covered with an elaborate dome\n\nIn the undergr
ound chamber lies the mortuary or the z/sz;dzzza, in which the corpse is buried in a \ngrave or\nqabr
\n\nNormally the whole tomb complex or Razia is surrounded by an enclosure The tomb of a Muslim saint
 \nis called a z\rightarrow\rightarrow\nis called a z\rightarrow\rightarrow\rightarrow\nis called a z\rightarrow\rightarrow\nis called a z\rightarrow\nis calle
Holy Koran and a great\namount of time was spent in carving out minute details on walls, ceilings, p
illars and domes\n\n35. Delhi Sultanate\nThe Delhi or the Imperial Style of Indo-Islamic architecture
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flourished between 1191-1557 AD and \ncovered Muslim\n\ndynasties viz., Slave (1191-1246), Khilji (1 290-1320), Tughlaq (1320-1413), Sayyid (1414-1444) and\nLodi (1451-\n\n\n\n\n\n\n\n\n\n\1557).\n\nSlave dynasty\n\nThis period marks the period of beginning of Indo — Islamic architecture. During this period mainly \nexisting buildings\n\nwere converted.\nThe earliest construction work was began by Qut

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ubuddin Aibak, who started erecting monumental \nbuildings of stone on Qila Rai Pithora, the first of
 the seven historical\n\ncities of Delhi.\n\nThe Qutb Mosque is one such building. Named as the zg an
ew'- zd\'-is/azzz de/?o', it is considered \nas the earliest mosque in India.\nQutub-ud-din Aibak als
o started the construction of Qd'zz6 f'zYz < in 1192 (which was\n\neventually completed by Iltutmish
 in 1230). Built to commemorate the entry of Islam it was \nessentially a victory tower. The diameter
of the Qutub Minar is 14.32m at the base and about 2.75m \nat the top. It measures a height of 72.5m
 and contains a spiral staircase of 379 steps.\nShamsuddin Iltutmish extended the Quwwat-ul-Islam Mas
jid and built the tomb of his son Nasiruddin\nMohammed, which is locally known as the Wz' z zrr.\n\n
He also started his own tomb (///z/f'zz/s z\'s 7*crz) located in the Qutub Minar complex in 1235 \nA
D.\n\nThe /'crzfz W ZB/Zazz constructed in 1280 AD represents the first true arch built in India, whi
ch \nis produced by following the scientific system originally formulated by the Roman engineers.\nKh
ilji dynasty\n\nThe real development of Indo-islamic architecture occurred during this period. 7Zo'ss
zzdr/ was \nwidely used\nand the influence of "W/zrJ' /'<az //crz can be seen here.\n\nAllauddin Kh
ilji established the second city of Delhi at Siri and built the &zr\n\n\n\nHe also built the far Zbz
rance gateway to the mosque at the Qutub complex, marks the \nevolution of another innovative feature
 in the Indo-Islamic architecture. \nThe larval 7 zzzzz Eds/?d' near Nizamuddin in Delhi and the Mia E
ds/ñd' in Bharatpur in Rajasthan \nwere also built during this period.\nTughlaq dynasty\n\nThe rulers
of the Tughlaq Dynasty also undertook considerable construction activities, including \nbuilding thr
ee of\n\nthe seven ancient cities of Del hi. Use of zZey sazzd \'e can be seen during this period. T
he \narchitecture was\n\nbaussed strezg\{\'\' not on the beauty. Hence zz/ z/zmo\'ecora/'/crz is seen he
re. & zgr its// is \nanother\ncharacteristic feature of Tuglaq architecture.\n\nGhiyasuddin Tughlaq
built T a<fiz ad the third city of Delhi, in 1321-23 AD.\\nThe Tczz c\\Y^{\circ} yas n T aq is an irregu
lar pentagon in its exterior plan and its design is of the \npointed or "Tartar" shape and is crowned
by a finial resembling the kalasa and amla of a Hindu \ntemple.\n\nDelhi\'s fourth city Ja/ezy:az\f{z}/
z was built by Mohammad-bin-Tughlaq in mid-14th century.\n\nFeroz Shah Tughlaq was undoubtedly the gr
eatest builder among all the rulers of the Tughlaq \ndynasty. He built 7 zrazaZe@ Delhi\'s fifth cit
y, in 1354 AD. The famous 77<zzz A 7 \\'/a c\\revrestringtriant' \nis the only remnant of its past\nglory. He is
 also credited with founding the fortified cities of Jaunpur, \n\nFathabad and Hissar.\n\nHis construc
tion works were of a unique simple style characterised by the use of inexpensive \nmaterials.\nIt was
 only Feroze Shah Tughlaq who took up large-scale restoration works and repaired hundreds\nof\n\nmonu
ments, including the Qutub Minar which was damaged by lightening in 1369 AD.\n\n
yyid and Lodi dynasty\n\nIn the 14th century under the Timurid rulers, Islamic architecture underwent
a change. The narrow \nhorseshoe arch\n\nwas replaced by the laze\' azcb, an idea imported directly
from Persia. They used wooden beams as \nsupports, and\neventually the four-centred arch minus the b
eam support came into vogue. \n\nDuring the Sawid and the Lodi Dynasties, mainly the constructions of
 tombs were continued. More \nthan fifty tombs\n\nof different sizes were constructed.\n\nThe Lodis i
ntroduced the concept of otzrZz\'e zXzses built one upon the other, leaving some space in \nbetwee
n.\nTwo different types of tombs with octagonal and square plans respectively began to be constructe
d.\nThe Tombs of Mubarak Sayyid, Muhammad Sayyid and Sikander Lodi are all of the octagonal type.\nTh
e square tombs are represented by such monuments as the Bara Khan Ka Gumbad, Chota Khan Ka \nGumbad,
Bara Gumbad.\nThe Tomb of Isa Khan, the Tomb of Adham Khan, Moth ki Masjid, Jamala Masjid and the Qi
la-i- Kuhna\nMasjid belong to the final phase of the Delhi style of architecture.\n\n36. Provincial S
tyle of Architecture\n\nThe Provincial Style of Architecture encompasses the architectural trends and
developments noticed \nin different\n\nprovincial capitals in India. Bengal, Malwa, Kashmir, Jaunpu
r, Bijapur are some of the important \nprovincial schools\n\nexisted during this time. Along with the
 Indo-Islamic style of architecture these provincial \nschools possessed certain\nspecial characteris
tics:\n\nBengal school Use of bricks\n \n \n\n\n \n\nUse of black marble\n\nEx: Tantipara Masjid,
Chamkatti Masjid, Lotan Masjid Malwa schools\nAbsence of minar in mosque\nSome European influence ca
n also be seen in the later phase Ex: Mandu fort, Jahaj mahal\n\nKashmir school\n\nWooden architectur
e. The log construction using deodar trees for the construction of wooden bridges\ncalled 4azdz/s or
 the wooden shrines called z?aza/s are the best illustrations of wooden \narchitecture of\nKashmir.\n
\nBuddhist influence can also be seen\n\nEx: The mosque of Shah Hamdan in Srinagar, Jami Masj id at S
rinagar\n\nJaunpur school\n\nAbsence of minars\n\nEx: Atala Masjid, Khalis Mukhlis Masj id Deccan sch
ool\ndistinct originality and independence of style\n\nunique architectural style which is a mixture
 of Persian, Pathan and Hindu forms\n\nEx: Gulbarga Fort, Bidar Fort, Charminar, Mecca Masjid of Hyde
rabad, Golconda fort Bijapur school\ndevelopment of the dome reached its acme Ceiling without support
\nEx: Gol Gumbaz built by Mohammad Adil Shah (largest masonry dome in the world), Ibrahim Roza\n\n
     \n\n\n \n\n37. Mughal architecture\n\nThe Mughal rulers were visionaries and their own personal
ities reflected in the all-round \ndevelopment of various\n\narts, crafts, music, building and archit
ecture. The Mughal dynasty was established with the \ncrushing victory of\n\nBabar at Panipat in 1526
AD.\n\nBabar\n\nDuring his short five-year reign, Babar took considerable interest in erecting build
ings, though \nfew have\nsurvived.\n\nThe mosque at 7BZxd\'? Wj;dz at Panipat and the haz\ Eds/?o'at
 Sambhal near Delhi, both constructed \nin\n1526, are the surviving monuments of Babar.\n\nHumayun\n
\nBabar\'s son Humayun laid the foundation of a city called ZZz/<zzxA ("refuge of the faithful") at
 \nthe Purana\nQila in Delhi but the city could not be completed.\n\nHumayun\'s tomb which was design
ed in 1564 by his widow Haji Begum, was the real\n\nbeginning of Mughal architecture in India. The im
portant characteristics of Humayun\'s tomb are:\n/2zarZzzj;dz style\n\nUse of red\' sazzdd\'e\n\nUse
 of round - bulb like dome\n\ndesign of the Taj Mahal was modelled on this tomb\n\nAkbar\n\nArchitect
ure flourished during the reign of Akbar. The chief feature of the architecture of Akbar\'s \ntime wa
s\nthe use of red\'sazxdz/ .\n\nThe domes were of the "Lodi" type, while the pillar shafts were many
st major building projects was the construction of a huge ml a/ a. Creation of an \nentirely new ca
pital city at /\'/ @6z/. The buildings at Fatehpur\n\nSikri blended both Islamic and Hindu elements
 in their architectural style.\nThe Z d\'adZB\'<uza, the 73zwA d\'7 z/ and the ZB\'z cY^{\circ} &/eezrz si
r are the most imposing of all the \nbuildings of Fatehpur Sikri.\n\nJahangir\n\nJahangir concentrate
d more on painting and other forms of art than on building and architecture.\nHowever,\n\nsome note-w
orthy monuments of his time include AZax's Tcxz at R"/ra a near Agra.\n\nSome of the important featu
res of Jahangir\'s architecture are:\n\nPersian style, covered with enameled tiles Usage of marbles a
nd precious gems\nUsage of white marble and covered in pietra dura mosaic\n\nJahangir is the central
 figure in the development of the Mughal gardens. The most famous of his \ngardens is the /ñz 2Bj;d
z on the banks of Lake Dal in Kashmir.\n£I\'i"nad z/cfi u/a's Tzx\t is another important monument bui
It during this period. It\n\nwas commissioned by Nur Jahan, the wife of Jahangir, for her father Mirz
a Ghiyas Beg, who had been \ngiven the title of I'timad-ud-DauIah (pillar of the state). Mirza Ghiyas
 Beg was also the \ngrandfather of Mumtaz Mahal. The monument, also called as "Jewel box", was built
 in White marble.\nThe JaW <'s P6rzé at Shadera near Lahore, built by his wife Nur Mahal, is another
 outstanding \narchitectural production of this time.\nShah jahan\n\nThe Mughal architecture reached
 its climax during the reign of Shah jahan. The single most \nimportant architectural\n\n\
\n\n\ in higher was the substitution of marble for the red sandstone. In he demolished the austere sa
ndstone structures of Akbar in the Red Fort and replaced them with \nmarble\nbuildings such as the Z
Z/tszz-?-hand the ZZisszz-/-7d\'zas.\n\nIn 1638 he began to lay the city of a/zzzYzZao' beside the
 river Jamuna.\n\nThe / w\' / a/ ZZ\'/1 represents the pinnacle of centuries of experience in the co
nstruction of \npalaceforts.\n\nOutside the fort, he built the has Eds/r@ the largest mosque in Indi
a.\n\nHe built the had Eds/?& a/ a in 1648 in honour of his daughter Jahanara Begum.\n\nMore than al
l these fine architectures, it is for building the T " mls/at Agra, he was n embered often. It w
as built as a memorial to his beloved wife Mumtaz Mahal. It is considered as \nthe finest example of
Mughal architecture, a style that combines elements from Islamic, Persian, \nOttoman Turkish and Ind
ian architectural styles.\nSome of the important features of Taj mahal are: Use of white marble\nMore
 decoration Massive size\nUse of char bagh style\nUse of pietra dura technique Tomb building at its c
limax\n\nAurangazeb\n\nThe architectural projects of Aurangazeb\'s reign are represented by the &@-4/
- d\'$ aha, the tomb\nof\n\nAurangzeb\'s wife Begum Rabia Durani, which is a poor replica of the famo
us Taj Mahal and is also \ncalled as Taj mahal of South India.\nAfter the death of Aurangazeb, the Mu
ghal architecture started declining. Aurangazeb\'s daughters\n\n\ n\ \n\n\n\n\ncontributed in a
 small way in carrying forward the Mughal trend of architecture. Zinat-unnisa Begum \nbuilt\n\nthe Jz
zz/-zr/-Eds/?# at Daryaganj in Old Delhi.\n\nThe only significant monument built in the post-Aurangaz
eb time in Delhi was the \&/z¥z< Jz«g"s\n7*\n\nbuilt in 1753 by Mirza Mansoor Khan.\n\n38. Colonial Ar
chitecture\n\nEuropean colonists brought with them to India concepts of their "world view" and a whol
e baggage of \nthe history of\n\nEuropean architecture: Neo-Classical, Romanesque, Gothic and Renaiss
ance. The initial structures \nwere utilitarian\n\nwarehouses and walled trading posts, giving way to
 fortified towns along the coastline.\n\nPortuguese\n\nThe Portuguese adapted to India the climatical
ly appropriate /Z \' azz galleried patio house and the\nBaroque\n\nchurches of Goa.\n\n2iY\'ia/ azz7
\'Ar7z zz/° e,o'?zrz of Goa were built in the typical Portuguese-Gothic style.\n
rzc/z at Cochin, built by the Portuguese in 1510, is believed to be the first \nchurch built\nby the
Europeans in India.\n\nThe Portuguese also built the /zzr/cY^{\circ}/2wYe//a z \rightarrow \text{`}' zxYz near Mumbai and and the sum of 
 aid out in squares and canals and also in \nTranquebar\nand Serampore.\n\nFrench\n\nThe French gave a
 distinct urban design to its settlement in Pondicherry by applying the \nzgzr/esrazz\n\n and c
lassical architectural patterns.\n \n \n\n\n \n\nThe Church of Sacred Heart of Jesus (Eglise De S
acre Coeur De Jesus), the Eglise de Notre Dame de\nAnges and the Eglise de Notre Dame de Lourdes at P
ondicherry have a distinct French influence.\n\nBritish\n\nIt was the British who left a lasting impa
itecture as a symbol of power. British started a new hybrid style of \narchitecture called /xz>tz\n\n
- Wraceza^\circc sly/e or / - Q4^\circc sly/e. It was a combination of Indian, Islamic and European \narchite
ctures.\n\nThe first buildings were factories but later courts, schools, municipal halls and dak bung
alows \ncame up, which were ordinary structures, built by garrison engineers.\nA deeper concern with
 architecture was exhibited in churches and other public\n\nbuildings. The Church of St. John at Calc
utta built in 1787, St. Mary\'s Church in Fort St. George \nin Chennai are some of the examples.\nMos
t of the buildings were adaptations of the buildings designed by leading\n\nBritish architects in Lon
don and other places. The Indo-Gothic architecture flourished in different \nparts of India under the
British.\nSome of the important architecture are: Gateway of India - Mumbai, Chepak palace - Chenna
i,\nLakshmi\n\nvilas palace - Baroda, Victoria memorial - Kolkata\n\nThe British built New Delhi as a
 systematically planned city after it was made the capital in 1911. \n&z\n\n\nZzd' ezzr was made resp
onsible for the overall plan of Delhi. He was specifically directed to \n"harmonise externally\nwith
 the traditions of Indian art".\n\nThe Western architecture with Oriental motif was realised with cha
jjas,\n\njalis and chhattris, as stylistic devices in the Viceroy\'s House (Rashtrapati Bhawan).\n\n
         \n\n\n\nHerbert Baker added the imposing buildings of the South Block and the North Bloc
k, which flank the \nRashtrapati Bhawan.\nAnother Englishman called Robert Tor Tussell built the Conn
aught Place and the Eastern and Western \nCourts.\nSt Martin\'s Garrison Church marks the culmination
of the British architectural ventures in India. \nThe\n\nChurch is a huge monolith with a high squar
e tower and deeply sunken window ledges reminiscent of \nDutch and German architecture.\n6. Painting
\n\nClassification of Indian Paintings\n\nIndian Paintings can be broadly classified as the mural pai
ntings and miniature painting. \n\nla/s are huge works executed on the walls of solid structures, as i
n the Ajanta Caves and the \nKailashnath temple. They are also called as wall paintings.\n/\'la/ne pa
intings are executed on a very small scale on perishable material such as paper and\ncloth.\n\nIndian
paintings provide an aesthetic continuum that extends from the early civilization to the \npresent d
ay. From\n\nbeing essentially religious in purpose in the beginning, Indian painting has evolved over
the years \nto become a\n\nfusion of various cultures and traditions. The Indian painting was expose
d to Greco-Roman as well \nas Iranian and\n\nChinese influences. Cave paintings in different parts of
 India bear testimony to these influences \nand a\ncontinuous\n\nevolution of new idioms is eviden
t.\n\n39. Mural painting\n\nAjanta Caves\n\nThe Ajanta Caves carved out of volcanic rock in the Mahar
ashtra Plateau, situated near Aurangabad \nin Maharashtra.\nInside many of the caves are frescoes.\n
\nFrescoes are paintings which are done on wet plaster in which colours become\n\n
                                                                                       \n \n\n\n \n\n
fixed as the plaster dries.\n\ are found on the walls and ceilings at Ajanta.\n\ paintings r
eflect different phases of Indian culture from buddha\'s birth to his mahaparinirvana \nin the 8th ce
ntury AD.\nNatural colours like white, green, brown, yellow, black, and a wonderful colour of blue is
 found.\nThe human & animal forms show a variety of graceful poses. Various methods were used to crea
te the \nillusion of depth.\nThey depict themes of court life, feasting, processions, men and women a
t work, festivals and \nvarious natural scenes including animals, birds and flowers.\nThe place was n
ot far off from the ancient trade routes & attracted traders & pilgrims through whom \nthe\nAjanta ar
t style diffused as far as China & Japan. Bagh Caves\nDhar district in Madhya Pradesh Buddhist in ins
piration\nPaintings are both secular and religious Influenced by Ajanta style of paintings\nMost beau
tiful one is that of Avalokiteshvara Padmapani\n\nStrong resemblance to the frescoes of Sigiriya in S
ri Lanka.\n\nJain Caves\n\nJain cave temple complex in pudukottai district of tamil nadu Contains rem
nants of exquisite \nfrescoes from 7th century Severely damaged due to vandalism\nDetailed pictures o
                                                                            \n \n \n \n \n
f elephants, buffaloes, fish, geese, jains gathering lotuses from a\n\n
ncing girls\n\nConsidered to be some of the best frescoes of medieval India next to frescoes of Ajant
a Caves and \nBagh Caves.\n\n\n\n\n\n\n\nPepakshi Painting\n\nAnantapur district in Andhra Pradesh be
autiful paintings of Vijayanagar period\nprovides glimpses of contemporary dress like tall headwear
 (Kulavi), colored and embroidered sarees \nof both men and women in the paintings\nEarth tones and c
omplete absence of blue color in their painting\n\nCostumes are outlined in black\n\n40. Miniature pa
inting\n\nThe miniatures, as the name indicates were small works, which were made on perishable mater
ial & \nhence no\n\ndefinite proof of their birth & development can be traced. The Pala School\nThe P
ala School of painting produced some of the earliest examples of\n\nminiature painting in India. This
 school of painting dates back to 7<h tO 11th century.\nIt was executed under the Palas of Bengal in
 the eastern India. This period witnessed the last \ngreat phase of Buddhism and of the Buddhist art
 in India.\nThe Pala painting is characterised by sinuous line and subdued tones of colour.\n\nIt is
 a naturalistic style which resembles the ideal forms of contemporary bronze and stone \nsculpture, a
             \n\n\n\nreflects some feeling of the classical art of Ajanta. Here mostly the Palm 1
eaf and paper were \nused.\nThe Western Indian School (12th IO 16a century AD)\n\nThe Western Indian
 style of painting prevailed in the region comprising Gujarat, Rajasthan and \nMalwa.\nThe motivating
 force for the artistic activity in Western India was Jainism.\n\nThe illustrations on these manuscri
pts are in a style of vigorous distortion. One\n\nfinds in this style an exaggeration of certain phys
ical traits like the eyes and hips are enlarged. \nFigures are flat, with angularity of features and t
he further eye protruding into space. This is an \nart of primitive vitality, vigorous line and force
ful colours.\nFrom about 1100 to 1400 A.D., palm-leaf was used for the manuscripts and later on paper
 was \nintroduced\nfor the purpose.\nNnThe Mughal School (1560-1800 A.D) \nNnThe Mughal emperors intro
duced their own style of painting with Persian inspiration and added new\nthemes, colours and forms.
 Court scenes were depicted in grandeur. The background was usually hilly\n\nlandscapes. Flowers and
animals were also vastly depicted.\n\nThe Mughal paintings are characterized by their subtleness and
naturalism and often depict \nhistorical\nevents or court life.\n\nAkbar:\n\nAkbar\'s attitude led t
o a conscious synthesis of Hindu idioms and Indian aesthetics with the \nIslamic cult and elements of
 imperial Safavid Iran.\nIllustrative serialisation of texts like Ramayana, Tutinama, Akbarnama etc w
as the mode\n\n \n \n\n\n in \n\nof painting of this phase.\n\nPortraiture was a rarity and female p
ortraits yet greater. Well packed composition, well\n\nproportioned physiognomy and beautifully round
ed faces, depiction of motion and a highly populated \ncanvas characterised the art style of this ear
ly phase.\nJahangir:\n\nThe art of post-Akbar era did not have the illustrative thrust. The earlier b
oldness was\n\nreplaced by a touch of softness. The earlier crowded canvas had now a lot of breathing
 space.\nJahangir\'s poetic genius endowed with fine imagery and lyricism reflected in the art of his
 era.\nPortraits of birds and animals in this era are timeless world classics.\n\nHis interaction wit
h European world brought the European technique of shading and producing \nthreedimensional\neffects
 to Indian painting.\n\nShah jahan:\n\nShahjahan continued Mughals\' art cult, though with lesser thr
ust. Romantic in temperament, \nShahjahan, little liked violence and ugliness.\nPortraits and random
 themes like durbar scenes, processions, festivals, scenes of outings etc were \nreferred.\nAurangze
b:\n\nAurangzeb being a conservative Muslim had no place for art in his court.\n\nAfter he died sever
al Mughal governors and Rajput state acclaimed sovereignty.\n\nPainters of the Mughal court sought re
fuge in these states. They carried with them the Mughal art- \nstyle\nwhich was amalgamated with the
 taste and likings of their new patrons and local elements.\n\n\n\n\n\n\n\n\n\n\nThis amalgamation
 created a new art-style widely known as Om/via/ d g sz/. Awadh became the\nforemost seat of the Prov
incial Mughal art.\n\nRajput Paintings\n\nThe Rajput paintings flourished under the patronage of the
 Hindu Rajput rulers of Rajputana and \nPunjab\nHimalayas during the period 1500 AD to the middle of
 the 19th century.\n\nRajput painting was initially known for its use of a limited range of color, sh
allow space, \ndecorative\n\nbrilliance and mythic subject matter. Later, the Mughal influences were
 absorbed into Rajput art in \nvarying\n\ndegrees, due to changes in the patronage, the movement of a
rtists and political factors.\n\nThe Rajput paintings can be put under two broad groups: the Rajastha
ni style and the Pahari style.\n\n1. Rajasthani style\n\nRajasthani paintings are those works that ha
ve been executed in\n\nRajputana, from Bikaner to the border of Gujarat and from Jodhpur to Gwalior a
nd Ujjain.\nThe themes of the paintings were mostly xe//p\'cxxs azY:/ he szz@ecz's,\n\nbased on Lord
Rama and Lord Krishna. Court scenes were depicted as also royal portraits.\nZ2 \'d' zzd'/?zzzs aA&
r//?az \' cz\\' s are characteristic of the Rajasthani paintings.\nThe romance of Padmavati, penned
by the poet Malik Muhammad Jaisi, provided a common\ntheme to\n\nthe Rajput paintings. Illustrations
 of Mahabharata, Bana Bhatta\'s Kadambari, the Panchatantra were \npainted.\nThe Rajput painting deve
loped individual styles in Bundi, Kota, Jaipur, Jodhpur and Kishangarh.\n\n2. Pahari Style\n\nVarious
 schools of miniature painting collectively called Pahari, flourished\n\n \n \n\n\n\n\nbetween t
he 17th and 19th centuries in the sub-Himalayan hilly states towards the end of the Mughal \nrule in
 India. These areas were ruled by the Rajput kings and chieftains.\nWith the infusion of new ideas an
d techniques these schools attained a\n\nlevel of maturity and sophistication, which made them worthy
 successors of the Mughal tradition.\nThis art dwelt largely on the /'7 ezies azz:/ sets from literat
ure and mythology. Love is the \ninspiration and the main pre-occupation of the Pahari School symboli
zed by E?s7zzz azz:/\'7Bz z.\nA typical Pahari composition consists of several figures skillfully gro
uped and full of movement, \nand\n\neach is distinctive in terms of clothing, hairstyle and even pigm
entation, which may be blue, \nwhite, pink\n\nor grey.\n\nIn 1690, ZBSA?, a hill-state on the banks o
f Ravi, was the first to initiate the art of the \nhill-region\nby\n\nillustrating literary classics
 like Rasa Manjari, Ramayana, Gita Govinda. Other centres like \nChamba, Kangra, Srinagar etc develop
ed later.\nThe Himalayan perspective and moderately statured alluring men and women with round faces
 and\nsmall but deep eyes, set below a semi-circular forehead impart to Pahari art its unity and \ndi
stinction.\n\nDeccani School\n\nDeccani painting denotes broadly the miniature painting from the 16th
 Century to the 19th\n\nCentury at Bijapur, Ahmadnagar, Golkonda and Hyderabad, the former states tha
t formed the region \nknown as Deccan.\nThe <?c z cz\footnote cz\footnote z sets, the palm trees, animals and men and
 women all belong, to the Deccani \ntradition.\nEarly Deccani painting absorbed influences of the nor
thern tradition of the pre-Mughal\n\npainting which was flourishing in Malwa, and of the southern tra
dition of the Vijayanagar murals as \nevident in the treatment of female types and costumes.\n
 \n\n\n \nInfluence of the Persian painting is also observed in the treatment of the horizon gold sky
 and \nlandscape.\n\nTanjore paintings\n\nA style of painting characterised by bold drawing, techniqu
es of shading and the use of pure and \nbrilliant colours flourished at Tanjore in South India during
 the late 18th and 19th centuries.\nThe paintings are notable for their adornment in the form of sezz
 -Dec/c\frac{xs} sz\'crzzs,\n\npearls, glass pieces and gold. The zrc7z r&azz" co\'ms, dashes of gold, semi
-precious stones and \nfine artistic work are characteristics of these paintings.\nThe paintings are
 mostly of z2xdr and Goddesses because this art of painting\n\nflourished at a time when fine-looking
 and striking temples were being constructed by rulers of \nseveral dynasties.\nThe figures in these
paintings are large and the faces are round and divine. \n\nMadhubani School\n\nMadhubani painting is
 a style of painting, practiced in the W/ /a z zrz of Bihar state.\nThemes revolve around Hindu God
s and mythology, along with scenes from the royal court and\nsocial\n\nevents like weddings.\n\nGener
ally no space is left empty; the gaps are filled by paintings of flowers, animals, birds, and \neven
oors of huts and \npainters are mainly\nwomen.\n\nPainting is done with fingers, twigs, brushes, nib-
pens and matchsticks, using zzz/zzza/ Yes azx/\n\nThe artists use leaf, Herbs, Flowers to make the
 colour which is used to draw paintings.\n \n \n\n\n\n\nModern Painting\n\nRaja Ravi Verma\n\nRa
ja Ravi Verma of Kerala was perhaps the first great modern painter in India.\n\nHe evolved a national
 style of painting by combining various regional elements like costumes, \njewellery\nand facial feat
ures. His paintings, which mostly depicted mythological themes, became very popular \nnot only in Ind
ia but abroad.\nHis illustrations of Ramayana and Mahabharata were the most appealing visual represen
tations of \nthat\ntime. He won a gold medal at the World Art Exhibition, Vienna, for his picture Nai
r Lady Adorning <text> Ther Hair. Bengal school \ ZaYz/h Page and \ who founded the Bengal Region of the Benga
1 School of Painting, were the pioneers\nin\nencouraging Indian themes.\n\nAbanindranath Tagore\'s
Arabian Nights series (1930) is among his renowned works.\n\nOther renowned painters like Nandlal Bo
se, Devi Prasad Roy, Sarada Charan Ukil, Asit Kumar\nHaldar\n\nalso belonged to this school.\n\nCazz/
1 another renowned Indian painter, modelled his work on the folk art of Bengal. He\n\nadopted the an
gular forms and harsh lines of the village patuas and used the village dyes in his \npaintings.\n/gt
D" az >a/h Page started painting in 1930 at the age of 67 and produced some great paintings, \nwhich a
re very individualistic and modem in style. He held the first exhibition of his paintings in \nGaleri
e\n\nPigalle in Paris in 1930.\n\nIndependence saw the setting up of a new school of art in Bombay ca
                               \n\n\n\nThe prominent artists of this group are Francis Newton Souz
lled the & ess w \setminus n \setminus n
a the founder, Maqbool Fida Husain, \n\nS.H.Raza, H.A.Gade, S.K.Bakre and others. Painting took a new
 form in this period - bold and \nfurious at\n\none end, soft and magical at the other.\n\nBy 1960, p
rofessional art galleries were opened in Delhi and Mumbai, and in the next two decades \nseveral\nabs
tract painters like V.S. Gaitonde, Balraj Khanna and J.Swaminathan emerged on the scene.\n\nGulam Muh
ammed Sheikh, K.K.Hebber, Satish Gujral, S.H.Raza (Surya), Akbar Padamsee (Woman), \nTyeb Mehta (Figur
e with Bird), Krishna Khanna (St Francis and the Wolf) are some other prominent \nnames\n\nof India
\'s contemporary art scene.\n\nThe South India saw the proliferation of good painters like K.C.S.Pann
ikker, K.Madhava Menon, \nP.L.Narasimhamurty and Mokkapti Krishnamurti.\nAmong the contemporary modem
 Indian women painters, mention may be made of Anjolie Ela Menon, \nArpana Caur, B.Prabha, Kamala Das
 and Lalitha Lajmi.\n\n7. Music\n\n41. Origin and development of Indian Music\n\nThe origin of Indian
music can be traced back to Vedic days. The Sama Veda has all the seven notes \nof the raga\n\n4ara/
ztx r a in the descending order. The earliest Raga is speculated to be \scalebox{ Sama Raga'. } ZZzzra/a's\n\n
Uma (4th Century AD) contains several chapters on music. This is probably the first work that \nclea
rly elaborated\nthe octave and divided it into 22 keys.\n\nIn the beginning music was devotional in c
ontent and was purely used for ritualistic purposes and\nwas\nrestricted to temples.\n\nBetween 2 to
 7 AD a form of music called CaZal &zgjee/, which was written in Sanskrit, became very\n\n
\n\n \npopular. This form gave way to a simpler form called wa which used Hindi as the medium. The
Gupta \nPeriod is considered as the golden era in the development of Indian music. All the\nMUSIC\n
\ntreatises like Natya Shastra and Brihaddeshi were written during this period.\n\nIn the 15th centur
y AD, as a result of the patronage given to the classical music by the rulers, \nthe devotional Dhruv
apad transformed into the lzz,o a'form of singing.\nThe P/szpa/ developed as a new form of singing in
 the 18th century AD.\n\nHistorical roots of both W la and /gz < zzzz'/c classical music traditions s
tem from Bharata\'s \nNatyashastra. The two traditions started to diverge only around 14th Century A
D.\nCarnatic music is kriti based and saahitya (lyric) oriented, while Hindustani music emphasises on
 \nthe\nmusical structure and the possibilities of improvisation in it.\n\nHindustani music adopted a
 scale of Shudha Swara saptaka (octave of natural notes) while Carnatic \nmusic\nretained the traditi
onal octave.\n\n42. Pillars of Indian music\n\nSwara, Raaga and Tala are considered the three pillars
 of Indian Music.\n\nSwar\n\nSwar means a note in the octave. The seven basic notes of the scale (swa
ras), in Indian music are \nnamed shadja,\n\nrishabh, gandhar, madhyam, pancham, dhaivat and nishad,
 and are shortened to &, 7Z, zz, W,\n\nIt is believed that primitive sound Oum gave birth to Swa
r.\n\nSwar is also called "szr". At a fundamental level they are similar to the sob/a of Western musi
c. \nTwo of the swar\nare noteworthy in that they are immutably fixed. These two notes are shadja (S
a) and pancham (Pa) \nand are \n\nreferred to as "axle/a suss". These two swar form the tonal foundatio
n for all the Indian classical \nmusic. The other\n\nnotes have alternate forms and are called " /zz/
                     \n\n\n \n\nThe swar have special relationships with each other. Although there
 are only seven notes they \nrepeat in the upper\n\nand lower directions. Therefore, when ascending t
he scale when one reaches Ni, then the scales \nstarts over with\n\nSa, Re, Ga, etc. This is the zz
   slew. By the same token when one is decsending the scale, it \ndoes not stop\n\nat Sa but continu
es down as Ni, Dha, etc.; this is the la zzg \'seer.\n\nRaga\n\nIn the Indian Classical Music, Raga
 is the basis of melody and Tala is the basis of rhythm. Each \nmelodic structure\n\nof Raga has some
thing akin to a distinct personality subject and to a prevailing mood. Ragas \ninvolve several import
ant elements.\nThe first element is sound -- metaphysical and physical, which is referred to as 7Bz
¥z. There are \ntwo types\nof nada, azzz7 rna zzzzdz or un-struck sound and a7 z/'a zaz¥z or struck s
ound.\n\nThe next element of raga is @/c z, relegated into sea (whole and half tones), and s < za r \ n
(microtones).\n\n
r, which are\nknown as\n\nmasa. There are nine rasas: Love (Shringar), Humour (Hasya), Pathos (Karun
a), Anger (Rudra), \nHeroism\n\n(Vir), Terror (Bhayanaka), Disgust (Veebhatsa) and Wonder (Abdhuta).\n
\nRaga is based on the principle of a combination of notes selected out the 22 note intervals of the
 \noctave.\nThere are 72 'has', or parent scales, on which Ragas are based. Ragas are placed in three
 position of six notes\n\n(c) size or heptatonic, a composition of seven notes\n\nEvery Raga must have
 at least five notes, starting at Sa, one principal note, a second important \nnote\nand a few\n\n\
       \n\n\n\nhelping notes. The speed of a raga is divided into three parts: fY/all (slow), & a
 (Medium) and &z \n\' (fast).\n\nRagas are classified under six principal categories -- Wzx€y\', fle
d:em,\n\nOther ragas are derived from these six ragas. The first derivatives of the ragas are calle
d \nzaj;z1s, and each of the\n\nsix ragas has five raginis under them. All the ragas are supposed to
have been derived from their\n//zna/s. Every\n\nraga has a fixed number of komal (soft) or teevra (s
harp) notes from which the thaat can be \nrecognized.\n\nRagas in the Carnatic music fall into two ca
tegories, the base or x   / \ala </a may and the derived non n  = 16 swaras form the basis for the
melakarta scheme. Melakarta ragas have a formal structure and \nfollow a fairly\nrigid scheme of sci
entific organization whereas the janya ragas are rooted in usage and are liable \nto evolve with the
\n\nmusic.\n\nTata\n\nTala is the rhythmical groupings of beats. These rhythmic cycles range from 3 t
o 108 beats. It is \nthe theory of time\n\nmeasure and has the same principle in Hindustani and Carna
tic music, though the names and styles \ndiffer.\n\nTala is independent of the music it accompanies a
nd has its own divisions.\n\nDifferent talas are recognised like Dadra, Rupak, Jhaptal, Ektal, Adha-C
hautal and Teen-Tal.\n\nThere are over a 100 Talas, but only 30 Talas are known and only about 10-12
 talas are actually \nused.\n\nThe most commonly encountered one is the one with sixteen beats called
 the 7*eez \'aa/.\n\nThe Zap is the tempo, which keeps the uniformity of time span. The WJ'za is the
 smallest unit of \nthe tala.\nCarnatic music has a rigid thala structure. The thalas are defined on
 the basis of intricate \narithmetic calculations.\n\nThe thalas are made up of three basic units, na
mely, /a &zd'axrzand azxz &zd'amThe most common \nthala is\n\n \n \n\n\n \n\nthe /7 \'/a, which
 consists of a repeating measure of 8 beats.\n\nday Alap is the first movement of the Raga. It is a s
low, serene movement acting as an invocation \nand it\ngradually develops the Raga.\n\nJor begins wit
h the added element of rhythm which, combining with the weaving of\ninnumerable\n\nmelodic patterns,
 gradually grains in tempo and brings the raga to the final movement. \n\nhe/a Jhala is the final move
ment and climax. It is played with a very fast action of the plectrum \nthat is\nworn on the right in
dex finger.\n\n: It is the fixed composition. A gat can be in any tala and can be spread over from 2
 to 16 of its \nrhythmic\ncycles in any tempo, slow, medium or fast. A gat, whether vocal or instrume
ntal, has generally two\nsections. The first part is called \n?" (Carnatic) or blazer " (Hindust
ani) which opens the \ncomposition \n\nand is generally confined to the lower and middle octaves. The f
ollowing part of the composition is \ncalled \n\ z\frac{\frac{1}{2}}{r}, \(\frac{1}{2}\frac{1}{2}/\au\'\'''\) (or antara) which usually extend
s from the middle to upper octaves. In Carnatic \nmusic\n\nfurther melodic sections called 7\fm zzazzz"
 follows the zxr/zz// ?. "\n\n43. Comparison of Hindustani and Carnatic music\n\nCarnatic and Hindust
ani are different in terms of their style, characteristics and the like.\n\nCarnatic music belongs to
 the south Indian states, namely Tamilnadu, Andhra Pradesh, Karnataka\nand\n\nKerala. In fact it is m
ore popular in these regions than in north India, which is predominantly \ncharacterized\nby Hindusta
ni classical.\n\nIn Hindustani music outside infuelnce such as Arab, Afghan and Persian can be seen.
But the \nCarnatic\nmusic is totally indigenous.\n\n\n
om the Hindustani in the sense, that it pays more importance to the \nliterary part of\nsinging, that
 is, it gives more importance to the song as a whole during performance. \n\nIn Hindustani music, the
music instrument is given equal importance. But in Carnatic, more \nimportance is\ngiven to vocal mu
sic than instrument. \n\nA song composed in the carnatic style necessarily comprises of a Pallavi, Anu
pallavi and one or two \nor\nmore Charanas. Each of these parts of the song is given importance, whil
e singing in the Carnatic \nstyle.\n\nThis is not the case with Hindustani music. The Hindustani musi
cians give more importance to the \nraga\n\npart of music.\n\nCarnatic music has its own way of delin
eating raga. It does with alapana in the beginning. Alapana \nconsists\nin the elaboration of the par
ticular raga in which the Kriti is composed. The alapana is followed \nby the\n\nrendering of Pallav
i. It is followed by Niraval accompanied by Kalpita Svaras. The musician is \ngiven the\n\nliberty to
explore the raga and the various aspects of raga finally concluding with the Kriti.\n\nUnlike Hindus
tani music, Carnatic music does not adhere to Time or Samay concepts and instead\nof\n\nThaats, Carna
tic music follows the Melakarta concept.\n\n44. Hindustani music\n\nIn Hindustani music, there are 10
 main forms of styles of singing and compositions: Dhrupad, \nDhamar, Hori,\n\nKhayal, Tappa, Chatura
ng, Ragasagar, Tarana, Sargam and Thumri.\n\nDhrupad\n\nThe word \'Dhrupad' is derived from \'Dhruva'
meaning fixed and 'pada' meaning words or song. In the refore, the term in indhrupad means "the literal
 rendering of verse into music" and so the songs have a particularly \npotent impact.\n\nDhrupad is t
he oldest and perhaps the grandest form of Hindustani vocal music.\n\n \n \n\n\n\nDhrupad was
 essentially devotional in essence. \n\nDhrupad reached its pinnacle of glory during Akbar\'s reign wh
en stalwarts like Swami Haridas, Baba \nGopal\nDas, Tansen and Baiju Bawra performed it.\n\nIt was ad
apted for court performance during the reign of Raja Man Singh Tomar (1486-1517) of \nGwalior.\n\nDhr
upad is essentially a poetic form incorporated into an extended presentation style marked by \nprecis
e\nand orderly elaboration of a raga. The exposition preceding the composed verses is called afap, an
d \nis\nusually the longest portion of the performance.\n\nDhrupad compositions have four parts or st
anzas.\n\nThere are four forms of Dhrupad singing: Dagar Bani, Khandaar Bani, Nauhar Bani and Gauhar
Bani.\nKhayal\n\nKhayal literally means 'a stray thought', 'a lyric\' and 'an imagination\'. This is
 the most \nprominent genre of Hindustani\n\nvocal music depicting a romantic style of singing.\n\nKh
ayal originated as a popular form of music in the 18th century AD and was ultimate in the \nblending
of\nHindu and Persian cultures.\n\nThe most important features of a Khayal are \'Tans' or the runnin
g glides over notes and \'Bol-tans\' \nwhich\ndistinguish it from Dhrupad.\n\nThere are six main ghar
anas in khayal: Delhi, Patiala, Agra, Gwalior, Kirana and Atrauli-Jaipur.\n\nOie/i"m eeazza - the ol
dest and is also considered the mother of all other gharanas\n\ /7zarazza - founded by Haji Sujan K
han. Also called as the Rangeela gharana la//zrz-Azo'r \nz7zaraz\z - founded by Ustad Allaudin Khan\n
         \n\n\n \n\nfi\'eazza z zzeam - pioneered by Ustad Abdul Wahid Khan and Ustad Abdul Karim Kh
an. Bhimsen joshi, \nGangubai hangal are the important Kirana Gharana exponents.\n3if\'/a/a /\'<az\z
- Bare gulam ali\n\n\ZZy' z7zz<aze - Qawwaliyas\n\n\Dhumri\n\n\Dhumri originated in the Eastern part
of Uttar Pradesh, mainly in Lucknow and Benares, around the \n18th century\n\nAD.\n\nThumri was deve
loped by the famous musician Sadiq Ali Shah.\nIt is believed to have been influenced by hori, kajri a
nd dadra, popular in Eastern Uttar Pradesh. \nThumri is supposed to be a romantic and erotic style of
 singing and is also called " /\' / vie 6\forall \(^\alpha\)\n\n\n\nThe song compositions are mostly of 1
ove, separation and devotion. Its most distinct feature is the \nerotic\nsubject matter picturesquely
portraying the various episodes from the lives of Lord Krishna and \nRadha.\n\nThumris are composed
 in lighter ragas and have simpler talas.\n\nThere are three main gharanas of thumri - Benaras, Luckn
ow and Patiala.\n\nDadra bears a close resemblance to the Thumri. The texts are as amorous a
s those of Thumris. The \mbox{nmajor}\mbox{n}\mbox{difference} is that dadras have more than one antara and are in dad
ra tala. Singers usually sing a \ndadra after a\n\nthumri.\n\nDhamar-Hori\n\nThese compositions are s
imilar to Dhrupad but are chiefly associated with the festival of \ /.  Here \n\ln n \n
\n \n\ncompositions are specifically in praise of Lord Krishna. This music, sung in the dhamar tala,
is \nchiefly used in\n\nfestivals like Janmashthami, Ramnavami and Holi.\n\nHori is a type of dhrupa
d sung on the festival of Holi. The compositions here describe the spring \nseason. These\n\ncomposit
ions are mainly based on the love pranks of 7grz e- rs/x¥z Tappa\nThe tappa is said to have develope
d in the late 18th Century AD from the folk songs of cane/ \ne?vers. The credit/nfor its development
 goes to Shorey Mian or Ghulam Nabi of Multan.\n\nTappa literally means \'jump' in Persian.\n\nThey a
re essentially folklore of love and passion and are written in Punjabi.\n\nIts beauty lies in the qui
ck and intricate display of various permutations and combinations of \nnotes. The compositions are ve
ry short and are based on Shringara Rasa.\nVaranasi and Gwalior are the strongholds of Tappa.\n\nRaga
sagar\n\nRagasagar consists of different parts of musical passages in different ragas as one song \nc
omposition.\nThese\n\ncompositions have 8 to 12 different ragas and the lyrics indicate the change of
 the ragas. The \npeculiarity of this\n\nstyle depends on how smoothly the musical passages change al
ong with the change of ragas. Tarana\nTarana is a style consisting of peculiar syllables woven into r
hythmical patterns as a song. It is \nusually sung in\n\nfaster tempo.\n\nChaturang\n\nChaturang deno
tes four colours or a composition of a song in four parts: Fast Khayal, Tarana,\nSargam and a\n\n"Par
an" of Tabla or Pakhwaj. Ghazal\n\ \n \n\n\n\n\nThe ghazal is mainly a poetic form than a music
al form, but it is more song-like than the thumri. \nThe ghazal is\n\ndescribed as the "pride of Urdu
 poetry".\n\nThe ghazal originated in Iran in the 10th Century AD. It grew out of the Persian guslz
¥z, a poem \nwritten in\npraise of a king, a benefactor or a nobleman.\n\nThe ghazal never exceeds 12
 shers (couplets) and on an average, ghazals usually have about 7 shers.\n\nEven though ghazal began
 with Amir Khusro in northern India, Deccan in the south was its home in \nthe\nearly stages. It deve
loped and evolved in the courts of Golconda and Bijapur under the patronage of \nMuslim rulers.\nThe
 18th and 19th centuries are regarded as the golden period of the ghazal with Delhi and Lucknow \nbei
ng\nits main centres.\n\n45. Carnatic Music\n\nCarnatic music is confined to Karnataka, Andhra Prades
h, Tamil Nadu and Kerala. In Carnatic music \nthere is a very\n\nhighly developed theoretical system.
 It is based upon a complex system of Ragam (Raga) and Thalam \n(Tala).\n\nMost compositions in Carna
tic music have three parts to their body.\n\
 They occur over and over, especially after \neach stanza.\n(ii) Usually the Pallavi is followed by t
beginning for sure, but sometimes even during the end of the song, but \nnot\n\nnecessarily after ea
ch stanza.\n\n(iii) The stanzas of a song are called z7zzzazexd.\n\n73rzazx rzz\zs (1480-1564) is con
sidered to be the father of Carnatic music. To him goes the credit \nof codification of \nthe method o
f Carnatic music. He is also credited with creation of several thousand songs. Another \ngreat name\n
        \n\n\n\nassociated with Carnatic music is that of Idrdraz'\'4 z\text{\text{Y}}. He is regarded as the
grand theorist of \nCarnatic\n\nmusic. He also developed "Melankara", the system for classifying sou
th Indian ragas.\n\nIt was in the 18th century that Carnatic music acquired its present form. This wa
s the period that \nsaw the "trinity" of \nsaw carnatic music; 7Z aj; stx a, km
                                                                                  /x? and W
az compile their famous compositions.\n\nId<z\formula tzzrIt is a composition usually sung or played at the b
eginning of a recital and reveals the \ngeneral form of\nthe Raga. The Varnam is made up of two part
s: 1) the 73rz zgYt or first half and 2) the ZY/azazgzz \nor second\nhalf. The two halves are almost
 equal in length.\n\n\?f/: It is a highly evolved musical song set to a certain raga and fixed tala o
r rhythmic cycle. \n7dgzzzzz It is a melodic improvisation in free rhythm played without mridangam ac
companiment. \nhaz\frac{\text{Yzzzz}}{zzz} It is another style of melodic improvisation in free rhythm.\n73z//a: This i
s a short pre-composed melodic theme with words and set to one cycle of tala. Here \nthe soloist\nimp
rovises new melodies built around the word pallavi. \n 7z?4a/azzzIt is the section where the Pallavi
 is played in three tempi keeping the Tala constant.\n\nBara-/fiz//:eve\'. It is the improvised secti
on performed with the drummer in medium and fast \nspeeds.\n\nm/dia This is the final part of the Pal
lavi where the soloist improvises freely and comes back\nto the \n \ theme at the end. \n \
 Devotional Music\n\nIn the Vedic period (3000-1500 BC), music was solely ritualistic. Some of the ma
jor earlier forms \nof Indian Classical\n\nmusic like OaZazx z &zg/oe/ and wa,/zzz\z were all devoti
onal in character. Gradually other forms \nof\ndevotional music like bhajans, kirtans, shahbads and q
t. The word bhajan is derived from bhaj which means\nto serve' in Sanskrit.\nBhajan is a popular form
of devotional singing prevalent in north India.\n\nIt is usually sung in temples in praise of god or
 is addressed as a plea to him.\n\nBhajans are usually sung in groups. There is a lead singer who sin
gs the first line or stanza and \nis followed\nby the choir.\n\nThe compositions are usually based on
  zz'a 7Bsa. Stories and episodes from the Ramayana\nand\n\nMahabharata are popular themes for bhajan
s, as are the episodes from the lives of Lord Rama, Lord \nKrishna and Lord Shiva.\nBhajan singing is
usually accompanied by musical instruments like jhanj, manjira, daphli, dholak \nand\nchimta.\n\nMee
ra Bai, Kabir, Surdas, Tulsidas, Guru Nanak and Narsi Mehta are some of the most significant\nnames\n
\nin bhajan singing.\n\nKirtan\n\nKirtans are another type of folk music usually sung by the Vaishnav
as and are based on the love \nstories of\nKrishna and Radha. It is prevalent in Bengal.\n\nKirtans w
ere transformed into song and dance congregations by Chaitanya Mahaprabhu (15-16th Century\nAD), draw
ing inspiration from Jayadeva\'s Geet Govinda.\n\nKirtans are of two types: Nama-Kirtana and Lila-Kir
tana. The first involves constant uttering of \nthe name\nand singing of the glory of God, while the
 second describes the various anecdotes of the Radha-\nKrishna\n\nlove.\n\n
                                                                                \n
                                                                                      n\n \n \n
ging of Kirtans is accompanied by musical instruments like mridanga and cymbals.\n\nQawwali\n\nQawwal
i is a devotional form of music, prevalent among the szd°ds.\n\nThe lyrics are in praise of Allah, Pr
ophet Mohammad, members of Prophet\'s family or renowned Sufi\nsaints.\n\nIt is written in Persian, U
rdu and Hindi and is composed in a specific raga. Qawwali is usually \nsung in a group, with one or t
wo lead singers.\nOriginally it was sung to the beat of the daff. However, now the Qawwali singing is
 accompanied by \nthe\ndholak, tabla, manjira and the harmonium.\nThe Sabri brothers, Aziz Nazaan, Az
iz Mian, Late Nusrat Fateh Ali Khan and Late Aziz Warisi are \nimportant names in qawwali singing.\n
\nShabad\n\nShabads are devotional songs of the &4 zs sung in gurdwaras on religious occasions. They
 are\nascribed to\n\nSikh gurus and many Bhakti saint-poets.\n\nShabad originated as a musical compos
ition around the 17th century AD. Guru Nanak and his disciple\nMardana are credited with the developm
ent and popularity of shabad. \n\nShabads are sung to the accompaniment of the harmonium, tabla and of
ten the dholak and chimta.\n\nToday, three distinct styles exist in shabad singing. They are raga-bas
ed shabads, traditional \nshabads as\nmentioned in the Adi Granth and those based on lighter tunes.\n
\nThe Singh Bandhu are today the most eminent shabad singers. D.V.PaIuskar and Vinayak Rao\nPatvardha
olk music in India:\n\nZ \ 'haram/azxf\' fa//r znisi"c had its root in the lap of nature. The pure and
blessed music have the nfeel and nhhe touch of nature and subjects related to nature. The folk mus
ic primarily is related to the \nvarious festivals, religious traditions, folk stories and simple lif
e of the people of Uttarakhand.\nZach is a popular folk form of Maharashtra. Traditionally, the songs
 are sung by female artists, \nbut male\nartists may occasionally sing Lavanis. The dance format asso
ciated with Lavaniis known as Tamasha.\n\nZ spa is a form of dance-oriented folk music that has toda
y become a pop sensation. The \npresent \n \nmusical style is derived from the traditional musical accom
paniment to the folk dance of Punjab \ncalled by\n\nthe same name, bhangra.the female dance of punjab
 is known as gidda.\n\nZB\'zz \' a is a form of dance-oriented folk music that has also been adapted
 for pop music \nworldwide, \npopular in Western India, especially during Navaratri. The present music
al style is derived from \nthe traditional musical accompaniment to the folk dance of Dandiya called
by the same name, \ndandiya.\nZ \'e ie (literally 'emotion poetry\') is a form of expressionist poe
try and light music. This genre \nis quite\npopular in many parts of India, notably in Karnataka.\n\n
3zzz\t«a\' is a folk singing style of musical narration of tales from ancient epic Mahabharata with
 \nmusical\naccompaniment and Bhima as hero. This form of folk theatre is popular in the Indian state
of \nChhattisgarh\n\nand in the neighbouring tribal areas of Orissa and Andhra Pradesh.\n\nz\' a /sa
r;g/, the songs sung in honor of Hindu goddesses and gods during Navratri. It is sung in\nthe\n\nhono
ur of god krishna, hanuman, ram etc.\n\nAâafu/azra da/u is Tamil folk music. It consists of Gramathis
ai (village folk music) and Gana (city \nfolk\nmusic). It is also sung in Rajasthan.\n\n \n
\n \n\ndt/as/'W 04 dsrc Traditional music includes the women\'s Panihari songs, which lyrically des
cribes\nchores, especially centered around water and wells, both of which are an integral part of \nR
ajasthan\'s desert culture.\n48. Musical Instruments\n\nIt is widely believed that the earliest known
 Indian instruments evolved from the Z7Yz \rightarrow xzzzz (bow and arrow) \n\nused by primitive tribes fo
r hunting, as also to signal the advent of the enemy. Excavations at the \nIndus Valley site\n\nhave
 revealed many kinds of musical instruments. These were mainly made of bamboo, bone and animal \nskin
s and\n\nbear close resemblance to modern veena and mridangam.\n\nMany Greaco-Buddhist sculptures bel
onging to the period Sth Century B.C. to 2nd Century A.D. also \ndepict a\n\nwealth of string, wind a
nd percussion instruments.\n\nAccording to the Natyasastra of Bharatha, there are four classes of mus
ical instruments: Tata or \nTantu (stringed),\n\nAvanaddha (percussion or drums), Ghana (bells, cymba
ls and gongs), and Sushira (wind). The classes \nof instruments are divided as follows:\n1. Ghana Vad
ya (Idiophones) \n\ Avanaddha Vadya (Membranophones) \n\ Sushira Vadya (Aerophones) \n\ Tata Va
dya (Chordophones)\n\nFlute, Nadaswaram, Veena, Gootuvadhyam, Thavil, Mridangam and Plain drum are an
cient Indian musical\ninstruments\nHarmonium, Sarod, Shehnai, Sitar, Tabla and Violin are musical ins
truments of foreign origin Veena, \nFlute, Mridangam, Ghatam, chenda, maddalam, Edakka, Nadaswaram, K
hunjira, Tambura, \n\nGottuvadhyam, Talam and the Morsing (or mukha veena) are popular Carnatic Musica
\n8. Dance\n\n49. Origin of Indian Dance\n\nIn India, dance and music pervade all aspects of life and
bring colour, joy and gaiety to a number \nof festivals and \n\nceremonies. In India dance is conside
red to be divine in origin.\n\nShiva\'s cosmic dance, Paz>c trnai,s believed to encompass creation, p
reservation, and destruction \nand this\nidea has been embedded in Hindu thought and ritual since the
dawn of civilization.\n\nThe dances of Kali, the dark and fierce Goddess of destruction, are very si
gnificant. Krishna is \none of the most popular dancing divinities of the Hindus.\nThe common root of
all classical dance forms can be traced to Z7zara/a's 7B/\' asas/<a. It contains\ndeliberations on\n
\nthe different kind of postures, the mudras, the kind of emotions, the kind of attires, the stage,
 \nthe ornaments and\n\nthe audience. According to the Natyashastra, Brahma, the creator of the Unive
rse, created drama. He \ntook,\n\npathya (words) form the Rigveda abhinaya (gesture) from the Yajurve
da geet (music and chant) from \nSamaveda\nrasa (sentiment and emotional element) from Atharvaveda\n
\nto form the fifth Veda, Natyaveda.\n\nThere are ample evidences of the popularity of dance in the I
ndian society right from the \nMesolithic period. The first\n\nand the oldest of evidences to date ar
e the discovery of the bronze figurine of a dancer from the \nIndus Valley\n\nCivilization excavation
s at Mohenjodaro and Harappa.\n\n50. Classical Dance\n\n \n \n\n\nIndian classical dances ar
e dances of the mind and soul and are extremely traditional. It is very \nsensuous but the\n\nexperie
nce of azzzzz8 (bliss) it evokes is very spiritual.\n\n7Bsa (mood or flavour) as the cause of ananda
 (bliss) is considered fundamental essence of beauty \nand\nharmony in Indian aesthetics.\n\n1fZzg
a«a' (cause of emotion), azYrZ zzia (effect of emotion) and syw zr/ or a c zr/ Zz aizz n (subordina
te emotions) constitute the state of rasa.\nThese in their respective order change the &7 z ? Siva (p
rimary emotion) into rasa or bliss.\n\nAll dance forms are thus structured around the nine rasas or e
motions:\n\n1. 7dsja (happiness)\n\n2. Ec< z\'z (anger)\n\n3. dZas \'a (disgust)\n\n4. ZZeja (fear)\n
(serenity)\n\nAll dance forms follow the same hand gestures or 7 ez/\'a has for each of these rasa
s.\n\nIndian dance is divided into \n/a - the rhythmic elements, \n/r a - the combination of rhythm w
ith \nexpression and \n\nzzz/ga - the dramatic element. Nritya is usually expressed through the eyes,
hands and facial \nmovements. Nritya\ncombined with nritta makes up the usual dance programmes. Late
r, as the art evolved, other \ndistinctions were\n\ndescribed, including the male (/azzdza) or powerf
\nThere are four strong elements of the classical dance form: s7 zs \'<a, scu//: \'use, Fakir\n\n/xaz
 /rzrz and arias\' /?/ara/'we. These traditions were kept alive by a long and distinguished line \nof
 "Gurus" who dedicated their lives to perfecting the art form and handing it down to the next \ngener
ation. This tradition is known as the 7z < zz- Rsta\n\nIndia offers a number of classical and semi-cl
assical dance forms, each of which can be traced to \ndifferent parts of the country. Each form repre
sents the culture and ethos of a particular region \nor a group of people. Classical dances recognize
d by the Government of India are: Bharatnatyam, \nKathakali, Kuchipudi, Kathak, Manipuri, Odissi and
Sattriya.\n1. Bharatanatyam\nBharatanatyam is a classical Indian dance form originating in Tamil Nad
u. Bharatanatyam is \nconsidered to be over 2000 years old. In Bharata Muni\'s Natya\n\nShastra Bhara
tanatyam is described as eta ex a in which one dancer depicts many roles. Siva as \nNataraja, the Lor
d of Dance is depicted in various dance forms.\nBharatnatyam leans heavily on the abhinaya or mime as
               - the nritya, where the dancer\nexpresses the sahitya through movement and mime (gestur
es and facial expression).\n\nBharatanatyam is usually accompanied by the classical music.\n\nBHA- Bh
ava (Expression), RA- Raga (Music) and TA- Tala (Rhythm) Bharatanatyam is a traditional \n
known for its grace, purity, tenderness, and sculpturesque poses. \n\nIt is practiced by male and fema
le dancers.\n\nNoted Bharatanatyam exponents are: Rukmini Devi Arundale, Mallika Sarabhai, Yamini Kri
shnamurthy\n2. Kuchipudi\n\nKuchipudi is originally from Andhra Pradesh.\n\nIts evolution can be trac
ed to traditional dance - drama, known under the n n n n n n n n
a.\n\nIt originated in the seventh century AD.\nIn 17th century A.D. Siddhendra Yogi, a talented Va
ishnava poet, \n\nconceived Kuchipudi style of Yakshagaana. It begins with an invocation to Lord Ganes
ha followed by \nnritta (non-narrative and abstract dancing); shabdam (narrative dancing) and naty
a.\nThe dance is accompanied by song which is typically Carnatic music. The\n\nsinger is accompanied
by mridangam (a classical South Indian percussion instrument), violin, \nfluteand\n\nthe tambura.\n
\nLike other classical dances, Kuchipudi also comprises pure dance, mime and histrionics but it is \n
the zzse zz/°\ns /z that distinguishes Kuchipudi\'s presentation as dance drama.\n\nNoted Kuchipudi
 exponents are: Raja Reddy and Radha reddy, Sonal Mansingh, Yamini Krishnamurthy\n3. Kathak\n\nKathak
 dance is originally from Uttar Pradesh. It is a combination of music, dance and narrative.\nThe name
 Kathak is derived from the Sanskrit word Ca/7zz meaning story. This dance\n\nform traces its origins
 to the nomadic bards of ancient northern India, known as Kathaks, or \nstorytellers.\nThe present da
y Kathak dance mainly depends on the medieval period 7Bs ZY/a, a local dance in the \nBraj region of
 Uttar Pradesh.\nEventually popular Kathak became highly stylised in both Hindu and Muslim courts and
 came to be \nregarded as a sophisticated form of entertainment.\nThere are three major schools or gh
aranas of Kathak from which performers today generally draw \pi n \ n \ n \ n \ n \ n \ n \ n \ n
\n- It came into existence mainly in the court of Nawab Wajid Ali Shah the ruler of Awadh in the \nea
rly 19th century.\n- It is characterized by graceful movements, elegance and natural poise with danc
e. Artistically \ndesigned dance compositions, emotive vocal compositions like / ?-s, z\frac{z}{zia-s, ?-s}
 along with \nabhinaya (expressional acting) and creative improvisions are the hallmarks of this styl
e.\n- WA/ &?/zz d\'7 z< is considered the chief representative of this gharana.\n\n\n- The Jaipur
Gharana developed in the courts of the Kachchwaha kings of Jaipur in Rajasthan.\n\n- Importance is p
laced on the more technical aspects of dance, such as complex and powerful \nfootwork, multiple spin
s, and complicated compositions in different talas.\n- There is also a greater incorporation of compo
sitions from the pakhawaj, such as parans.\n\n\n The Benares Gharana was developed by Janakiprasa
d.\n-1 is characterized by the exclusive use of the natwari or dance bols, which are different fr
om \nthe tabla and the pakhawaj bols.\n- There are differences in the thaat and tatkaar, and chakkars
 are kept at a minimum but are often \n then from both the right- and the left-hand sides with equal
 confidence.\n- There is also a greater use of the floor, for example, in the taking of sam.\n\nNoted
 Kathak exponents are: Shambhu Maharaj, Sitara Devi, Pandit Birju Maharaj\n\n4. Manipuri\n\nManipuri,
 one of the classical dances of India, originated in Manipur, the north-eastern state of \nIndia.\nTh
e people of Manipur have been protected from outside influences, and\n\nable to retain their unique t
raditional culture. Manipuri dance is associated with rituals and \ntraditional festivals.\nThe cult
 of Radha and Krishna, particularly the raslila, is central to its themes\n
                                                                                   \n
                                                                                         \n \n \n \t
he dances, unusually, incorporate the characteristic symbols (kartal or manjira) and \ndouble-headed
 drum (pung or Manipuri mridang) of sankirtan into the visual performance.\nThe most popular forms of
Manipuri dance are the Ras, the Sankirtana and the Thang-Ta.\n\nIn Manipuri 7Bs, the main characters
 are Radha, Krishna and the gopis. The themes often depict the \npangs\nof separation of the gopis and
 Radha from Krishna.\n\nThe Kirtan form of congregational singing accompanies the dance which is know
n\n\nas &W/z/'aze in Manipur. The male dancers play the Pung and Kartal while dancing. The masculine
 \naspect of dance - the Choloms is a part of the Sankirtana tradition.\nThe martial dancers of Manip
ur - the 7Zezg^{\bullet}/a - have their origins in the days \n when man's survival depended on his ability to
 defend himself from wild animals. Today, Manipur has \nan evolved and sophisticated repertoire of mar
tial dances, the dancers use swords, spears and \nshields. Real fight scenes between the dancers show
 an extensive training and control of the body.\nThe noted exponents of Manipuri are: L Bino Devi, Da
rshan a Zhaveri\n\n5. Kathakali\n\nKathakali has evolved from many social and religious theatrical fo
rms of Kerala.\n\nIt is a blend of dance, music and acting and dramatizes stories, which are mostly\n
\nadapted from the Indian epics. Poet Vallathol, composed the classical Kathakali dance form.\nIt is
 a highly stylized classical Indian dance-drama noted for the attractive make-up of\n\ncharacters, el
aborate costumes, detailed gestures and well-defined body movements presented in tune \nwith the anch
or playback music and complementary percussion.\nKathakali is considered to be a combination of five
elements of fine art:\n\n(i) Expressions (Natyam, the component with emphasis on facial expressions)
          \n\n\n \n\n(ii) Dance (Nritham, the component of dance with emphasis on rhythm and movement
of hands, legs and \nbody)\n(iii) Enactment (Nrithyam, the element of drama with emphasis on "mudra
s", which are hand gestures)\n\iv) Song/vocal accompaniment (Geetha)\n\iv) Instrument accompanimen
t (Vadyam)\nNoted Kathakali exponents are: Kalamandalam Ramankutty Nair, Kalamandalam Gopi, Madavoor
Vasudevan \nNair\n\n6. Odissi\n\nOdissi, originally from Orissa, is a dance of love and passion touc
hing on the divine and the \nhuman, the sublime and the mundane.\nIt is the c \'zdzs \' szz< zgr zdz
se form of India on the basis of archaeological evidences.\nThis dance is characterized by various Z
 sagas (Stance), which involves stamping of\not and striking various postures as seen in Indi
an sculptures. The common Bhangas are Bhanga, \nAbanga, Atibhanga and Tribhanga.\nThe techniques of m
ovement are built around the two basic postures of the Chowk and the Tribhanga. \nThe ct is a positi
on imitating a square - a very masculine stance\nwith the weight of the body equally balanced. The /<
rZz/\'z is a very feminine stance\n\nwhere the body is deflected at the neck, torso and the knees.\n
\nThe Odissi tradition existed in three schools:\n\n\n- Maharis were Oriya devadasis or temple girl
s, their name deriving from Maha (great) and Nari or \nMahri (chosen) particularly those at the templ
e of Jagganath at Puri.\n- Early Maharis performed mainly Nritta (pure dance) and Abhinaya (interpret
ation of poetry) based \non Mantras and Slokas. Later, Maharis especially performed dance sequences b
ased on the lyrics of \nJayadev's Gita Govinda.\n\n \n \n\n Gotipuas were boys dressed
 up as girls and taught the dance by the Maharis.\n\n- During this period, Vaishnava poets composed i
nnumerable lyrics in Oriya dedicated to Radha and \nKrishna.\n\n- Nartaki dance took place in the r
oyal courts.\n\n- During the British time the misuse of devadasis came under strong attack, so that O
dissi dance \nwithered in the temples and became unfashionable at court. Only the remnants of the Got
ipua school \nremained.\nNoted Odissi exponents are: Kelucharan Mohapatra, Sonal Mansingh\n\n7. Mohin
iyattam\n\nIt is a classical dance form from Kerala.\n\nIt is considered a very graceful form of danc
e meant to be performed as solo recitals by women.\n\nThe term Mohiniyattam comes from the words "Moh
ini" meaning a woman who enchants onlookers and \n"aattam" meaning graceful and sensuous\nbody moveme
nts. The word "Mohiniyattam" literally means "dance of the\n\nenchantress".\n\nThere are two stories
 of the Lord Vishnu disquised as a Mohini. In one, he appears as Mohini to \nlure the asuras (demons)
 away from the amrita\n(nectar of immortality) obtained during the churning of the palazhi or Ocean\n
\nof Milk. In the second story Vishnu appears as Mohini to save Lord Shiva from the demon Bhasmasur
a.\nThe dance involves the swaying of broad hips and the gentle movements of erect posture from\nside
 to side.\n\nThis is reminiscent of the swinging of the palm leaves and the gently flowing rivers whi
ch abound \nKerala.\n\nThere are approximately 40 basic movements, known as a 'aiar4a/.\n\nThe vocal
music of Mohiniyattam involves variations in rhythmic structure known as o z \'/zz\n\n\n
\n \n\nNoted exponents of Mohiniyattam are: T. Chinnammu Amma, Kalamandalam Sugandhi\n\n8. Sattriya\n
\nThe Sattriya dance form was introduced in the 15th century A.D by the\n\ngreat Vaishnava saint and
 reformer of Assam, Mahapurusha Sankaradeva as a powerful medium for \npropagation of the Vaishnava f
aith.\nSankaradeva introduced this dance form by incorporating different\n\nelements from various tre
atises, then prevalent dance forms and local folk dances combined with his \nown rare outlook. \nSattri
ya dance is a clear indication of the influence of the former on the \n\nlatter. Other visible influen
ces on Sattriya dance are those from Assamese folk dances namely Bihu, \nBodos\n\netc\n\nMany hand ges
tures and rhythmic syllables are strikingly similar in these dance forms. Noted \nSattriya exponents
 are: Indira PP Bora, Maniram Datta Moktar\n51. Folk Dance\nIndian folk and tribal dances range from
 simple, joyous celebrations of the seasons of the harvest, \nor the birth of a child to ritualistic
 dances to propitiate demons and invoke spirits. There are \ndances involving balancing tricks with\n
\npitchers full of water, or jugglery with knives. Other dances highlight activities like ploughing,
 \nthreshing and fishing.\n\nThe costumes are generally flamboyant with extensive use of jewelry by b
oth the sexes. Some dances \nare performed exclusively by men and women, but most have them dancing t
ogether. Nearly all involve \nsinging by the dancers. The drum is the most common of the folk instrum
ents that provide musical \naccompaniment to these dances.\n\n1. Central India\n\nGaur dance\n\nBasta
r district of Madhya Pradesh \'Gaur\' means a ferocious bison\n\n\n\n\n\n\n\n\nMen put head-dres
ses with stringed \'cowries\' and plumes of peacock feathers and make their way to \nthe dancing grou
nd.\nWomen ornamented with brass fillets and bead necklaces with their tattooed bodies also join the
 \ngathering.\nThe men with drums usually move in a circle and create a variety of dancing patterns\n
As a part of the dance they attack one another and even chase the female dancers.\n\nThis dance incor
porates the movements of a bison namely charging, tossing of horns, hurling wisps \nof\n\ngrass into
 the air, to name a few. Pandavani\nFolk Dance of Chhattisgarh\n\nForm of story-telling prevalent amo
ng the tribals of the Chhatisgarh Both entertaining and \neducating the people.\nPandavani narrates t
he story of the five Pandava brothers (protagonists of the epic Mahabharata).\nT y" < Bul is a known
Pandavani artist.\n\n2. Eastern India\n\nChhau\n\nPopular folk dance of Orissa/Bihar/Bengal. Chhau m
eans mask.\nAll the Chhau performers hold swords and shields while performing.\n\nThe stages are deco
rated and brightly lit by torches, lanterns and flickering oil lamps.\nThe musical instruments used a
re the Dhol (a cylindrical drum), Nagara (a\n\n\n\n\n\n\n\n\nhuge drum) and Shehnai (reed pipe
s).\n\nThe themes often revolve around mythological heroes and warriors from the Mahabharata and Rama
yana.\nIt probably originated as a martial art, which is why it comprises vigorous movements and leap
s.\nJatra\n\nFolk dance of West Bengal & Bangladesh The name literally means \'going\' or journey
\'.\nIt is performing art combining acting, songs, music and dance\nDeveloped from ceremonial functio
ns conducted before setting out on a journey. It developed from \nprocessions brought out in honour o
f various deities.\n\n3. North East India Bihu\nPopular folk dance of Assam.\n\nIt is an integral par
t of the Bihu festival of Assam.\nThe dance performed in mid-April when the harvesting of crops is ov
er Young men and girls perform \nthe Bihu dance together to the accompaniment\n\nof drums and pipe
s.\nLove forms the subject matter of the songs that are sung during the performance. The dances are
 \nperformed in circles or parallel rows.\n\nChiraw\n\nFolk Dance of Mizoram\n\nIt employs a grid of
bamboo poles in its performance. \n\nThe dancers move by stepping alternately in and out of the pairs
 of horizontal\n\n\n \n\n\n\n\nbamboos.\n\nThey tap the bamboos open and closed in rhythmic b
eats.\n\nThe dancers step in and out of the squares formed by the bamboos with ease and grace.\nThe p
attern and stepping of the dance resemble the movements of birds, swaying of trees\n\n4. North India
 Dumhal\nA dance performed by the men folk of the Wattal tribe of Kashmir\n\nThis dance is performed
 with long colorful robes, tall conical caps (studded with beads\n\nand shells). Dumhal dance is acco
mpanied by songs which the performers themselves sing.\nPerformers of this dance place a banner into
 the ground at a fixed location. They begin to dance \n banner.\n\n
 is a lively form of folk music and dance of Punjab. People sing Boliyaan (lyrics or \ncouplets) in t
he Punjabi language. \nDancers play the dhol (a large drum), beating it with a stick while others play
 the flute\n\nand dholak\n\nBhangra eventually became a part of social occasions including weddings G
iddha\nIt\ is\ a\ folk\ dance\ of\ Punjab\ performed\ by\ women\ and\ girls\n\nIt\ is\ considered\ to\ be\ the\ female\ counterpart\ of\ Bhangra.\n\nLangvir\ Dance\n\n\ \n\n\n\n\n\n\n\n\n\ acrobatic\ dance\ in\ Uttar
khand, performed solely by the local menfolk. Dancer climbs a \npole and balances himself on his nave
1 on the top of the pole. In the accompaniment of drum beats and music, he balances skillfully and r
otates on his belly, \nperforming\nseveral acrobatic stunts.\n\n5. South India Padayani\nSouthern Ker
ala.\n\nAssociated with the festival of certain temples, called Padayani or Paddeni. Such temples are
 in \nAlleppey, Quilon, Pathanamthitta and Kottayam districts.\nThe main Kolams (huge masks) displaye
d in Padayani are Bhairavi (Kali), Kalan (god of death), \nYakshi (fairy) and Pakshi (bird).\nDollu K
unitha\n\nKarnataka state.\n\nLarge drums are adorned with colored clothes and hang around the necks
 of men.\nThe songs used in this dance usually have religious and battle fervor. The main emphasis is
 on \nquick and light movement of the feet and legs.\nThe Dollu Kunitha dance forms a part of the rit
ualistic dances of the Dodavas of\n\nKarnataka. Dhimsa\nAndhra Pradesh\n\nThis dance is popular among
 the tribes inhabiting the Araku Valley region of\n\nVishakhapatam.\n\nIt is generally performed in 1
ocal fairs and festivals of the area.\n\n \n\n\n\n\n\6. Western India\n\nDandiya\n\nIt is a po
pular folk dance of Rajasthan.\n\nDressed in colorful costumes the performers play skillfully with bi
g sticks in their hands.\n\nDandiya dance is accompanied by the musical instrument called the \'Medda
le' played by the drummer \nin\nthe centre.\n\nGhoomar Dance\n\nCharacteristic dance of the Bhils - a
 tribal community in Rajastan\nA community dance performed by groups of women on auspicious occasion
s. The name is derived from \nthe word ghoomna (pirouetting).\n\nKalbelia Dance\n\nPerformed by the w
omenfolk hailing from the Kalbelia community in Rajastan.\n\nThey pursue the centuries-old profession
of catching snakes and trading snake venom. In the dance movements and the costumes have an uncanny re
semblance to the slithery creatures. \nIt has been included in UNESCO intangible cultural heritage lis
t\n\nBhavai\nIn Rajasthan, this spectacular dance form consists of veiled women dancers balancing nea
rly seven \nor nine brass pitchers as they dance dexterously, pirouetting and swaying with the\n\nsol
\n \n\n9. Theatre\n\n52. Origin of Theatre in India\n\nfiaraI'a's A I'ja ilea was the earliest and mo
st elaborate treatise on dramaturgy written anywhere \nin the\nworld. India has a longest and richest
 tradition in theatre going back to at least 5000 years. The \norigin of Indian\n\ntheatre is closely
 related to ancient rituals and seasonal festivities of the country.\n\nIn Natya Shastra, Bharata Mun
i consolidated and codified various traditions in dance, mime and ndrama. No book of \n\nancient times
 in the world contains such an exhaustive study on dramaturgy as Natya Shastra. It is \naddressed to \n
\nthe playwright, the director, and the actor because to Bharata Muni these three were inseparable in
 \nthe creation of\n\na drama.\n\nHindu theorists from the earliest days conceived of plays in terms
of two types of production:\n\n az sex (realistic), which involved the reproduction of human beha
viour on the stage and the \n in the stag
h is the presentation of a play through the use of stylized \ngestures and\nsymbolism and was conside
red\ more\ artistic\ than\ realistic\ n\ The atre\ in\ India\ has\ encompassed\ all\ the\ other\ forms\ of\ literatur
e and fine arts into its physical \npresentation:\n\nliterature, mime, music, dance, movement, painti
ng, sculpture and architecture - all mixed into one \nand being called\n\n'71 \'Mpa' or Theatre in En
glish.\n\n53. North India\n\nBhand Pather\n\nTraditional theatre form of Kashmir\n\nA unique combinat
ion of dance, music and acting. Biting satire, wit and parody characterize the \nform.\n\n
\n\n \n\nMusic is provided with surnai, nagaara and dhol.\n\nThe actors of Bhand Pather are mainly fr
om the /azz zg\' ccx«m\'1/ and the impact of their way of \nliving, ideals and sensitivity in the dra
ma is discernible.\nSwang\n\nOriginally it was mainly music-based. Gradually, prose too, played its r
ole in the dialogues.\nHaryana and western UP Swang means impersonation\nThe softness of emotions, ac
complishment of rasa along with the development of character can be \nseen.\nThe two important styles
 of Swang are from 7Zz\'\'ad and Wallas. In the style belonging to Rohtak, \nthe\nlanguage used is Ha
ryanvi (Bangru) and in Haathras, it is Brajbhasha.\n\nNautanki\n\nAssociated with Uttar Pradesh.\n\nT
he most popular centres of this traditional theatre form are Kanpur, Lucknow and Haathras.\nThe meter
s used in the verses are: Doha, Chaubola, Chhappai, Behar-e-tabeel.\n\nThere was a time when only men
 acted in Nautanki but nowadays, women have also started taking part \nin the performances.\nAmong th
ose remembered with reverence is /gz/at GB/ of Kanpur. She gave a new\n\ndimension to this old theatr
e form.\n\nRaasleela\n\nTheatre form of Uttar Pradesh.\n\nIt is based exclusively on Lord Krishna leg
                 \n \n \n \n \ is believed that 7I \'zz:/ Zbs wrote the initial plays based on the 1
ife of Krishna.\n\nThe dialogues in prose combined beautifully with songs and scenes from Krishna\'s
pranks.\nMaach\n\nTraditional theatre form of Madhya Pradesh\n\nThe term Maach is used for the stage
 itself as also for the play. \n\nIn this theatre form songs are given prominence in between the dialo
gues.\n\nThe term for dialogue in this form is ZYY' and rhyme in narration is termed za p The tunes
 of this \ntheatre form are known as <a /.\n\n\n\n\nRamman\n\nIn Uttarkhand\n\nIt is a multiform c
ultural event combining theatre, music, historical reconstructions, and \ntraditional oral and writte
n tales\nIt is celebrated every year in ZBrsaW month (april) in the courtyard of the temple of Bhumiy
al \nDevta situated in Chamoli district, Uttarakhand.\nMask dance performed exclusively by the Bhanda
ris (Ksatriya caste).\n\nIncluded in the UNESCO Representative list of Intangible Cultural Heritage o
f Humanity.\n\n54. Eastern India\n\nJatra\n\nMuscial plays performed at fairs in honour of gods, or r
eligious rituals and ceremonies\nThis form was born and nurtured in Bengal.\n\n
                                                                                    \n \n\n\n \n\nKri
shna Jatra became popular due to Chaitanya\'s influence. Later, however, worldly love stories \ntoo,
 found a place in Jatra.\nThe earlier form of Jatra has been musical. Dialogues were added at later s
tage.\n\nThe actors themselves describe the change of scene, the place of action, etc.\n\nBhaona\n\nI
t is a presentation of the Ankia Naat of Assam.\n\nCultural glimpses of Assam, Bengal Orissa, Mathura
and Brindavan can be seen. In The Oxac ear, or narrator begins the story, first in Sanskrit and then i
n either Brajboli or \nAssamese.\n\n55. Western India Bhavai\nTraditional theatre form of Gujarat.\n
\nThe centers of this form are Kutch and Kathiawar.\n\nThe instruments used in Bhavai are: bhungal, t
abla, flute, pakhaawaj, rabaab, sarangi, manjeera,\n\netc.\n\nIn Bhavai, there is a rare synthesis of
 It has evolved from the folk forms such as Gondhal, Jagran and Kirtan.\n\nUnlike other theatre forms,
 in Tamaasha the lean/e ac/<ess is the chief exponent of dance movements \nin the play. She is known
   \'z4r.\nClassical music, footwork at lightning-speed, and vivid gestures make it possible to\n\n
portray all the emotions through dance.\n\n56. South India Dashavatar\n\n
                                                                                  \n \n \n \n is the m
ost developed theatre form of the Konkan and Goa regions. \n\nThe performers personify the ten incarna
tions of Lord Vishnu-the god of preservation and \ncreativity.\nThe ten incarnations are Matsya (fis
h), Kurma (tortoise), Varaha (boar), Narsimha\n\n(lion-man), Vaman (dwarf), Parashuram, Rama, Krishna
 (or Balram), Buddha and Kalki.\nApart from stylized make-up, the Dashavatar performers wear masks of
 wood and\n\npapier mache.\n\nKrishnattam\n\nIt is the folk theatre of Kerala\n\nCame into existence
 in the middle of 17th century A.D. under the patronage of King Manavada of \nCalicut.\nKrishnattam i
s a cycle of eight plays performed for eight consecutive days.\n\nThe plays are Avataram, Kaliamandan
a, Rasa krida, kamasavadha, Swayamvaram, Bana Yudham, Vivida \nVadham, and Swargarohana.\nThe episode
s are based on the theme of Lord Krishna - his birth, childhood pranks\n\nand various deeds depicting
 victory of good over evil. Mudiyettu\nIt is the traditional folk theatre form of Kerala\n\nIt is cel
ebrated in the month of Vrischikam (November-December). \n \le usually performed only in the 7a''/r
 leap \'es of Kerala, as an oblation to the Goddess.\nIt depicts the triumph of goddess Bhadrakali ov
er the asura Darika.\nThe seven characters in Mudiyettu: Shiva, Narada, Darika, Danavendra, Bhadrakal
                                                                          \n
                                                                               \n\n\n \n\n
i, Kooli and \nKoimbidar (Nandikeshvara) are all heavily made-up.\n\n
 is a traditional and extremely popular folk theatre form of Kerala.\n\nThe word \'Theyyam\' is deriv
ed from the Sanskrit word \'Daivam\' meaning God.\n\nHence it is called God\'s dance.\n\nTheyyam is p
erformed by various castes to appease and worship spirits of ancestors, folk heroes.\n\nOne of the di
stinguishing features of Theyyam is the colourful costume and awe-inspiring headgears \n(mudi)\nnearl
y 5 to 6 feet high made of arecanut splices, bamboos, leaf sheaths of arecanut and wooden \nplanks an
d\n\ndyed into different strong colours using turmeric, wax and arac.\n\nKoodiyaattam/ Kuttiyaattam\n
\nIt is one of the oldest traditional theatre forms of Kerala and is based on Sanskrit theatre \ntrad
itions.\nThe characters of this theatre form are: /7e aa< or actor, 7IAa aaz, the instrumentalists a
nd \n7Bazg;paa<, those taking on women\'s roles.\nThe Wzac \frac{\frac{1}{2}}{2} or narrator and the IYz\frac{1}{2}xs7 \'z4 or je
sters are the protagonists. It is the Vidushak \nalone who delivers the dialogues.\nEmphasis on hand
 gestures and eye movements makes this dance and theatre form unique. \nIt is officially recognised by
UNESCO as a Masterpiece of the Oral and Intangible Heritage of \nHumanity.\nYakshagaana\n\nIt is the
 traditional theatre form of Karnataka\n\nIt is based on mythological stories and Puranas.\nThe most
 popular episodes are from the Mahabharata i.e. Draupadi swayamvar, Subhadra vivah, \nAbhimanyu vadh,
 Karna-Arjun yuddh and from Ramayana i.e.\n\nRaajyaabhishek, Lav-kush Yuddh, Baali-Sugreeva yuddha an
                 \n \n\n\n\nTherukoothu\n\nIt is the most popular form of folk drama of Tamil N
d Panchavati.\n
adu Literally means "street play".\nIt is mostly performed at the time of annual temple festivals of
 7fdz/axmsz/ (Rain goddess) to \nachieve rich harvest.\nAt the core of the extensive repertoire of Th
erukoothu there is a cycle of eight plays based on the \nlife of Draupadi.\n7 Y\'//a4azarz, the Sutra
dhara of the Therukoothu performance, gives the gist of the play to the \naudience and\nlifes// enter
tains the audience with his buffoonery. Burrakatha/ Harikatha\nA storytelling technique used in villa
ges of Andhra Pradesh, Karnataka and Tamil Nadu.\nThe troupe consists of one main performer and two c
o-performers.\n\nIt is a narrative entertainment that consists of prayers, solo drama, dance, songs,
poems and \njokes.\nThe topic will be either a Hindu mythological story or a contemporary social pro
blem.\nHarikatha, also known as Katha Kalakshepa, is a variant which narrates tales of Lord Krishna,
 other \nGods\nand saints.\n\n57. Noted Dramatists\n\nClassical\n\nAsvaghosa - Buddhacharita\n\nKalid
asa - Abhijnanasakuntalam, Meghduta, Kumarsambhava Bhasa - Madhyamavyayoga\n
                                                                                 \n
k - Mricchkatika Vishakahdatta - Madrarakshasa Bhavabhuti - Mahaveercharitan\n\n\n
u Mitra - Neeldarpan\n\nAga Hashra Kashmiri (aka Indian Shakespeare?) Bhartendu Harishchandra\nJaisha
nkar Prasad\n\nHabib Tanveer - Mitti ki Gadi, Charandas Chor Mohan Rakesh - Ashadha ka ek din Dharamv
eer Bharti - \nAndha Yug\nVijay Tendulkar - Shantata Court Chalu Ahe, Ghasiram Kotwal Girish Karnad -
 Tughlaq, Yayati\n10. Puppetry\n\nIn Puppet Theatre various forms, known as puppets, are used to illu
strate the narratives. In India, \nthe\nroots of the\n\npuppet theatre lie in a dancer\'s mask. Excav
ations at several Harappan sites have revealed a number\nof toys\n\nwhose body parts can be manipulat
ed with strings.\n\nThere are basic four kinds of puppets - glove, string, rod and shadow. The puppet
eer narrates his \nstory in verse or\n\nprose, while the puppets provide the visual treat. Stories ad
apted from puranic literature, local \nmyths and legends\n\nusually form the content of traditional p
uppet theatre in India which, in turn, imbibes elements of \nall creative\n\n\n \n \n\n\n\nexp
ressions like painting, sculpture, music, dance, drama, etc. The presentation of puppet \nprogrammes
 involves\n\nthe creative efforts of many people working together.\n\n58. String Puppets\n\nString pu
ppets are also called as z/s lies. Marionettes having jointed limbs controlled by strings \nallow fa
r\n\ngreater flexibility and are, therefore, the most articulate of the puppets. Rajasthan, Orissa,
 \nKarnataka and Tamil\n\nNadu are some of the regions where this form of puppetry has flourished.\n
\nKathputli, Rajasthan\n\nCarved from a single piece of wood, these puppets are like large dolls that
 are colourfully \ndressed.\nThe Kathputli is accompanied by a highly dramatised version of the regio
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nal music.\n\nOval faces, large eyes, arched eyebrows and large lips are some of the distinct facial features.\nThese puppets wear long trailing skirts and do not have legs.\n\nPuppeteers manipulate th em with two to five strings which are normally tied to their fingers and \nnot to a\nprop or a suppor t.\n\nKundhei, Orissa\n\nMade of light wood, the Orissa puppets have no legs but wear long flowing sk

irts.\n\nThey have more joints and are, therefore, more versatile, articulate and easy to manipulat e.\n\nThe puppeteers often hold a wooden prop, triangular in shape, to which strings are attached for \nmanipulation.\nThe costumes of Kundhei resemble those worn by actors of the Jatra traditional thea tre.\nThe music is drawn from the popular tunes of the region and is sometimes influenced by the musi c of \nOdissi dance.\n\nGombeyatta, Karnataka\n \n \n\n\n \n\nThe puppets are styled and designed like the characters of Yakshagana theatre form of the region. In The Gombeyatta puppet figures are hig hly stylized and have joints at the legs, \n\nshoulders, elbows, hips and knees. These puppets are man ipulated by five to seven strings tied to a \nprop.\nSome of the more complicated movements of the pu ppet are manipulated by two to three puppeteers at \na time.\nEpisodes enacted in Gombeyatta are usua lly based on Prasangas of the Yakshagana plays.\n\nThe music that accompanies is dramatic and beautif ully blends folk and classical elements.\n\nBommalattam, Tamil Nadu\n\nBommalattam combine the techni ques of both rod and string puppets. \n\nThey are made of wood and the strings for manipulation are ti ed to an iron ring which the puppeteer \nwears like a crown on his head.\nA few puppets have jointed arms and hands, which are manipulated by rods.\n\nThe Bommalattam puppets are the largest, heaviest and the most articulate of\n\nall traditional Indian marionettes. A puppet may be as big as 4.5 feet in height weighing about ten \nkilograms.\nBommalattam theatre has elaborate preliminaries which are divided into four parts - Id\'zzz a4 a,\n\n\n\n59. Shadow Puppets\n\nShadow puppets are flat figure s. They are cut out of leather, which has been treated to make it \ntranslucent.\n\nShadow puppets ar e pressed against the screen with a strong source of light behind it. The \nmanipulation between\n\nt he light and the screen make silhouettes or colourful shadows for the viewers who sit in front of \nt he screen. This\n\ntradition of shadow puppets survives in Orissa, Kerala, Andhra Pradesh, Karnataka, Maharashtra and \nTamil Nadu.\n \n \n\n\n\nTogalu Gombeyatta, Karnataka\n\nThese puppets are mostly small in size.\n\nThe puppets however differ in size according to their social status, for in stance, \n\nlarge size for kings and religious characters and smaller size for common people or servan ts.\nTholu Bommalata, Andhra Pradesh\n\nThe puppets are large in size and have jointed waist, shoulde rs, elbows and knees.\n\nThey are coloured on both sides. Hence, these puppets throw coloured shadows on the screen. In The music is dominantly influenced by the classical music of the region and the Int heme of the puppet plays are drawn from the Ramayana, Mahabharata and Puranas.\nRavanachhaya, Orissa \n\nThe puppets are in one piece and have no joints. Hence the manipulation requires great dexterit y.\nThey are not coloured, hence throw opaque shadows on the screen.\nThe puppets are made of deer sk in and are conceived in bold dramatic poses. Apart from human and \nanimal characters, many props suc h as trees,\n\nmountains, chariots, etc. are also used.\n\nAlthough, Ravanachhaya puppets are smaller in size-the largest not more than two feet have no \njointed\nlimbs, they create very sensitive and lyrical shadows.\n\n60. Rod Puppets\n\nRod puppets are an extension of glove-puppets, but often much larger and supported and manipulated \nby rods\n\nfrom below. This form of puppetry now is found mos tly in West Bengal and Orissa.\n\nPutul Nautch, West Bengal\n\n \n \n\n\n \n\nThe Puppets are car ved from wood and follow the various artistic styles of a particular region. \nThe Bengal rod-puppets are about 3 to 4 feet in height and are costumed like the actors of Jatra \ntheatre form.\nThese pup pets have mostly three joints. The heads, supported by the main\nrod, is joined at the neck and bot h hands attached to rods are joined at the shoulders. \nA bamboo-made hub is tied firmly to the waist of the puppeteer on which the \n\nrod holding the puppet is placed. The puppeteers each holding one p uppet, stand behind a head-high\n\ncurtain and while manipulating the rods also move and dance impart ing corresponding movements to \nthe\n\npuppets.\n\nWhile the puppeteers themselves sing and deliver the stylized prose dialogues, a group of \nmusicians,\nusually three to four in numbers, sitting at the side of the stage provide the accompanying music \nwith a\n\ndrum, harmonium and cymbals.\n\nYam puri, Bihar\n\nThese puppets are made of wood.\n\nUnlike the traditional Rod puppets of West Bengal, these puppets are in one piece and have no \njoints.\nAs these puppets have no joints, the manipulat ion is different from other Rod puppets and requires \ngreater dexterity.\n61. Glove Puppets\n\nGlove puppets are also known as sleeve, hand or palm puppets. The head is made of her zocW,\n\ncloth or w ood, with two hands emerging from just below the neck. The rest of the figure consists of \na long fl owing\n\nskirt. The manipulation technique is simple. The movements are controlled by the human hand with \nthe first finger\n \n \n\n\n\ninserted in the head and the middle finger and the thumb are the two arms of the puppet. The \ntradition of glove\n\npuppets in India is popular in Uttar Pra desh, Orissa, West Bengal and Kerala.\n\nPavakoothu, Kerala\n\nIt came into existence during the 18th century due to the influence of Kathakali.\n\nIn Pavakoothu, the height of a puppet varies from one foot to two feet. The \n \n head and the arms are carved of wood and joined together with thick cloth, cut and stitched into a \nsmall bag. The face of the puppet is decorated with paints, small and thin pieces of gilded tin, \nthe feathers of the peacock, etc.\nThe musical instruments used during the p erformance are Chenda, Chengiloa, Ilathalam and Shankha.\n\nThe theme for Glove puppet plays in Keral a is based on the episodes from either the Ramayana or the \nMahabharata.\n\n11. Fairs and Festivals\n \n62. Harvest festivals - Sankranti\n\nSankranti is an annual celebration that occurs around the time of the main harvest of a given \nregion. It\nalso marks\n\nthe beginning of the northward journey of the Sun from its southernmost-limit, a movement \ntraditionally referred to\n\nas Uttarayana. This o bservance occurs annually around January 14 each year. Sankranti is celebrated \nacross the\n\ncountr y in different ways.\n\nUttar Pradesh\n\nIn Uttar Pradesh, Sankranti is called / r\'c7 zr'.\n\nTaking a dip in the holy rivers on this day is regarded as most auspicious. \nA big one-month long ir begins at Prayag (Allahabad) on this occasion. Apart from Triveni, \nritual bathing also takes pla ce at many places like Haridvar and\n\nGarh Mukteshwar in Uttar Pradesh, and Patna in Bihar.\n\n \n\n\n\nNBengal\n\nIn Bengal every year a very big mela is held at Ganga Sagar where the rive r Ganga is believed to \nhave\ndived into the nether region and vivified the ashes of the sixty thous and ancestors of King \nBhagirath.\n\nThis mela is attended by a large number of pilgrims from all ov er the country.\n\nTamil Nadu\n\nIn Tamil Nadu Sankrant is known by the name of /', which takes its $name \\ n\$ and this festival has as much or more nsignificance than even Diwali.\nIt is very popular particularly amongst farmers. Rice and pulses cooked together in ghee and milk \n offered to the family deity after the ritual worship. \n In essence in the South this Sankrant is a 'Puja' (worship) for the Sun God. It is a four day \nfestival in Tamil Nadu:\nDay 1: Bhogi Pandigai Day 2: Thai Pongal Day 3: Maattu Pongal Day 4: Kaanum Pongal\nThe festi val is celebrated four days from the last day of the Tamil month Maargazhi to the third \nday of the $\mbox{$\n$}$ month Thai. $\n\\mbox{$\n$}$ or taming the wild bull contest, is an event held on the day of M attu Pongal and this \nis mostly\nseen in the villages. Andhra Pradesh\nIn Andhra Pradesh, it is cele brated as a three-day harvest festival Pongal. The Telugu people call \nit \'Pedda Panduga\' meaning big festival.\n \n $\n\n\n\$ whole event lasts for four days, the first day day &z zazY/, the third day\n\nand the fourth day, thazxz«s\n\nMaharashtra\n\nIn Maharashtra on th e Sankranti day people exchange multi-colored tilguds made from til (sesame \nseeds) and sugar and ti 1-laddus made from til and jaggery. \nWhile exchanging tilguls as tokens of goodwill people greet each other saying - 'til-gul ghya, god \ngod bola' meaning 'accept these tilguls and speak sweet word s'.\nThis is a special day for the women in Maharashtra when married women are invited for\n\na get-t ogether called 'Haldi-Kumkum' and given gifts of any utensil, which the woman of the house \npurchase s on that day.\nThe festival in Karnataka is also celebrated in the same way by exchanging 'EIIu Bell a' (sesame \nseeds and\nJaggery). Gujarat\nIn Gujarat Sankrant is observed more or less in the same m anner as in Maharashtra but with a \ndifference\nthat in Gujarat there is a custom of giving gifts to relatives.\n\nThe elders in the family give gifts to the younger members of the family. The Gujarati Pundits on \nthis\nauspicious day grant scholarships to students for higher studies in astrology and $\verb|philosophy.\n his festival| thus helps the maintenance of social relationships within the family, c$ aste and \ncommunity.\n\nKite flying has been associated with this festival in a big way. It has beco me an internationally \nwell- known\nevent.\n\nPunjab\nIn Punjab huge bonfires are lit on the eve of Sankrant and which is celebrated as "Zogr?".\n \n $\n\n\n\$ \n\nSweets, sugarcane and rice are thro wn in the bonfires, around which friends and relatives gather \ntogether.\nThe following day, which i s Sankrant, is celebrated as " d ".\n\nThe Punjabi\'s dance their famous Bhangra dance till they get exhausted.\n\nKerala\n\nThe 40 days anushthana by the devotees of Ayyappa ends on this day in Sabari mala with a big \nfestival.\nBundelkhand\n\nIn Bundelkhand and Madhya Pradesh Sankrant is known by th e name Ghazal' and is celebrated with\ngreat pomp & merriment accompanied by lot of sweets.\n\nTribal s of Orissa\n\nMany tribals in our country start their New Year from the day of Sankrant by lighting bonfires, \ndancing and\neating their particular dishes sitting together.\n\nThe Bhuya tribals of Or issa have their d aha in which small home-made articles are put for sale.\n\n\n\nAssam\n\nIn Assa m, the festival is celebrated as Bhogali Bihu.\n\nBhogali Bihu, also called Magh Bihu comes from the word Bhog that is eating and enjoyment. It is\na\n\nharvest festival and marks the end of harvesting season.\n\n63. New Year festivals\n\nDifferent regions follow different cultures and so the New Year traditions also vary. Every Indian \nstate has its own\n\nhistory behind the New Year celebrations. People in various parts of the country celebrate New Year \nas per their\n\n\n $n \n n\n \n$ ditional calender.\n\nUgadi\n\nUgadi is celebrated as New Year\'s Day in Karnataka and Andhra prades h.\n\nThe name Ugadi is derived from the name "Yuga Adi", which means 'the beginning of a new age'. I t is \ncelebrated on the first day of the Hindu month Chaitra, which marks the onset of spring.\nIt i s believed that Lord Brahma, the creator according to Hindu tradition, began creation on this \nda y.\n\nPreparations begin well ahead of the festival. Houses are given a thorough cleaning, people don new\nclothes and special dishes are prepared. Gudi Padwa\nGudi Padwa is celebrated as New Year\'s Da y in Maharashtra.\n\nIt is celebrated on the same day as Ugadi i.e., the first day of the month Chait ra.\n\nLord Brahma is worshipped on this day and the gudi, Brahma\'s flag (also called Brahmadhvaj), is \nhoisted in\nevery house as a symbolic representation of Rama\'s victory over Ravana.\n\nPuthand u\n\nPuthandu, also known as Varuda pirappu, is celebrated as New Year\'s Day in Tamil Nadu. It is \n celebrated on the first day of the Tamil month Chithirai, which falls on 14 April.\nWomen draw patter ns called kolams. A lamp called a kuttuvilaku is placed on the center of the \nkolam, to\neradicate d arkness. A ritual called kanni takes place. Kanni means 'auspicious sight'.\n\nA car festival is held at Tiruvadamarudur, near Kumbakonam.\n\nVishu\n\nVishu is celebrated as New Year\'s Day in Kerala.\n \nIt is celebrated on the first day of the Malayalam month of Medam (mid-April on the Gregorian\ncale \n\n\n \n\nOfferings to the divine called Id\'stazxz\' are neatly arranged on the e \n ve of the festival and \nconsist of rice, \nlinen, cucumber, betel leaves, holy texts, coins and yello w flowers called konna (Cassia fistula). \nIt is considered auspicious to see the Vishukanni first th ing in the morning.\nOn this day, people read the Ramayana and go to temples, Hindu places of worshi p. Children\n\nburst crackers, people wear new clothes and prepare special dishes and the elders of t he house give \nout\n\nmoney to the children, servants and tenants. The money given is called Id\'s/x r4a/ /'azzr Navreh\nNavreh is the lunar New Year celebration in Kashmir.\n\nThis coincides with the first day of the Chaitra (spring) Navratras.\n\nThis day finds mention in Rajtarangini and Nilamat P urana of Kashmir and is regarded as sacred in \nKashmir as the Shivratri.\nNavreh falls on the same d ay as Ugadi or Cheiraoba or Gudi Padwa.\n\nMaha vishuva Sankranti\n\nMahavishuva Sankranti is celebra ted as the Oriya New Year.\n\nOn this day, religious people offer delicious 7?zze, a sweet drink, to their deities.\n\nDuring the festival people will place water pots on the roadsides to help the thir sty souls. Water \nis as also\noffered to animals and birds. This day is also a celebration of Hanuma n Jayanti.\n\nMahabishuba Sankranti generally falls on 13 or 14 April. It is celebrated on same day a s Puthandu \nin Tamil\nNadu.\n\nBestu Varas\n\nBestu Varas is the New Year\'s Day for Gujaratis and t his falls on the day next to Diwali. On this \nday, people greet each other on this day with "Nutan V ear, in the early morning as Hindus \nbelieve\nmorning starts at 4 am.\n\nChaitti and Basoa\n\nThe fe stivals of Chaitti and Basoa are celebrated as New Year festivals in the state of Himachal \nPrades h.\n\nChaitti is celebrated on the first day of month of Chaitra. The first day of this month is \nco nsidered very\nimportant and is celebrated all over the state. Chaitti is cebrated on the same day as Ugadi and \nGudi Padwa.\nThe festival of Basoa, also known as Bishu, is celebrated on the first day of the month of Baisakh.\nThe\n\naboriginal and the farming folk celebrate the Basoa festival.\n\nBa isakhi\n\nBaisakhi Festival, also called Vaisakhi, holds great importance for the Sikh community and farmers\nof\n\nPunjab and Haryana.\n\nBaisakhi falls on 13 or 14 April, the first day of the second month of the year according to the \nNanakshahi\n\nCalendar.\n\nSikhs also celebrate this day in hono r of their tenth guru, Guru Gobind Singh. Baisakhi \ncommemorates the\nday when the Sikh Guru elimina ted caste differences and founded Khalsa Panth in 1699.\n\nNowruz\n\nNowruz is the name of the Irania n/Persian New Year in Iranian calendars.\n\nOriginally being a Zoroastrian festival, and the holiest of them all, Nowruz is believed to have \nbeen invented by Zoroaster himself.\nIt is celebrated on 2 1 March every year, a date originally determined by astronomical calculations.\nNowruz is associated with various local traditions, such as the evocation of Jamshid, a \nmythological king of\nIran, and numerous tales and legends.\nIt is included in the UNESCO list of Intangible Cultural Heritage.\n64. Other important festivals\nMe-Dam-Me-Fie festival\n\'Me-Dam-Me-Phi\' festival of the Tai Ahom commun ity has been celebrated across Assam with religious\nfervour and traditional gaiety.\nThe Tai-Ahoms o ffer oblations to their departed ancestors and offer sacrifices to Gods in \ntraditional manner\non t his day. The Tai-Ahoms believe that their worthy ancestors are still living in the Heaven.\nThe Ahom Kings, who ruled Assam for around six hundred years till 1826, performed this annual \n'ancestor\nwo rship\' initially at Charaideo, the erstwhile capital of the Ahom Kingdom, now at Sibsagar in \nUpper Assam.\nkhajuraho dance festival\nIt is a one week long festival of classical dances held annually a gainst the spectacular backdrop \nof the\nmagnificently lit Khajuraho temples in Madhya Pradesh.\nFro m 2010 The Khajuraho Festival of Dance is conducted every year the first week of February from \nthe \n1st to the 7th.\nThis cultural festival highlights the richness of the various Indian classical dan ce styles such as \nKathak,\nBharathanatyam, Odissi, Kuchipudi, Manipuri and Kathakali with performan ces of some of the best \nexponents in the field.\nIt takes place at the open-air auditorium in front of the Chitragupta Temple dedicated to the Sun \nGod and\n\n \n \n\n\n \n\nthe Vishwanatha Templ e dedicated to Lord Shiva.\n\nIt is organized by Culture Department of Madhya Pradesh government and Ustad Allauddin Khan Sangeet\nand Kala Academy.\n\nSurajkund Crafts Mela\n\nThe Surajkund Crafts Mel a is a week long event organized by the Haryana Tourism Department in the\nmonth of February in Farid abad since 1981.\n\nThe Surajkund Crafts is an annual event that highlights some of the finest handlo om and handicraft \ntraditions of the country.\nEvery year, the Surajkund Crafts Mela is planned by s electing a particular Indian state as a theme \nand\nentire ambience for the fair is designed accordi ngly.\n\nThe Karnataka vibrant is the theme state for the year 2013. The craft persons from SAARC Nat ions \nare\nalso participating in the Surajkund Crafts Mela.\n\nLathmaar holi of Barsana in Mathura\n \nIt is a special form of traditional festivity. It is famous and Unique Holi with sticks wherein \nw omen\nbeat up\n\nmen with sticks and men protect themselves with shields.\n\nIt takes place at Barsan a near Mathura in the state of Uttar Pradesh and well before the actual \nHoli celebration.\nThe main attraction is Radharani temple.\n\nSarhul\n\nSarhul Festival is one of the most popular tribal festi vals in Orissa, Jharkhand, Bengal and Bihar.\nThe meaning of Sarhul is 'Worship of Sal.'\n\nIt is cel ebrated on the last day of Baisakh when the Sal trees bloom with flowers.\n\nThe festival has resembl ance of another Indian festival of Vasant-mahotsava which is a festival of \nflowers.\n \n \n\nIn Sarhul festival, nature and the soil are worshiped; people worship the mother earth or Dharti \nMata as Sita.\n\nThe festival is observed by Mundas, Oraon and Santhal tribal communities, inhabit ing in the regions \nof Orissa, Jharkhand and Bihar.\n\nTraditional Sarhul Dance is also performed du ring Sarhul festival that lasts for several days.\n\n12. Indian Cinema\n\n65. A brief history of Indi an film Industry\n\nFollowing the screening of the Lumiére moving pictures in London (1895) cinema be came a sensation\nacross Europe and by July 1896 the Lumiére films had been in show in Bombay.\nThe f irst short films in India were directed by Hiralal Sen, starting with The Flower of Persia \n (1898). The first Indian movie released in India was Shree pundalik a silent film in Marathi by \nDadasaheb \nTorne on\n\n18 May 1912\n\nThe first full-length motion picture in India was produced by Dadasaheb Phalke, a scholar on \nIndia\'s\nlanguages and culture, who brought together elements from Sanskrit epics to produce his $7dt/a \ln \pi/c = a$ (1913), a silent film in Marathi. The female roles in the film were played by male \nactors.\n\nArdeshir Irani released Lazrzka which was the first Indian tal king film, on 14 March 1931. The\nyear also\n\nsaw the launch of the first air conditioned cinema the atre in the country- Regal cinema Bombay was \nopened to the public.\nBhakta Prahlada (Telugu) releas ed on 15 September 1931 and Kalidas (Tamil) released on 31 October\n1931 are the south India\'s first talkie films to have a theatrical release.\n\nFirst colour film by Ardeshir Irani called Kisan Kanya was released in 1937.\n\nAs sound technology advanced the 1930s saw the rise of music in Indian cine ma with musicals such\n\n \n\n\n\n\nas Indra Sabha and Devi Devyani marking the beginning of song-and-dance in India\'s films.\n\nStudios emerged across major cities such as Chennai, Kolkata, a nd Mumbai as film making became an\n\nestablished craft by 1935, exemplified by the success of Devda s, which had managed to enthrall \naudiences\nnationwide.\n\nBombay Talkies came up in 1934 and Prabh at Studios in Pune had begun production of films meant for\nthe Marathi language audience.\n\nNeecha Nagar by Chetan Anand awarded the Grand Prix du Festival International du Film (Best Film) \naward at the first Cannes Film Festival in 1946.\n\nFollowing India\'s independence, the period from the late 1940s to the 1960s is regarded by film \nhistorians\nas the 'Q\forall 'O\forall 'zz of Indian cinema. Some of t he most critically acclaimed Indian films of all time \nwere\nproduced during this period. In commerc ial Hindi cinema, examples of films at the time include the \nGuru\n\nDutt films Pyaasa (1957) and Ka agaz Ke Phool (1959) and the Raj Kapoor films Awaara (1951) and \nShree\n\n420 (1955).\n\nfib Z \'jfi a Zzz>een directed by Bimal Roy was released in 1953. The film starred Balraj Sahni in \nthe lead\nro le. It was the first film to win Filmare Best Film\n\nPather Panchali (1955), the first part of The A pu Trilogy (1955-1959) by Satyajit Ray, marked his \nentry in\nIndian cinema. Not only did the film w in National Film Award for Best Film that year, but also the \nBest Human Documentary award at the 9t h Cannes film festival.\nMehboob Khan\'s epic film Mother India released in 1957. The film was /zz:d \'a's //Nez' szrzxzfss/crz\n\nWa<fi>z;p Sherd Inn B:>sf he/j;zz azg/rz e 77/zrzin 1958 and was chosen as one of the five \nnominations for the category.\nK Asif\'s historical epic drama Mughal-e-Azam wa s released in 1960. Starring the then lovers Dilip \nKumar\nand Madhubala, the film took twelve long years to complete.\nSatyajit Ray wins the Best Director award at the Berlin Film Festival for his fi lm Charulata in \n1964. While, commercial Indian cinema was thriving, the same age saw the emergence of a new\nH?zra//e/\n7zz\'w (Art Cinema) movement, mainly led by Bengali cinema. Important filmmaker s include Satyajit \nRay,\nBimal Roy and Chetan Anand. It is known for its serious content of realism and naturalism, with a\nkeen eye\non the social-political climate of the times.\nThis movement is di stinct from mainstream Bollywood cinema and began around the same time as \nthe French New Wave and Ja panese New Wave. The movement was initially led by Bengali cinema (which\nhas produced internationall y acclaimed filmmakers such as Satyajit Ray, Mrinal Sen, Ritwik Ghatak, \nand others) and then gained prominence in the other film industries of India\nAt this juncture, Telugu cinema & Tamil cinema exp erienced their respective golden age and during \nthis\ntime the production of Indian Folklore, fanta sy and Mythological films also grew up.\nThe 1970s did, nevertheless, see the rise of commercial cine ma in form of enduring films such as \nSholay (1975), which solidified Amitabh Bachchan\'s position a s a lead actor.\nIn 1982 fashion Designer Bhanu Athaiya becomes the /rzsf\' /z\ \'arz la xrzz azz has for the film \nGandhi, by\nwinning the Best Costume Design award.\nLong after the Golden Age of Ind ian cinema, South India\'s Malayalam cinema of Kerala experienced \nits\nown 'Golden Age' in the 1980 s and early 1990s. Some of the most acclaimed Indian filmmakers at the \ntime\nwere from the Malayala m industry, including Adoor Gopalakrishnan.\nIn 1992 Many has la ZY/e/'/ae thexeozz\' awarded to Saty ajit Ray\nThe 1990s also saw a surge in the national popularity of Tamil cinema as films directed by Mani \nRatnam captured India\'s imagination with Roja (1992) and Bombay (1995).\nToday, Indian cinem a produces largest number of Films in the world. The various contributors \ninclude\nAssamese Cinema, Bengali Cinema, Bhojpuri Cinema (Eastern UP), Guj rati Cinema, Hindi Cinema\n(BOLLYWOOD), Kannada Ci nema, Malyalam Cinema, Marathi, Oriya, Tamil, Punjabi and Telegu cinema.\nThree Indian films, Mother India (1957), Salaam Bombay (1988), and Lagaan (2001), were nominated \nfor\nthe Academy Award for B est Foreign Language Film.\nIndian winners of the Academy Awards include Bhanu Athaiya (costume desig ner), Satyajit Ray \n(filmmaker), A. R. Rahman (music composer), Resul Pookutty (sound editor) and Gu lzar (lyricist).\nPresently India is the world\'s largest producer of films. In 2009, India produced a total of 2961 \nfilms\non\ncelluloid, which include a staggering figure of 1288 feature films. The provision of 100% foreign \ndirect\ninvestment has made the Indian film market attractive for foreig n enterprises such as 20th Century \nFox,\nSony Pictures, Walt Disney Pictures and Warner Bros.\nTax incentives to multiplexes have aided the multiplex boom in India. By 2003 as many as 30 film\nproduc tion companies had been listed in the National Stock Exchange of India, making the commercial\npresen ce of the medium felt.\nThe Indian film industry revenue is expected to grow by 56 per cent to ₹12800 crore by 2015, \nfrom ₹8190 crore in the year 2010 due to increasing digitalisation of the sector.\n 13. UNESCO Intangible Heritage Lists\nThe Lists of Intangible Cultural Heritage are established by UN ESCO aiming to ensure the better\nprotection of\nimportant intangible cultural heritages worldwide an d the awareness of their significance.\nCultural heritage does not end at monuments and collections o f objects. It also includes traditions \nor living\nexpressions inherited from our ancestors and pass ed on to our descendants. Intangible cultural \nheritage is an\nimportant factor in maintaining cultu ral diversity in the face of growing globalization.\nIn 2008, the UNESCO Convention for the Safeguard ing of the Intangible Cultural Heritage came into \neffect. It\nidentified five broad 'domains' in wh ich intangible cultural heritage is manifested:\n(i) Oral traditions and expressions, including langu age as a vehicle of the intangible cultural \nheritage; \n(ii) Performing arts; \n(iii) Social practice s, rituals and festive events; \n (iv) Knowledge and practices concerning nature and the universe; \n (v) Traditional craftsmanship.\nThe programme currently compiles two lists:\n1) The 7d\' eserz\'a/? ze Z Ys/' of the Intangible Cultural Heritage of Humanity comprises cultural \n"practices and\nexpressions [that] help demonstrate the diversity of this heritage and raise awareness about its \nimportance." This is the longer of the two lists.\n2) The List of Intangible Cultural Heritage in $7 \leq v$; e zz' &/zg;zazz zg' is composed of those \ncultural\nelements that concerned communities and countries consider require urgent measures to keep them\nalive.\nInscriptions on this List help mobilize inter national cooperation and assistance for stakeholders \nto undertake appropriate measures.\nPrior to t his, a project known as the Masterpieces of the Oral and Intangible Heritage of Humanity \nhad alread y been\nactive in recognizing the value of intangibles through a Proclamation. Started in 2001, 90 fo rms of \nintangible\nheritage around the world were recognized. The 90 previously proclaimed Masterpi eces have been\nincorporated\ninto the Representative List of the Intangible Cultural Heritage of Hum anity. Subsequent elements \nwere added\nfollowing the assessment of nominations submitted by member states. A panel of experts in \nintangible heritage and\nan appointed body, known as the Intergovern mental Committee for the Safeguarding of Intangible \nCultural\nHeritage, then examine each of the no minations before officially inscribing the candidates as \nelements on the List.\nCurrently no cultur al heritage items of India are listed in the "List of Intangible Cultural \nHeritage in need of Urgen t\nSafeguarding".\nEight items from India were listed as Masterpieces and now included in the Represe ntative List. \nThese are:\nChhau Dance, Eastern India (three distinct styles hail from Seraikilla, P urulia and Mayurbhanj) \nKalbelia folk songs and dances of Rajasthan\nMudiyettu, ritual theatre and d ance form of Kerala\nNavroz, Parsi new year festivity. It is celebrated on 21 March every year, a dat e originally \ndetermined by\nastronomical calculations. Novruz is associated with various local trad itions, such as the \nevocation of Jamshid, a mythological king of Iran, and numerous tales and legen ds.\nRamman, religious festival and ritual theatre of Garhwal hills (Chamoli, Uttarakhand) Kutiyatta m, \nSanskrit Theatre from Kerala\nRamlila, traditional performance of Ramayana Tradition of Vedic ch anting $\n\n\n\n\n\n\$ STEP 2:- FINDING CURRENCY'S INCLUDING THE AMOUNT IN TEXT In [209]: $x=re.findall(r''(\d^*\.?\d^+?[\$?])'', data)$ $x1=re.findall(r"([$₹£] ?\d*\.?\d+)",data)$ In [210]: print(x+x1) ['₹12800', '₹8190'] STEP 3:-PRINTING ALL THE FORMATES OF DATES IN THE TEXT In [211]: dates=re.findall(r"((0[1-9]|1[0-2])/(0[1-9]|[12][0-9]|3[01])/(\d{4})\b)", data) print("The Number of dates in the format of 'mm/dd/yyyy' are : ",len(dates)) for i in range(len(dates)): print(dates[i][0],end=' print() $dates=re.findall(r"((0[1-9]|[12][0-9]|3[01])/(0[1-9]|1[0-2])/(\d\{4\})\b)", data)$ print("The Number of dates in the format of 'dd/mm/yyyy' are : ",len(dates)) for i in range(len(dates)): print(dates[i][0],end=' ') print() $dates=re.findall(r"((0[1-9]|[12][0-9]|3[01])/(0[1-9]|1[0-2])/(\d{2})\b)",data)$ print("The Number of dates in the format of 'dd/mm/yy' are : ",len(dates)) for i in range(len(dates)): print(dates[i][0],end=' ') print() $dates=re.findall(r"((0[1-9]|1[0-2])/(0[1-9]|[12][0-9]|3[01])/(d{2}))b)$ ", data) print("The Number of dates in the format of 'mm/dd/yy' are : ",len(dates)) for i in range(len(dates)): print(dates[i][0],end=' print() The Number of dates in the format of 'mm/dd/yyyy' are : 10 07/23/1916 01/09/1915 04/13/1919 06/09/1920 01/08/1920 05/02/1922 02/12/1922 02/10/1939 05/0 2/1924 06/11/1924 The Number of dates in the format of 'dd/mm/yyyy' are : 10 01/09/1915 06/09/1920 01/08/1920 17/11/1921 05/02/1922 02/12/1922 02/10/1939 30/03/1924 05/0 2/1924 06/11/1924 The Number of dates in the format of 'dd/mm/yy' are: 0 The Number of dates in the format of 'mm/dd/yy' are: 0 STEP 4 :- PRINTING ALL CARDINILITIES AND ORDERS FROM THE TEXT In [212]: order=[] $(\verb|th|| st|| nd|| rd)) + (\verb|fi|| [a-z] + th) + (\verb|six|| [a-z] + (th|| st|| nd|| rd)) + (six|| (th|| st|| rd)) + (six|| rd)) + (six|| (th|| st|| rd)) + (six|| rd)) + (six|| (th|| st|| rd)) + (six|| rd)) + (six|| rd)) + (six|| rd)) + (six|| rd)$ |(nine[a-z]+(th|st|nd|rd))|(ten[a-z]+?(th|st|nd|rd))|(ele[a-z]+th)|(twe[a-z]+(th|st|nd|rd))|(hun[a-z]+|th|st|nd|rd)|(th|st|rd)))", data) for i in range(len(x)): if(x[i][0] not in order):order.append(x[i][0]) #print (order) orders=[] x1=re.findall(r''([0-9]+(th|st|nd|rd))'', data)for i in range(len(x1)): **if**(x1[i][0] **not in** orders): orders.append(x1[i][0]) #print (orders) if order or orders: print(order+orders) print ("No CARDINILITIES AND ORDERS FOUND IN THE TEXT") ['first', 'second', 'fifth', 'sixth', 'nineteenth', 'third', 'sixtieth', 'fourth', 'twentieth', 'thir teenth', 'eleventh', 'twelfth', 'eighth', 'seventh', '9th', '10th', '12th', '22nd', '31st', '2nd', '8 th', '3rd', '15th', '6th', '4th', '18th', '16th', '19th', '17th', '26th', '1st', '7th', '14th', '11t h', '20th'] STEP 5 :- PRINTING ALL 4 LETTER WORDS STARTING WITH VOWELS FROM THE TEXT In [213]: four=re.findall(r"(b(a|e|i|o|u|A|E|I|O|U)[a-zA-Z]{3}b", data) fours=[] if four: for i in range(len(four)): fours.append(four[i][0]) print("Tolal number of words without repetition are: ",len(set(fours)),"\n",set(fours)) print ("NO 4 LETTER WORDS STARTING WITH VOWELS FROM THE TEXT") Tolal number of words without repetition are : 169 {'ever', 'iqta', 'ices', 'even', 'Amar', 'Arab', 'over', 'ered', 'urge', 'Azeb', 'Atom', 'Isle', 'Ea ch', 'arch', 'eyes', 'evil', 'Amma', 'AZax', 'Oval', 'easy', 'esez', 'ones', 'Iraq', 'azgc', 'asas', 'Asaf', 'once', 'alia', 'axes', 'ence', 'Alai', 'Udio', 'Army', 'Even', 'adZB', 'Ajit', 'ayan', 'era c', 'into', 'Oudh', 'Abor', 'esem', 'Akal', 'Axis', 'upon', 'Abla', 'Agra', 'onIY', 'Upon', 'idol', 'East', 'east', 'oral', 'anti', 'afap', 'army', 'Aziz', 'Adam', 'Indu', 'able', 'ezed', 'Once', 'Aza d', 'Imad', 'Ajoy', 'acme', 'ilea', 'ound', 'acts', 'aizz', 'Idul', 'unit', 'Arya', 'awaY', 'edge', 'Idrs', 'else', 'Adha', 'Idea', 'iron', 'onsg', 'othe', 'azzz', 'azxf', 'arts', 'azcb', 'Ezra', 'Asi t', 'Ahom', 'only', 'akin', 'Over', 'onto', 'item', 'imam', 'irst', 'aced', 'ofto', 'idea', 'Omar', 'oath', 'ages', 'Ares', 'azxz', 'Oral', 'Alap', 'ated', 'Aims', 'Only', 'ezzr', 'aims', 'Anga', 'awa y', 'Usha', 'Atop', 'Used', 'arms', 'Agni', 'amla', 'azzr', 'Imam', 'Abul', 'Asia', 'Adil', 'iles', 'upIi', 'Also', 'Atma', 'Udai', 'Alam', 'anew', 'atom', 'amir', 'ease', 'atas', 'also', 'azrz', 'ara c', 'aunt', 'Acts', 'AZAD', 'area', 'epic', 'Azha', 'atop', 'open', 'Univ', 'URDU', 'alas', 'Ukil', 'azra', 'EIIu', 'Amir', 'ends', 'Afif', 'idle', 'IUCN', 'Indo', 'idal', 'Oxac', 'axle', 'Asif', 'use d', 'each', 'Azam', 'Iran', 'Urdu', 'ugly', 'atma'} In []: